

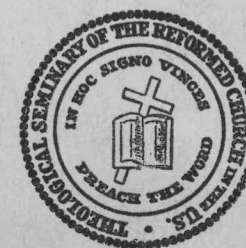
Volume XI

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Number 1

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THEOLOGICAL SEMINARY
OF THE
REFORMED CHURCH IN THE
UNITED STATES
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BULLETIN

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THE INAUGURATION EXERCISES

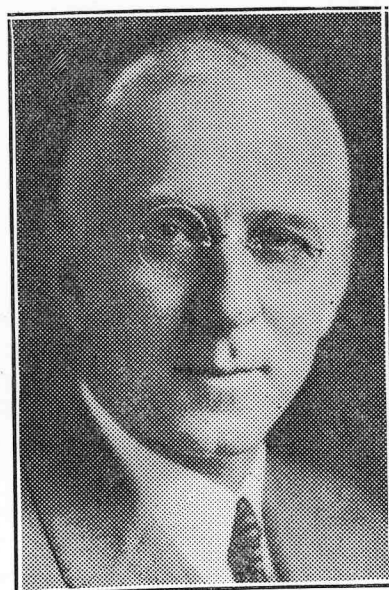
It is not often that it falls to the lot of a theological seminary to inaugurate a new president and two new professors in a single day. Such an unusual event calls for an unusually complete observance. A beginning at the formulation of plans for a day of inauguration was made last spring. During the summer and early fall the plans matured, and they came to their fruition in the memorable exercises of October tenth.

The day itself was almost ideal—a little too warm for comfort, perhaps, but preferable by far to rain or cloudy weather. Alumni and friends assembled at the Seminary in such numbers as to tax the institution's facilities to the utmost. The academic procession formed in the Fackenthal Library of Franklin and Marshall College. It numbered about ninety in all—including the program participants, the members of the faculty, the members of the Board of Visitors and the Board of Trustees, twelve delegates of organizations of our denomination, and forty-seven academic representatives from sister institutions. Somewhat before ten o'clock the procession made its way to Santee Hall of the Seminary, where the services of inauguration were held.

The morning service was devoted to the induction of the two professors-elect. This service was in the charge of representatives of the three Synods which have traditionally owned and controlled the Seminary, and elected men to its professorships. The Rev. Ralph E. Hartman, president of the Synod of the Potomac, presided. Dr. Calvin M. DeLong, president of Eastern Synod, delivered the charge to the professors-elect. Dr. Paul J. Dundore, president of Pittsburgh Synod, administered the oath of office. In addition, Dr. Harry N. Bassler and Dr. Edward O. Keen participated in the service in the Scripture reading and the prayer respectively.



THE REVEREND GEORGE W. RICHARDS, D.D., LL.D., D.Th.
PROFESSOR OF CHURCH HISTORY
(1899-1939), PRESIDENT OF
THE SEMINARY (1920-1939).



THE REVEREND EDWARD S. BROMER, B.D., D.D.
PROFESSOR OF PRACTICAL THEOLOGY
(1920-1939).

REFORMED CHURCH IN THE UNITED STATES

The inaugural addresses by Professors Dunn and Bair were entirely worthy of the men and the offices which they were assuming. Inasmuch as both addresses are given in full in this issue of the BULLETIN, nothing further need be said about them here.

At the noon hour two simultaneous luncheons were held. The women guests were entertained in the dining room of Franklin and Marshall Academy. The luncheon for delegates and alumni was held in the refectory of the Seminary.

At this latter luncheon Dr. William F. Kosman served as toastmaster, and acquitted himself in his usual gracious manner. The program consisted of four addresses of greeting. Dr. Louis W. Goebel, the president of our Church, brought the greetings of the denomination. Dr. Samuel McCrea Cavert, executive secretary of the Federal Council of the Churches of Christ in America, represented that organization, in which our Church has played such an honorable part from its inception. Dr. Henry Sloane Coffin, president of Union Theological Seminary, spoke in the name of his own institution as well as the name of the Presbyterian Church. Dr. Herbert C. Alleman, professor of Old Testament in the Lutheran Theological Seminary at Gettysburg, brought the greetings of this sister institution and sister denomination. All of the addresses were admirable in point of brevity, wit, and general content.

Throughout the day, and at this luncheon particularly, due recognition was given to Dr. Richards, retiring president and professor of Church History, and to Dr. Bromer, retiring professor of Practical Theology. The long and able services of both men to the Seminary were very much in our thoughts on this day in which their successors were taking office.

