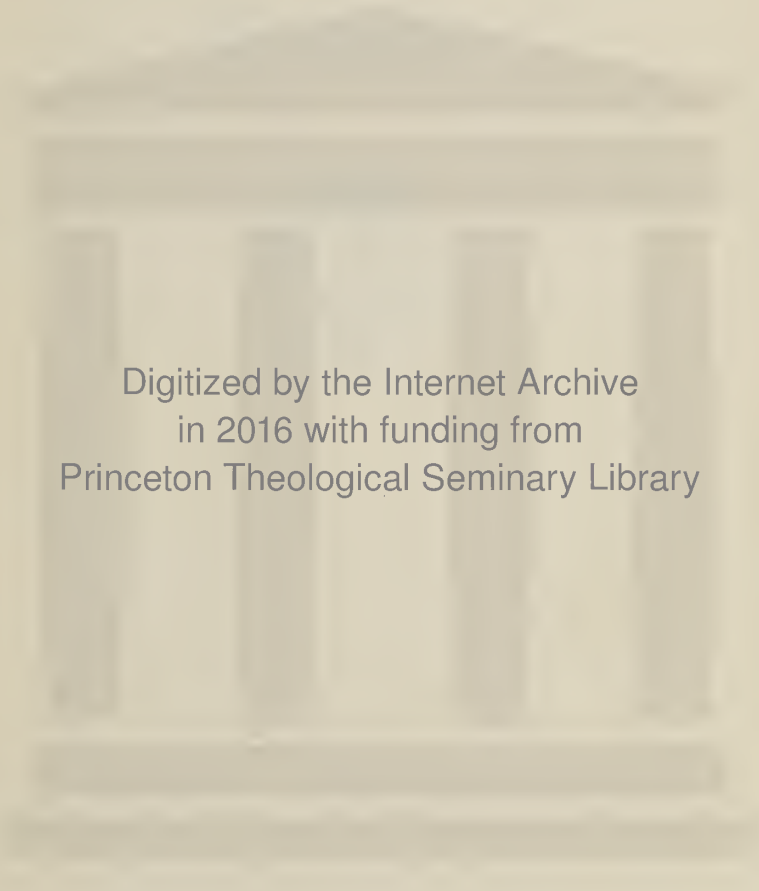

The Princeton Seminary Bulletin

Vol. XLII SUMMER 1948 Number 1

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Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church. *Entered as second class matter May* 1, 1907, *at the post office at Princeton, N.J., under the Act of Congress of July* 16, 1894.

ROBERT E. SPEER, D.D., LL.D., 1867-1947

The Princeton Seminary Bulletin

Vol. XLII PRINCETON, N.J., SUMMER 1948 No. 1

BOOK REVIEWS

THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor — Edward J. Jurji, Book Review Editor

THE ONE HUNDRED AND THIRTY-SIXTH ANNUAL COMMENCEMENT

COMMENCEMENT activities began on Sunday afternoon, June the sixth, with the Baccalaureate Service. President Mackay preached the sermon, on the theme "Life Belongs to God," taking as his text Isaiah 43:1. The stirring message was followed by the celebration of the Lord's Supper.

It was not until Monday that the alumni invaded the campus in great numbers. The attendance, however, was not quite as large as in recent years. There were several reasons for this. Some alumni found it difficult to adjust themselves to the new Commencement date, the first week of June rather than the third week in May. Many had just attended the General Assembly in Seattle, and were hurrying home, while still others were in attendance at the college commencement of a son or of a daughter.

After the club and class reunion luncheons in which the class of 1898 figured most prominently with its fiftieth anniversary, the alumni gathered in Miller Chapel to do honor to the memory of one of the most distinguished sons of Princeton Seminary, the late Robert E. Speer. The Reverend Peter K. Emmons, President of the Board of Trustees, presided; the Reverend Frank S. Niles, a member of the Board, offered the prayer, and the Reverend Alexander Mackie, President of the Alumni Association, read the first eighteen verses of the second chapter of the Epistle of the Philippians. At the request of Mrs. Speer, who was present at the Service, the following hymns were sung: "The Sands of Time Are Sinking," "He Who Would Valiant Be," and "Ten Thousand Times Ten Thousand."

Mr. John G. Buchanan of Pittsburgh, a member of the Board of Trustees, spoke on "Robert E. Speer: the Man." The Reverend Charles R. Erdman, Professor-Emeritus of Practical Theology, told of Dr. Speer, "The Interpreter of Christ," and President Mackay described for us "The Missionary Statesman." The three addresses are published in this issue of the Bulletin, together with the Memorial Minutes passed by the Board of Trustees and by the Faculty of the Seminary.

At four-thirty the alumni made their way to "Springdale" for the President's Reception. This is always the most enjoyable occasion of the year, when all may greet Dr. and Mrs. Mackay, and meet old and new friends on the lawn. The weatherman was gracious, as he usually is at this event, and nature was in her Princetonian glory.

Two hundred and seventy-five sat down to dinner in the Whiteley Gymnasium. Alexander Mackie presided, Dr. Charles R. Erdman gave the treasurer's report and led in the singing of the traditional Seminary songs, and Dr. Mackay presented the new members of the Faculty, namely: Emile Cailliet, Philosophy of Religion; George W. Fluharty, Speech; Paul Leh-

mann, Applied Christianity; Donald MacLeod, Homiletics, and Bela Vasady, Theology. Unfortunately, the new Vice-President, James K. Quay, was not able to be present because of pressing engagements previously made.

Dr. Mackay then introduced Mr. Charles G. Reigner, President of the H. M. Rowe Publishing Company of Baltimore, who has made a most generous gift toward the furnishing and enlarging of the book holdings of the Reading Room of the School of Christian Education. Mr. Reigner responded to Dr. Mackay's words of appreciation in a way that showed his deep concern for education and religion.

The following names were placed in nomination by the Executive Committee and the candidates were unanimously elected: President, John A. Visser '29, Detroit, Michigan; Vice-President, Eugene C. Blake, '32, Pasadena, California; Secretary, C. Ralston Smith, '37, Oklahoma City, Oklahoma; Treasurer, Charles R. Erdman, '91, Princeton, New Jersey. Arthur M. Adams, '37, Albany, New York, and James W. Lowrie, '27, Buffalo, New York, were elected to membership on the Alumni Council for a three year period.

The new president of the Board of Trustees, the Reverend Peter K. Emmons, spoke with deep feeling as to his sense of inadequacy and humility in assuming the mantle of leadership from the shoulders of the late Dr. Robert E. Speer. Dr. Mackay gave evidences that God is weaving a web of destiny around Princeton Seminary, not only in the life of the denomination and nation, but for the Kingdom of God around the world.

President Theodore Distler, of Franklin and Marshall College, the speaker of the evening, spoke with consummate humor leading up to his theme, "The Three R's," stressing reason, responsibility and religion. The alumni were deeply moved by the earnestness and sincerity of Dr. Distler's remarks.

The Commencement address on Tuesday morning was delivered by the Honorable Francis B. Sayre, former Assistant Secretary of State, and now President of the Trusteeship Council of the United Nations, and a United States delegate to the United Nations General Assembly. His address appears in this issue of the Bulletin, together with the Words of Farewell to the New Graduates by Dr. Mackay, and the names of those upon whom degrees were conferred and awards bestowed. One hundred and five degrees were conferred by President Mackay, five Masters of Religious Education, forty-nine Bachelors of Divinity, forty-three Masters of Theology, and eight Doctors of Theology. The glorious music which has been provided annually by the Westminster Choir College for the past fifteen years was greatly missed, but the Seminary Choir composed of present students and alumni, under the leadership of Dr. David Hugh Jones, rendered beautiful selections not only at the Commencement but also at the Alumni Banquet.

E.H.R.

ROBERT E. SPEER: THE MAN

JOHN G. BUCHANAN

"GOD created man in his own image, in the image of God created he him." The best visible proof of this statement that has come to many of us was the man Robert E. Speer.

He was born eighty years ago last September, in the little town of Huntingdon, named for the great Countess Selina, the protectress of Methodism, in the valley of "the beautiful blue Juniata," through which westward the course of the empire took its way. His father was the most eminent lawyer in the district. When he appeared in court the room was filled with spectators, and not infrequently Robert was among them. The boy's ambition was to become a Justice of the United States Supreme Court. With what distinction he would have graced that bench those of us acquainted with his industry, his learning, his logical mind, his eloquence, his lucid style, well know. But God had in store for him an even greater work than that of a Justice of the Supreme Court.

During his childhood he acquired a great love of nature and a proficiency in hunting and fishing, which in the case of the latter art remained his till the end.

At the age of fifteen he entered Phillips Academy at Andover and at once became a leader in all school activities. Two secret societies, unrecognized by the faculty, had plotted successfully to obtain all the principal school offices. A new society was formed on a democratic basis, which contained the ablest students of the school. Robert became a member of it. At an assembly of all the students it was the young Robert Speer, though there were men in the society who were his seniors by two years, who presented the cause of democracy and so completely routed the debater for the old societies that their influence was gone forever.

In Princeton University, then The College of New Jersey, his leadership was marked from the start. In the first semester he won the second place in scholarship; in each of the other seven semesters of his course he led his class. When he graduated in 1889 with the highest honors he delivered the valedictory. He excelled all other speakers in the class, winning in all contests the first prizes for debate and for orations. He was the editor-in-chief of the Princetonian and a contributor to the Nassau Literary Magazine. He played on the varsity football team in his upperclass years and even, in those days before strict eligibility rules, when he was a student in this Seminary. On the examination in metaphysics his paper was so outstanding that ex-President James McCosh gave him a grade of 103 per cent, sent for him and said: "Mr. Speer, I'll make you a professor in my college."

At the first weekly students' prayer meeting in his freshman year, when all who were church members were asked to rise, Speer alone kept his seat. In connection with a revival in that year he professed his faith in Christ and joined the church. In his sophomore year, at the instance of John Forman and Robert Wilder, he volunteered

for service in the foreign field. While still a college student he became one of the leading speakers for what was later known as the Student Volunteer Movement. He was also the President of the Philadelphian Society, the college Y.M.C.A.

After his graduation from college he worked for a year, largely in the interest of missions, and then entered this Seminary. Had he completed his course, what a great theologian the church would have had in this man of the finest scholarship in his generation and such great distinction as a student of philosophy! Striking recognition of his ability came to him in his second year here. When only twenty-four years of age he was called to be a secretary of the Board of Foreign Missions. It was a hard choice to make, to leave the academic scene before completion of the studies in which he so excelled. But Speer at twenty-four, like Milton on arriving at the age of twenty-three, desired to use his all as ever in his great Taskmaster's eye; and he accepted the appointment.

It will be the part of Dr. Mackay to tell you of Speer's life work as a mission secretary, to be concluded only at the end of forty-six years of service, not by reason of weakness or unwillingness to continue at his post, but because of the arbitrary rule of the General Assembly, which ends the labors of its servants, no matter how valuable, when the days of their years are three score years and ten. I have no fear of contradiction when I say that in the great century of Christian missions Robert E. Speer for forty-six years made the greatest contribution among all the great contributions of the galaxy of missionaries, whose labors surpassed those of all their predecessors since the days of the Apostles.

My own first contact with Mr. Speer was when I was a freshman in Princeton University, forty-three years ago. There were great preachers in the faculty of those days. Two of them had been Moderators of the General Assembly—ex-President Francis Landey Patton, described by his distinguished pupil, Dr. William L. McEwan, as "the primate among the preachers of America," and Henry van Dyke, poet and preacher, whose sermons, like his other writings, were literary masterpieces. But it was not in Marquand Chapel, but in Murray-Dodge Hall, where the Philadelphian Society had its mid-week religious meetings, that the young men spoke who pricked their hearers in their hearts; and foremost among these preachers to youth was Robert E. Speer. Every year he came, and every year he delivered an address which made his auditors better Christians.

So I formed the habit of going to hear Dr. Speer whenever he spoke in my city or another where I happened to be, at morning and evening church services, at Sunday Schools, at lectures, at banquets, at mass meetings. And always, no matter who else spoke, Speer spoke best of all. The finest sermon I heard in the year when he died was his sermon at the installation of the pastor of my church. The greatest missionary leader, he was also the greatest preacher of America.

For a number of years before the termination of his service as a secretary of the Foreign Board I served as a member of that Board. I sat and participated in its deliberations often when the matter seemed too hard for us; and at length Speer would speak and the

answer to the question would seem clear. As a ready extempore debater I have not seen his equal; and yet I have heard not merely the arguments of counsel in the courtroom but many arguments of leaders in the halls of Congress. If I am capable of judging his qualifications in nothing else, I think that I am on safe ground at least in saying that there has been no one in the Gospel ministry of our time who would have made so great a lawyer as he would have made.

He was an omnivorous reader, the owner of a library of fourteen thousand volumes. He left scarcely any style of writing unread, and his sermons, as well as his books, reflect the great thoughts of historians, philosophers, theologians, and poets. Yet he "wore all that weight of learning lightly like a flower."

He opened his mouth with wisdom; and in his tongue was the law of kindness. I never heard him say an unkind word to anyone. Perhaps *that* goes without saying; but what of *this*: I never heard him say an unkind word *of* anyone.

He was a man of great wit and humor. There are none who had the pleasure of sitting at annual dinners of the Board of Foreign Missions or of Princeton Seminary at which he presided, but will place him in the front rank of light occasional speakers. His talk was full of

"Quips, and cranks, and wanton wiles,
Nods, and becks, and wreathèd smiles,
. . . . . .
Sport that wrinkled care derides,
And laughter holding both his sides."

He was a selfless man. Honors came to him, never were sought by him. How often have we seen him here, when others with justifiable pride wore the academic robes befitting their earned or honorary degrees, dressed merely in the cap and gown of a student. I have often thought, as I looked on him at our Commencement exercises, of the inscription above the dais in the great hall of the Graduate College yonder: *"Nec vocemini magistri: quia Magister vester unus est, Christus."*

He was not only selfless; he was Christlike. He went about doing good. He followed his Master's steps. Guile was not found in his mouth. "When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." In the East Liberty Presbyterian Church of Pittsburgh, completed in 1935, are hundreds of figures in stained glass of heroes and heroines of the faith, from righteous Abel to the founders and leaders of the church in America. Only one living man was included in their number; and now that he is gone, will any doubt that our pastor was right in selecting for that unique position Robert E. Speer?

Time would fail me to tell of the joys experienced by those who had the personal friendship of this man. Among my precious memories will always be the recollection of visits made by him at my house. His presence in one's home, as many have said to me, was a benediction. Like Moses when he came down from the mount, he wist not that his face shone.

His family life was an example to all the household of the faith. No one could have been happier in his marriage and in his children. As he left Princeton to serve the Board of Foreign Missions, so his wife left Bryn Mawr before graduation to be a helpmeet for him. The Huntingdon and Princeton friends

of Robert Speer thought that no woman could be good enough for him. The Harrisburg and Bryn Mawr friends of Emma Bailey thought that no man could be good enough for her. Both were wrong, as fifty-four years of their life together proved. We of the Seminary Board thank God that when our leader has been taken from us, his dear wife remains in our unofficial family, a constant reminder of "the tie that binds our hearts in Christian love."

And what shall I say, in closing, of Dr. Speer's relation to us who shared with him in the oversight of this Seminary? Was it not providential, when the Boards of the Seminary were rent asunder by schisms, that this ecumenical man, who had served as President of the Federal Council of the Churches of Christ in America, who alone in our time had been elected Moderator of our church by acclamation, should be called on to use his prestige and his ability to heal the schisms and lead the Seminary to greater service than it had ever before performed? What a privilege to serve as Trustees under the presidency of the greatest Presbyterian, yes the greatest Christian, of our day! What harmony of the members of this Board with him at its head! In all our deliberations and activities he exhibited restraint; yet he could instruct us and teach us in the way which we should go: he could guide us with his eye.

At the meeting of the Board of Trustees in October he was with us for the last time. One month before he had attained the age of four score years, apparently with his natural force unabated. But he had left a sickbed to perform his duty, and though he presided at a long meeting of the Administrative Committee the evening before the Board meeting, he was unable, on account of bronchitis, to conduct the meeting of the Board. His private conversation, at the luncheon at Springdale, was cheerful and animated, but during the meeting for the first time he sat silent. Like his great prototype, the Apostle to the Gentiles, he was now ready to be offered, and the time of his departure was at hand. He had fought a good fight, he had finished his course, he had kept the faith: henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him at that day: and not to him only, but unto all them also that love his appearing.

THE INTERPRETER OF CHRIST

CHARLES R. ERDMAN

DR. SPEER'S interpretation of Christ was expressed by the way in which he valiantly and with constancy followed the Master. It was embodied in the life and character which Mr. Buchanan has portrayed with such sympathy and insight. It was manifested also in the Christian statesmanship of which President Mackay is about to speak from his own personal knowledge and his participation in world-wide vision and endeavor.

It was also expressed in that continuous series of arresting and compel-

ling public addresses delivered during half a century in schools and colleges and churches and assemblies and conventions at home and abroad. One of the earliest of these messages was entitled: "Remember Jesus Christ," the phrase taken from the second letter of Paul to Timothy. It seemed that whenever Dr. Speer rose to speak he had this injunction in mind.

His interpretation of Christ was expressed further in unnumbered published articles and in more than thirty printed volumes. These are on various and diverse themes, but they all reveal the unfailing desire to discover the mind of Christ. Even when writing on problems of personal concern he entitled his volume "Jesus and Our Human Problems." His writings were all expressions of the mind of the Master.

His interpretation of Christ was manifested still further in his continual endeavor to promote the fellowship among the various groups of Christians. This was particularly evident during his service as President of the Federal Council of the Churches of Christ in America. He always insisted that we should not regard it necessary to strive for church union, but should rather seek to manifest the spiritual union already existing. He regarded the Church as the one united body of Christ and he urged upon the Church to so express this existing unity that it might thereby give testimony to the world as to the divine mission of our Lord.

To what sources did Dr. Speer turn in his endeavor to interpret Christ? Obviously to the Scriptures of the Old and New Testaments, but particularly to the Gospels and supremely to the Gospel according to Saint John. He regarded that version of the Gospel as "the greatest book in the world." Probably when Christianity has been given its final interpretation it will be in the terms supplied by the "Beloved Disciple."

However, there was another source upon which Dr. Speer relied. It was that of personal experience. He knew Christ because of a long and daily companionship. His interpretation was not theoretical; it was experimental. It is significant that one of his last volumes should be entitled "The Meaning of Christ to Me."

However, he found the Master revealed further in the lives of other believers. One of his greatest services to the Church is found in the biographies which he composed. These included names well known in Christian circles, but also names which otherwise might not have been remembered. All may be familiar with such characters as Dr. Cochran of Persia, Dr. Ewing of India, Dr. Lewis of China, but possibly some of us would not have known the consecrated life of George Bowen of Bombay, or of Horace Pitkin or Louise Andrews or Hugh Beaver or many others which might be listed, had it not been for the patient work and affectionate memoirs prepared by Dr. Speer.

He interpreted Christ from his knowledge of the Christian Church. In its growth, its activities and its achievements, he continually traced the hand of the Spirit of our living Lord.

Who then is the Christ as interpreted by this exponent of his character? The answer is beyond all question or doubt. He is the Christ of the Gospels and Epistles; the Christ of the creeds of Christendom; the Christ of the universal Church. Dr. Speer was convinced that there is no other Christ

and that no other Christ is needed. He loved to quote the lines of Christina Rossetti used by him in his last public address and with which he prefaced his volume on "The Finality of Jesus Christ."

"None other Lamb, none other Name,
None other Hope, in heaven or earth or sea,
None other Hiding Place from sin and shame,
None beside Thee."

Possibly this interpretation was set forth in the clearest and most comprehensive way in the Stone Lectures delivered here in Princeton and published under the title of "The Finality of Jesus Christ." Here was revealed the Man whose ideal character was sketched by Dr. Speer in one of his earliest books, "The Man Christ Jesus." Yet here was One of whom we should employ the phrase quoted by Dr. Speer from the heading of a chapter by Horace Bushnell, "The Character of Jesus Forbidding His Possible Classification with Man." That is to say, he was the God-Man, one to whom we can pray, one worthy of our worship. Yet he was also "a divine sacrifice for sin" as well as "an ensample for holy living." He was also the risen and ascended Lord whose will we must obey. He was also the coming King, and Dr. Speer dwelt with power and emotion upon the great reality of the return of Christ as the great hope of the Church and of the world. This finality and sufficiency of our divine Saviour were expressed in lines dear to Dr. Speer taken from the noble poem of Frederick W. H. Myers entitled *St. Paul.*

"Yea, through life, death, through sorrow and through sinning,
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning for the end is Christ."

THE MISSIONARY STATESMAN

JOHN A. MACKAY

IT is as a missionary statesman that the name of Robert E. Speer is engraved forever in the annals of the Christian Church. His incomparable greatness as a man, the unique insight which he had into Christ, he made tributary to what he loved to call the "missionary enterprise."

Professionally speaking, Dr. Speer was a Foreign Missions Secretary. For forty-six years he held that office in the Board of Foreign Missions of the Presbyterian Church in the United States of America. During his time in that office, and under his leadership, the number of missionaries representing the Board in many parts of the world reached the figure of 1600. At that time the Presbyterian Board of Foreign Missions was the most powerful single denominational Board in the whole world.

