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THEOLOGICAL SEMIN

The Princeton Seminary Bulletin

VOLUME XXI - 30

MAY, 1927 - 1930

NUMBER-1

Commencement Number

Address by the Rev. John M. Vander Meulen, D.D., LL. D.

"The Burning Heart"

Fellowships and Prizes

Alumni Notes



The Princeton Seminary Bulletin

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.*

Vol. XXV

PRINCETON, N. J., June, 1931

No. 1

The One Hundred and Nineteenth Commencement

Tuesday, May the twelfth, marked the conclusion of the one hundred and nineteenth year of the Seminary's service in training men for the Christian ministry. The Seminary has had a good year. The value to the Seminary of the reorganization whereby its two Boards were consolidated into one and the powers and functions of Trustees, Faculty and President were given harmonious definition, is being demonstrated. The Seminary's historical theological position is being cordially and loyally maintained, and the Board of Trustees, with the cooperation of the Faculty, is studying, planning and executing to make the institution the best possible in teachers and teaching methods for its mission of training young men to become effective ministers of the Gospel for the church and the world in the time in which they are called to minister. The curriculum, in its content and proportions, is being reshaped. The new members of the Faculty are proving themselves able and inspiring teachers with gifts for spiritual leadership and friendly social contact with the students.

The Commencement season reflected the spirit of the year. The Alumni and friends of the Seminary gathered in numbers completely filling the First Presbyterian Church at the Commencement. There was a general feeling of good will, of satisfaction in the progress of the Seminary, and hopeful expectation for the further increase of its usefulness.

The program of Commencement began with the Baccalaureate Service on Sunday morning. The sermon was preached by President Stevenson, and the Sacrament of the Lord's Supper administered by President Stevenson and the Rev. W. L. McEwan, D. D., LL. D., President of the Board of Trustees. On Sunday afternoon there was a Fellowship Meeting of the Graduating Class at "Springdale", the President's residence. Dr. McEwan preached in the First Presbyterian Church in the evening.

On Monday morning the inauguration of the Rev. Harold I. Donnelly, Ph. D., as the Thomas W. Synnott Professor of Christian Education, was held in the First Church. The charge to the Professor was given by the Rev. Harold McAfee Robinson, D. D., of the Board of Trustees. Dr. Donnelly's inaugural address will be printed in the November number of the Seminary Bulletin, lack of space preventing publication in this issue. In the afternoon of Monday, President and Mrs. Stevenson received the Alumni and friends at "Springdale".

On Tuesday morning Commencement was held in the First Presbyterian Church. The singing of the hymns, led by the Seminary choir, was as usual a stirring and up-

ing our high regard for him personally, our appreciation of his long and efficient service, and our hope that his days may be many and increasingly happy."

The Inauguration of Professors Blackwood and Kuizenga

On February the third the inauguration of the Rev. Andrew W. Blackwood, D. D., as Professor of Homiletics and of the Rev. John E. Kuizenga, D. D., as Stuart Professor of Apologetics and Christian Ethics, took place in the First Presbyterian Church. The Rev. W. L. McEwan, D. D., LL. D., President of the Board of Trustees, presided and proposed the constitutional questions and made the inaugural prayer. The charge to the Professors was made by the Rev. Lewis S. Mudge, D. D., LL. D., Trustee of the Seminary. This charge together with the Inaugural Address of Professor Blackwood follow in this issue. Because of a serious illness, from which he has made, happily, full recovery, Dr. Kuizenga was unable to deliver his inaugural address and he will give it as the address at the opening of the Seminary on September 23rd, and it will be printed in the next issue of the Bulletin. The closing prayer and Benediction were offered by the Rev. William B. Pugh, Secretary of the Board.

The Charge to the Professors

REV. LEWIS S. MUDGE, D. D., LL.D.

Mr. President and Members of the Board of Trustees:

We are here today in a representative capacity. Acting on behalf of the Presbyterian Church in the United States of America, we

are inducting into office a Professor of Homiletics and a Professor of Apologetics. This we are doing on behalf of our great Church and the significance of this occasion rests largely in this fact.

As we address you, therefore, Professors Blackwood and Professor Kuizenga (in absentia)—and we pause here to express our profound regret at the necessary absence of Dr. Kuizenga and our earnest hope for his early and full restoration to health—we are charging you on behalf of our General Assembly which represents in one body all our particular churches.

We would begin by emphasizing the high esteem in which we hold you personally, the high significance which we attach to the positions which you now hold, and our confidence that you both will meet the obligations awaiting you to our satisfaction and that of the whole Church. With these statements clearly in mind:—

First—We charge you to remember who you are.

a. You are ministers of the Presbyterian Church in the United States of America. As such you have given your formal assent that the Scriptures of the Old and New Testaments are the word of God and the only infallible rule of faith and practice; that you sincerely receive and adopt the Confession of Faith of our Church as containing the system of doctrine taught in the Holy Scriptures; that you promise to study the peace, unity and purity of the Church and to submit yourselves to the government of the Church as represented by its duly constituted courts.

b. You are professors in this ancient Institution. It has a long and honorable history. It has maintained unto this day an unbroken tradition of loyal adherence to the fundamental doctrines of Evangelical Christianity as viewed from the standpoint of Calvinism. We believe that you have entered the faculty of this Institution fully conscious of what it means to establish such associations. We have selected you for professors in this Institution because we believe that you are in sympathy with all Princeton Seminary stands for and that you will be able without conscious effort to continue here the apostolic succession of loyalty to all for which this seat of learning has stood in conservative theological thought.