The afternoon service in Santee Hall was devoted to the inauguration of the new president. This service was in the charge of the Board of Visitors, the body to which was committed the responsibility of electing a president of the institution. Dr. Irvin W. Hendricks, the president of the Board of Visitors, presided. Dr. Frederick C. Seitz, a member of the Board, read the Scripture and offered prayer. Dr. Preston A. DeLong, the secretary of the Board, delivered an address immediately preceding the inaugural of the new president.

Dr. Herman's inaugural address, too, is to be found in full in this BULLETIN. It was a comprehensive survey of the purpose of our Seminary in the past, the present, and the days ahead.

With the singing of "Jesus, I Live to Thee" and the benediction the services came to a close, and the Seminary entered upon a new chapter in its century-long history. With deep gratitude to all who have labored here in the past and with full confidence in our new colleagues and our new president we carry on.

—N.C.H.

PRAYER

REV. EDWARD O. KEEN, D.D.

Meet us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued and ended in Thee, we may glorify Thy holy name, and hasten the coming of Thy Kingdom.

O Lord, our Lord, in whom we live and move and have our being, how excellent is Thy name in all the earth! Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.

For the countless evidences of Thy abounding goodness and Thy never-failing love, we lift up our hearts and voices in praise and thanksgiving unto Thee.

We praise Thee for the name that is above every name, Jesus the Christ, the hope of Israel and the desire of all nations, the one, only, all sufficient world Savior and Redeemer.

We praise Thee for the Holy Gospel which is Thine own power unto salvation to everyone that believeth.

We praise Thee for the institution of the Holy Christian Church, the Body of which, Jesus the Christ is the ever-living and life-giving Head, into the fellowship of which Thou art ever gathering, by Thy word and Spirit, all Thy believing children. We praise Thee for her blessed fellowship and her holy Communion, for her solemn vows and her sacred ordinances, for her worship and her work, for her help and for her hope for the children of men. Attend her ever, we pray Thee, with Thy bless-

ing. Clothe her with righteousness. Cleanse her from sin, and let the beauty of the Lord be revealed in her life and work. Lengthen her cords and strengthen her stakes, to the end that the knowledge of Thy Name may soon fill all lands and hearts, bringing peace and spiritual prosperity and drawing all men to Thee and Thy Christ and to one another in the bond of Christian unity and brotherhood.

We praise Thee for the sacred office of the Christian ministry. For the holy lives, the unselfish devotion, the consecrated service and the noble example of those whom Thou hast called to this sacred office we praise Thee. Cause Thy ministering servants to know Thy Gospel, to preach it with authority and power and to live it. May they never allow themselves to forget that they are the ambassadors of the most High God to the people intrusted to their pastoral oversight and care. May Thy Church never suffer for lack of faithful and gifted teachers and pastors. May service through the Christian ministry appeal mightily to the choicest young men in our homes and congregations.

We praise Thee for all institutions of sound learning in this and other lands. Especially at this time do we praise Thee for this school, in which choice young men are being prepared for the sacred office of the Christian ministry. We remember before Thee the long and honorable and useful history of this Seminary, the faith and courage and vision of its founders, the men of faith and piety and scholarship who have adorned its faculty. O God, our help in ages past, our hope for years to come, as Thou hast guided and directed this school of the prophets in the years that are past, do Thou continue to watch over and keep it in the years that are ahead. May its interests be precious in Thy sight.

Bless, we pray Thee, the Board of Visitors, the Board of Trustees, the retiring President and the President-elect, the members of the faculty, the students and the alumni and all its many friends and benefactors.

Be pleased, we pray Thee, to direct the solemn services of this day. Let Thy blessing rest upon Thy servants whom we are about to inaugurate into the positions of high trust and large responsibility to which they have been called. Replenish them with Thy grace, to the end that they may give full proof of their

ministry, showing themselves approved of Thee, workers that need not to be ashamed, fervent in spirit, rightly dividing the word of truth.

And unto Thee, who art able to do exceeding abundantly above all that we ask and think, according to the power that worketh in us, unto Thee be glory in the Church by Christ Jesus, throughout all ages, world without end. AMEN.

CHARGE TO THE PROFESSORS-ELECT

REV. CALVIN M. DELONG, D.D.
PRESIDENT OF EASTERN SYNOD

It seems strange that the highly important function of delivering the charge to the professors-elect should have been delegated to a lowly country minister. The members of the Faculty and of the Board of Visitors may have been influenced in making this assignment by the fact that at a very critical period in the history of Israel, a humble farmer and herdsman of Tekoa, Amos, was divinely appointed to speak words of counsel and admonition to Amaziah, a powerful priest of Bethel, and indeed to all the religious leaders of his day. However, because of my lack of prophetic wisdom to perform such a solemn duty properly, this address must of necessity be short, not nearly so long, at least, as some of the sermons of the erudite professors of our Seminary, when we invite them to preach in the pulpits of our congregations.