There were two things about Dr. Speer which should make clear that he was supremely and above all else a missionary statesman. In the first place,

Christ's missionary cause was his master passion. Following his conversion when a student in Princeton University, he was profoundly influenced by Robert Wilder, the founder of the Student Volunteer Movement. He became immediately a leader in that Movement, and his impact upon youth in the universities of this country became greater than that of any other man, young or old. It may be said in this connection that as a missionary leader Dr. Speer influenced more men and women to become missionaries than any person, I believe, in the whole history of the Christian Church. It was Christ's missionary cause that lured the youthful Speer from our Seminary campus, while still in his middle year in this institution. Then followed the great forty-six years which carried him across the frontiers of many mission fields. He was an indefatigable traveler. Wherever he went he grasped the human situation and the missionary problems involved. He wrote profusely and with deep insight about the things which he saw and heard.

Speaking personally, it means more to me than I find it possible to express, that it was Dr. Speer's book about South America which was a decisive factor in interesting me in that particular mission field. Speer the Missionary Statesman was profoundly dissatisfied, in 1910, when the first great ecumenical gathering, which met in Edinburgh in that year, refused to consider the validity of countries where the Roman Church dominated as legitimate spheres of action for Protestant missionary activity. Shortly thereafter, he visited the South American countries and wrote, as a result of his six months' journey, one of the most illuminating and incisive studies of that great area that had appeared to date. I have no hesitation in saying that it was his statesmanlike insight into those countries as a legitimate sphere of evangelical activity which led to their incorporation within the orbit of the world-wide activity of the Christian Church. It can be regarded as a tribute to his memory that the next world gathering of the International Missionary Council, which at one time excluded representatives of the South American countries, will be held in Rio de Janeiro. When we gather there, some years hence, we will remember that missionary statesman whose insight and resolution, six years after the Edinburgh Conference of 1910 had rejected Latin America as an illicit sphere for evangelical activity, promoted and presided over a conference held at Panama in 1916, which considered the religious problems of that great area.

In the course of his many journeys, Speer, the Board Secretary, amazed all who heard him. Those of us who give our lives to administration tend to become notoriously dry and appallingly monotonous, because administrative activity is so absorbing, and can be so deadening. Whether it be true or not that Dr. Speer had to force himself to be an administrator, he was the greatest and most gifted and most meticulous of administrative officers. When he went through China on a famous visit, he never repeated, we are told, a single address. Why? His vast reading and the assimilation of the material he studied, made it possible for him to be fresh with geyser-like freshness, fresh with all the beauty and variety of wild nature, as he came to love it in boyhood days in a Pennsylvania valley. This man was the most widely and intelligently read man in the Christian

Church. How did he do it? In all sorts of situations, at moments when others were beguiling time in less profitable pursuits, in some secluded nook in a steamship, sitting on a seat or standing on the platforms of railroad stations, sometimes sitting it out all night when no train was available until the next day, Robert E. Speer mastered books of the greatest variety, so that his mind was literally a well of living water.

The second thing that may be said about Dr. Speer as a missionary statesman is this: *His administrative concern embraced both principles and persons.* As a supreme administrator he had a penetrating grasp of the principles involved in the cause that he served. He had an equally sympathetic interest in the men and women who served that cause. I recall that it was his grasp of missionary principles, and the impressive, logical, architectonic way, in which, with that deep sonorous voice of his, he presented the great issues in the missionary enterprise, that held me enthralled in 1910, when, as a student in Aberdeen University, I heard him for the first time. I felt then, and there has been no change in my opinion since then, that I was listening to the greatest man I had ever seen.

No one in the last missionary generation succeeded as Dr. Speer did in formulating the ultimate issues and principles involved in this great enterprise. It was his clear insight into these principles that led him fifteen years or so ago to take issue with that famous inquiry known as "Re-thinking Missions —A Layman's Inquiry After One Hundred Years." Dr. Speer wrote a critique of that report entitled "Rethinking Missions Examined—An attempt at a Just Review of the Report of the Appraisal Commission of the Layman's Foreign Missions Inquiry." There was one issue in particular which he met head-on. That report, strangely enough, although written on the edge, so to speak, of the rumbling volcano which was to burst forth and disrupt contemporary society, did not suggest anywhere that Communism was becoming a major issue. No mention was made of the cataclysm that was to break forth. There was no sense in that report of the on-coming tragedy. It went on record rather as believing that all religions had something to offer to an eventual religious synthesis, and that now it was time to look forward to "The New Testament of every existing faith." Christianity was, of course, the highest religion to date, but beyond Christianity, when merged and fused with what was best in the other religions, the "New Testament of every existing faith" would be written. Dr. Speer saw the issue and repudiated the doctrine. He did so violently, in a notable piece of polemic, in which, as in everything else, he was nothing but a Christian gentleman. What happened shortly afterwards? The greatest revolutionary era in the world's history began, and some of those religions which were supposed to flower and to contribute to "The New Testament of every existing faith" are in full and complete disintegration.

Dr. Speer's unqualified, unswerving loyalty to Jesus Christ, and his insight into Christ and the Christian missionary movement, shaped his thought, made his heart strong and his mind luminous, and his words flaming. But his grasp of principles never made him impersonal. Some of the finest and most touching missionary biographies of recent years have come from his pen. Not only so, his letters to mis-

sionaries are incomparable Pauline epistles of modern times. These were written to many men and women who otherwise would remain anonymous and obscure. Who were Appelles and Aristobulus, Tryphaena and Tryphosa? They are known only because Paul wrote a letter to the Romans. And when Speer's missionary letters, which I believe will constitute one of the classical series of letters, are published, there will appear there anonymous people, simple people living on the world's frontiers who will be remembered in the Christian Church, like their counterparts in the old Christian Church at Rome, because Robert E. Speer wrote to them. For his letters, when he wrote administratively, were full of things personal, of things of human interest written with literary charm, which make them a treasure for study.

I have no hesitation in saying that this man was the most truly Pauline figure of his generation. It is surely nothing casual that his favorite poem should be that great masterpiece, Myers' *St. Paul*, from which Dr. Erdman has quoted the last verse and I will quote the first:

"Christ, I am Christ's; and let the name suffice thee.
Ay, for me, too, He greatly hath sufficed.
Lo, with no winning words I would entice thee.
Paul has no honour and no friend but Christ."

ROBERT E. SPEER MEMORIAL MINUTE

The Board of Trustees

WITH profound sorrow and a sense of irreparable loss, the Board of Trustees makes record of the death of its beloved and esteemed President, Robert Elliott Speer, D.D., LL.D., Litt.D. at Bryn Mawr, Pennsylvania, on November 23rd, 1947. Each individual member has lost the earthly fellowship of a cherished personal friend. The Board of Trustees and the Seminary have lost a truly great and trusted leader.

The Board would express to Mrs. Speer and the other members of the family its prayerful sympathy in their bereavement and its gratitude to Almighty God for His assurance in Christ Jesus of eternal life and everlasting fellowship in His heavenly home.

Dr. Speer was born in Huntingdon, Pennsylvania, on September 10th, 1867. After studying in public and private schools in Huntingdon, he graduated from Phillips Academy in Andover, Massachusetts, in 1885, and in 1889 from Princeton University, then still called The College of New Jersey.

While in College he came under the influence of, and became one of the leaders in, the Missionary Movement among students, and was led to dedicate his life to the world mission of the church. In 1890, he entered The Theological Seminary at Princeton, but in 1891, early in his second year, he was called by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. to become one of its Executive

Secretaries. Thus, under the guidance of the Holy Spirit, began a career in World Evangelism and Kingdom Statesmanship which has been written large in the history of the Christian Church of our time.

This call to the service of the Board of Foreign Missions prevented him from completing his theological course and graduating from the Seminary. Nevertheless, he never lost interest either in theology or in the work of the Seminary. His brilliant mind, stored with rich treasures acquired by indefatigable study, made him one of the world's truly great theological thinkers and preachers.

His keen incisive intellect, his broad cultural experience, his uncompromising integrity, his spiritual fervency, and his triumphant faith made him a veritable God-appointed apostle to a generation of students baffled and confused by a struggle between materialistic sophistry and ecclesiastical dogmatism.

At the same time his prophetic vision and administrative genius made him one of the Church's greatest missionary statesmen. For forty-six years he continued to lead in the work of the Board of Foreign Missions until he was elected as Secretary-Emeritus in 1938. He was also called to many other positions of leadership both in his own denomination and in the life of the ecumenical church. In 1910 he was chosen chairman of the Committee on Cooperation in Latin America and in that capacity had a large part in focussing the attention of united Protestantism upon the spiritual needs of Central and South America.

In 1927 he was elected by acclamation as Moderator of the General Assembly of the Presbyterian Church in the U.S.A., the second person ever to occupy that office who was not an ordained clergyman. In 1920 he was elected President of the Federal Council of Churches of Christ in America. In the truest sense Robert E. Speer was a global Christian.

His retirement from active service on the executive staff of the Board of Foreign Missions did not mean any diminution of his energy or activity in his Lord's service. Rather it meant releasing him from administrative responsibilities to a broader service in evangelism through the written and spoken word. All the stored up riches of a lifetime of study in the Scriptures and in the whole wide realm of human literature, illuminated and inspired by a cultivated intimacy with his beloved and adored Saviour, were shared, in humble self-giving friendliness, with an ever-enlarging circle of eager listeners and readers. Thus perhaps the closing years of his earthly service were the most fruitful and blessed of all his life.

Dr. Speer's service to Princeton Theological Seminary was marked by that same spirit of self-giving devotion and dauntless faith which he demonstrated in every activity to which he was called by the Lord of his life.

In 1914 he was elected to the Board of Directors of the Seminary and continued to serve in that capacity until that Board was discontinued by action of the General Assembly in 1929. In that year, as the Seminary was reorganized under a single Board of Trustees, he was immediately elected to its membership. He brought to the work of this board the wealth of his experience, administrative wisdom and spiritual leadership. In 1935 he was elected as its Vice-President, succeeding Mr. Thomas W. Synnott. Two years later, in

1937, he was chosen to succeed Dr. William L. McEwan as President and by the unanimous and insistent choice of his fellow members, continued in that office until the time of his death.

He carried his truly Pauline missionary motivation, vision and statesmanship into the work of the Board and of the Seminary as he did into every task which he undertook. To serve under his leadership has been a constant inspiration and challenge to ever-enlarging achievement in Christ's Kingdom Enterprise.

His call to higher service has brought a sense of loneliness and loss in the fellowship of earth. But it has also brought heaven nearer and inspired a new sense of confidence and comfort in the "communion of saints."

"Great Heart is dead, they say—
What is death to such a one as Great Heart?
One sigh, perchance, for work unfinished here—
Then a swift passing to a mightier sphere,
New joys, perfected powers, the vision clear,
And all the amplitude of heaven to work
The work he held so dear.

A soul so fiery sweet can never die
But lives and loves to all eternity."

ROBERT E. SPEER MEMORIAL MINUTE

THE SEMINARY FACULTY

NOTHING that has happened in recent years has so affected the Princeton Seminary community as the passing of one of its most distinguished Alumni and the President of its Board of Trustees, Dr. Robert E. Speer, who died in Bryn Mawr, Pennsylvania, on November 23, 1947, in the eightieth year of his age.

From his early youth as a student in Princeton University to the end of his long life, Dr. Speer was in a peculiar sense a Princetonian. In the University he had one of the most brilliant careers of any student in the long history of that institution. In the classroom, on the playing fields, and in the halls of debate he was outstanding. It was during his Princeton days that he was converted to the faith of Christ and that he decided to give his life to Christ's missionary service. Called from his studies in this Seminary, while a student in his Middler year, to be a Secretary of the Presbyterian Board of Foreign Missions, he returned some years later as a member of the Board of Directors. It was his wisdom, more than that of anyone else, that piloted Princeton Seminary, some twenty years ago, to a constructive solution of a serious internal problem. Becoming a Trustee of the reconstituted governing Board of the Seminary, he was subsequently elected its President, and in the last years of his life this presidency was the only public office which he was willing to hold.

Dr. Speer was one of the greatest Americans of his generation. Some would say of him, taking him all in all, that he was incomparably the greatest

man they had ever known. Intellectually he was a giant. Culturally he was one of the best read men of his time. The penetrating power of his mind, his marvelously retentive memory, his architectonic gift to rear massive structures of thought, his logical powers as of a great jurist in making an irrefutable case for the cause he was promoting, marked him as a prince among his peers. His strength of will was indomitable and was matched only by his strength of body. Once only in his public life of more than half a century was he laid aside by sickness. His administrative gifts were quite extraordinary and were characterized by an orderliness, a precision, and an unusual faculty for details. While often reserved and austere in outward demeanor among strangers and at public gatherings, he could on occasion and in more intimate circles bubble over with humor and even become boisterous in his mirth. In the closing years of his life in his country home at Lakeville, Connecticut, his love of nature expressed itself. Much of his time was divided between gardening and book binding, and in identifying himself with the life of the local community. To the end he maintained his friendships, and his letters when edited will constitute, undoubtedly, one of the most unusual epistolary collections of modern times.

The inspiration of Dr. Speer's life was Jesus Christ. From the time of his conversion as a University student Christ was the heart of his heart, the master light of all his seeing, and the object of his unstinted devotion. His great intellectual gifts were chiefly devoted to interpreting some aspect of Christ. During all the days of his years he lived to serve Christ and Christ's missionary cause. Myers' *St. Paul* was his favorite poem. Its first and last couplets express Speer's burning love for Christ.

"Christ, I am Christ's, and let the name
suffice thee.
Ay, for me, too, he greatly hath sufficed.
. . . . . .
Christ is the end, for Christ was the
beginning,
Christ the beginning for the end is
Christ."

Among Dr. Speer's books we catch the titles, "Remember Jesus Christ," "The Man Jesus Christ," "The Finality of Jesus Christ." Because of his supreme devotion to Christ he was committed to the missionary cause. He lived that the name of Christ, the world Saviour, might be made known across all the frontiers of the globe. It was the spirit of Christ that made him, throughout his life, an apostle of Christian unity. It was the love of Christ that made him a flaming evangelist, under whose ministry more young men were turned to Christ and to missionary service than under the ministry of any person who addressed college and university students in the last fifty years. It was because of Christ's influence upon his life that he was never known to complain of any hardship he had to suffer or any indignity that he received. He counted it a joy and an honor to bear in his own life the wounds of the Lord Jesus.

All Dr. Speer's gifts of heart and mind appeared and were transfigured in his work as a missionary statesman. He and his life-long friend, Dr. John R. Mott, will stand out as the two greatest statesmen in the modern missionary era. During his forty-six years as a Board Secretary, Dr. Speer had occasion to travel widely in the Orient

and Occident. After each period of missionary visitation some outstanding report or book would come from his pen. In the great ecumenical gatherings of the modern epoch he played a prominent part. He was Vice-Chairman of the Commission on the Christian Message at the Edinburgh Conference of 1910 and occupied the same position at the enlarged meeting of the International Missionary Council at Jerusalem in 1928. Heading up the movement which emphasized the need of missions in the Latin American world, he presided at the Panama Congress on Christian Work in 1916 and at its successor in Montevideo in 1925. Due largely to Dr. Speer's prestige and his fervent apostolate in presenting the needs of Latin America as a mission field for the Protestant Churches, this great area of the world stands now within the orbit of evangelical concern and already several national Christian councils in Latin America are members of the International Missionary Council.

The Faculty of Princeton Theological Seminary wishes to express its deep sorrow at the decease of one of the Seminary's greatest sons and leaders. It would extend its sympathy to Mrs. Speer, to her two daughters, Miss Margaret Speer of the Shipley School, Bryn Mawr, Pennsylvania, and to Mrs. Barbour of Bristol, England; and to her son, Mr. William Speer of Rutgers University. In praying for God's holiest and richest benediction upon the widow, children, and grandchildren, the Faculty would pledge itself to them and to Jesus Christ, the Head of the Church, that it shall continue to serve the tradition which Dr. Speer so dearly loved, striving to make this institution with which he was connected during his long life a place worthy of his memory and of the Lord whom he adored.

SCHOOL OF CHRISTIAN EDUCATION

The School of Christian Education is an integral part of the Seminary, hence the degree of Bachelor of Arts, or its academic equivalent, is required for entrance. The three year course leads to the degree of Master of Religious Education, M.R.E. (Prin.). There is a great demand for the men and women who complete the course, as teachers of the Christian religion in schools and colleges, directors of religious education, assistant ministers, missionary educators at home and abroad.

For further information address:

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THE TASK OF GOD'S LIEGEMEN

FRANCIS B. SAYRE

I FEEL honored and happy that I have been given the opportunity to speak with you this morning on this day of days when you have completed your long preparation and stand poised, ready to go forth at last upon your great enterprise, to translate God unto man. All your lives you will remember this day.

Yours is no ordinary task. The mission which you are undertaking is one of supreme and critical importance. For we are living in no ordinary time. Never before in human history have such far-reaching and fundamental alterations in the pattern of men's lives been wrought with such rapidity and tornado-like force. Cosmic forces are shaping and reshaping before our eyes.

Old institutions, old beliefs, old ideals are going fast. In this revolutionary age new conceptions and new beliefs are competing relentlessly with the older ones which our fathers regarded as fundamental. Our Western civilization, toilfully built upon the slow emerging triumph of heart and brain and soul over brute force, which a generation ago we thought secure as the Rock of Gibraltar, is today being undermined and subjected to terrific attack. Human liberty, democracy, parliamentary forms of government, freedom of speech, freedom of conscience, tolerance, faith in God—these in large and important parts of the world have already ceased to exist. And the powers of darkness are dangerously advancing. Democratic government is fighting for its life.

Amidst all this turmoil, this doubt, these shifting sands of belief, the Christian faith stands out like a great rock in a weary land.

We Christians know that the last word does not lie with blind chance or materialism or sin.

We know that the last word lies with God.

We believe, as Christ revealed, that God is supreme goodness. And we also dare to believe with Christ that God is supreme power. We therefore believe in the ultimate and inevitable triumph of goodness.

The world today has gone awry, not because He has failed us, but because we have failed Him. Millions of men and women today are hungry and in desperate physical need, not because of any failure in the earth's fertility, but because of human greed and self-seeking. As Christ said long ago, selfishness and hatred breed suffering. God cannot change that. If men choose to build on self-seeking and division, rather than on brotherhood and understanding, the inevitable catastrophe which follows is not of God's sending.

God is shaping history today, as He always has, overruling human activities and institutions which would fall short of man's best. Educational systems which fail to teach the highest truths are faltering under His demand that they make for nobler living. Churches lost in material concerns are disintegrating under His insistence that they should more powerfully bring people to His way of life. Economic systems built upon our selfish disregard of the

needs and well-being of other personalities contain the seeds of their own destruction and will in time dissolve under the pressure of His persistent will. Social orders based upon exploitation of others, upon class warfare, upon intolerance, will surely go to pieces. International policies and activities which ignore moral law and are built upon nothing but material force will crack and bring ruin to all they touch under the relentless operation of His moral law. God cannot be frustrated.

Christianity is not a beautiful dream. It is not merely a hauntingly lovely poem of a fearless revolutionary who lived 1900 years ago. It is not a way of escape. It is an intensely practical way of life for here and now. It is a unique and God-given revelation of the only possible foundation upon which a human society can be built that will satisfy the eternal demands of the human heart and thus prove stable and permanent.

The Fearful Responsibility

Do you catch something of the fearful responsibility laid upon you, going out to translate Christianity to the men and women of your generation?

You will be told that the task of the Christian minister is not to meddle in political issues but to preach Jesus Christ to individual lives—to bring home to men and women, buffeted and baffled by life, some understanding of the extraordinary power of Christ to heal and to enrich and to emancipate individual lives. It will be said to you that Christ is well enough for churches on Sundays. But when it comes, for instance, to deciding how to work out a practical solution of the problem of Palestine or how to determine the infinitely complex issues which make up United States foreign policy or what part the United Nations should play in the maintenance of world order—is Christianity really applicable? What has Christ to do with these?

And if we are honest with ourselves often the question must arise in our own minds: What *can* Christ have to do with the public issues of our day? What can that solitary Man of long ago, never in contact with the world leaders of *His* day, living His simple life in a small unimportant country, almost unnoticed by contemporary historians—what can He have to do with the issues of burning national and international importance in our driving, mechanized world of today?

The answer seems to me very clear. Nations are not mystical entities. Nations are people. A changed world means changed people. And the only humanly possible way to change people is through some power outside of themselves.

We cannot fence Christianity in as if it were applicable to our private lives but had nothing to do with our public and national issues. If what Christ said was true, His teachings are just as applicable to nations as to men. If this be in very truth God's world, the inexorable moral laws of the universe must bear with exactly the same force upon nations as upon men.

May I illustrate by a very concrete example what I have in mind? For the past year at Lake Success we have been struggling with the profound difficulties and discouragements which attend the many-sided work of the United Nations. What has Christ to do with the United Nations?

