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BENJAMIN BRECKINRIDGE WARFIELD, who died at Princeton, New Jersey, on February 16, 1921, in the seventieth year of his age, had completed forty-three years of service as a teacher of men preparing for the Christian ministry. Richly endowed with rare mental gifts, brought up in a Christian home which cherished noble family traditions and intellectual and spiritual ideals, he entered Princeton University, from which he graduated in 1871. Here he took the foremost rank in every department of instruction, but displayed a special talent for mathematics and the natural sciences, in which he attained the highest honours. It was his intention to prepare himself by further study as a teacher of science, but, as in the case of Pascal, the claims of religion silenced all other calls, and during a sojourn in Europe he decided to enter the ministry of the Presbyterian Church, the Church of his fathers. Pursuing his course of theological study in Princeton Seminary, he graduated in 1876, and continued his special preparation in the New Testament Department, studying a year in the University of Leipzig.

After his return to America his pastoral experience in the First Presbyterian Church of Baltimore was of brief duration, as his scholarly attainments were at once recognized, and at the age of twenty-seven he was called to the Chair of New Testament Language and Literature in the Western Theological Seminary, located at Pittsburgh, Pa. Here he proved to be a well-equipped and stimulating instructor whose critical insight, exegetical acumen, and comprehensive grasp of Biblical truth, coupled with aptness to teach, impressed the students that to be under his tutelage was a rare privilege. For nine years he continued his faithful and painstaking work in this department of theological discipline, and, as the seasoned fruitage of his labours, published in 1886 the book which at once attained wide notoriety and gave him international recognition as an authoritative Biblical scholar, *Introduction to the Textual Criticism of the New Testament*. Soon afterwards he was called to the Charles Hodge Professorship of Didactic and Polemic Theology in Princeton Seminary. There were those who felt that he ought not to abandon the special department for which he was so eminently fitted and undertake the more comprehensive task of Systematic Theology. But his Princeton friends and admirers were of the opinion that as Charles Hodge himself had begun his great career in the department of Biblical Exegesis, so Dr. Warfield's thorough and comprehensive study of the New Testament was an ideal preparation for the dogmatic chair. The call was accepted as the summons to a larger ministry, and for thirty-four years, up to the day of his death, 'in labours more abundant,' by profound study and extensive reading in many languages, he mastered, as few have been able to do, the whole field of theological learning. His knowledge was encyclopedic, and the ready information he could give on any subject, or regarding any book, was simply amazing. He held before his students high intellectual ideals and insisted on conscientious and thorough work. An unfair or inadequate statement by the student of an opponent's position was not tolerated. More than two thousand students for the ministry have passed under his moulding touch, and have carried the impress of his strong and commanding personality to the ends of the earth. His chief ambition was to train men for the gospel ministry who shall truly believe and cordially love, and therefore endeavour to propagate and defend in its genuineness, simplicity, and fullness that system of religious belief and practice which is set forth in the standards of the Presbyterian Church, and thus to perpetuate and extend the influence of true evangelical piety and gospel order.

While he gave himself without reserve to the supreme task of teaching candidates for the ministry, his facile pen was never idle, and year after year books, pamphlets, and reviews appeared over his signature. For twelve years he was editor of the *Presbyterian and Reformed Review*, and was besides its ablest contributor. When appealed to for articles by various magazines and periodicals, he responded promptly and most generously. His book, *The Lord of Glory*, a study of the designations of our Lord in the New Testament with especial reference to His Deity, reveals the exegetical foundation of his theological teaching, burns with zealous conviction and absolute loyalty, and will have a permanent place in Christological literature. *Counterfeit Miracles*, the last book he published, is a thoroughgoing study of religious thaumaturgy from early Christian times to the present day, and deals with the whole varied and complex problems in a judicious, comprehensive, and intensely interesting manner.

Had he lived longer he might have been induced to follow the example of his illustrious predecessor, who, after he had passed his threescore years and ten, published the garnered wisdom of his life in a three-volume work on Systematic Theology; but regarding this work as the greatest system of dogmatics in the English language, having used it during the whole period of his professorship as a text-book, he evidently felt that there was little need for a similar treatise. Conservative by nature, he gave himself whole-heartedly to the defence of the Reformed Faith as embodied in the Westminster Standards. A lover as well as a defender of the truth as it is in Jesus, he was a strong and convincing preacher, whose published sermons and conference addresses will long be treasured for their deep spiritual insight and lucid apprehension of Biblical truth.

His culture was broad and his tastes varied. As a boy on his father's farm in Kentucky, he became interested in the breeding of shorthorn cattle, and edited one of the first scientific books on that subject published in America. He made a special study of the birds in the region of his home, and was appreciative of everything artistic and poetic. He knew Browning thoroughly, and with a marvelously retentive memory could quote freely from all the great poets; and he published a collection of his own poems and hymns. His acquaintance with prominent Church leaders was most extensive, and he carried on a wide correspondence, following all his old students with an interest and affection that never waned.

During the long years, when the lovely and gifted companion of his life was a confirmed invalid, he gave himself continuously and without reserve to her care and comfort, and in his will directed that the residue of his estate should found a lectureship in the seminary as a memorial to her faith and love. Following a serious illness during the Christmas holidays, he recovered sufficiently to be able to enter the class-room once more and give an exposition of a chapter in John's First Epistle. The same evening he retired to rest, happy in the thought that he was still able to teach and minister in Christ's name. Shortly and quietly he passed into the presence of the Great Teacher, whom he loved and served. The Reformed Theology and the cause of evangelical religion have lost one of the ablest interpreters and defenders which America has ever produced.