One of you is about to be inaugurated as Professor of Church History and the other as Professor of Practical Theology in this, the oldest Theological Seminary of our Church. While you have been elected to these high and responsible positions by the Synods, we trust that you have also been called of God, as truly as were Samuel, Elijah and Elisha of the Old Testament schools of the prophets.

To be elected to such an office is one of the greatest honors in the power of your brethren to bestow upon you. It is all the more significant because of the distinguished predecessors in the departments to which you have been called. Upon your shoulders will be placed the mantles of great and good men, who adorned these chairs and made the influence of this Seminary felt far

beyond the bounds of the Reformed Church. Truly, you stand on holy ground.

By choosing you the Church has expressed its confidence in your character, its respect for your Christian scholarship and its hope that you will well perform the service of training young men for the Christian ministry.

You have been fitting yourselves through special study for your work. It would be presumptuous for one who has but a slight knowledge of these sciences to try to tell a Professor of Church History or a Professor of Practical Theology how to conduct his department. Nevertheless, in the name of the Synods which elected you and those Synods which approved these choices, it becomes my duty to lay upon you the responsibility of a Professor of the Theological Seminary and to remind you of the solemn obligations which such an office involves.

1. I charge you, therefore, to be true to the standards of faith of our Church. You will be asked to affirm your belief "in the divine authority of the Holy Scriptures and the truth of the doctrine contained in the Heidelberg Catechism." The Holy Scriptures are the only medium through which God originally revealed Himself to us through His Son, Jesus Christ. Be unwavering in your loyalty to the Word of God. This does not mean that you must accept the interpretations of the Bible of past generations as infallible. It is not a dead but a living Book. Because of the increase of knowledge in many fields, we are continually receiving new light which makes the Scriptures more intelligible. At the very close of His ministry Jesus said to His Disciples, "I have yet many things to say unto you but ye cannot bear them now." The understanding of all these truths can never be final for us or for any age. This is in accord with the spirit of freedom, the principle of progressivism and historical development, which have characterized this Seminary from its very beginning. Likewise, in subscribing to the Heidelberg Catechism as our confessional standard, you are not being asked to be bound to it in every detail, but to hold to the many fundamental verities of the Gospel which it contains.

Impress upon your students the truth that Christianity is not only a way of living but also a way of believing. In a day when

there are so many secular creeds and ideologies in the world it is all-important that we should give God His rightful place at the center of our thinking and of human life. We must be sure of the ground on which we stand.

Article 28 of the Constitution of our Church says of Teachers of Theology, "In their instruction to the theological students it shall be their principal aim to make them well acquainted with the true sense of the Holy Scriptures." Church History, Practical Theology and the other branches of theological science are indispensable in a theological education; but far more vital than any of these is a knowledge of the Bible itself. May the Word of God be the quarry to which you will direct your students to find the stones to lay the foundation for the temple of sound Christian doctrine and to build the superstructure in the years that lie before them.

2. In the next place I charge you to be true to the Church. The Church has called you to serve in a larger sphere of labor. While you have laid down the duties of a local pastorate, you have not been removed from the field of the Christian ministry. Indeed, your parish has been infinitely enlarged.

The Theological Seminary is vitally related to the Church. It is the heart that sends the life blood of Christ into the body of the Church. Here its prophets and priests are trained. Through your teaching, your character, your personality, your association with the students, you can become incarnate in those who sit at your feet.

What our congregations are is determined chiefly by the kind of ministers that are sent forth to serve our people. This is the key to a healthy, prosperous Church life. Nothing is more potent in building the Kingdom of God into the hearts and lives of men and women than wise, intelligent and consecrated leadership. For the training of that leadership the Church looks to you.

You are entering upon your work at a time when the Reformed Church in the United States is in process of being merged with the Evangelical Synod of North America to form the Evangelical and Reformed Church. We have received from our fathers a glorious heritage and sacred traditions. We may justly feel proud of our history. Our beloved Zion has served us well, especially in

molding the early religious life of people of Reformed faith here in the East. It has made a real contribution to our state and indeed to the nation. There is in it that which we love and cherish—something fine and beautiful. Through this transition may the soul of our beloved Mother pass into the new body. It lies in your power to a large degree to help conserve this legacy.