Our Number One Problem

I suppose it is clear that peace is today our Number One problem. In the last analysis either our civilization must eliminate war or war will eliminate our civilization. The choice between the pagan way of war or a peace built upon justice and Christian brotherhood will in all probability determine within the next decade or two the fate of Western civilization. War is an attempt to settle human destinies by the sword of man rather than by the mind of God. War ignores moral law. War is based upon material force as the supreme power in the world. Surely no one can doubt that if we would follow Christ we must find more constructive and practical methods for settling international conflicts and determining world issues than war.

The experiences of the last thirty years have taught us that a stable peace cannot be built upon mere desire. Goodwill alone, or even the firm resolve to abstain from fighting, is not sufficient. After the First World War the peoples of the world were firmly resolved not to fight again. That did not prevent war. Neither are mere peace treaties and conventions sufficient, or a League of Nations or even a United Nations. Important and necessary as these are, we must go deeper. In a shrunken world such as that in which we live today, where every nation's activities and policies affect vitally—often crucially—the lives and living standards of other peoples, perhaps on the other side of the world, a peace that will last must be based upon justice and law and brotherhood. Such a peace manifestly depends upon the development of common moral and legal and spiritual standards of international action. Stable peace, like stable government, presupposes homogeneity of fundamental ideas. A mere Kellogg-Briand Pact by which all nations solemnly renounce war will prove an utter futility.

Such common standards do not today exist. They will gradually emerge through either of two different ways—through the imposition of fixed standards by victorious and conquering armies or else through appeal to reason brought about through the give and take of discussion, growing understanding and ultimate agreement. If the first method is pursued, the chances are that the atomic bomb will prove the end of Western civilization, and the forward march of human progress will await the development of new barbarians who possess greater ingenuity for peace than our civilization does. In that event nothing we say or do matters very much.

But Christ, we can be very sure, would choose the second way. And I have faith to believe that this is the way which will ultimately prevail. Our Western civilization has in it very much that is precious. I cannot believe it is God's will that it be smashed, unless—unless. Unless we lose all sight of God, and forget our moral standards and allow spiritual values to be drowned and choked by material ones. Thus we can lose all sense of direction, and sully our civilization with evil. If against God's deep desire this should come about, our Western civilization can be smashed—either by ourselves or by others. That can happen if those who believe that Christ *is* the answer today remain silent and lethargic in the face of the world's unparalleled need.

Surely the course which Christ would choose for us today would be through reasonable discussion and common un-

derstanding to learn, East and West, North and South, rich and poor, white and black and brown and yellow, independent states and non-self-governing territories, to build up common moral and social and spiritual standards and understandings. Out of these must in time emerge common legal standards, and a core of common values accepted by mankind at large to light the way of a good life. And thus the New Day, the lasting world peace, will come.

The Town Meeting of the World

The place of the United Nations in this immense task is clear. Through it the second process is already constantly at work. The United Nations, is, first and foremost, the town meeting of the world. It is the common gathering place, where men and peoples of every shade of opinion and of every differing race and culture may be heard and where the moral judgment and verdict of mankind may be crystallized. Thus, and only thus, can conflicting standards and viewpoints be reconciled. And only through this great, salutary process of reconciliation—which, it seems to me, links closely with the mind of Christ—and through the organized forces resting upon it can the lasting peace of the world be built.

Many families have wayward and wilful children who create problems at times. The Family of Nations, too, has wayward and wilful children. In the case of children and nations alike, force, though sometimes necessary, generally aggravates and seldom solves. Solutions more generally come through sympathetic understanding and tactful suggestion. And this, in the case of nations, can best be done around a conference table.

You would have been deeply impressed, had you sat in the deliberations of the General Assembly, as I have been doing, and watched the Assembly at work. Here are gathered peoples from every part of the world, exchanging ideas in the effort to find solutions for the world problems which have come boiling to the surface in our volcanic and trouble-wrenched world—Palestine, Korea, Indonesia, Greece, and dozens more besides. Solutions were not found for all of these. What of that? The far-reaching problems are deep-rooted and will take extended time to solve. The important and the exciting fact is that the vast majority of nations are today honestly *trying* to solve these world problems, not with armed forces, but through the conference method—by reason and on the basis of justice. That is a tremendous fact. In the long sweep of time, it is almost new in international history.

And even more important than finding immediate solutions is the fact that representatives of different nations and of widely varying cultures and races and religions are together learning the profoundly difficult art of international cooperation, coming to understand and appreciate each other's viewpoints, learning to give up and sacrifice immediate interests and values for larger ultimate objectives.

If we believe, as Christ believed with all His soul, that God is really at work in the world, that this in very truth *is* His world, then, it seems manifest, the United Nations is an instrument for the doing of His work. The supporting and strengthening of the United Nations is in this sense, as I see it, part of the building of His Kingdom.

I am well aware of the current criticisms of the United Nations. In view

of its deadlocks, its frustrations and its failures, there seems to be a growing feeling on the part of many that since our honest efforts along the pathway of collaboration have failed the only alternative left to us now is to prepare for another world war.

Against such defeatism and utter pessimism, I strongly protest. War, the stark enemy of the human race, *is not inevitable*. We cannot blame God or destiny or pure chance for recurring war. War is of mankind's own making. It is the result of his unintelligent and often immoral conduct, and of nothing else. God does not will war.

I do not mean that certain men with full power of choice deliberately will and choose war. I do mean that war rests upon fundamental bases of greed and self-interest on the part of certain sections and groups and upon the apathy and unintelligent failure to build sound bases for peace on the part of people generally. I mean that because war is of man's own making, the fatal recurring sequence of war and peace and war can be broken.

The New World Order

There is no reason on earth why we cannot make our civilization the instrument of further and as yet unguessed human progress. But it is equally clear that to do so we must turn to the task of building new and sounder foundations for world order.

The new World Order is not to be gained through merely negative action —through suppression of international law-breakers, or through general disarmament, or even through the mere cessation of fighting or of war. The new World Order can be built only upon very positive achievements, such as heightened and universally accepted moral standards, applicable to nations as well as to individuals, such as strengthened respect throughout the world for fundamental human rights, such as a comprehensively planned and integrated program for the economic development of the natural resources of the world, such as sound and healthy practices in the realm of international trade and commerce, based upon equality of treatment and lowered trade barriers, such as a closely-knit and effectively functioning international organization of the peace-loving nations of the world. All of these are necessary foundations, and each depends upon an immense amount of virile work and constructive thinking—upon clearing away the vast accumulated debris of Nineteenth Century thinking based on bygone conditions and outlived philosophies. The rampant nationalism of the Nineteenth Century must give way to Twentieth Century broad humanitarianism—a genuine concern for the individual welfare of men and women all over the world—if we and our civilization are to survive.

The building of foundations such as these depends upon work on many fronts by many types of men—scientists, economists, diplomatists, statesmen and a host of others. Such work is vitally necessary for survival. But underlying all this is a still deeper need—a common sense of direction in the minds of the workers such as only a common spiritual objective can give. That means a sense of the reality of God. And Christianity, so far as I can see, is the only practical way to achieve it. Without a common sense of direction the work of some will cancel the work of others and all must end in futility.

Our Only Hope

The point I want to stress is that, in the last analysis, Christianity alone has the power to save the civilization we know from extermination. Scientists and technicians cannot save us. Their work, necessary as it is, has resulted in intensifying the deadliness of war. Economists cannot save us. Their work in organizing and making possible increased production in the world has only served to make war more gigantic and worldwide and hence to intensify its consequent disruption and suffering. Diplomatists and statesmen cannot save us. They can often reconcile differences of viewpoint and sometimes work out formulas which prevent actual conflict; but if peoples have no common sense of ultimate values their efforts must prove futile. Unless the leaders themselves in their various spheres of work have a common sense of spiritual direction, only catastrophe can result. And unless the great rank and file of the peoples of the world have common spiritual values upon which the leaders can build, again only catastrophe can result. Only a more virile Christianity permeating the world can save. And that is your task.

By Christianity I do not mean sectarian doctrine. I do not mean ecclesiasticism or narrow theological dogmas. I mean the vivid, yeasty fundamentals taught by Jesus Christ.

Such teachings possess world-shaking power. Again and again they have upset kingdoms and changed the course of empires. They have generated more irresistible power than any other force in history. Great armies, incomparable arrays of material strength, have not been able to withstand them. Still today, twenty centuries after Christ's death, His unforgettable words ring across the world with resurgent, revitalizing power.

What were these revolutionary, world-shaking ideas? Underlying everything else was Christ's unswerving and rock-foundation sureness that this world in which we live is God's world. From that flow four fundamentals which seem to me to sum up the very heart of Christ's thought and teaching.

First. Absolute and serene knowledge that so long as we follow God the future cannot harm us. God cannot be frustrated; and if this be in very truth His world, in it no evil can ultimately triumph. To put heart and courage into us nothing could equal that faith.

Second. The impregnability of moral law. If this be God's world, it must be based upon moral law; and God's inexorable moral law can be no more evaded or outwitted than His physical law. Whatever forces violate moral law contain the seeds of their own destruction and will generate counter forces which in time will overthrow them.

Third. The absolute supremacy of the power of love and goodness. Christ utterly believed and proved with His life that love is more potent because of the power which it can generate than any possible array of mere physical force.

Fourth. The brotherhood of all men. If God did create the world, all men are His creatures. If God is, as Christ declared, a supremely loving God, He cares infinitely for each one of His creatures. Human brotherhood, sacrificial giving in the service of others, genuine international cooperation, are the only possible bases upon which an enduring human society can be built. The Kingdom of God is reality; and its building is going forward to a sure

conclusion whatever men may do.

That was Christ's faith; and it rested not upon the impractical dream of a mystic but upon a realistic and profound understanding of the human heart.

Have we any right to think of Christianity in terms of world salvation? I hope, if you have not already done so, you may some day have an opportunity to visit Lake Success. You will be impressed by the sharp contrasts there of race and color and creed. You will see Buddhists and Hindus and Mohammedans and others quite untouched by any religion working shoulder to shoulder with Greek Catholics and Roman Catholics and Protestants and Jews. Amid such a welter of conflicting faiths can we hope ever to achieve common moral standards throughout the world?

Emphatically, yes. Fundamental goodness and evil in terms of human behavior are essentially the same the world over. Every religion at its best alike teaches the ideal of justice, of good faith, of human charity.

But Christianity goes beyond all this. Its teaching of the fatherhood of God and the consequent brotherhood of man —its unyielding emphasis upon the breakdown of every racial and national and social barrier which separates man from man—gives it a universality of outlook which makes it unique in its world-embracing appeal. Christianity transcends time and space. The great timeless principles taught by Christ have a matchless appeal to the oppressed and the suffering everywhere and a unifying power possessed by no other faith. But if Christianity is to win its way across the world it must be saltier, less localized and more like Christ. Just as America today with its democratic and humanitarian ideals, its intelligent manpower and its unparalleled wealth must assume world leadership in the political field if our civilization is to be saved from shipwreck, so the strong forces of Christianity must no less assume world leadership in the spiritual field if mankind is to be saved. And the practical way to such an achievement is to make America more truly Christian.

The Parting of the Ways

Do you remember Marc Connelly's superb play of some twenty years ago, *Green Pastures*? God, visiting the earth to check up on the development of man, His creature whom He had created and cherished, feels sick at heart as He encounters, time and again, man's complete absorption in his own shallow and shabby concerns and his utter disregard of God. God singles out, now Noah, now some tiny group of faithful followers, and rests upon them the dreadful responsibility of helping to win mankind back to God.

Sometimes the present situation of the world reminds me of that play.

We stand today at the parting of the ways. On the one hand, it is entirely possible that the present "cold war" is only a second brief interlude in a fifty- or hundred-years war which began in 1914 and which will make Western civilization but a memory and usher in a new Dark Ages of savagery until in the distant future some new young civilization will evolve. This is not only possible but likely, if Americans remain indifferent or apathetic. On the other hand, if we have the will to do so, there is still time to struggle out of the vortex of destruction and make of our civilization the instrument of divine progress. Can the vicious circle of re-

curring war and peace and war be broken?

Who and what will decide? So far as I can see there is only one possible means of escape. That is the way that Christ pointed out 1900 years ago.

In these solemn days when forces are being shaped which within a decade or two will bring either new advances in human destiny or the utter ruin of Western civilization, the issue depends in the last analysis not upon decisions taken in Washington. It depends upon which course the millions and millions of individual men and women in the factory and on the farm and in the mine and in the home will follow. If men and women can turn back to God and take the hand of Christ and learn of Him, there is nothing to fear.

You men of Princeton Seminary are now enlisting on a very great mission. If your work be well done, you can have a momentous part in the awesome decision. I bid you be very proud—and very humble. God waits with hope.

THE ENDLESS JOURNEY STARTS

JOHN A. MACKAY

Members of the Graduating Group:

IT falls to me, in the name of my colleagues of the Faculty and of your fellow students here and already gone, to address to you the traditional words of farewell.

For some months past my mind has been haunted by a line of poetry written by a contemporary poet, the words of which run thus: "O here and now our endless journey starts." The author is W. H. Auden and the line I have quoted he puts into the mouth of the shepherds of Bethlehem when they came and saw the Child in the manger.

These haunting words have a deep significance for you and for me. Let me, in a very few minutes, translate to you what they have signified for me personally.

Remember, to begin with, that *real life starts from Jesus Christ.* For us Christians, truth is not something that we pursue endlessly like a bird. It is something from which we start. It is Jesus Christ, the Truth. It is not that we understand all that this Truth means, but it grips us in such a way that we know that it is the true meaning of life. And so our interest in truth, henceforth to the end of the road, will consist in understanding Jesus Christ, the personal truth, and in translating into life, our own lives and the lives of others, its inner meaning and implications.

But let us never forget that we can never truly represent Jesus Christ, the Truth, unless our lives become in a very real and reverent sense the incarnation of that Truth. We start from Light. The luster in our eyes, the torch in our hand, both illuminated by Christ, will serve us to understand life and to apply Christian principles to life. Our whole life must be aflame. Our hearts must burn and our lips break into singing, and our chief witness, our most decisive witness to our generation, in

every sphere where providence may lead us, shall be by our life to remind men of His life. It is no exaggeration to say that what our generation awaits, if those glorious Christian ideals set forth in the vibrant address of our Commencement speaker are to be fulfilled, is men and women who are fully Christian, not simply in their thinking but in their living, who are moving out into life with the light and the love of Jesus Christ.

This line has meant something more to me. It says: *Maintain throughout life the sense of pilgrimage.* To discover Christ is not merely the end of a quest. It is rather the beginning of a journey. Our generation with its hosts of uprooted people, with its multitude of wayfaring men and women, understands this word "pilgrimage." Christianity has always understood the meaning of pilgrimage. A sense of pilgrimage is the core of the Christian way of life. May I ask you not to make position the end of your course as you move out. Positions will come to you, but do not think of them as pedestals or as places of prestige. Think only of a position as a place to perform a task. In your spirits be steadfastly moving on, with a consuming concern to be on pilgrimage, doing Christ's will, fulfilling what you found when you began from here.

Lovely things also will come to you, many things that you will cherish, that you will be proud to have. Remember this. Do not use them for ostentation but only for inspiration. Look at them. Cherish them. Get out of them what they can tell you or give you. Then lay them aside and move on. Miguel de Unamuno, one of the greatest of modern writers, in what I believe is the most vibrant piece of contemporary prose, says, if I may paraphrase his words: You pilgrims, you crusaders on life's road, if you find a flower blooming by the wayside, pluck it and take it along with you. If you use it to inspire you for the pilgrimage, for the great crusade, good and well. But if any pilgrim should use that flower for ostentation, throw him out and let the cavalcade move on.

Like so much that Unamuno wrote this sentiment of his may be perhaps a little extreme. But the great Spaniard is basically right. Whatever comes to us that we deeply cherish, let us use it to inspire us, but not to make a show of it. Then let us move on to other things, to other tasks, to other fields, to other endeavors.

Finally, as you start from Christ and move out on your pilgrim way, *never cease to be persons.* What is a person? In its deepest Christian significance a person is one who responds to God. One becomes a person when one hears the Word of God and does it. A person takes to the road as a pilgrim not knowing whither he goes, but knowing that God knows. A true person, one who lives day by day by the Word of God, who listens for God's command and does God's will, fulfills the answer to that most basic of all questions: "What is the chief end of man?" "Man's chief end is to glorify God and to enjoy him forever." To glorify God, what does that mean? To make God visible in life, in both thought and behavior, to the end of the road. And so for you, and for me, and for all who call Jesus Lord, Auden's line has meaning. "O here and now our endless journey starts."

As we go on pilgrimage together, taking different roads, never meeting perchance as a group all in one place

again, may we find in this living Truth what we need for light and for life. May we discover in the Christ of the pilgrim way all that we lack for courage and for strength from now to the journey's end.

The grace of our Lord Jesus Christ be with you all.

CONTRIBUTORS TO THIS ISSUE

In addition to the contributors mentioned in the Editorial of this Bulletin, Dr. Emile Cailliet has permitted the publication of his address "Outlines of a Christian Positivism," which he delivered in Miller Chapel on April 27, 1948, when he was inaugurated as Professor in the Stuart Chair of Christian Philosophy. It is a pleasure, also, to present "The Charge to Dr. Cailliet," delivered by the Reverend Harold E. Nicely, D.D., pastor of the Brick Church, Rochester, New York.

DICKENS' *CHRISTMAS CAROL*

While there was some delay in the finishing of the records of the reading by Dr. Donald Wheeler of *A Christmas Carol*, the albums are now ready and all orders have been filled. The albums of seven twelve-inch records can be purchased from the Marquis Recording Company, 212 '03 Hall, Princeton, New Jersey.

OUTLINES OF A CHRISTIAN POSITIVISM

EMILE CAILLIET

THE word "positivism" in our title is used for want of a better one. Its immediate reference is to certitude, or the claim of certitude, in knowledge. Thus we call "positive" that which may be directly affirmed. Now there does not exist a current and well-informed view of life and knowledge which may be affirmed and referred to as *the* philosophy of the Reformed Faith; and something ought to be done about it.

A recent book of high quality, widely used on the American campus under the title *Types of Religious Philosophy*, follows up a splendid fifty-three page presentation of the Roman Catholic philosophy of religion with a miserable twenty-seven page caricature of what is called "Protestant Fundamentalism." The author of the latter is not, mind you, a Roman Catholic. Neither do I use the word "caricature" to indict his treatment of Protestant fundamentalism. Clearly the cause of such a lamentable situation lies right at our door. Are we willing to lose the best of our enlightened youth to a scientific agnosticism or to Roman Catholicism? Denunciation will simply not do. Shouting from the pulpit will not do. And, as a college student once put the matter in a deserted chapel, "It is not enough to ring the bell."

In this connection, Reinhold Niebuhr makes it clear that a program of religious reorientation of our higher education must come out of the religious community and its institutions. He lays down the principle that "the primary responsibility for resolving the contradiction between religious obscurantism and religious defeatism rests upon them."

We agree. Let us then proceed with the business at hand.

I.

Going straight to the heart of the matter, it is obvious that the secret of the sway of science over this world of men and affairs, and its thinking, is essentially this: science knows how to do things so as to get results. It works.

Let us see how this is done. A good way of doing it is to consider the case of a science which matters very much to each of us, that of medicine. No better guide in this field could be found than the founder of experimental medicine, Claude Bernard, through whose impetus a scientific medicine came into its own in the middle of the nineteenth century.

The scientific concept of medicine had been held back in his day by endless controversies between "vitalists" and anti-vitalists so-called, the bone of contention being that science ended where the consideration of life began. At this point, it was felt, a "vital principle" intervened, which caused all possible predictions to go astray, thus rendering further experimentation fruitless. Just as a walking man disposed of Parmenides' and Zeno's denial of the possibility of movement, the vitalist controversy was simply ignored by Claude Bernard, who thereupon proceeded with what proved to be an extremely successful series of experimentations in biology. The vicious circle

had been broken, the rule of clever but empty dialectics had come to an end.

It would be an understatement to say that such dialectics had their day. They had been anybody's sport for centuries, the only limitation to such feats of logic being the amount of imagination of the talker in question, also the fact that as a rule, such dialectics were practised in Latin—a good way, doubtless, of hiding their emptiness. In one of his comedies Molière shows such an impressive confabulation broken up with the doctors leaving all together. To a questioner wondering where they were going, one of them answered solemnly that they were going to see a man who had died the day before. This of course made the questioner wonder still more, until his query was silenced by the doctoral pronouncement that they were going to see this dead man in order to find out what should have been done in order to prevent his death.

When we pause and think about this comical answer we realize that there is a great deal of truth involved in it. The trouble with these seventeenth century doctors was that they were unable to provide for a given situation because they were unable to foresee such a one; and they were unable to foresee it because they did not know enough. So they ventured all sorts of explanations in the form of gratuitous systems. Claude Bernard was right, then, to see that such systems led nobody anywhere. A survey of eighteenth century literature in philosophy would uncover the growing awareness of this fact in a number of works written on, or rather, against such systems. The case of medicine is but an illustration of what was true in every branch of human knowledge. Far from being an indictment, such an admission amounts to rendering justice to necessary preliminary efforts at investigation.

II.