Second—Remember who your students are. They are a group of consecrated young men who are in great need.

a. They need to be guided to self-discovery. They know not as yet what their powers are or what their limitations. It is your high responsibility and great privilege to bring each of them so far as possible to a just estimate of himself, to a comprehension of his possibilities and also of his impossibilities. It should be your joy to see that each of your students develops the gifts which are peculiarly his own and abandons his endeavors to achieve ends however noble, for the attainment of which he has no native ability. No greater responsibility awaits you than this—the associating of yourselves with each of these young men in his processes of self-discovery.

b. Your students, furthermore, need the equipment which is essential to success in the ministry. Most of them come to this Institution lacking greatly in previous preparation. This lack of previous preparation is due not to indolence or indifference on their part, but to the fact that in our universities and colleges there are no pre-theological courses comparable in content and thoroughness to the courses already established preparatory to the studies leading to the other learned professions. Not a few of our students come to this Seminary without a knowledge of the fundamental concepts of Philosophy, without a clear understanding of the relation between science and religion, without a comprehensive grasp of secular history especially that which is contemporaneous with the great periods of time covered by the Scriptures, without the ability to write and to speak the English of culture, without a knowledge of the Greek language to say nothing of the Hebrew tongue.

A large part of the particular task which awaits you in the Departments to which you have been assigned in this Seminary will be found to consist in assisting your students to remove the handicaps laid upon them by the past while at the same time they utilize to the full the opportunities of the present in preparation for the future.

c. Your students need authoritative information concerning the World's necessities. If they are to go forth from this Institution prepared to meet these necessities and not merely to be utterly appalled by them, you and your as-

sociates must give them enlightenment in at least three spheres of thought.

1. The significance and the results of the scientific method.

2. What a Christian democracy should be like to usher in the Kingdom of God in its fullness.

3. What are the teachings of our Lord and of the Prophets and Apostles which are most needed by this age and how they may be most effectively presented today.

In these connections it is yours to teach these young men

(a). How to think. And first in terms of *faith*. A great statistician and economist has said: "People today are searching blindly for something more than the rush of business and the excitement of thrill-chasing. They have, in fact, seen their houses become top-heavy and crash; and now they are on their knees analyzing the foundations of those hastily built houses to determine what vital element was left out in the building. For faith, the essential element in all foundations, cannot be bought or quickly obtained when in trouble, like medicine. Faith must be acquired slowly before it is needed—like education. It must grow with the individual, with the character. Faith comes through patient devotion, right living and service to others."

But faith which issues in the patient devotion, right living and service to others is ever a religious faith and a religious faith to be effective in creed and in conduct must have firm intellectual foundations.

They must be taught to think also in terms of *power*. A distinguished clergyman remarked in our hearing that the trouble with many of our institutions today, theological and collegiate, was that they send forth their students with the idea firmly fixed in their minds that the Gospel of Christ is not so much a Gospel of Power as a Gospel of Problems. He very earnestly and eloquently demanded: "Did the Christians of the First Century think of the Gospel as a Gospel of Power or a Gospel of Problems?" There are indeed problems connected with the Gospel of Christ, but it is the power of the Gospel upon which our students must lay hold and it is the power of the Gospel which they must preach and make known rather than its problems, if their ministry is to be constructive.

(b) It is needful also that you should teach them how to speak. As important as voice and delivery are, and every young man who intends to be a public speaker should cultivate his voice and delivery to the utmost, especially important is the providing for each man of a vocabulary which will enable him to convey to the mind of the present the great spiritual truths which are fundamental to this age.

Whether we like to admit it or not, the average audience today does not obtain the purport of the Gospel message as we understand it if we use only the theological terminology of the Westminster Confession of Faith and the Larger and Shorter Catechisms. In all of these immortal documents the truth we believe is accurately and satisfactorily stated, but it is not stated in the language of the Twentieth Century and those who preach today must have at their command words and phrases which will present the same eternal truth in such form that men and women of today may understand it.

(c) You must somehow convince your pupils that no gifts of mind or facility in preaching can do more than supplement character. It is not enough to possess the truth if you are to be ambassadors of power, workmen who need not to be ashamed. The truth must possess you—must possess you wholly in conscience, in intellect, in memory, in imagination, in will. It is not enough for a graduate of this Seminary to believe such truths as, God is on His throne, Christ is in the world in redemptive power, there is an immortal soul in every human body, the Ten Commandments must be at the heart of every stable moral order. He must not only possess these truths as his own intellectually, they must possess and dominate and control him in word and thought and deed.