3. Again, I charge you to be true to your office. Devote your faculties and powers to your high and heavenly calling. You can render your best service to the Church not by being politico-ecclesiastical gadabouts and diverting your interests to activities which are not in the province of a professor of the Seminary, but by being first and foremost teachers in the departments to which you have been called. Both the field of Church History and that of Practical Theology are so broad and comprehensive that one can devote a lifetime to the study of these theological sciences, "and there remaineth yet much land to be possessed." Therefore, magnify your office, enter upon your work enthusiastically and with St. Paul's resolve, "This one thing I do."

4. Finally, I charge you to be true to Christ. One of the things that made this Seminary famous in the world of religious thought, even in the days of Mercersburg, was its Christo-centric theology. This is its great tradition. It has always held that the person of Christ is the lodestar for Christian thought and the Christian life.

In teaching Church History you will deal with an institution that was founded by One Who could say, "Before Abraham was, I am." Christ is infinitely greater than the Church. Only in the light of Christ can we correctly interpret the history of the Church. A Professor of Practical Theology must always look to Jesus as the ideal Shepherd and Pastor if he would teach his students how to deal wisely, intelligently and sympathetically with hungry, erring and sin-sick souls.

However, to learn the mind of Christ, the theologian with his students, must sit humbly at the feet of Jesus and imbibe His spirit. There must be personal fellowship and communion with the Lord.

It is significant that the schools of the prophets of the Old Testament were organized primarily as brotherhoods to stimulate the devotional life of its members. The main purpose was not edu-

cation but edification. While students cannot be too well equipped intellectually for their work, we must remember that a complete theological training includes also the cultivation of a deeply spiritual life.

The words of Peter addressed to all Christians have a special meaning for those who are fitting themselves to be prophets and priests in the Church. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." A Theological Seminary is the holy place in the great temple of the Church. As professors, to whom we are committing the responsibility and privilege of training students for the Christian ministry, help to keep it such, so that the young men whom you will send forth will bear in their bodies and souls the marks of the Lord Jesus.

Therefore, "Hold fast the profession of your faith without wavering."

Be teachers whom "God hath set in the Church . . . for the edifying of the body of Christ."

"Give diligence to make your calling and election sure."

Abide in Him Who said, "Without me ye can do nothing."

May "the God of all grace who hath called" . . . you . . . "make you perfect, stablish, strengthen" . . . you through Jesus Christ.

INAUGURAL ADDRESS

The Church's Story and the Churchman's Life

REV. DAVID DUNN, D.D.

It is a stirring and a solemnizing experience to face this morning so many of the members of the three synods who either participated or concurred in my call to this sacred and responsible office. Born, reared and licensed in the Synod of the Potomac,



THE REVEREND DAVID DUNN, A.M., B.D., D.D.
PROFESSOR OF CHURCH HISTORY (1939-).

my pastoral ministry begun in the Pittsburgh and continued in the Eastern Synod, I feel as a son to whom his own "fathers and brethren" have committed a holy and fateful errand in behalf of a Mother, beloved and embattled.

There is some re-assurance in my conviction that neither your conception of this ministry nor your acquaintance with him whom you have called to it, will permit your expectations to run too widely afield. A pastor, derailed in mid-life from the busy tracks

of the parish ministry and sent to the quarries of the Church's past, is not so apt to ripen soon or ever into a technical expert in the intricacies and minutiae of ecclesiastical geology. (I think you know what I mean even if not approving such a medley of metaphors!) Nor do I think this was a part of your intention or your hope. Not even the rushing mighty wind of the Windy City blowing full-blast in from Lake Michigan could accomplish such a result.

But this you do have a right to expect, in addition to a prime devotion to the Master Builder: a familiarity with the various strata of church rock from the Pauline and the Petrine veins on down, their spiritual specific gravity, their consistency with the Rock of Ages and their consequent durability and usability under varying conditions. You expect the teacher of church history, indeed every teacher in our school, to guide the builders of the church of tomorrow in their quest of the materials and in their cultivation of the spirit which the constant repair and extension of her walls will require.

One of the first requisites for such a building project is to see connections and relations, historical, logical, organic, between the Church of the past and the Church of the very present. As a mere digging out and parading of facts or theories the history of the Church would have no legitimate place in the curriculum of a school for the training of ministers of religion. The recognition and use of the historical method needs to be coupled with a distinctively religious world-view in the service of a very definite and practical religious purpose. It is this view and this purpose, not any necessary difference in method, that distinguishes the historian who leaves God out of his interpretation of history from the one who sees and acknowledges God in history, just as it is his metaphysic (for he has one, no matter how stoutly he denies it. Everyone has!) that distinguishes the atheistic from the theistic man of science. For as science is just the name for modern man's way of working in examining "nature" and "nature" in turn is just God's way of working through all time and space so we may regard Church History as the recorded wrestlings of God with his children in the extensive and intensive growth of the community of believers in Jesus Christ, His Son. The use of the historical

method in tracing this growth is surely in no way incompatible with the ruling conviction that God works in it and that His Word as revealed in that Son is both the Church's touchstone of progress and her lodestar of destiny.