To sum up, scientific theories patiently and critically worked out to a point where they may even be expressed with mathematical precision, rule over a certain realm of reality to the exclusion of other theories. Their limitations and imperfections, as universally acknowledged in the world of science, give the status of their actual scope.

That this is not the case as yet among the laity for many an ethical "theory" so-called, is only too obvious to the moral scientist. He sees such "theories" as contradict one another to the point of cancellation, actually end in advocating the same practice at a given time, in a given society. Another surprising feature is seen in the fact that as a rule the authors of such "theories," who walk together although disagreeing even in their silence, hardly ever admit to difficulties or limitations in their ready-made solutions. For, as a rule, each one provides from the outset answers to all the problems involved, a fact which should immediately put the wary on their guard. As Archibald MacLeish would say, they know all the answers, but they have not as yet asked the questions.

Is it not evident that in such cases the so-called "theory" is but a mere afterthought, a rationalization of actual practice, at best a dialectical feat? The public at large, as well as its leaders, are aware of this, the scientist further argues; they will allow theorists to speculate to their heart's content, in the awareness that the clever opponents will fall in line, like everyone else, when the time comes to do so. What we

have in mind for the present, the scientific outlook, is the kind of practice which may be observed in what Bunyan called the "village morality." This village remains quite typical of the world at large.

Each and every society at a given time actually has a moral code, or better, a pattern of moral codes which may direct its individual members to strange forms of behavior. The senseless taboos you and I are unable to sweep aside in the realm of fashion, thus are seen to give the measure of our slavery. It must have been in this connection that George Eliot once remarked, "We are all born in moral stupidity."

Now such patterns of collective behavior are observable facts. It is therefore the contention of the moral scientist that they are subject to scientific investigation. In this vein we should welcome, for instance, the concern of the research worker bent on the solution of problems such as those related to production and distribution, the function of labor leaders, the technique of relief and charity, and others. As soon as a solution is attempted, however, the "brain-trust" so-called realize that they have hardly begun a formulation of the same. They find themselves unable to provide, and, or so the scientists think, the result is that the "grapes of wrath" reach maturity. To the research worker, an inability to provide appears once more to be a symptom of an inability to foresee, of a lack of adequate knowledge. Therefore it is that wild theories, unheard-of utopias, solve nothing. The science of tomorrow will have to go into such problems, our scholars conclude.

An important remark is called for at this point. Human motivation has thus far been taken for granted, as perfectly normal and legitimate. The reason for this is obvious. Such motivation referred solely to basic concerns we may be said to share with frogs in a pond. Intelligence then was applied to the mere safeguarding of life and health, and beyond that, merely to the satisfying of urges and motives natural to man as a tool-using, food-preparing, weeping or laughing animal.

Yet, pausing too long on such elementary aspects with reference to our animal nature may prove unfair even to animals, for there is seen to be in man what Professor C. H. Dodd has called that "ingrained wrongness," an almost uncanny propensity to wickedness, which is unknown to animals.

How much of a guide, then, can science be in these circumstances? This, we readily discern, is not a mere vitalist-antivitalist sort of issue. We are dealing with stark realities, and hard facts.

III.

As soon as this all-important issue is brought to a head, we become aware of the true scope and impact of an unassuming science. What strikes us immediately is a constant emphasis on depersonalization on the part of any individual scientist. What is mostly found to be responsible for phenomena is the scale of observation. It is for such reasons that the human recording set is now being rapidly replaced by mechanical devices. Yet these same instruments, in their turn, prove to be limited by their own sensibility.

The scientist is perforce engaged in a form of cold-blooded detective work, even if personal feelings, motives, or values are likely to be involved in the primary concern. He is a sort of Sherlock Holmes aiming at a transcription

likely to fit the facts. Thus our research worker will beware of any irruption of emotionalism. His task in the presence of nature, according to a parable of Einstein, is very much like that of a man who had been given a closed watch which he could never open. His business would then amount to figuring out the workings of that watch.

The scientist's pragmatic notion of causality becomes a mere heuristic principle which he introduces at any point of his investigation until a working theory be formulated, namely one which may allow for a minimum of prediction. Once the script obtained begins to make sense, everyone concerned is given a chance to discuss it and to criticize it. Fresh information having been brought forward, a reconsideration takes place until nobody can any longer find fault with the outcome, at least for the time being.

Scientific truth, then, is what remains at the end of the last cross-examination. Very much in the manner of the battle of Corneille's hero against the Moors, the battle ends because there are no warriors left on the battlefield—shall we say, until the next "last war"? Accordingly, such truth amounts to a depersonalization through socialization of thought. As such it may have little to do with the deep reality of the things that *are*. What we call scientific knowledge now turns out to be a sort of temporary script, a series of clues about that which is, and the manner of its being what it is. Such knowledge is best expressed in mathematical language, as already noted.

But then, to expect from a purely objective elaboration of the kind we have suggested, any decisive axiology, and, still more, to expect affirmations or negations as to the existence of a supernatural being, nay, reasons why there should be any supernatural form of existence at all, is to expect from the scientist the very things he cannot produce. It is only in legends that a good fairy will emerge from a dusty scientific treatise and proceed to dance on the printed page!

Such a situation is at least gratifying in one of its implications, namely, that one fails to see how, in these circumstances, any real conflict could arise between a sober science and the Christian faith. The plain fact is that I have as yet been unable to detect any serious point of disagreement between the two. We may safely leave alone such pseudo-scientists as indulge in unwarranted speculations irksome to the Christian message, be it only because it does not pay to advertise one's opponents, especially when they are unworthy of public recognition. The Christian philosopher has, therefore, every reason to accompany his scientific friend all the way, or at least follow him with his sympathy. Such an enlightened attitude on his part will indirectly pave the way for mutual respect and understanding. And so the Christian philosopher will be more likely to get a hearing later on when proceeding to read the scientist's transcription in the light of revelation.

However important such corollaries, there comes out of our consideration of the true scope and impact of an unassuming lay science another conclusion, the importance of which could hardly be exaggerated. Precisely because science is impersonal, colorless, and neutral by nature, precisely because as an essentially pragmatic transcription of available clues, science may well have little or nothing to do with the

deeper reality of the things that *are*, it can hardly be thought of as a guide in the realm of true motives and values. When argument is taken, for example, from George Eliot's contention that "we are all born in moral stupidity," to prove that what we need is more research and statistics, it becomes obvious that this is at best a small portion of the truth. There are, as a matter of fact, whole areas of human behavior which have been thoroughly investigated and where, as a result, the "how" is fully known. Yet, could it be said that, *ipso facto*, human behavior is being straightened out in such areas? To begin with trivial illustrations, is it true that we men dress intelligently? is it true that doctors do not smoke? that a tremendous advance in our scientific knowledge of human adjustment prevents divorce? that the most enlightened and statistically supported methods of progressive education *ipso facto* produce moral fiber?

The deeper truth about this whole matter, if it be the truth we want, is written in letters of fire and blood all over the pages of history. Let us be positive about this also. Can any one study the annals of our civilization without being driven back upon human nature, back to what the Bible calls a "lost" humanity in need of redemption? True enough, Calvin considered politics as an earthly discipline. As such, he added, however, they have little to do with the intelligence of things divine—namely, "the rule and reason of true justice, and the mysteries of the heavenly Kingdom." And so, the best this great humanist of the Renaissance could say about political science, was that in such a realm as that of the government of men, human understanding does not labor entirely in vain.

In the words of my late friend, Hartley Burr Alexander, "truth is of faith fulfilled, faith is in truth anticipated, and of both our intelligible life is the expression." Such is the divine order. Allow truth and the faith to be divorced, and see our best patterns of humanism become the motives of an infernal sabbath, not unlike *Dies Irae* in the last movement of the *Fantastic Symphony* by Berlioz. In Italy during the Renaissance, in England during the Restoration, in France under Robespierre, in Germany under Hitler and his Gestapo, nay, in the midst of a sinister caricature of medical research at Buchenwald, cold-blooded calculation, brutal selfishness, that untranslatable *thing* called *Schadenfreude*, will come and crouch at the door, as it had already done in the days of Tiberius. And unto thee, O man, shall be its desire, in a kind of parody of conjugal relations, dreadfully suggested in the Book of Genesis.

Let a merely academic knowledge ignore such roots and such depths, and miss the mark. If lack of power be the test of truth in theories, as our scientists proclaim, then let us ponder, as enlightened humanists stare at this present-day world of ours, aghast and powerless. Neither can they explain away its worse features in terms of glandular deficiency. The practitioners of scientifically secularized psychology, ethics, history, government or economics, by being unaware of their heritage, living and thinking in ungrateful ignorance of it, are most likely to play into the hands of their worst enemies.

A Christian positivism, then, would be careful to draw a counterpart to the picture, just given, of a life and knowledge divorced from our heritage. Thus

we see great battles for liberty won by men whose faith is grounded in Holy Writ. William Wilberforce leads the crusade to emancipate Negro slaves in the British empire; his successor, Lord Shaftesbury, in Parliament successfully champions the cause of factory workers in industrial England. The tradition of the American philosophy of government goes back to the Pilgrims of Plymouth, Connecticut, and Rhode Island. Roger Williams it was who asserted the necessity of liberty of conscience and the equality of opinions before the law. Men to whom "God alone is Lord of conscience" were well prepared to become staunch supporters of a free Church and of a free state. In Pennsylvania especially, they were among the foremost to advocate American independence. If indeed we mean to understand documents such as the Declaration of Independence, the Constitution, and the Bill of Rights, we must realize that while they reveal strong rationalistic trends, they are essentially Christian documents. The very psychology of the American founders is derived from deep-seated religious convictions. Even men like Franklin and Jefferson, who particularly liked to assume a rationalistic attitude, will fight oppression in the name of the Lord. To them "rebellion against tyrants is obedience to God." To them the Creator of heaven and earth was the Giver—and remains the Guarantor—of the rights of man.

Far from being an impractical, dreamy star-gazer, therefore, the Christian philosopher proves to be the true realist in this world of men and affairs. His realism, moreover, is of the utilitarian sort, intent first and foremost on self-preservation. Using Scripture as a constant frame of reference, he approaches the study of nature, of history, and especially of man, in the awareness that there is more involved in the whole inquiry, and far more at stake, than a mere transcript of useful clues.

IV.

What has happened in modern times now becomes clear. A great deal of damage has been done to the Aristotelian notion of causality, in both science and theology, from Galileo, through Hume, down to Heisenberg and Max Planck in our day. This situation has been complicated by the compromising character of an incomplete, then backsliding Reformation only too eager to come to terms with rationalistic ways of thinking. Construction costs, such as the façade of scholastic clarity involved, are truly prohibitive. One is also left to wonder how it could be possible for assurances which owe so much to human infirmity, to provide security unchallenged. If Christians were thus able to enjoy perfect peace of mind, would they ever turn to seek the same in the seclusion of a monastery, in meritorious works or mortification? Let us rather learn from Pascal, as "a capital truth of our religion," that there are "times when we must trouble this possession of error that the evil call peace."

A climax was reached in the metaphysical realm with Kant, whose antinomies may be seen as a perfect expression of scientific neutrality. To my knowledge, such a finished form of objectivity had been exhibited only once before, namely by that star-gazer of old who, according to legend, fell into a well. He had simply forgotten his own existence.

Yet the truth has strange ways of reasserting itself. Kant's posthumous notes published in 1920 by Erich Adickes would tend to show that the great German rationalist henceforth was groping for a genuinely Biblical notion of righteousness. We find already under his pen the equivalent of Matthew Arnold's awareness of "the Eternal not ourselves who makes for righteousness," except that it remained hard for Kant to consider God outwardly. This Being was in him, Immanuel Kant, though distinct from him. He felt inwardly directed, as through a causal efficacy not dependent upon the law of nature in space and time. At one point even, he almost echoed Saint Patrick's famous hymn by experiencing "God in me, about me, and over me." Truly he was not far from the Kingdom of Heaven.

Seen in this light the life-work of Kant would seem to point to a most significant fact. For the last one hundred years some of the most highly cultured men, dominated by an earnest concern for truth, have submitted religion to the harshest criticism. They have finally struck the rock roughly at the point where God, once more thought of in the light of Scripture, is identified with the Power-not-ourselves, who makes for righteousness, and sends the blessed ones back to their fellow men "with a richness not of the common earth." It would be hard to overestimate the positive value of such a conclusion.

The most frequently quoted text of the prophets from Matthew Arnold to Professor Erwin R. Goodenough of Yale University in our own day, is Micah's beautiful assertion: "He hath shown thee, O man, what is good: and what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" It is by attending to righteousness in actual faith and practice that we become aware of this enduring Power, as of a reality verifiable in the light of Scripture.

Such a reality, then, is first and foremost a kind of truth that must be *done*, according to a Hebrew phrase which would put a philosopher like Hegel quite on edge. If any man will *do* the divine will, he shall *know* of the doctrine. Thus any further progress in truth is conditioned by an attitude which John A. Mackay has characterized as quite incompatible with a purely theoretical mode of existence.

This basic incompatibility finds its most striking expression in Kierkegaard's *Either/Or*. As we know, the Danish Pascal finally parted ways with a purely esthetic enjoyment of life, for a lone venturing forth far upon the deep, with seventy thousand fathoms of water under him, in the firm assurance that he should be supported, then be met in the fullness of time. As in the case of Isaac, this venture of faith even implied a temporary, awe-inspiring suspension of the "ethical" until he had been found by the truth.

Such an acknowledgment of the strangeness of a Biblical pattern of thought, and of the tremendous value of some of its most objectionable aspects, decidedly implies a turning away from the System and a resulting awareness of the reality of the things that *are*, so that one may truly exist, stand out—*ex-stare*. Heidegger suggests the same experience as the fact of *Da-sein, In-der-Welt-sein* which Walter Lowrie pertinently translated "thereness," "the fact of being in the world." And so our Hebrew-Christian notion of truth, of that which is truth

for me, proves to be, in the last analysis, *existential.*

It should be made clear at this point that no intellectual anarchy is involved in the case. This is merely a re-admission of the most obvious fact—namely, that truth is being refracted in every individual soul, that no two persons will perceive the same truth in exactly the same way. We become aware of a *homo-standardization* of our experience, which causes us to measure the world in which we live in terms of ourselves. This awareness of the vital symbolism which generates in particular the very pattern of our thinking, should cause us to pause on this all-important subject, had we time to do so. Be it sufficient to remark that we make our apprehension of reality both a mirror and a reflection of ourselves. In fact we actually expand our own nature as we assimilate its environment. Thus we find the inner self not only reflected in our world-picture, but coloring it and colored by it.

When natural man, therefore, projects his whole being into immensity so that he may wrench away the secret of the universe, as used to do the magicians of old, the outcome is in part an idol-making process. Not only is such a process likely to miss the divine mark; it may also produce mere fancies, or even monstrous conceptions, which a candid science will proceed to expose in the terms we know.

Let, on the other hand, a man be in Christ, that is, not only redeemed, but progressively enlightened and delivered from blindness of heart. As he projects himself into God's creation, he does it henceforth through an inner Christ taking control more and more, focussing the vision and purifying it. Thus is a true knowledge of God restored to man. Only once the Christ is fully enthroned in a fully surrendered soul, does the vision become as clear as it can be on this side of the veil, where we see as through a glass, darkly.

Thus, in the light of a guarded use of analogy, the principle, and therefore the end, of Christian philosophy, may be seen to rest on the cornerstone of what Robert E. Speer has magnificently called "the finality of Jesus Christ." We may well imagine what such a culmination means in the case of well-equipped disciples having at their command, together with the best resources of scholarship, the data made available by a lay science.

Call to mind now the dramatic scene of the Westminster Assembly of divines when the incomparable definition of God was literally conceived in prayer, wrought out in a spirit of utter loyalty to Scripture. "O God, who art a Spirit infinite, eternal, and unchangeable, in Thy being, wisdom, power, holiness, justice, goodness and truth...." Thus was the living God disclosing his very essence and majesty in the matchless invocation uttered by a fully dedicated Christian scholar. No better confirmation could be found of the ultimate validity of a scripturally inspired and scholarly approach to our knowledge of God than the one freely given by the living God himself.

Precisely because such an approach is so thoroughly Scriptural, the objection may be raised that this very method involves a certain confusion and duplication between theology and Christian philosophy.

But then, this objection would admittedly proceed from a scholastic conception of the whole matter, a con-

ception which our argument previously dismissed. It may therefore be ignored.

Yet, nodding approval to such dismissal implies that a new responsibility has now been thrust upon us, namely that of formulating a new status wherein the jurisdiction of both theology and Christian philosophy may be clearly mapped out. This new status we see forthwith implied in a careful distinction between talents bestowed, between calls heard and followed, and in a corresponding division of social labor as will be outlined in our conclusion.

V.

In its essentially pragmatic search for clues, science proceeds upon axioms, principles, and assumptions, which prove to be postulates of thought beyond ultimate verification. So, in a way, our Christian thinking bent on religious truth proceeds from postulates of faith of which man cannot be the measure. Yet the advantage is on the side of Christian thinking inasmuch as these postulates of faith are data of revelation. Let a Christian positivism begin right here.

Our Sovereign God, the Creator and Upholder of the universe, sits at the roaring loom of events and reveals Himself in His Creation, in the very texture of history, and in the human soul. There is therefore a Christian view of nature and of human nature; there is more especially a Christian outlook on history, including our own life-history; there is a Christian approach to psychology and human relations; there is a Christian epistemology preparing the way for constructive Christian metaphysics.

Such views appeal to the scientist as a person, if carefully defined. The scientist may pause even in his scientific capacity, as his new friend proceeds to suggest deeper interpretations of available uncolored data, in such fields as history, psychology, and ethics, or to submit further propositions on points where science has nothing to say because it never pauses to consider the deeper "why" issue—for instance, that ours is a *created* universe. Thus we would render unto Caesar the things that are Caesar's, only to secure a firmer hold on the things that are God's.

While theology, then, attempts to clarify the process according to which the light is being presented to the world, Christian philosophy should remain in the world without being of it, so as to prepare the path of the world toward the light. This movement to Zion is one of the great themes of Bible teaching from Isaiah to Bunyan. The author of *Pilgrim's Progress* may precisely be said to have summed up Christian philosophy in the briefest and yet most pungent form, with Christian's oft repeated statement: "I am a man that am come from the City of Destruction, and I am going to Mount Zion." Precisely.

The Frame of the City may rise higher than the clouds. Yet it is often hidden from view by partial, that is, false perspectives, arising from the experience of mortal man, especially from his failure to acknowledge "the great Doer of redeeming things," and consequently to heed the divine Agency at work in this God-created, God-controlled and upheld universe of ours.

It is the part of the Christian philosopher to help restore the true perspective as he has been given eyes to see it. In doing this he will prepare a path for the theologian, while formulating and applying a good-neighbor policy with the catholicity of science,

through which the thinking of the world of men and affairs is mostly being framed nowadays. We need therefore no longer lend a semblance of motive to Whitehead's contention that any step forward on the part of science *ipso facto* brings about a panic on the part of the Church.

Such convictions have been forced upon me by a twenty years' experience on the American campus. In many instances the Church and the lay world are no longer on speaking terms. A meeting ground must be prepared for them, from which both perspectives, the God-centered as well as the man-centered, may be seen in their true implications. Thus the old invitation, "Choose ye this day," will take on a new meaning for our contemporaries of good will. What happens then lies between them and the living God.

Let us therefore emerge from the vanity of artifact, of pseudo-theories, and mere dialectical feats. Let our language recover, with a power pertaining to the reality of the things that *are*, a clarity of expression arising from the awareness of a well-assessed and scripturally thought out integration of data.

Precisely because we look for a City beyond this wilderness, let us cast our lot with this matter-of-fact world temporarily assigned to our care, yet without being of it, learning its most perfect techniques, while availing ourselves of the best information yielded by them. Let us boldly come out for a truly Christian positivism.

THE CHARGE TO DR. EMILE CAILLIET

HAROLD E. NICELY

EMILE CAILLIET, it is my privilege in behalf of the Board of Trustees to lay upon your mind and conscience the duties of your office as the Stuart Professor of Christian Philosophy in this Seminary.

From the date of its founding this institution has maintained an unswerving loyalty to the Gospel of Jesus Christ. Such loyalty has often been expressed by scholars who were known as defenders of the faith. Defenders are needed, for there are always many adversaries, and indeed one of the glories of the Gospel is the fact that it has always been greatly assailed.

But the real question is always, "What is this truth that we defend?" Do we understand it? Can we give a reason for the faith that is in us? Can we apply it to the ever changing conditions of this confused and frantic world? There is no time to thresh the old straw of irrelevant questions. There is time only to deal affirmatively with the hope and destiny of men and nations today. As the late Justice Holmes once observed, "Truth isn't such an invalid that it can take the air only in a closed carriage." Its vitality, its authority are within itself. It can stand on its own feet. It can shine in its own light. In a day when the very lights of civilization seem to be falling, it can bring men to the moment of vision when with their Master they can see the forces of darkness shaken, their grip on history broken; when they can ex-

claim, "I beheld Satan as lightning fall from heaven."

We want you to take the field as a champion of Christian truth, with no limitations except those of a great commitment to Jesus Christ, whose service is perfect freedom.