Third—Remember the Church. The Church is looking to you to send out into positions of leadership men thoroughly prepared unto every good work. From our Theological Seminaries, if from anywhere, there must come the men who are to determine the theology and polity and standards of education and the ideals of service in our Church. If we are to have our Hepburns in Japan, our Morrisons in China, our Careys in India, our Adoniram Judsons in Burma, our John Elliots in North America,

our William Chamberlains in South America, our John Williams in the South Sea, our John G. Paytons in the New Hebrides and our David Livingstones in darkest Africa, they must come from our Seminaries.

A recent editorial in a great metropolitan paper bears the title "National Men." The point of the editorial is a plea for more "nationalists" in control of our government at Washington, and fewer men who are under the hampering and limiting effects of provincialism or particularism. The same plea may be properly made in the Church. We need today, as never before, men who while absolutely and entirely loyal to Evangelical Christianity, as viewed from the Calvinistic viewpoint, are able at the same time to rise above individualism, sectionalism and sectarianism and see with the eyes of Christ the place of the Church in a world overwhelmed with materialism and indifferentism and atheism.

Fourth—Remember Jesus Christ. As you marshal before your students the great men of the past and present in your respective departments, teach them to commend or condemn them not on the basis of popular opinion, or in accordance with the opinions of their adherents or after the manner of their self judgment, but to commend or condemn as they are in accord with or out of harmony with the mind of Christ. So also urge your students to standardize their service in the ministry of the Church not by the judgment of their congregations or by that of such as may be in closest sympathy with them in their work or on the basis of their own estimate of their achievements, but to standardize their lives and labors by the measure of the stature of the fullness of Christ.

Above all, beloved brethren, keep Jesus Christ ever before your own minds and hearts as the supreme ideal. Have it as your highest personal ambition not to be eloquent or erudite, but Christ like. The most eloquent lips are those which speak most helpfully of Christ and the most erudite minds are those which think his thoughts after Him. May it indeed be for each of you, as Professors, Christ to live; may the most distinct memories your students cherish of you in after days be of your Christ-likeness. And may the God of peace which brought again from the dead

our Lord Jesus Christ, that great Shepherd of the sheep, as you seek to train undershepherds of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory for ever and ever.

The Teaching of Homiletics Today

INAUGURAL ADDRESS

BY PROF. ANDREW W. BLACKWOOD, D.D.

Mr. President, members of the Board of Trustees, and other Christian friends, before I turn to the message of the hour permit me to express my appreciation of the honor which has been conferred upon me in being chosen as professor of homiletics in The Theological Seminary of the Presbyterian Church at Princeton. I count it no small privilege to occupy the chair which has long been graced by the presence of that Christian gentleman and eloquent divine, Professor J. Richie Smith. "Herein is the saying true, 'One soweth and another reapeth'. I sent you to reap that whereon ye bestowed no labor; others have labored and ye are entered into their labor" (John 4: 38).

I appreciate this honor most of all because it means that I am to labor here at Princeton. Together with a host of ministers who have shared her privileges in days bygone, I believe in Princeton Seminary—in her past, in her present, in her future; I honor her conservative traditions and I humbly pledge allegiance to her Christian ideals. I shall strive to be loyal to the faith of the fathers, for which this institution has ever stood, but I am even more concerned about the faith of our sons, for whose training this institution exists, and I hope to be used in helping to train the sort of young ministers whom the Church and the Kingdom need today.

One of the greatest needs of the Church, under God, is a generation of scholarly young ministers who will preach the Gospel of Christ and His Cross in a way which will meet the intellectual and the spiritual needs of living men and women, at the same time promoting

the wider purposes of the Kingdom of God. The Church likewise needs more than a few highly trained specialists who can serve as teachers of religion and allied subjects in our various institutions of learning. Opinions may differ concerning which of these two needs is the more pressing just now, but all will agree that such an institution as Princeton Seminary ought to continue to meet both of these needs, by giving to every student a broad and thorough training in the fundamental theological disciplines, and by encouraging the exceptional man to attain distinction in some one field of theological learning. No doubt every teacher of divinity students judges his success at times by the number and the character of the young men to whom he imparts a double portion of enthusiasm for mastery in his special field, but all the while he understands that such exceptional scholars are the rare and costly by-products of an institution which exists to train the majority of its students for effective service as preachers and pastors.

If I am correct in assuming that the theological seminary exists largely to supply the Church with scholarly young ministers who will preach the Gospel effectively, I may likewise assume that the work in homiletics—the science and the art of preaching—deserves its assured place in the theological curriculum. This morning, therefore, instead of pausing to justify the need for such a department in the modern seminary, I wish to discuss the teaching of homiletics today, with no specific reference to any one institution. I wish first to point out the ideal objectives of those who are now laboring in this field, and then to take up the practical ways and means by which they are striving to attain their ideal objectives. If I dwell a good deal upon practical ways and means it will be largely because homiletics belongs in the field of practical theology, and likewise because many of the problems in this field are practical rather than theoretical. Before we turn to these practical ways and means, however, we should consider the ideal objectives.

Ideal Objectives

In all teaching that is worthy of the name the purpose largely governs the method. This is especially true in the teaching of pastoral theology, including homiletics. Here we should