Our theme presupposes the recognition of three facts:

1) *THE CHURCH HAS A STORY*. It is long and fascinating if not always cheerful. In a very real sense it is His story whose she is and in whom, when she thrives and advances, she lives, moves and has her being. Her very life, as President Whale declares, is "the extension of His incarnation."

True, her story contains many incidents and shows many influences for which He is not responsible: sad things and sore, which have grieved His heart and thwarted the fulfilment of his purposes. Quite a different story is it from that which *He* would have had it be. Yet withal it is the story of the members of His earthly body, *united* in Him, tho all too frequently blighted, withered, selfishly drawn into such distortions as have shut off the cleansing flow from Him to them.

2) Despite the claims of those who say that she has nothing but a history the CHURCH HAS far more than a story of the past. She has A LIVING REALITY in the present. For she has live men, women, boys and girls. Indeed she consists of these, members one of another as well as of Him whose body she is. We group them all this morning as *CHURCHMEN*. Ministers, elders, deacons, sextons, musicians, teachers, missionary workers, together with the great varied rank and file, they constitute the Church. They live their lives in the world from which our Lord would no more remove them than He would have removed his first disciples from the world of their day.

Now HOW will these members live? What type of character will they develop? What attitudes and convictions will be theirs? What in other words, will be "the life" of these churchmen? And upon that life will the story of the church, as interpreted by the young men from this seminary and their thousands of comrades throughout the world have any bearing or influence?

3) Our third assumption, based upon facts observed in past and present is that THE CHURCH'S STORY, to the extent that it is known and understood, WILL AFFECT THE LIVES of

the CHURCH FOLK who know and understand it, i.e. will effect in them an illumination, a purification, yes, if you will, an electrification of their everyday lives. To know the story of the origins, the pioneers, the martyrs, the reformers, the revivers, heroes and heroines, to trace the cycles, the dips, the bends and the climbs, to mark the epochs, the eras and the ages with their varying movements but similar lessons, to sense the leadings in every period of the same Lord, ever going before, now reproaching and condemning, now pleading and encouraging through the voices and lives of His devoted servants, will not all this mean guidance and correction and enheartenment to the marchers of today, facing as they do such ominously threatening skies?

An understanding of the successive stages, trends and crises in the Church's story will help the minister as the interpreter of God's will for men to shed the light of that story on the path of the church today in congregation and denomination, in school and office, on farm and highway, in factory and market, as well as in the intimate confines of the home and of the individual heart.

Now what should be the impress of the story of the church on the churchman of 1939 and the years to follow? Should it not make him a HIGH and LOYAL Churchman, deeply thinking and convinced, a BROAD because a BROTHERLY Churchman, a *confident* and eventually a *triumphant* churchman?

It will do none of these things in, of or by itself. To read or hear a story, even to understand its meaning is not enough. Progress toward these goals can be wrought only by the Spirit of the Living God in Jesus Christ. But our contention here is that a knowledge of the working of that Spirit in the history of the Church will prepare the soil for the ready and the steady growth of the seed of that Spirit in the churchman's life.

HOW? IN WHAT WAYS? We can now suggest but a few of the many:

Will not the sense of the Church as ONE and WHOLE and LIVING a sense that is surely imparted in the study of Her story, make for a churchmanship *high* in the real sense because deep-rooted and convinced? Will it not give a tone of thrilling assurance to our declaration of faith in THE HOLY CATHOLIC

CHURCH? As we trace our branch of the tree of Christendom back to the one and only trunk we will be no more willing to grant the sole use of the name "Catholic" to one branch of the tree however ancient and widespread than to let the cross, the emblem of the faith, hope and love of every Christian, be appropriated to the exclusive use of any section of His Body. We too will spell Church with a capital "C", meaning not just *our* denomination, as the manner of some is, but the one universal and inclusive body of the Living Christ. For despite the sorry record of the divisions of that Body in centuries past we will be reminded by this story that the one Lord is her origin and that with all the variations in doctrinal statement and all the differences in form and usage, there is after all "ONE FAITH, ONE BAPTISM, ONE GOD AND FAATHER OF ALL."