I speak as the pastor of a church to an eminent scholar. I want to remind you of the needs of simple, everyday people. A dozen years ago the leading best selling non-fiction was the "Boston Cook Book." For the last two years the best selling non-fiction has been Liebman's "Peace of Mind." There aren't enough hospital beds or enough qualified psychiatrists to take care of the people who cannot find peace of mind in this disordered world.

Where will they find it? By running away from life? After the Seven Years' War, Frederick the Great built a castle in the forest at Potsdam and called it Sans Souci. But it was not "without care."

Sleep can be induced by medicine, but there is no peace of mind until in our waking hours we can "Trust God, see all, nor be afraid."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here is a resource, but how can it be apprehended in the workaday world?

"I am not alone, because the Father is with me." These are among the most reassuring words ever spoken, but can we believe them enough to act upon them?

"Why are ye fearful? How is it that ye have no faith?" When the tempest rises about them, simple everyday people would like to have such faith. They know that it is their most pressing need. But before they can accept it and live by it, they must have a reason for their faith. They must believe that they are dealing with realities. They must be persuaded that here they touch the truth.

What is this world in which we live and move and have our being? If God is a name for the source and ground of our existence, most people believe in God. We did not make ourselves. We are dependent on something beyond ourselves for daily bread. We cannot foresee or control our future. We believe in God. But what kind of a God? Is He a Subject or an Object? Is He a Knower, as the psalmist said? "O Lord, Thou hast searched me and known me. . . . Thou understandest my thought afar off." And is there a wideness in His mercy like the wideness of the sea? Here, as Mr. Montague has pointed out, we are dealing with a momentous possibility. "If we could not only believe it but act upon it, life would suddenly become radiant." And we could answer the question of a young mother who said in the hospital, "We aren't sure that we should have brought this little child into the world."

Moreover, we need to know the truth about man. There are great Christian duties, but we shall be confused by them and we may even take them lightly until we make great Christian discoveries. What is man? An animal—which tells us nothing. He is an animal that laughs, draws pictures, uses tools, cooks his food. An ancient philosopher called him a "two-legged animal without feathers." Is he nothing else? Is he a barbarian not too far removed from the brute, lightly touched with a civilizing veneer? Is he rival, alien, competitor, adversary, and nothing more? Then with a bow to the conventions, which I am bound to respect,

why not brush him aside, or get on his back and hold him down?

Or is he, as Jesus said, a child of God? And if I stand under God, and say, "O God, Thou art my God," then this other man stands in the same relation, is endowed with the same rights, and he is not merely rival, alien, competitor, or adversary. He is my brother in the eyes of God. And if every man is a child of God, then wherever I encounter a human being and in whatever condition I find him, the ground whereon I stand is holy ground.

Therefore I must search out the meaning of justice under God who made the earth and sky and sea. I must know man's right to live, to toil, to rest, to love, to provide for his children in a land where they shall dwell every man under his vine and under his fig tree, and none shall make them afraid. Surely I must be militant in his behalf. I must know why I stand for his freedom, and I must know that whatever philosophy begins with the belief that there is something worth more than a human life will end in some kind of tyranny over human life, whether it is the tyranny of materialism or a feudal society or a police state. I must know his rights, and I must go beyond his rights and understand his needs and be very tender in my concern for his welfare. These are imperatives if he is a child of God. For that also, I must have a reason—the reason of Christ: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Let no one suppose that the only serious dangers that we face are those that threaten world peace. It is not yet clear that even a constructive use of atomic energy will free us from all ills in this world and the next. Our Lord spoke often of the foolishness of fear. But once, and I think only once, he told men what to fear. "Fear not those who can destroy the body, but rather fear those who can destroy the soul."

A young chemist appeared for employment at the Eastman Kodak Company. He was asked why he was interested in that organization. He answered, "Because I think you have the best retirement plan of any that I know." At twenty-five he was thinking about retirement.

What becomes of people when initiative fails? When effort is something to be avoided? When a man relates himself to life only in terms of his unredeemed desires, for pleasure, wealth, power, indulgence, ease? When a man makes himself the center of his world and uses all of God's gifts of mind and strength and talent for nothing more than to have his way? There will always be some. And in the absence of a reason for resolute, strenuous, hopeful effort, there will be many who drift into the various expressions of self-love. But it is still true that "he that loveth his life shall lose it," as Jesus said.

We must have a reason for living, for seeking the pearl of great price, for a will to spend and be spent, and to be measured not by the wine drunk but by the wine poured out in loving and faithful service to God and man.

What is the truth about God? What is the truth about man? What is the meaning of life? What does Christian philosophy have to say? To this chair we call you, and to your labors we pledge our support, praying that this new relationship may be, in a phrase of Cromwell, "a birth of Providence."

DEGREES, FELLOWSHIPS AND PRIZES

The following degrees were conferred at the Commencement on June 8:

Masters of Religious Education (Prin.)

Ruth Florence Frazer, A.B. Hunter College, 1942
Eleanor Ruth Miller, A.B. Austin College, 1945
Dorothy Mae Presnell, A.B. High Point College, 1943
Blanche Elizabeth Robertson, A.B. University of Kansas, 1920
Agnes Katherine Smith, B.S. Cornell University, 1945

Bachelors of Divinity

James John Anilosky, A.B. Lafayette College, 1945
Wilbert John Beeners, A.B. University of Dubuque, 1943
Alfred Edwin Behrer, A.B. Juniata College, 1945
Fred Christian Bischoff, A.B. Bloomfield College and Seminary, 1945
Charles Brackbill, Jr., A.B. Texas Christian University, 1944
Ernest Thomas Campbell, A.B. Bob Jones College, 1945
Charles Edgar Carson, B.S. Hartford School of Religious Education, 1945
Weyman Reives Cleveland, A.B. Wheaton College, 1943
Donald R. Dilworth, D.O. College of Osteopathic Physicians and Surgeons, 1944
Verne Hatch Fletcher, A.B. Wheaton College, 1945
Leroy James Garrett, B.S. Abilene Christian College, 1942, M.A. Southern Methodist University, 1943
Edward Conant Gartrell, A.B. Wheaton College, 1945
Robert Elston Hargis, A.B. University of Redlands, 1943
Orion Cornelius Hopper, Jr., A.B. Yale University, 1945
Richard Edward Hunter, A.B. Ursinus College, 1945
Louis Francis Hutchins, B.S. Georgia School of Technology, 1937, M.S. Massachusetts Institute of Technology, 1939
James Leslie Inglis, A.B. Bloomfield College and Seminary, 1944
Charles Henry Jester, Jr., A.B. University of Redlands, 1945
Reuel Edmund Johnson, A.B. Wheaton College, 1945
Donald DeVoe McKendree Jones, A.B. Wesleyan University, 1945
Robert Keith Kelley, A.B. University of California at Los Angeles, 1945
Claire Benton Kline, Jr., A.B. College of Wooster, 1944
Andrew Kosten, B.S.E. University of Michigan, 1942
Dallas Davis Landrum, Jr., A.B. University of Colorado, 1947
Bickford Lang, A.B. Franklin and Marshall College, 1945
Donald James MacGuire, A.B. Southwestern, 1945
John Harvey MacLeod, A.B. College of Wooster, 1945
Frederick Albert Magley, A.B. Lafayette College, 1945
Harry Henry Maue, A.B. Bloomfield College and Seminary, 1945
Donald Ellis May, A.B. Princeton University, 1945
Earl Wesley Morey, Jr., A.B. Western Maryland College, 1945
Harold Sidney Murphy, B.S. Rutgers University, 1948

James Brown Ollis, A.B. Hastings College, 1945
Wesley Alfred Olsen, A.B. Central Michigan College, 1945
James Douglas Ormiston, A.B. University of Saskatchewan, 1944
Jack Benjamin Rapp, B.S. University of California, 1940
Ralph Herron Reed, A.B. Muskingum College, 1945
Robert Franklin Rice, A.B. Centre College, 1946
Tetsuo Saito, A.B. Whitworth College, 1944
Robert Francis Scott, A.B. University of Pennsylvania, 1942; B.S. 1943
Robert Edward Seel, A.B. Maryville College, 1945
Elmer Charles Smith, A.B. Tusculum College, 1944
Paul Watson Stauning, A.B. Drew University, 1945
Raymond Lee Strong, B.S. Harvard University, 1944
Richard Feild Taylor, B.S. Virginia Polytechnic Institute, 1935; M.S. 1936
Harold Merton Udell, A.B. Northwestern University, 1945
George Leonard VanLeuven, Jr., A.B. Whitworth College, 1945
Cornelius Wall, A.B. Tabor College, 1928
Eli Fry Wismer, Jr., A.B. Ursinus College, 1941

Masters of Theology

Deszo Abraham, Reformed Gymnasium, Kiskunttalas, 1938, Budapest Theological Seminary, Hungary, 1944
John Pritchard Amstutz, A.B. Asbury College, 1943, B.D. Asbury Theological Seminary, 1947
William Crompton Bennett, A.B. Emory University, 1944, B.D. Union Theological Seminary, Virginia, 1946
Spyker Riley Bingaman, A.B. Albright College, 1915, B.D. McCormick Theological Seminary, 1920
Ulysses Buckley Blakeley, A.B. Lincoln University, 1936; S.T.B. 1939
Kenneth Robert Boyd, A.B. University of California at Los Angeles, 1943, B.D. Princeton Theological Seminary, 1945
Robert Harold Bragstad, A.B. Augustana College, 1938, Th.B. Luther Theological Seminary, Minnesota, 1942
Beauford Harding Bryant, M.A. Phillips University, 1944, B.D. Phillips University, College of the Bible, 1946
Dugal Glenn Campbell, A.B. University of Western Ontario, 1942, B.D. Presbyterian College, Montreal, 1946
Kwai Sing Chang, A.B. University of Hawaii, 1944, B.D. Princeton Theological Seminary, 1947
Howard Hess Charles, A.B. Goshen College, 1941, B.D. Union Theological Seminary, Virginia, 1944
James Arthur Cogswell, A.B. Southwestern, 1942, B.D. Union Theological Seminary, Virginia, 1945
Frederick Maxwell Corum A.B. University of Pennsylvania, 1937, Th.B. Princeton Theological Seminary, 1940
Philip John Daunton, A.B. Oxford University, 1941; M.A. 1947, Wycliffe Hall, Oxford, 1947
Harold Harmon Ditmanson, A.B. St. Olaf College, 1942, Th.B. Luther Theological Seminary, Minnesota, 1945
Walter Lewis Dosch, II, A.B. University of California, 1943, B.D. Princeton Theological Seminary, 1945

William Hague Foster, Jr., A.B. Austin College, 1939, B.D. Austin Theological Seminary, 1942

Ethelbert Hopkins Gartrell, Jr., A.B. Hampden-Sydney College, 1939, B.D. Union Theological Seminary, Virginia, 1942

John Dickson Harkness, A.B. Temple University, 1934, Th.B. Princeton Theological Seminary, 1937

Donald Ferdinand Hesterman, A.B. Capital University, 1945, B.D. Evangelical Lutheran Theological Seminary, 1947

Earle Wilbur Hutchison, A.B. Rutgers University, 1937, B.D. New Brunswick Theological Seminary, 1940

Thomas Albert Jenkins, A.B. Johnson C. Smith University, 1928; B.D. 1931

Edward Donovan Jones, A.B. Victoria College, 1943, Emmanuel College, Toronto, 1946

Girtle Victor Levan, A.B. McMaster University, 1940, Emmanuel College, Toronto, 1947

Peter MacIntosh Macaskill, A.B. McGill University, 1944, United Theological College, Montreal, 1947

William James Harper McKnight, A.B. Westminster College, Pennsylvania, 1922, Th.B., Pittsburgh-Xenia Theological Seminary, 1925

David MacNab Morrison, A.B. Presbyterian College, South Carolina, 1939, B.D. Columbia Theological Seminary, 1942

John Henry Moseman, A.B. Elizabethtown College, 1932, B.D. Eastern Baptist Theological Seminary, 1945

David Clemens Newquist, A.B. University of California at Los Angeles, 1941, Th.B. Princeton Theological Seminary, 1944

John William Ormond, A.B. University of Alabama, 1940, B.D. Columbia Theological Seminary, 1943

John Barton Payne, A.B. University of California, 1942; M.A. 1946, B.D. San Francisco Theological Seminary, 1945

William Oates Ragsdale, A.B. Erskine College 1937, Th.B. Princeton Theological Seminary, 1940

Frank Yolton Ramsey, A.B. Grove City College, 1943, S.T.B. Western Theological Seminary, 1945

Paul Wentworth Reigner, B.S. Johns Hopkins University, 1942, B.D. Union Theological Seminary, Virginia, 1943

George Arthur Reinke, A.B. Wartburg College, 1944, B.D. Wartburg Theological Seminary, 1947

Melvin Louis Schaper, A.B. Greenville College, 1945, B.D. Asbury Theological Seminary, 1947

Edwin Adam Schick, A.B. Wartburg College, 1942, B.D. Wartburg Theological Seminary, 1945

John Cromley Shetler, A.B. Franklin and Marshall College, 1942, B.D. Seminary of the Evangelical and Reformed Church, 1945

Thomas Irvine Smith, A.B. Washington and Jefferson College, 1932, Th.B. Princeton Theological Seminary, 1936

Peter Ven-Hao Tsai, A.B. University of Shanghai, 1940, B.D. Nanking Theological Seminary, 1945

Arthur Albert VonGruenigen, A.B. Heidelberg College, 1944, B.D. Mission House Seminary, 1947

Cornelius Wall, A.B. Tabor College, 1928, B.D. Princeton Theological Seminary, 1948

David Brainerd Watermulder, A.B. University of Kansas, 1942, B.D. Princeton Theological Seminary, 1945

Doctors of Theology

Steven Barabas, A.B. Princeton University, 1937, Th.B. Princeton Theological Seminary, 1940
Thesis: *Keswick and Its Use of the Bible*

William Hendriksen, A.B. Calvin College, 1924, Th.B. Calvin Theological Seminary, 1927, Th.M. 1933
Thesis: *The Meaning of the Preposition "anti" in the New Testament*

Balmer Hancock Kelly, A.B. King College, 1934, B.D. Union Theological Seminary, Virginia, 1939, Th.M. 1940
Thesis: *The Septuagint Translators of I Samuel and II Samuel* 1:1-11:1

John Henry Kromminga, A.B. Calvin College, 1939, Th.B. Calvin Theological Seminary, 1942
Thesis: *The Christian Reformed Church: A Study in Orthodoxy*

Martin Ernest Lehmann, A.B. University of Saskatchewan, 1937, B.D. Lutheran College and Seminary, Saskatoon, 1944, S.T.M. Hamma Divinity School, 1945
Thesis: *Justus Jonas, the Halle Reformer*

Maurice Eugene Osterhaven, A.B. Hope College, 1937, B.D. Western Theological Seminary, 1941
Thesis: *Our Knowledge of God According to John Calvin*

Christian Keyser Preus, A.B. Luther College, 1930, B.D. Luther Theological Seminary, Minnesota, 1933, Th.M. Princeton Theological Seminary, 1941
Thesis: *The Theology of Johann Christian Konrad von Hofmann with Special Reference to his Hermeneutical Principles*

Warren Anderson Quanbeck, A.B. Augsburg College, 1937, Th.B. Augsburg Theological Seminary, 1941
Thesis: *The Hermeneutical Principles of Luther's Early Exegesis*

Fellowships and Prizes were awarded as follows:

Fellowship in New Testament
Raymond Lee Strong

Fellowship in Church History
Verne Hatch Fletcher

Fellowship in Systematic Theology
Claire Benton Kline, Jr.

Fellowship on the Samuel Robinson Foundation
Wilbert John Beeners

Prizes on the Samuel Robinson Foundation
William Brimberry Abbot
James Stanley Barlow
Wilbert John Beeners
Alfred Edwin Behrer
Brevard Springs Childs
James Gordon Emerson, Jr.
Robert Bent Hayward
Ellsworth Erskine Jackson, Jr.
Robert Keith Kelley
August John Kling
John Harvey MacLeod
John Henry Marks
James Perry Martin
Thomas Fish Moffett
Wesley Alfred Olsen
Kenneth McKinnon Read
Tetsuo Saito
James Hutchinson Smylie
Paul Allison White

First Grier-Davies Prizes in Homiletics and Speech
Senior—Wilbert John Beeners
Middler—William George Chalmers
Junior—James Stanley Barlow

Second Greir-Davies Prizes
Senior—Eli Fry Wismer, Jr.

Middler—John Henry Marks
Junior—Horace White Burr

Scribner Prizes in New Testament Literature
First—Robert Elston Hargis
Second—Andrew Kosten

Benjamin Stanton Prize
John Henry Marks

Robert L. Maitland Prizes
First—August John Kling
Second—Elizabeth Deborah Bonneville

John Finley McLaren Prize
Earl Wesley Morey, Jr.

Archibald Alexander Hodge Prize
John Lowe Felmeth

PROMOTION AND PUBLIC RELATIONS

James K. Quay

IT seems to take a long time to get the sand under my wheels in my job of Promotion and Public Relations. I had hoped to get the new Princeton Seminary Brochure in the mail by this time, but one or two very important features are slow in coming through and I am holding it up for a few weeks. I believe when it is finished it will be one of the most attractive presentations of Princeton Theological Seminary that has appeared. The two center pages will show a new air view of the campus with all our lovely old trees in full leaf and with the white cupola of Alexander Hall gleaming in the center.

Some two months ago I sent out a letter to all alumni requesting them to ask by return post card for a copy of the Brochure. So many of them have responded that we have decided to send a copy to every alumnus on the assumption that it will be universally welcome.

Another piece of really artistic publicity for the Seminary is in the making. It will be a small desk calendar with a brown gravure picture at the top, showing an old couple silhouetted against the evening sky and bearing the caption "Into the Sunset." Each monthly page of the calendar will carry a verse of Scripture and a line of homely philosophy. All the printing will be done from hand sketches in quaint Benjamin Franklin type by one of our students. No advertising, not even the name of the Seminary, will appear on the face of the calendar. For those who wish to look, the advertising will be found on the under side of the pages. This will explain the picture of the old couple facing the sunset by presenting the opportunity for investment in a Princeton Theological Seminary annuity. A small blotter showing the new air view of the campus will go with each calendar.

We wish to give the widest possible circulation to the calendar among the people who might be interested in Princeton Seminary. Naturally every alumnus will be given an opportunity to share in this distribution.

Your frank comments and criticism both on the Brochure and on the Calendar will be most welcome. Also we shall appreciate constructive suggestions as to how we may bring Princeton Seminary to the attention of the people who logically might be expected

to give financial support. The Board of Trustees has suggested that I try to secure the sum of $4,900,000 for new buildings, new equipment for the old dormitories, endowment for teaching and current operation, and endowment for scholarships to assist the growing stream of consecrated and gifted young men and women who desire to go out into the service of the Kingdom with a background of Princeton Seminary training.

There are few tasks more worthwhile in your ministry than to discover and inspire the right youth for Christion leadership in this day of world crisis. With your help, Princeton Seminary pledges itself to give them the best training that is humanly possible to match this hour.

PRINCETONIANA

By Lefferts A. Loetscher

The Faculty

DR. Emile Cailliet was installed as Stuart Professor of Christian Philosophy on April 27. The Charge to the Professor, delivered by Dr. Harold E. Nicely of the Board of Trustees, and Dr. Cailliet's Inaugural Address are both published elsewhere in this issue of the Bulletin.

Three promotions in the Faculty have been announced. Dr. Bruce M. Metzger was promoted from Assistant Professor to Associate Professor of New Testament; Dr. Lefferts A. Loetscher from Assistant Professor to Associate Professor of Church History; and Dr. John W. Wevers from Instructor to Assistant Professor of Old Testament.

The annual Faculty Retreat was held last May at The Deaconry, near Bernardsville, New Jersey. After a devotional service led by Dr. Quay, addresses were given by Dr. Cailliet and Dr. Lehmann on the subject "Our Historic Ideal of Learning and Piety in the Life and Work of the Seminary Today." In the afternoon Dr. Mackay gave the address on the subject "The Decade Ahead." There was much stimulating discussion in both morning and afternoon sessions. Dr. Vasady led the closing devotions. These occasions are valuable contributions to Faculty fellowship, planning, and teamwork.

Out of this year's Faculty Retreat there grew the idea of a Faculty Club. The annual retreats prove so fruitful that it was felt that something similar, but of a briefer sort, might well be maintained throughout the year. It was therefore decided to form a Faculty Club which will hold dinner meetings about six times a year and will discuss matters of theological interest. Subjects will rotate from meeting to meeting among the several departments.