To quote words written some years ago by my immediate and illustrious predecessor in this chair, Dr. George W. Richards:

"The church historian conceives the church as he does the universe to be an organism not a mechanism. As an organism the church has many members but only one spirit. The immanent spirit shapes the external forms of doctrine, worship, government and piety. These forms change under the influence of heredity and environment so as to adjust themselves to the needs of different times, places and persons. The church as an organism passes thru stages of growth and is advancing toward an ultimate goal, 'the far-off divine event' when Christ will be all in all."

Since what a man really believes, not just assents to or agrees with, cannot fail to influence his everyday life, we should expect this high conception of the Church as *one, whole* and *living* to bear fruit in concrete expressions of loyalty. He who knows the story of The Church and interprets it in this light, even the "Light of the World," will surely be impelled to regard above all others his obligations to his Lord through her and will cherish her interests as his very own throughout all seasons and circumstances. This is the high churchmanship that counts and the story of the Church through the ages can do not a little to inspire and develop it in the congregations of today.

Moreover will not familiarity with the story of the Church, *one, whole* and *living*, make for what we may call with some

caution and safeguarding, "a broad churchmanship"? Not what the fathers called "latitudinarianism," rooted in the quicksands of indifference and expressed nowadays on the street in such words as: "One church is as good as another," "It all depends on how you are brought up," "We're all going to the same place," et cetera ad nauseam. Rather do we mean that tolerance, born of the persuasion that only God knows enough to label, brand and punish and that even He does not try to coerce his children into professing this or renouncing that.

Here is where the story of the Church, its pages blotted with bigotry and cruelty, makes grievous reading yet reading that is an enlightening discipline. For it reminds us that Lutherans and Calvinists as well as Roman Catholics could persecute, that fanaticism was confined to no race, class or creed and that in all ages there have been men like Sebastian Castellio who raised brave voices against the horror and the vanity of the use of force in the realm of faith. Who can read the tale of inquisition and torture through Diocletian and Torquemada to the hounding of oppressed minorities, in our own day without feeling a great urge to let men walk at liberty before God as He may direct them through their consciences?

Indeed our attitude toward fellow-Christians of other groups will be rendered more sympathetic by acquaintance with the circumstances in which they had their beginnings. To read e.g. of Menno Simon and the way he helped to save the Anabaptist movement from extravagances like those of the Münster episode is to look with new understanding and sympathy upon the plain garb and simple lives of his followers as they walk our streets and till their garden-farms.

The story of the churches shows sincere brave men starting upon new ventures of faith, exploring corners of neglected truth, reemphasizing old principles in new ways. They were called heretics and schismatics but they pressed onward and made their distinctive contributions to what we call our Christian heritage. The remembrance of them should make the churchman of today more charitable toward little radical sects that rise in every age to challenge the consensus of ecclesiastical opinion and practise and then grow moderate and mellow with the years. On the other hand the knowledge of history should render us less antagonistic

to those great ancient churches who met the barbarian armies with the uplifted cross and preserved, together with many a questionable relic, many a priceless manuscript for posterity.

Again as we follow the central stream of Christian experience down thru the centuries, does there not grow in us an appreciation of the men who resisted the efforts of successive thinkers, however sincere they may have been, Gnostic and Arian, Socinian and Deist, Rationalist and Humanist to divert that stream from its deep-worn bed in the centrality and supremacy of Jesus Christ? Will not such appreciation lead to a determination to defend our common faith against modern attack from different quarters and under different banners. Barbarians fiercer than the Visigoths, more destructive than the Vandals, are hammering at the gates of Christian civilization. Neo-paganism, totalitarianism, are challenging the right-to-exist of any international or independent church. *We* must meet *them* with the cross! The same pitfalls of entanglement with political forces and organizations lie ahead today. To recall the afflictions and spiritual limitations of churches that have insisted on claims to temporal power or have depended on the subsidies and support of the state should be of no small warning value to churchmen in our time. Thus in many ways should the Church's story forewarn and forearm the Christian of today. Signs like this: "Twenty motorists have perished on this curve" scarcely need the added words: "Drive with care!"

And last, but surely not least, the church's story should make *not over-confident* but *truly confident churchmen*, not believers in the automatic improvement of the race but men who, marching under the words "IN HOC SIGNO," have some idea from history and from their own spiritual experience what that sign means. Such men well know that the battle is bound to be fierce, the foe ruthless and the adverse odds all but overwhelming but still they believe in Him who declared: "I have overcome the world."

Looking back through the rolling centuries they are re-assured that whatever else history reveals, despite its disclosures of the weakness and blindness and madness of men, it shows after all and through all the presence and the power of the Living God and that in a particular way He is before and under and in His

Church, "keeping watch above His own." In view of what the Church has endured and suffered from her own frailties and follies as well as from hostile forces grinding from without, how else could her continuance be accounted for? However He may be conceived as working, immanently or transcendently, the history of God's relations with man bears irrefutable witness that the pillar of cloud by day and fire by night has never departed from His people but goes ever before the moving tents of the fellowship of His Son. This is our faith and our hope as Christians and from the story of the Church there comes a steady breeze that helps to keep ablaze this faith and hope.

To help the men whose high privilege and duty it will be to make the story of the Church a guiding light and a moving power in the lives of the churchmen of tomorrow, this, as I conceive it, is the ministry to which you have called me. This is the work to which under God, and depending upon His direction and support, I now pledge my thought and effort for the years to come.

INAUGURAL ADDRESS

The Christian Ministry in a Democracy

REV. LAWRENCE E. BAIR, D.D.

In the Summer of 1918, Dr. Jowett closed his ministry in New York and returned to London as the pastor of Westminster Congregational Chapel. His return to England was considered an event of national significance. At a public dinner given in his honor, David Lloyd George, then Prime Minister of England,



THE REVEREND LAWRENCE E. BAIR, D.D., PH.D.
PROFESSOR OF PRACTICAL THEOLOGY (1939-).

said: "I remember when I came up as a young man to London a great many years ago—I dare not think how many, on Sunday morning I went to hear Mr. Spurgeon, in the afternoon I went to hear Canon Liddon, and in the evening I heard Dr. Parker. Those were the days when you could have heard Dean Stanley, Canon Farrar, Morley Punshon and Hugh Price Hughes. You might also have heard Dr. Dale and Dr. MacClaren. Just think

of that—What a race of giants! They have all passed away. There have been serious gaps in the ranks of our great preachers and we cannot afford that one of them should leave our shores. The loss of a great preacher is almost an irreparable loss and I feel that we have achieved something that was worth a great effort in getting one of the greatest of them back amongst us.” It is not surprising that the great English statesman should have recognized the intimate relationship which must always exist between democratic government and the fundamental principles of the Christian religion. We have long since discovered that ignorance and popular government cannot long dwell together. To safeguard our republican institutions, we have established and are maintaining schools for the masses at public expense. Once we thought that this was sufficient. Carlyle had told us that he who opens a school closes a prison, and Dickens had pointed out ignorance and poverty as the sole causes of unsocial attitudes and actions.

In more recent times, however, we have learned that character is not necessarily a concomitant of education. Unfortunately our penal institutions seem to parallel our increased educational efforts and selfishness, vice and crime are not infrequently found in high places. No one is more conscious of the insufficiency of mere learning than the men who lead our public educational forces. Honest efforts have been made within the last quarter of a century to provide means and methods for character education. Practically every State in the Union has introduced character building programs into her public schools, either directly through the curriculum or indirectly through school clubs and extra-curricular activities. Thus far the results have been disappointing and salvation by psychology has proved a poor substitute for salvation by grace.

Conscious of the meagre achievements of the past, at least one great educator has openly advocated a return to the classics and medieval philosophy. Perhaps he is a voice crying in the wilderness, but only a voice. We wait for some one mightier who has the courage to tell a sophisticated and self-sufficient world that the only secure foundations for character are found in religion and that the world must be saved through the foolishness of preaching. For it is very evident that democracy's greatest dan-

ger is disintegration from within. It is a truism to say that a government of the people must be as good as the people. Political leaders represent more nearly than we are willing to admit a cross-section of the ethical ideals of the districts from which they are chosen. If we want better laws, we must choose better lawmakers—which is but another way of saying we must have a more wholesome public ideal. The creation of such an ideal is the specific task of the church.

Recent events in Europe have opened our eyes to the methods of tyrants. Freedom of speech and press must be denied, educational institutions must be transformed into propaganda agencies, the church must be hampered or destroyed, prophets of God must be sent into confinement. For the gospel of brotherly love a philosophy of hatred of race or class must be substituted. Truth must be sacrificed to the principle that the end justifies the means, and under the pretext of saving their skins, men must be persuaded to sell their souls. All these and worse conditions can prevail in any land where the voice of the prophet of God has been silenced. Democracy of any type can only exist and grow in a nation where the freedom of the pulpit is guaranteed and where the minister, conscious of his high calling, fearlessly denounces individual and public sin. Such were Lloyd George's English giants of the pulpit. They came from different social and economic levels of society. They were affiliated with different denominational institutions. They were not a unit in their doctrinal beliefs. They were committed to varied types of preaching. Spurgeon and Hughes were evangelistic, Parker was a master of exposition, Dale centered his efforts around doctrine, while the representatives of the Anglican Church excelled in the field of sacred rhetoric. Their worship services varied from the free, informal type of Spurgeon in the Metropolitan Tabernacle to the high liturgical service of Canon Liddon in St. Paul's Cathedral. MacLaren confined his efforts to the pulpit, while Dale was in the thick of every political fight which affected his district. Indeed, so important a political figure had he become that it was generally conceded that no man could represent the Birmingham district in Parliament unless he had Dr. Dale's stamp of approval upon him. Stanley and Liddon moved among the English aristocracy, while Hugh Price Hughes looked