Navy Plaque

The United States Navy officially presented to the Seminary a bronze plaque in recognition of the Seminary's work in training men for the navy chaplaincy under the V-12 program during World War II. The daily chapel service on May 20 was given over to

the ceremony connected with the award. Navy Chaplain Walter J. Vierling, who is currently studying for the Th.M. degree at the Seminary, led the devotional service. Chaplain Frank R. Hamilton, Captain, delivered the address of formal award, with Dr. Mackay, on behalf of the Seminary, making the acceptance address. The plaque reads as follows:

"Navy Department United States
of America
This mark of commendation
is awarded to
Princeton Theological Seminary
For effective co-operation
in training naval personnel
during World War II
Navy V-12
(Theological)
James Forrestal
Secretary of the Navy"

Alumni

There were more than a hundred at the Princeton Seminary Alumni Dinner at the General Assembly on May 31. Dr. Peter K. Emmons, President of the Seminary's Board of Trustees, presided. The meeting was visited by Dr. Jesse H. Baird, Moderator of the Assembly and President of San Francisco Seminary, who very graciously left a similar meeting of his own Seminary group to bring the greetings of the Assembly to the Princeton meeting. The Princeton alumni were addressed by Dr. Mackay and Dr. Quay. Dr. Mackay spoke of the Seminary's role in the contemporary world and Dr. Quay spoke of his work and of plans afoot for raising necessary funds for the Seminary. Dr. Quay had just come from his alma mater, Monmouth College, where he had delivered the Commencement Address and had received the degree of Doctor of Laws.

Dr. Hugh B. McCrone, who served with distinction for many years as Chairman of the Council of the Alumni Association of the Seminary, was recently greatly honored by friends on the occasion of the fiftieth anniversary of his ordination to the ministry. A dinner was held in his honor at the Rutledge Church of which he was formerly pastor. The many friends who were present bore testimony to the esteem in which his person and services to many good causes are held.

The sun never sets on the Princeton Seminary family, scattered as it is throughout the world. Less than a fortnight after the meeting of alumni at the Seattle General Assembly, loyal alumni gathered in Belfast, Ireland, for their annual meeting. The "Irish Princetonian Association," as the group calls itself, elected as president for the coming year the Rev. A. E. Scott, B.A., B.D., of Donegal. Mr. Scott is of the Seminary Class of 1920. Word of this interesting meeting comes from the Rev. J. Wallace Bruce of Templepatrick, County Antrim. It is always inspiring to hear of the activity of these friends from across the sea and of their continuing interest in the Seminary's work.

Word has come from the Rev. Alvarico D. Viernes of the Class of 1926, who is in Cagayan in the Philippine Islands. He is ministering to two churches which he founded. He is serving, too, as head of the Bible department in a high school. Plans are under way to found a junior college next year.

Mr. Viernes writes: "You might wonder how I and my family fared during the War. Well, we never surrendered to the enemy. We took to the mountains with many other civilians

and worked on the farms to support our guerrilla soldiers. But our three houses on the coast were burned. We lost our furniture, books, our work animals and more than 100 Rhode Island Red chickens." Mr. Viernes earnestly requests books for the high school—"wholesome novels, fiction, religious books. Am sure there are many private libraries with good books that are simply lying idle on their shelves." Mr. Viernes' address is Carruth Memorial Hall, Cagayan, Misamis, Oriental, Philippine Islands. Musical instruments are also desired.

Firsthand experience with some of the horrors of the recent war has led Mr. Viernes to the following conclusion: "I hear some people saying that the War has helped them spiritually. If it takes a war for them to have spiritual growth, I say, let them go somewhere. To me war is always evil —all angles and aspects of it. I hate to see another war! I saw the first World War. . . . Do you know how many Princeton Seminary alumni are in the Philippines? I should like to locate them and have contacts with them."

From another part of the Orient—Korea—comes word from the Rev. Minsoo Pai, who was a special student at the Seminary, 1941-43. He is temporarily engaged in work under the United States Military Government in Korea. Mr. Pai reports that the political election in his land was "successful," with more than 93% of the eligible persons voting. "This they did despite the opposition of the Communists who sabotaged, killed and did what they could to hinder the election. . . . The election was first called to be held on May 9, a Sunday. Christians from all parts of Southern Korea opposed this; therefore, General Hodge changed the date to Monday, May 10." In the new Korean Congress which was thus elected, 38 of the 198 members are Christians.

Mr. Pai reports many encouraging developments in the religious situation. The Sungdo Presbyterian Church, for example, has shown remarkable growth during its year of existence. In July, 1947, the largest attendance was 101. By February, 1948, the maximum attendance had reached 556, and by June 936, with 1,200 attending the Anniversary Service. "The General Assembly of the Presbyterian Church elected me as the General Secretary for the Board," Mr. Pai reports, but adds that it will be a little time before he can take up the duties of his office. "Refugees," he says, "are continually coming from North Korea. Their lands, homes, properties and money are confiscated when they come, but they come anyway, bringing their wives and children without anything. The Capital City is packed with the crowd."

Interesting reports of Christian work come from Japan, too. The Rev. Chuzo Yamada (Th.M., 1941) writes from Kure, Japan. "We don't have our Church Building as well as our residence yet. We are living in a small room of Salvation Army temporarily. Our Church also burned down during the war. We are expecting to have a portable house from America and will start its construction some time next month. Kure was the main Naval Port of Japan, so much as it was war boomed city, therefore it suffered so heavily and lost its main industry and means of living. . . .

"We have two Church of United Church of Japan and one Anglican and

Salvation Army. Every one of them destroyed by the war, however, Salvation Army built a fine building with the Social Works Center by the help of British Army. The most of them are having their meetings at private house or temporary hut. Ours are also at private house, however, over eighty people attends on Sunday Service, and Sunday School has over hundred children. . . . There is widely opened for Christian Evangelism and we have several new faces every meeting. Although there is a great hope and opportunity we are having some obstacles and difficulties to christianize this nation; that is the shortage of workers and places of meetings. Life of Japan is still under depressed condition, and . . . will cause lot more hardness of life therefore I shall be much appreciated your constant prayer and support so that I and whole my family can stand and work to His glory, particularly in this period of opportunity and trials."

Another message also comes from Japan, this one from the Rev. Takiichiro Konno of the Class of 1933, who writes from Fukushima. "The long years passed in the war. Since I came back to Japan from America in 1933, I had stayed in Akita for fifteen years as a pastor and last spring I moved here to Fukushima from Akita. This church is the biggest in North Japan.

"Nowadays all ages of Japanese, especially young men and women, come to church to hear the Gospel of God. So every day, I work hard to preach the Gospel at churches, at school and other meetings and sometimes I try to use time for rural evangelization." It is a joy to us all to receive word from these and other friends in the Orient and to hear that the Lord's work is going forward in those strategic lands.

Theological Library Association

The American Theological Library Association was organized in 1947 at the suggestion of the American Association of Theological Schools. The purpose of the new Library Association, according to its constitution, is "to bring its members into closer working relations with each other and with the American Association of Theological Schools; to study the distinctive problems of theological seminary libraries, to increase the professional competence of the membership, and to improve the quality of library service to theological education." The meeting this year was held on June 14 and 15 at The Bonebrake Theological Seminary, Dayton, Ohio, partly coinciding in time with the meeting there of the American Association of Theological Schools.

Dr. Gapp, the Librarian of Princeton Seminary, has been active in the new organization. Last year he was a member of the Executive Committee and Chairman of the Constitution Committee, and this year he presented a report on Personnel Training.

Student Activities

This past summer, for the second time, an opportunity was offered to complete the beginners' Hebrew in a special summer session. Forty students took advantage of the offer, and they were divided into two sections taught respectively by Dr. Fritsch and Dr. Wevers. This was about a dozen more than took the course last summer. Each class met for ten weeks, five days a week, two hours a day, from 8:30 to 9:30 and from 11:30 to 12:30. Sev-

eral students from other seminaries were among those taking the course. The results during both summers were highly encouraging. Though the total number of hours of class work was a little less than in the winter, a comparable amount of work was accomplished because of the concentration of the students' full time on the task during the limited period.

In the spring of each year now there is held a joint meeting of the Faculty's Committee on Student Life and the outgoing and incoming Student Councils. Student life and activities are discussed, and the way is prepared for the closest possible cooperation of Faculty and students in the life of the Seminary.

During the year a number of student pastors attended New Life Movement training schools and guided lay leaders of local churches in visitation evangelism. In one student church nearly fifty members were added to the church, some of them on profession of faith, through such visitation evangelism.

Institute of Theology

In spite of the greatly increased number of summer conferences since the war, the Princeton Institute of Theology was unusually successful this last summer. The enrollment was even larger than last year, with a total of more than 300 in attendance. Twenty-seven states, from Pennsylvania to California, and from Maine to Alabama, were represented, and twenty-six denominations. Visitors were present from ten foreign countries.

Whatever your plans may be for next summer, you will want to reserve a place in them for the Princeton Institute of Theology.

American Association of Theological Schools

The Biennial Meeting of the American Association of Theological Schools was held at The Bonebrake Theological Seminary, Dayton, Ohio, on June 15 and 16. Dr. Kenneth S. Gapp, Librarian, and Dean Edward H. Roberts represented the Seminary. President Mackay was unable to attend because of pressing engagements made before the dates of the Biennial Meeting had been announced. Nevertheless, in his absence, the Association elected him President for the coming biennium.

The Committee on Theological Degrees, of which Dean Roberts is Chairman, presented "A Program for a Graduate Professional Degree." This would enable a man to secure a degree after seven years of supervised study, and after having given evidence of marked proficiency in the ministry. It was voted that the plan should be given further study during the next two years.

Dr. T. Z. Koo Bids Farewell

A very fine farewell letter was received by Dr. Mackay from the distinguished visitor in Princeton, Dr. T. Z. Koo. Dr. Koo wrote in part as follows:

"Even a good thing must come to an end and this was the feeling uppermost in my heart when I left Princeton recently. When I returned to China from my last Sabbatical in Oxford ('28-'29) it was to face the mounting threat of Japanese aggression in Manchuria. Twenty years have gone by since that time and what years of struggle, tears and blood they were for many of us in China. To come out of that kind of background and have a year

of study and rest in beautiful Princeton was a blessing which can only be appreciated to its full when seen against that background.

"On behalf of Mrs. Koo and myself, I wish to express to you and the members of the Seminary faculty our most heartfelt gratitude for having made it possible for us to enjoy such a blessing. As we gradually wend our way to the west coast to return to China next year, we shall always remember with gratitude and affection the many friends who have helped to make our year in Princeton intellectually stimulating and spiritually refreshing."

Preachers and Lecturers

During the sessions of 1947-48 on invitation of the Faculty, Mr. Wilbur LaRoe, Moderator of the General Assembly of the Presbyterian Church, U.S.A., spoke in the First Presbyterian Church of Princeton.

On invitation of the Faculty, the following preached in Miller Chapel on Tuesday evenings:

The Rev. John R. Cunningham, D.D., President of Davidson College and Moderator of the General Assembly of the Presbyterian Church, U.S.

The Rev. H. Ray Anderson, D.D., pastor of the Fourth Presbyterian Church, Chicago, Ill.

The Rev. Robert J. McCracken, D.D., pastor of the Riverside Church, New York City.

Addresses were delivered before the student body by:

Mr. Robert S. Bilheimer, Executive Secretary of the National Inter-Seminary Committee on the Inter-Seminary Movement.

Bishop Otto Dibelius of the Berlin Area Russian Zone on conditions in Germany.

The Rev. L. K. Anderson, D.D., Secretary of the Board of Foreign Missions on "The Challenge of Missions."

Bishop Fjellbu, of the Diocese of Nidaros, Trondheim, Norway, on the present situation in Norway.

The Rev. George E. Sweazey, Ph.D., Secretary of the Department of Evangelism of the Board of National Missions, on the New Life Movement.

The Rev. Anders Nygren, Th.D., Professor of Systematic Theology in the University of Lund, Sweden, on "Revelation and the Bible."

Dr. Jessie Dell Crawford on the New Curriculum of the Presbyterian Church.

The Rev. Liston Pope, Ph.D., Professor of Social Ethics, the Divinity School, Yale University on "The Need for Christian Social Vision."

The reading of Dickens' *Christmas Carol* by Dr. Donald Wheeler.

Missionaries in Residence

During the past year it has been the pleasure of the Seminary to welcome to Payne Hall the following missionaries: A. Babos of China; L. B. Carruthers of India; W. P. Fenn of China; J. D. Harkness of India; A. E. Harper of India; S. C. Henderson of Chile; T. Z. Koo of China; F. Larudy of Iran; R. McKinney of Mexico; D. A. Parker of Colombia; R. W. Scott of India; W. C. Smith of India; B. D. Stockwell of Argentina; F. S. Thompson of Egypt.

ALUMNI NOTES

[1885]

On May the 8th G. B. F. Hallock and Mrs. Hallock celebrated the sixtieth anniversary of their marriage.

[1890]

At its Commencement in June Lincoln University conferred the honorary degree of Doctor of Divinity upon George M. Cummings.

[1899]

The Session of Bethany Collegiate Church, Philadelphia, Pa., has asked William Barnes Lower to be pastor of John Chambers Memorial Church. He has been serving the church for nearly two years.

[1913]

On May 13th the First Church of Miami, Fla., broke ground for a new house of worship. W. K. C. Thomson is the pastor.

[1917]

At its Commencement in June the University of Dubuque conferred the honorary degree of Doctor of Divinity upon Dirk Henry Middents.

[1919]

John Luke Gehman has accepted a call from the First Church, Columbus, Kansas.

[1922]

Benjamin W. Kossack is now pastor of the Johnsonburg and Wilcox churches. His address is 603 Bridge Street, Johnsonburg, Pa.

Raymond E. Muthard has been called to the First Church, Strasburg, Pa.

[1923]

The First Church, Bridgeport, Conn., has called Ralph W. Key.

[1924]

H. Lewis Cutler has accepted a call from the church at Boonton, N.J.

[1926]

Norman S. MacPherson has organized a Baptist church in Lakewood, a suburb of Long Beach, Calif. A new building is to be erected.

Eugene W. Pilgrim is Chaplain of the Virginia Hospital, Dwight, Ill.

Merold E. Westphal has accepted a call to the Mt. View Church, Seattle, Wash.

Calvin Church, Detroit, Mich., has called R. A. N. Wilson.

[1927]

Edwin H. Rian has begun his work as Vice President of Trinity University, San Antonio, Texas.

[1928]

Jacob A. Long has been elected Professor of Christian Sociology at San Francisco Seminary, San Anselmo, Calif.

Mynerd Meekhof has begun his work as Director of Religious Education in the University Church, Seattle, Wash.

[1929]

Glenn Otto Lantz has been called to the Norwood Church (U.S.), Jacksonville, Fla. The manse is located at Lake Forest, Fla.

[1930]

The First Church, Mansfield, Pa., has called John Ross Hays.

[1931]

Harold Gordon Harold has accepted a call to the Bellefield Church, Pittsburgh, Pa.

Franklin Elwood Perkins is pastor of the First Methodist Church, Milltown, N.J.

John T. Galloway has been installed pastor of the church at Wayne, Pa.

[1934]

Calvary Church, Staten Island, N.Y., has called Gerald J. Huenink.

John W. Myrose has accepted a call to the First Church, Fort Davis, Texas.

At its Commencement in June Miami University conferred the honorary degree of Doctor of Divinity upon Reuben F. Pieters.

[1935]

Lindley E. Cook has been installed pastor of the Slateville Church, Delta, Pa.

The First Church, Sandpoint, Idaho, has called Lewis M. Harro.

Wilbur J. Matchett has accepted a call to the First Church, New Brighton, Pa.

[1936]

E. Otto DeCamp, who has been in this country since 1941, will return to the mission field in Korea in September.

Clifton E. Moore plans to enter full time religious radio work after a period of study. He has resigned as pastor of the Glenville Church, Cleveland, Ohio.

[1937]

Horace W. Ryburn has returned to Siam. His address is: American Presbyterian Mission, 138 Sathorn Road, Bangkok, Siam.

T. Winston Wilbanks has accepted a position as assistant field representative for the Interboard Commission in the Synod of Texas. His address is Box 901, Denton, Texas.

The First Church, Waukesha, Wis., has called G. Aubrey Young.

[1938]

In May, G. Hall Todd was elected president of the Philadelphia Ministerium.

[1939]

Louis E. Campbell has been called to the Hawley Memorial Church, Blue Ridge Summit, Pa.

The First Church, Bowling Green, Ohio, has called James Murray Drysdale, Jr.

David I. Rees has been called to the Church at Catonsville, Md.

[1940]

Ralph W. Hand, Jr. has accepted a call to First Church, Frederick, Okla.

Centre Church, New Park, Pa., has called Evan W. Renne.

John W. Beardslee, III, has accepted a position in the Department of Religion at George Washington University, Washington, D.C.

[1941]

Charles Edward Brubaker has been called to work on the Westminster Foundation at the University of Colorado, Boulder, Colo.

Jay L. Bush has been called to be associate pastor of the Second Church, Newark, N.J.

Robert E. Shields has accepted a call to the First Church, Morgantown, W.Va.

[1942]

The church at Vineland, N.J., has called William V. Grosvenor.

Hugh McH. Miller received the Robert G. Wall Memorial Meritorious Service award as the outstanding citizen of Dover, N.J., for 1947. The award is an engraved copper plaque and a gold watch.

[1943]

The Church at East Stroudsburg, Pa., has called Frank W. Wingerter.

At its Commencement in June the University of Minnesota conferred upon John Purvis Woods the degree of Master of Arts.

[1944]

Donald A. Amsler has accepted a call from the Perseverance Church, Milwaukee, Wis.

David S. De Rogatis, pastor of the Second Church, Providence, R.I., was elected Moderator of the Presbytery of Providence for 1948-49.

The Rhawnhurst Church, Philadelphia, Pa., has called Walter H. Gray.

Waldo E. Hancock, Jr., is Minister of Christian Education in the Wilshire Church, Los Angeles, Calif.

In September J. Louis Hutton will begin his duties as assistant pastor in the West End Church, New York City, and as a member of the Faculty of New York University.

During the spring Paul W. Keppel visited England, France, Switzerland, Germany, Holland and Scotland.

Edwin Sih-ung Kwoh is Controller and professor of two religious courses in Ginling College, Nanking, China. He undertook this work last December.

[1945]

William J. McKeefery has accepted the position of assistant professor of Bible and Religion at Alma College, Alma, Mich.

Joseph T. Sefcik has been called to the Park Hill Church (U.S.), North Little Rock, Ark.

[1946]

The Osceola Church, Cranford, N.J., has called Albert G. Dezso.

Edward V. Stein has been appointed director of Presbyterian student work and pastor of the new congregation in College Park, adjacent to San Diego State College, San Diego, Calif.

[1947]

Willard M. Galloway has left for the mission field. His address is: American Mission, Omdurman, Anglo-Egyptian Sudan.

The Totowa Church, Paterson, N.J., has called Robert Cameron Fisher.

Plans of the Class of 1948

James J. Anilosky, pastor, South Amboy, N.J.

Wilbert J. Beeners, Teaching Fellow in Speech, Princeton Seminary.

Alfred E. Behrer, further study, Dubuque Seminary.

Fred C. Bischoff, pastor, Pleasant Grove Church, Long Valley, N.J.

Charles Brackbill, Jr., pastor, Madison Avenue Church, Elizabeth, N.J.

Ernest T. Campbell, pastor, Portland and Mt. Bethel Churches, Pa.

Charles E. Carson, pastor, Trinity Church, Harrisburg, Pa.

Weyman R. Cleveland, pastor, Trinity M.E. Church, Savannah, Ga.

Donald R. Dilworth, under appointment, Board of Foreign Missions.

Verne H. Fletcher, further study, Montpellier University, France.

Ruth F. Frazer, Director of Religious Education, Third Church, Trenton, N.J.

Leroy J. Garrett, teacher, Montgomery Bible College, Montgomery, Ala.

Edward C. Gartrell, pastorate in Presbyterian U.S. Church.

Robert E. Hargis, pastor, Verdugo Hills Baptist Church, Montrose, Calif.

Orion C. Hopper, Jr., pastor, Carteret, N.J.

Richard E. Hunter, further study, University of Pennsylvania.

Louis F. Hutchins, assistant pastor, Park Street Congregational Church, Boston, Mass.

James L. Inglis, assistant pastor, First Church, Mt. Vernon, N.Y.

Charles H. Jester, Jr., Teaching Fellow in History, Princeton Seminary.

Reuel E. Johnson, assistant pastor, First Church, Haddonfield, N.J.

Donald D. M. Jones, assistant pastor, First Church, Lansdowne, Pa.

Robert K. Kelley, pastor, Immanuel Church, Trenton, N.J.

Claire B. Kline, Jr., further study, Princeton Seminary.

Andrew Kosten, pastor, South River, N.J.

Dallas D. Landrum, Jr., under appointment, Board of Foreign Missions.

Bickford Lang, pastor, Eastminster Church, Erie, Pa.

Donald J. MacGuire, pastor, Presbyterian Church U.S., Tuskegee, Ala.

John H. MacLeod, assistant pastor, Covenant-First Church, Cincinnati, Ohio.

Frederick A. Magley, plans not yet settled.

Harry H. Maue, pastor, Lansford, Pa.

Donald E. May, assistant pastor, Abington, Pa.

Eleanor R. Miller, Director of Religious Education, Red River Larger Parish, Texas.

Earl W. Morey, Jr., pastor, First United Presbyterian Church, Germantown, Philadelphia, Pa., and Teaching Fellow in Theology, Princeton Seminary.

Harold S. Murphy, further study.

James B. Ollis, pastor, Suburban Church, Scranton, Pa.

Wesley A. Olsen, pastor, Christ Baptist Church, Brooklyn, N.Y., and further study, Princeton Seminary.

James D. Ormiston, home mission work, Northern Saskatchewan, Canada.

Dorothy M. Presnell, assistant editor of Society Kits, Board of Christian Education.

Jack B. Rapp, under appointment, Board of Foreign Missions.

Ralph H. Reed, further study.

Robert F. Rice, further study, Princeton Seminary.

Blanche E. Robertson, Instructor in Bible and Religious Education, Trinity University, San Antonio, Texas.

Tetsuo Saito, plans not yet settled.

Robert F. Scott, pastor, rural parish, Marshall, N.C.

Robert E. Seel, pastor, First Church, Whitestone, L.I., N.Y.

Agnes K. Smith, Director of Educational Work of Helena Presbytery, Montana.

Elmer C. Smith, assistant pastor, Pine Street Church, Harrisburg, Pa.

Paul W. Stauning, pastor, Fairfield Church, Fairton, N.J.

Raymond L. Strong, further study, Princeton Seminary.

Richard F. Taylor, Teaching Fellow in Christian Philosophy, Princeton Seminary.

Harold M. Udell, pastor, First Church, New Bedford, Mass.

George L. VanLeuven, Jr., pastor, Lidgerwood Church, Spokane, Wash.

Cornelius Wall, evangelistic work, Mennonite Church, Germany.

Eli F. Wismer, Jr., pastor, Thompson Memorial Church, New Hope, Pa.

It is requested that Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

BOOK REVIEWS

Great Shorter Works of Pascal, translated by Emile Cailliet, and John C. Blankenagel. Westminster Press, Philadelphia, 1948. Pp. 231. $4.50.

So far as I can determine without doing a good deal of work, the minor works and correspondence of Pascal have only once been translated into English, and that was a century ago, in an edition that has long been unavailable. This disregard is surprising. Surely few if any authors with the standing of Pascal in the world's literature have not been presented to the English-reading public in complete editions.

The volume at hand honorably fills the lacuna. Professor Cailliet has selected all (or all but one) of the opuscules of interest to the general reader, and has made a happy selection from the correspondence. The inquiring mind may here make the acquaintance of one of the greatest minds in intellectual history, and may observe that great mind at work on problems of science, mathematics, theology, and the relations of man with man, of man with his fate, of man with God. Professor Cailliet has provided a luminous introduction, helpful without being overwhelming. He has avoided the vice of the introducer, who is always tempted to talk too much, to hold the stage too long. His words lead into Pascal's text, not away from it. His introduction elucidates, it does not needlessly adorn.

The translation, as I have tested it here and there, seems to me excellent. It keeps the tone, the harmonies of the original. It is elevated, colloquial, or severely lucid, in accord with the varying manners of Pascal.

I have only one criticism to make. Professor Cailliet omits the *Discours sur les passions de l'amour*, on the ground that "it presents a manuscript problem." But this is a very poor reason. There are only two manuscripts, and the differences between them are not serious. I suspect that the real reason is hidden in Professor Cailliet's subconsciousness. But it is a pity to deprive the reader of this effort of young Pascal to observe and understand the nature of worldly love. Callow and incoherent as it sometimes is, the *Discours* contains a dozen remarkable casts at truth, flashes of illumination that reveal a little corner of truth, and a corner of Pascal's spirit.

Professor Cailliet hints in his Introduction at a possible book on Pascal and Kierkegaard. This would be a fitting continuation of the work of one of the greatest living *pascalisants*.

Cornell University, Ithaca, New York — MORRIS BISHOP

Studies in Biblical Law, by David Daube. Cambridge University Press, 1947. Pp. viii + 328. $4.50.

This book is written by one who has a great interest in Roman law, from which he draws numerous parallels to the Old Testament. The book contains five chapters with the following titles: Law in the Narratives, Codes and Codas, *Lex Talionis*, Communal Responsibility, and *Summum Ius—Summa Injuria*.

Daube holds (p. 2) that the religious character of Biblical law was not from the beginning inherent in the law. Be that as it may, the Old Testament, however, assumes a divine origin of law. In like manner, on Hammurabi's stele the king is represented as standing in respectful attention before the god Shamash, who hands the code to the Babylonian monarch. The writer maintains (p. 17): "The priests and prophets who composed the Bible were not deeply interested in private law, they did not bother to create a *Corpus Juris Civilis*." But somehow this statement seems to miss the point; Israel's destiny was not to give the world a body

of laws like the code of Justinian. In any study of ancient Israel we have to bear in mind that God made a covenant with this people and that he used them for the specific purpose of teaching the rest of the world the revelation of God. It should be noted that Daube says (p. 47) that God was the owner and relative of the whole people and that in most cases it is not clear exactly on what basis God redeems Israel. This difficulty would not have occurred to the writer if he had begun with the covenant. In fact, the Old Testament cannot be explained merely as a legal document, and for this reason Daube's book will not satisfy the minister and the theologian.

The author regards the Bible as the product of one small Eastern community, a collection of literature arranged by priests and prophets. Apparently he does not realize that the Bible had its origin in a complex milieu and that for its interpretation we need a knowledge of the history of the Ancient Near East from the earliest times to the end of the first Christian century. The title of the book should demand that numerous and thoroughgoing comparisons be made between Sumerian and Babylonian laws and those of the Bible, but unfortunately in this respect the book leaves a great deal to be desired. Daube asserts (p. 25) that "the authors of the Bible were theologians, and it is not surprising that they treated the law somewhat cavalierly." The reviewer cannot help wondering how any one who has read the Pentateuch and the Prophets can come to such a conclusion.

Apparently the author has little interest in Biblical criticism. On page 154 he admits that problems of Bible criticism are touched as little as possible, and again (p. 246) he speaks of "by-passing the critical problem." Daube, however, admits a growth within various sections of the law and in this connexion well illustrates this point. For example, in Lev. 20:10-21, he regards verses 10-13 as the earliest part, to which verse 14 was added and later verses 15-16 were joined; thus verses 10-16 once stood by themselves, to which verses 17-18 are an appendix, while verses 19-21 constitute a third section. In similar fashion he shows the same phenomenon in Exodus 21-22. The point he clearly brings out is that the old laws were not rewritten, but new laws were added. He refers (p. 98) to an "orthodox view" according to which the Pentateuch was complete at the moment of its revelation without any further changes, and on the following page he properly maintains "that the very retention in the Torah of the traces of a long historical development perhaps constitutes a point to be admired and to be taken to heart."

Obviously in discussing Hebrew laws, due regard must be shown to the documents of the Pentateuch. In his treatment of Ex. 3:21-22 Daube suggests a solution of the case where the Israelite women shall ask of their Egyptian neighbors jewels of silver and gold and raiment. The author thinks (p. 43) that the Exodus was construed on the model of social legislation, and his interpretation is that God will induce the Egyptians to release the Israelites in the same manner as a Hebrew slave is released at the end of six years (Deut. 15:13-15). This, however, introduces a serious element in criticism. The older form of the law of release (Ex. 21:2) says nothing of supplying the released bondman liberally out of the flock, the threshing floor, and the wine press as in Deut. 15:13-15. Verse 15 can hardly be used as the reason why the Israelite women asked for gifts from the Egyptians. It should furthermore in this connexion be noted that there is a development from the Book of the Covenant to Deuteronomy in the direction of human sympathy and a more humane attitude, and this has to be taken into consideration in Pentateuchal studies.

Any discussion of Biblical law should include material that is organically related, and the reader will miss the many excellent comparisons that could have been made with the Sumerian and Semitic codes of law. Instead we find numerous quotations from Roman law, in which Daube apparently is an expert, but Roman law can hardly make a contribution to the *Sitz im Leben* of the Old Testament. Naturally there are universal elements in law, but the citation of Roman law is considerably overdone. The author maintains that the ancient Hebrews like the Romans attributed to the eye a great deal of power; he applies the principle of *fines demonstrare*, whereby property was transferred by one party's pointing it out and the other's seeing it. Daube thinks that this legal principle can be applied to Abraham (Gen. 13:14-15) and to Moses (Deut. 34:1-

7), and he sees it also in the Devil's offer to Jesus (Matt. 4:8-9; Luke 4:5-6).

A number of the studies in this book are based on non-legal material, such as the stories of Jacob and Esau, Jacob and Laban, and Joseph and his brethren. In these cases the writer becomes quite repetitious, and his hairsplitting and overrefined arguments eventually become wearisome. In one instance over two pages are devoted to Shakespeare's Portia and Shylock! Considerable space is devoted to Plautus' *Poenulus* and the *Aeneid*; Varro and Macrobius on the Roman family name Scropha are also introduced, but all this material has little relevance to the Old Testament. The last forty-eight pages are heavily laden with Roman law, and there the author apparently forgot the title of his book, for the work does not close with Biblical law.

Each chapter is followed by copious notes, which are valuable for reference. A number of Hebrew words are discussed in the text, but the student of the Old Testament can obtain the same results by using Gesenius-Buhl and Brown-Driver-Briggs and observing semantic development. The book will doubtless be interesting and informative to a trained lawyer or one interested in comparing Hebrew and Roman law, but it has little to offer in Old Testament Biblical Theology.

HENRY SNYDER GEHMAN

The Study of the Bible Today and Tomorrow, by Harold R. Willoughby, ed. The University of Chicago Press, Chicago, 1947. Pp. xviii + 436. $6.00.

In the fall of 1892 the Chicago Society for Biblical Research was organized to "promote the critical investigation of the Bible" and "to accomplish the above mentioned object by the preparation and discussion of papers on topics in the general sphere of Biblical science. . ." To further this end the Society has been meeting three times a year. At the close of World War II the executive committee of the Society "projected the program plans for the society to cover in survey fashion the immediately past accomplishments, the current status, and the immediately future opportunities for biblical research in the main areas of study: Old Testament, intertestamental, and New Testament." This volume of twenty-four essays is the result of its planning.

It is evidence of the virility of this Society that in order to accomplish this survey only six scholars outside of the Chicago area had to be called upon for a contribution. These are James H. Cobb of Kansas Wesleyan University who wrote on "Current Trends in Catholic Biblical Research," Harry M. Orlinsky of the Jewish Institute of Religion, on "Current Progress and Problems in Septuagint Research," W. F. Albright of John Hopkins Univ. on "The War in Europe and the Future of Biblical Studies," C. C. McCown of the Pacific School of Religion, on "The Geographical Conditioning of Religious Experience in Palestine," F. C. Grant of Union Seminary (New York), on "The Teaching of Jesus and First-Century Jewish Ethics" and Sherman E. Johnson of the Episcopal Theological School at Cambridge, Mass. who contributed a chapter on "The Emergence of the Christian Church in the Pre-Catholic Period." Of the Chicago contributors ten are connected with the University of Chicago, and five with McCormick Theological Seminary.

The volume is divided into two parts. Part I deals with "General Surveys of Main Areas." This section is particularly important in that it gives the reader a survey of recent research and literature in the Biblical field. It contains such articles as "Old Testament Research Between the Great Wars" by Bowman, "The Present State of Biblical Archaeology" by Wright, an article on recent research on the Psalms by Sellers as well as articles on the intertestamental period by Rylaarsdam and Marcus, and on New Testament problems and research by Parvis and Schubert. The chapters on contemporary trends in Jewish and in Catholic Biblical research are both somewhat marred by polemics, whereas the chapters by Bowman and Orlinsky are among the best in the book.

Part II deals with "Special Studies of Salient Problems." In this part the New Testament articles are much more numerous than in the preceding. Allen Wikgren contributed a detailed "Critique of the Revised Standard Version of the New Testament." Among the best chapters are those by Sherman Johnson and by Floyd V. Filson. The differences in theological points of view can be clearly seen by the reading of Filson's chapter on "The Central Problem Concerning

Christian Origins" in conjunction with that of F. C. Grant.

This book is not intended merely for Biblical scholars. Pastors who are somewhat out of touch with contemporary trends in Biblical research will welcome this survey for its broad sweep as well as for its stimulating insights into work which is still to be done.

JOHN WM. WEVERS

The Religious Pilgrimage of Israel, by I. G. Matthews. Harper and Brothers, New York and London, 1947. Pp. xii, 304. $4.00.

The author, Professor Emeritus of Old Testament Literature and Exegesis at Crozer Theological Seminary, has synthesized a lifetime of reading and study in this book. The average student of the Old Testament is often lost in the maze of historical, literary and exegetical details. Trees so often blot out the picture of the forest that it is refreshing to review through the eyes of a seasoned and widely read scholar the growth of the religious thought of Israel from its earliest records to its final climax. Dr. Matthews' ability to find his way through intricate details of literary and historical criticism and to integrate the results of the most recent fruits of scholarship is unquestioned.

Formally the point of view of the book is historical. It traces Israel's religious thinking through its various stages beginning with the religion of the Seminomads and ending with the religion of Judaism (i.e., with the dispersion of the Jews under Hadrian at the time of Bar Cochba's rebellion in 135 A.D.). The successive stages treated are the religion of the Seminomads, the Sinai Confederates, the Canaanites, the Invaders, Nationalism, the Reactionaries, the Laymen (the eighth century prophets), Cooperation (Deuteronomic School), Individualism (Jeremiah and Ezekiel), the Intellectuals (the Wisdom School), the State-Church (Priestly School), Mankind (also the Wisdom School), Supernaturalism (Messianism and Apocalypticism) and Judaism.

Materially the point of view is that of a thoroughgoing rationalism. The author has chosen his title well. For him the Old Testament is precisely and merely the literary record of the spiritual struggles of a small, otherwise insignificant, people toward a higher and nobler religious ideal. There is no mention of a Biblical Theology of the Old Testament; rather reference is made to "the development of the religion of the Old Testament people." The question of the truth or falsity of the Old Testament faith is not discussed; the author prefers to deal with his material from the vantage point of the objective historian, not that of the theologian. Accordingly the author chooses to discuss the Old Testament as it issues forth in Judaism, rather than as the background for Christianity. It is hard to see wherein Dr. Matthews' position differs essentially from that of Reformed Judaism as represented by Hebrew Union College in Cincinnati.

It is true that the present reviewer cannot subscribe to the position set forth in this book. On the other hand, it must be said that its perusal is invaluable for the better understanding of the Old Testament. It is not only informative, but stimulating. After all, books which merely echo one's own opinions are seldom worth reading—books written from a different viewpoint can provoke one to a better understanding of one's own.

JOHN WM. WEVERS

John Calvin, Commentaries on the Epistle to the Romans, translated and edited by John Owen. Eerdmans, Grand Rapids, 1947. Pp. xxviii, 592. $4.50.

Of Calvin's vast exegetical activity, which is of high standing throughout, nothing compares in concentration, penetration, simplicity and practical helpfulness with his first work, the *Commentaries on Romans*, published in 1539 during the relative leisure of his exile in Strasburg. Luther's commentary of 1515/1516, while unmatched in spiritual vitality and depth, suffers nevertheless from the reader's standpoint from the fact that it divides the material in the manner of the schoolmen into gloss and scholia. This work was unknown to Calvin because never published by Luther himself and not printed until 1908. Calvin had such excellent predecessors in his exegesis as Faber Stapulensis, Erasmus, Melanchthon, Bullinger and Bucer, and in his interpretation he refers frequently to them. Calvin followed the new way of exegesis, expounding Scripture out of

itself, and for the promotion of faith. His work was destined for the common good of the church people, not polemical like Melanchthon's nor for the use of the erudite only. He regarded as his special task to present the ideas of the epistle in "lucid brevity" (*perspicua brevitate*). In this he fully succeeded. He was anxious to avoid the profusion of learning that encumbered Bucer's work and rendered it practically worthless except for reference purposes. Though Calvin's interpretation is original he was anxious rather to express the consensus with his predecessors. "I thought that it would be no vain labour, if by pointing out the best explanation, I relieved them from the trouble of forming a judgment, who are not able to form a judgment for themselves." Grammatical and lexicographical details are discussed but sparingly. Like Luther, Calvin expounds the ideas found in the text rather than the words that form the text.

An early English translation of this commentary was made by Christopher Rosdell, preacher in London, in 1583. It is extremely wooden, often obscure and in not a few places inaccurate. Not until 1834, in the wake of the Evangelical movement and the renewed interest in the Reformers, did a new translation appear. Its author was Francis Sibson, of Trinity College, Dublin, Ireland. The London edition was followed in 1836 by an American one, published in Philadelphia. That new translation was done in a clear and elegant style, which conveyed something of the ease and the logical clarity and stringency of the Latin original. But this goal could be reached only by a certain freedom in handling Calvin's text. This fact may have aroused the suspicion of the Calvin Translation Society. The fact is that when they choose the Commentary on Romans for one of their earliest publications, they decided to reprint Rosdell's translation. It was published in 1844. The editor, Henry Beveridge, had been instructed not to interfere with Rosdell's text nor to introduce any explanatory views. Beveridge states in his preface that "wherever the translation appeared to have been inaccurately made, or to be expressed in terms so obscure as scarcely to be intelligible, the original words have been given in a foot-note, accompanied with a literal translation." The result was a critical edition of Rosdell's text rather than a readable translation for the benefit of the modern Calvinist. Thus the Calvin Translation Society decided soon to have a fresh translation made, which this time was entrusted to John Owen, Vicar of Trussington, Leics., and which was published in 1850. It is this translation, from which the new edition is reproduced by way of photo-print. Owen's work is freer than Rosdell's but still stiff and clumsy in comparison with Sibson's. Its accuracy is not beyond reproach; at times the author seems to substitute his or Hodge's ideas for Calvin's. Owen was a man of extensive theological learning. He added a considerable number of footnotes to his translation, in part to supplement lexicographical and textual information, of which there is very little in Calvin's own work, and in part to familiarize the reader with various expositions of Romans from the days of Peter Martyr down to his own days. But a full century has elapsed since Owen's edition saw the light, and many of his notes are completely antiquated, while the reader learns nothing of the modern exegesis of Romans.

Calvin's *Commentary on Romans* is such an outstanding work that even this reprint with all its imperfections will not be useless. Nevertheless, the very fact that the only way for the ordinary minister to acquaint himself with this work in English—let alone the priceless Latin text—is by buying a copy of this reprint, is a serious indictment of the Anglo-Saxon Reformed churches. Jubilees are celebrated and lip service is paid to the "unsurpassed master of Protestant exegesis." But no Board of Christian Education seems to be able to provide the few thousand dollars, which would be required to bring out this and a few more of the best of Calvin's commentaries in an adequate new translation.

Otto A. Piper

Ephesians-Colossians, by Bede Frost. Morehouse-Goram Co., New York, 1946. Pp. 164.

The sub-title, "A Dogmatic and Devotional Commentary," indicates the general nature of this book. The author, an Anglo-Catholic whose sacramental and hierarchical *penchant* appears on many a page, writes briefly and usually to the point. Accepting the Pauline authorship of Ephesians and Colossians during the Apostle's Roman im-

prisonment, in his introduction Frost weaves together a synthesis of the teaching of these two Epistles on the subjects of the person and work of Jesus Christ, the Church, grace, faith, and the Christian life. The main part of the book is a vigorous commentary on the Epistles, arranged according to longer or shorter sections of the text in the English Revised Version. Occasionally, however, the author departs from the customary versions and offers his own rendering, as, for example, at Eph. 1:23, which conspicuously displays his high-Churchism, "[God] gave him [Christ] to be head over all things to the Church, which in His Body, the complement of Him Who by it is made in all things complete"—a rendering which achieves a certain smoothness by unjustifiably omitting the Greek words *τὰ πάντα*. Apart from several similar examples of the author's Anglican bias, the Presbyterian reader will find not a few suggestive and illuminating comments in this little book.

BRUCE M. METZGER

The Practical Use of the Greek New Testament, by Kenneth S. Wuest. The Moody Press, Chicago 10, Ill. Pp. 156. $2.00.

Many are the tomes which a technical scholar of the New Testament can use with profit, but few are the books which the busy minister finds exegetically rewarding. Mr. Wuest, the Instructor of New Testament Greek at the Moody Bible Institute, has added a slender volume to the second category. As he indicates in his Preface, "It is one thing to have a theoretical knowledge of New Testament Greek. It is quite another to be able to use that knowledge in a practical way." Though one may be perfectly acquainted with the forms of the Greek verbs and the rules of syntax, unless he has acquired the knack of using this information, he remains poor amid riches. The author shows by many examples how to proceed in extracting golden nuggets from the Greek New Testament. Besides dealing in separate chapters with the several parts of speech, Wuest discusses practical methods of mastering the Greek text in preparation for expository preaching. If the reader follows these suggestions he will undoubtedly grow greatly in his ability to read and use the Greek Testament.

Perhaps the weakest feature of Wuest's general treatment is the slight attention which he gives to the Greek translation of the Old Testament, which was the Bible of the writers of the New Testament. It is quite true, as Deissmann, Moulton, Milligan, and others have pointed out, that the New Testament was written in *koine* Greek, but it is of far greater significance in interpreting the great words of the New Covenant to inquire how they were used in the Old Covenant. In spite of this major criticism and several minor ones which will occur to the reader of this book, it is one which will repay any serious student's attention.

BRUCE M. METZGER

Alternative to Futility, by D. Elton Trueblood. Harper and Brothers, New York, 1948. Pp. 124. $1.00.

Those who have read Dr. Elton Trueblood's previous books, *The Predicament of Modern Man* and *Foundations for Reconstruction* do not need to be reminded that, in his case at least, small books may be very good books. This is likewise borne out by the present volume, *Alternative to Futility*, which is the third in this series.

In *The Predicament of Modern Man*, Dr. Trueblood analyzed our present discontents, which he correctly diagnosed as being ultimately spiritual in character. In *Foundations for Reconstruction* he sought to specify the lines along which alone true rehabilitation can take place. Now, in this present book—as if to refute the current dictum that today we are suffering from "a paralysis of analysis"—he sets forth a constructive and practical program for the solution of our difficulties.

Beginning with the proposition that what is lacking primarily today is a sense of purpose in life, Dr. Trueblood goes on to say that "what the average man needs is a religious faith or something like it"—and one which, moreover, is free from the barbarities and ruthlessness of such quasi-religions as National Socialism or Communism. This faith he finds in Christianity; so it is with the revival of genuine Christian faith that the bulk of the book concerns itself.

How did this Christian gospel spread when first it was proclaimed to the world? It spread not by the organization of an army or the writing of a book, but by the forma-

tion of a redemptive society. And if it is to be revived in the present-day world, it will have to be along the same line. The creation of such a redemptive community—the "Fellowship of the Concerned," as Dr. Trueblood calls it—would be a reformation not from the Church, but within the Church; and this Fellowship would combine traditional loyalties with creative experiment. The minimum conditions of membership in such a group are five in number, viz., commitment, witness, fellowship, vocation, and discipline.

Already several promising ventures of this kind are being carried on within the fold of the Church. The Iona Community in Scotland is one, the Kirkridge experiment in northeast Pennsylvania is another. But many more such groups must be started, before a full-fledged redemptive society can come into being and make its impact widely felt. The creation of such "cells" is one of the primary tasks of committed Christians today.

Such a bald summary does not begin to do justice to Dr. Trueblood's book. Its well-reasoned argument and its grace of expression can be fully appreciated only by those who read it for themselves. It is to be hoped that there will be many such; for this is a very worthy successor to the other two fine volumes in Dr. Trueblood's trilogy.

NORMAN VICTOR HOPE

Psychology for Pastor and People, by John Sutherland Bonnell. Harper and Brothers, New York, 1948. Pp. 225. $2.50.

As is well known in religious circles, for some years, Dr. John S. Bonnell, minister of the Fifth Avenue Presbyterian Church of New York City, has carried on a highly important ministry of personal counselling among his parishioners and others. In an earlier volume, entitled *Pastoral Psychiatry*, published in 1938, he has given some account of this work, its methods and results. In this new book, *Psychology for Pastor and People*, which contains the substance of the James Sprunt Lectures delivered at Union Theological Seminary, Richmond, Virginia, in 1943, he embodies more of the fruits of his personal ministry to sick souls.

It ought to be said at once that, despite its title, this book is much more for "pastors" than for "people." That is to say, Dr. Bonnell in this work addresses himself—as was most appropriate in a series of lectures given to budding ministers in a theological seminary—particularly to the Christian pastor. He begins by pointing out the urgent need for this ministry of spiritual counselling. He then goes on to list the resources which the ministerial counsellor has at his command, in the power of God revealed in Jesus Christ. The third chapter specifies the personal qualities which the counsellor ought to possess: "He should impress people as a strong, self-reliant person, with notable qualities of leadership. . . . He will carry with him a consciousness of power, and by his words and attitude will inspire confidence and hope" (p. 41). Chapter four stresses the importance of the art of listening; chapter five deals with the technique of asking questions. In chapter six Dr. Bonnell gives his suggestions for the consulting-room, its location and furnishings, and the conduct of the counsellor while in it. In the seventh chapter he points out the wisdom of taking no one for granted. Chapter eight he devotes to a consideration of the special problems of childhood and youth; and in chapter nine he discusses the art of ministering to the sick. The tenth and final chapter sums up the whole book by listing what Dr. Bonnell calls "Some Principles of Counselling."

Dr. Bonnell is, of course, uniquely equipped—by temperament, upbringing, study, and experience—to deal with this important theme; and in the judgment of the present reviewer his book will be most valuable to ministers who are seeking to take their pastoral responsibilities seriously. For one thing, Dr. Bonnell very properly insists that pastors should not try to usurp the role of the psychiatrist, but should concentrate on their distinctive function of spiritual counsellor. Again, he gives sound and practical advice to ministers as to how they can exercise this function most fruitfully. Again, in an appendix at the end of his book he adds a carefully selected bibliography of books for further study of the subject, and an article of his on "How To Read the Bible." This article outlines a concrete plan for the fruitful study of this "reverently unread volume"; and so helpful is it that more than two million copies, in a shortened form, have been distributed by the American Bible Society to service men and women and civilians.

It is to be hoped that Dr. Bonnell's book will have the circulation it so richly deserves.

NORMAN VICTOR HOPE

English Dissent under the Early Hanoverians, by Duncan Coomer. The Epworth Press, London, 1946. Pp. 136. Six Shillings.

As every student of the history of the Church in England is aware, the Nonconformists had to struggle for legal recognition for more than a century after the Anglican settlement was made under Queen Elizabeth. In 1689, however, after the "Glorious Revolution," the so-called Toleration Act was passed by Parliament, which gave Dissenters "a position of freedom from persecution but one subject to irritating political disabilities."

Mr. Duncan Coomer in this book tells the story of how the English Dissenting groups fared during the half-century between the Toleration Act of 1689 and the impact of the Methodist movement of the Wesleys and Whitefield, after the "evangelical conversion" of John Wesley in 1738.

There were three main Nonconformist bodies in England at the end of the seventeenth century—Presbyterians, Congregationalists (or Independents) and Baptists. These last, however, were divided into two quite separate groups, Particular Baptists and General Baptists; and these two did not unite until 1891. During the period covered by Mr. Coomer's study, the Baptists were not of great importance in England, either numerically or religiously. But the Presbyterians and Independents were of real account in the national religious scene; and it is instructive to reflect on the different ways in which they developed during the period under consideration. The Presbyterians became more and more Arian in doctrine; and they virtually remained that way until the formation of the Presbyterian Church of England in 1876. The Independents, however —represented by men like the hymn-writers Isaac Watts and Philip Doddridge—maintained a solid orthodoxy in theology, thanks to their hymns and to their belief in a "gathered church." Though at first there was some opposition on their part to the Methodist movement—on account of its "enthusiasm" and its employment of lay preachers—their religious life was such that eventually—by the beginning of the nineteenth century—they were able to profit from the rich evangelical life which Methodism brought, and to grow into that great political and religious movement which was nineteenth century Nonconformity.

This story Mr. Coomer tells with knowledge derived from primary as well as secondary sources; and though his treatment is brief, it is clear and orderly and therefore well worthy of study by all who are interested in the development of English Dissent during the first half of the eighteenth century.

NORMAN VICTOR HOPE

The American Churches; An Interpretation, by William Warren Sweet. Abingdon-Cokesbury Press, New York and Nashville, 1948. Pp. 153. $1.50.

This suggestive little book, consisting of Professor Sweet's lectures on the Beckly foundation before the British Methodist Conference, seeks to explain why the American Churches are so socially minded. The seven chapters, respectively, deal with left-wing Protestant influences, the frontier, revivalism, denominational dividedness, the Negro Churches, Roman Catholicism, and American activism. If some of the material is only very indirectly related to the announced social theme, the departures serve to round out an admirable brief sketch of American Christianity as a whole.

One of the most striking characteristics of American Christianity is that here the churches and principles of the left-wing, or Anabaptist tradition, of the Protestant Reformation are proportionately far stronger than in Europe. In emphasizing this all scholars today agree, but when the author claims that "all the great conceptions for which American democracy stands" came out of the left wing of the Reformation (p. 15) he does less than justice to the Enlightenment with its classical and secular roots as one of the basic sources of American democracy. The author points out that here in America—even among communions having more "churchly" traditions—the "voluntary society" conception of the church is dominant, another example of the pervasive influence among us of the Protestant left wing.

The success or failure of churches on the frontier, says Professor Sweet, was the fac-

tor that decided whether they were to be large or small, national or merely sectional. And, he adds, it was precisely those churches which were most active and successful on the frontier which later became the most vigorous exponents of the social gospel—the Baptists, Methodists, Presbyterians, Disciples, and Congregationalists. He finds one explanation of the amazing growth of Methodism in the fact that it built no ecclesiastical or theological fences. "There is no such thing as a distinctive Methodist theology."

There is need of the author's reminder that the American Great Awakening did not derive from the revivals led by Edwards or Wesley, but antedated both. A Methodist himself, Professor Sweet calls attention to the fact that "all the great colonial revivalists were Calvinists until Methodism was introduced in the final phase" (p. 24), and that "in the history of American revivalism by far the largest number of famous revivalists have been either Presbyterians or Congregationalists" (p. 57). But their Calvinism was a Calvinism very much colored by pietism. Revivalism tended to simplify and personalize theology. The author distinguishes between a Presbyterian-Congregational rational, more aristocratic revivalism appealing to the few and a Methodist-Baptist-Disciple emotional, more democratic revivalism appealing to the many. Like Maxson, Gewehr, and others, he emphasizes the democratizing influence of revivalism. Revivalism was also an educational influence, being the direct cause of the founding of five of the nine colonial colleges, and of very many of those founded between the Revolution and the Civil War. Camp meetings began under Presbyterian auspices but were largely taken over by Methodists, though never becoming an official Methodist institution. Professor Sweet, who has given extended study to both revivalism and frontier Christianity, says that on the frontier there was more of religious instruction and less of mere emotionalism than is sometimes supposed. The rapid decline of revivalism after the Civil War is explained as the result of the new cultural and social climate which produced a new emphasis on education, refinement, and dignity. Meanwhile, revivalistic sects have been increasingly successful in reaching those untouched by the middle-class churches. Failure to reach these elements is, as he notes, a growing cause of concern in the leading Protestant bodies.

Most American denominational divisions had their roots in social and cultural differences rather than in disputes about doctrine and polity. Denominational divisions are given credit as the chief factor in producing American religious liberty. Therefore the author would rather see church union in America produce a few large rival churches than one dominant majority body. He finds theological education today—even in the denominational seminaries of Methodists, Baptists, Presbyterians, Disciples, and Congregationalists—largely interdenominational in character.

In discussing Roman Catholicism the author speaks a strong and sympathetic word regarding Protestant alarm over Catholic political pressure in world affairs. He is generous, however, in acknowledging the contribution of Catholicism in curbing lawlessness in the urban areas where its chief strength lies.

In his chapter on activism, the author leaps to the defense of American theology against critics, European and American, who have spoken disparagingly of it. But this distinguished attorney for the defense presents no new evidence, and many will still feel that his client cannot be entirely acquitted. He is highly critical of the crisis theology which he considers "entirely out of step with the American tradition," adding that "such a theology . . . is not at home even in a confused and groping America."

This book can be heartily recommended to the pastor or layman as a brief popularization by a leading authority of the best recent scholarship on many aspects of American Christianity.

LEFFERTS A. LOETSCHER

A Short History of the Far East, by Kenneth Scott Latourette. The Macmillan Company, New York, 1947. Pp. 665, with 6 maps. $6.00.

This is an over-all picture from the pen of the distinguished Yale professor. The story of India, China, Japan, the East Indies, and the lesser lands of the Far East, is brought down from the dawn of history to the present time. The work is impressive in its simplicity of approach, wide sweep, depth of analysis, lack of bias, and dispas-

sionate concentration on the several themes as they are introduced. Geography, dynastic chronology, and historic details are kept under control whereas the primary concern of the narrative continues to the end to be with the fundamental issues of culture, religion, and society both in the pre- and post-Occidental periods. Bibliographies, of selected and accessible character, mark the end of every chapter and the reader is free from the distracting presence of footnotes at the bottom of the page. An admirable introductory manual on the Far East is thereby provided.

EDWARD J. JURJI

The Heathens: Primitive Man and His Religions, by William Howells. Doubleday and Company, Inc., New York, 1948. Pp. 306. $3.75.

The author who is Associate Professor of Anthropology at the University of Wisconsin turns his attention in this book to the social usefulness of the many and varied manifestations of religion among the primitive societies. If the reader would bear in mind the fact that Professor Howells' aim is to deal with his subject apart from philosophy, ethics, and religion, the central weakness of the volume will not come as a shock. It must be stated, nevertheless, that throughout the book religion is viewed as a characteristic of man. The treatment is scholarly, humorous, and skeptical. It offers what may be described as a "scientific" exposition of religious behavior. No one who is interested in a Christian interpretation of religion, especially in its primitive expression, will want to overlook this work.

EDWARD J. JURJI

This Atomic Age and the Word of God, by Wilbur M. Smith. W. A. Wilde Co., Boston, 1948. Pp. 363. $3.00.

With hundreds of fellow-ministers of the Gospel, Dr. Wilbur M. Smith felt compelled, after Hiroshima, to preach on II Peter 3:10-14. Out of his initial sermon grew a message which was published in a thirty-page booklet of which 50,000 copies were soon exhausted. The timeliness of the message thus became so obvious to the author that he enlarged the original booklet into the volume now under consideration.

Some of us have already grown so weary of the A bomb theme and of the ways it has been seized upon to become the occasion of platitudes, that we should not be amiss in stating first what the present book is not. It is not a history of recent developments of atomic energy, although such are given due consideration. It is not a dramatic rehearsal of the story of Hiroshima and Bikini. It is emphatically not a recital of the horrors brought about by the early use of the atomic bomb. As current events move more rapidly than do the printers of books, one need hardly add that the author does not aim at proposing some plan for the control of atomic energy. Besides, no one would ever expect Wilbur Smith to conclude such a weighty argument by merely advocating basic legislation so-called.

An enormous amount of the best literature and scientific information on the subject at hand is here brought to a head, then read in the context of Bible teaching. Truly the atomic bomb demands biblical phrases in its description and the Biblical pattern for its supreme reference. One is also amazed at the amount of early Church literature on the concept of atoms handed down by early Greek philosophers. Our physical universe was clearly seen by the Church Fathers to have "a direct and powerful relation to the conceptions one holds of God and the work of God. It is so today," concludes the author on this point. (p. 95.)

The historical survey having been brought down to our time, a clear and up-to-date presentation of the atomic structure and of the meaning of nuclear fission, pertinently introduces the Biblical outlook on the whole issue of atomic energy. The author's approach is that of the Fundamentalist. Thus the prediction of Peter regarding the final dissolution of the heavens and the earth, leads to an interpretation and use of his description of the final conflagration. Variations on "Ouranos: Uranus: Uranium" open up the theme of world dictatorship.

There is no doubt that the fantastic possibilities today discernible in the availability of a new power which baffles the imagination, have brought to an abrupt end the scoffing and ridicule heaped upon eschatological imagery by the superficial optimism of a post-Victorian age. Such phrases as "in the caves and rocks of the mountains," or "men's hearts failing them for fear" could be better laughed

off decades ago than they could in our day and age. We are recovering a fresh understanding of what was meant by Sodom and Gomorrah's "punishment of eternal fire." And there is surely a new urgency experienced with regard to our need for regeneration and victory in Christ, by those who come with Dr. Smith to the realization that time may be short.

Yet, all such conclusions are not to be ascribed to the resourcefulness of a dramatic preacher. The treatment is from beginning to end free from emotionalism. Rather, a sense of urgency arises from the total effect of a thoroughgoing presentation of hard facts.

This reviewer who had recently to go through the same material in preparation for a graduate course on the philosophy of science, is most favorably impressed by the evident relevance of Dr. Smith's approach to available source material. There is no doubt that this richly documented volume has now become in our circles the standard work on an extremely complicated and highly technical subject. Apart from its timeliness, it shows to what extent a well-informed intellectual honesty may go hand in hand with an unreserved commitment to the reliability of the Word of God, and be the gainer thereby.

Fifty additional pages bring together most useful information in search of which one might spend precious time in vain—i.e., a table of the elements; data on the United Nations Atomic Energy Commission and its personnel. A last appendix "The Enduring Message of Apocalyptic" from the pen of Professor H. H. Rowley of the University College of North Wales, echoes our author's most earnest treatment. Scriptural passages, subjects and persons are conveniently indexed.

EMILE CAILLIET

A Book of Worship for Free Churches, General Council of Congregational-Christian Churches, Oxford University Press, N.Y., 1948. sm. 8 vo., $1.50.

A work about the size of our own good *B.C.W.*, but not quite so handsome or so expensive. Such books often seem much alike. At present we shall think about minor differences. The new book excels in prefaces to various parts, especially the general introduction (brief) about "Symbolism in Worship." Another brief statement explains the meaning of Lent; a third deals with the uses of a Lectionary. The point of view is that of liberal evangelicalism, though never combative. The editors draw freely and wisely from other such works, including our own *B.C.W.*

In addition to orders for various services, as in our own *B.C.W.*, this new work contains suggested orders for Vespers; a candlelight service for Christmas Eve, and a service for the next morning; a service for Maundy Thursday, and two for Good Friday, one of them for a three-hour remembrance of the Seven Words; a Marriage Service followed by the Sacrament; the dedication of officers and teachers in the church school; the commissioning of foreign missionaries; with five orders for the Civil Year, including Rural Life Sunday and a Harvest Festival. Doubtless we have too many special services, but all of these orders will prove useful, or at least suggestive.

The new book as a whole pleases me. Here and there, as an old-line Presbyterian, I should stress different truths, theologically; e.g., about the baptism of infants. But I find little to cause a shaking of the head, and much to make it nod. The editors, with Dr. Boynton Merrill, of Columbus, as leader, know their business well. The reviewer thinks that every pastor should have two or three of these works, including this one, and the Methodist *Book of Worship for Home and Church*, which sells for seventy-five cents. Helpful in a different way is *Prayers for Services*, by M. P. Noyes, Scribner, 1945, large 8vo., 296 pp., $2.50.

How should the pastor use these books? Answers differ widely. The reviewer recommends that a young man use them often, and other devotional works, to prime the pump. No one can object, occasionally, to the reading of a short prayer early in the service, or occasionally, to the reading of a longer prayer later in a special service. But some of us still look on "free prayer" as the ideal. That calls for a pastoral prayer with a man's eyes both closed, and his heart open as his words flow out in streams of blessing. Let the main prayer be pastoral!

Who that has gone through a communion service with prayers from the heart of a man filled with unction, or a service of ordi-

nation, can rest content with the sort of words that come from far away and long ago, words that cover everything and touch nothing? No one feels so about the prayers in a liturgical church. The author of a Baptist book recommending liturgical prayers has recently become an Episcopal priest, consistently. But as long as we maintain membership in a church that has always gloried in freedom of worship, let us continue to pray in the good New Testament fashion. In all the New Testament, according to experts, no one has ever found a liturgical prayer. Free Worship means freedom to use forms, or not to use them. "Where the Spirit of the Lord is, there is freedom."

ANDREW W. BLACKWOOD

Finding God Through Christ, by Charles Edward Forlines. Abingdon-Cokesbury, New York. 1947. Pp. 207. $2.00.

Few memorials to a worthy man are more useful and fitting than a posthumous publication of the finer products of his thinking and devotion. The Class of 1944 of Westminster Theological Seminary, Westminster, Maryland, has made possible such a permanent memorial to their late President and former beloved teacher, Charles Edward Forlines.

In fifteen carefully selected lectures and sermons, this volume gives us many new and unusual insights into what have come to be regarded as well-known elements of the Christian faith. The most commendatory feature of this series, however, is not the author's ability to deal with more obscure and underlying currents of thought, but his great faith and his obviously sincere appreciation of eternal values. As his biographer writes, "He had the unusual power to grasp great truths and to give them simple and plain explanations." And this, added to the fact that "for him God was exceedingly real," made him one of the most effective teachers of the Methodist Church in America.

With this type of volume, a reviewer finds adequate appraisal rather difficult because the manuscripts were originally gathered together without any suggestion even of title or arrangement. The material falls into two general groups. The first consists of a series of brief lectures on the revelation of God in Christ. The second is composed of baccalaureate sermonettes, which President Forlines delivered between 1935 and the time of his death in 1944. The first section is by far the better and is worth the purchase price of the whole book.

At the outset, one finds a wide disparity in the quality of the author's treatment of these somewhat miscellaneous themes. Under headings such as "The Plain Man," "Vanity of Secular Hope," "Christianity," and "Higher Criticism," the author is at his best, whereas the chapters on "Amos and Hosea," "Resurrection," and "Vision and Life" are disappointingly ordinary. In fact, the whole of the second part is of value only to former students as mementos never to be divorced from the personality of the speaker or the contemporary situation.

For two reasons in particular this volume commends itself to us: First, in his discourses, the author never loses sight of Mr. Average-man, nor fails to take cognizance of his limitations or possibilities. He aims not to present theological verities in academic isolation, but to bring them to bear with fitting and startling impact upon personal relationships. Here, it is his method that is worthy of notice and study. Second, his chapter on "Vanity of Secular Hope" shows to advantage how a devoted mind, well-stored with facts about many fields of experience, could delineate the higher possibilities of science, economics, and politics, when God is included in the picture. Here, one commends his ability to present a wide variety of facts under the unifying spell of his great conviction.

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