upon the wretchedness of the poor from his City Mission. With all the ardor of his Methodist heritage, he pled their cause and at times suggested remedial measures which seemed extreme to his more conservative contemporaries. "Confine your efforts to the salvation of the souls of your flock," suggested one of his critics. To which Hughes curtly replied, "There are no disembodied souls in my parish." Considering these and many other qualities in which these men differed, it is surprising that the great English statesman should have been able to bring them together into one group. Much attention has been paid to the importance of the recognition of individual differences. During the past quarter of a century it has occupied a place of major importance among psychologists and educators, and rightly so. There is always a danger, however, that the over-emphasis of one phase of a truth leads to the under-emphasis of another equally important phase. In our recognition of differences, we have been inclined to forget that we are also all alike. These giants of the English pulpit had many things in common:

1. They recognized the importance of being true to their own convictions and endowments. It is possible that if they had pursued any other course they might have degenerated into mere pigmies and have been forgotten. When Bishop Wilberforce was asked whether he did not regret that Spurgeon had been lost to the English church, he replied, "Thou shalt not covet thy neighbor's ass." It is possible that the man who could attract twenty thousand persons to a single service in and around the Metropolitan Tabernacle (for ten thousand could find no room on the inside) would have failed completely if he had attempted to take the place of Canon Liddon in the famous Cathedral of Sir Christopher Wren.

2. They had a very definite conception and faith in God, whose character they interpreted in terms of the revelation of Jesus and the prophets. If at times they seem to have approached the anthropomorphic, it was done for the sake of preserving God's objective reality. It was this faith which became the dynamic for all their thinking and the inspiration of their abundant labors.

3. They had a genuine love for man. He was more to them than the resultant of physical drives or the sum total of his

glandular secretions. He was a child of God, created in His image, fashioned after His likeness, and destined for immortality. Out of these convictions grew a passion for individual and social regeneration. We are not surprised that Spurgeon said, "If anybody had said to me, 'somebody has left you twenty thousand pounds,' I should not have given a snap of the finger for it—compared with the joy which I felt when I was told that God had saved a soul through my ministry," or that Hugh Price Hughes should have gone out of his way to say to a University professor, "Excuse me, but I am curiously constrained to come and ask you a question. What is your opinion of Jesus Christ of Nazareth?" But it is gratifying to find in the diary of Canon Liddon, "Saw the messenger boy and talked to him about his prayers." "A long talk with the messenger boy of our hall about his soul." Dean Stanley spoke kindly of the early heretics and manifested sincere sorrow of heart when he found himself compelled to classify Origen among them. These ministers were neither deaf nor dumb to national sins and corruption and not infrequently pointed the prophetic finger at Prime Minister and Parliament repeating the words of Nathan, "Thou art the man."

4. They magnified their calling. To some men the ministry is a job, to others a profession, but to these men it was a divine calling. None of them would have felt flattered with the somewhat common but questionable compliment, "I like you because you don't seem like a minister." They considered no field too small or insignificant and permitted no temptation to lure them away from their pulpit or parish.

5. They had a passion for work. The literary and religious contributions of these men are amazing. And when one realizes that they were produced during periods when great social and benevolent projects were launched and supervised, they become all the more astounding. Not all of them enjoyed great educational advantages in their youth, but every one was a profound and tireless student throughout his entire life. They translated the theological opinions of their day into the language of the masses, and if the present age has gone beyond them, which I am willing to concede that it has, no one can fail to admire their honest quest for truth and their fearless proclamation of it.

6. And, finally, they had a synthetic rather than an analytic view of life. They were citizens of two worlds. I am not thinking of an other-worldliness which makes one indifferent to well nigh unbearable social and economic conditions, in the hope of increased recompense in the world to come, but rather of a more vital interest in man and institutions built upon the conviction that personality is indestructible and will continue to develop and grow. It was such a belief that served as the dynamic and inspiration for Horace Mann, James Pyle Wickersham and other champions of public education a century ago.

The greatest contribution any man can make is himself. It was so with these 19th century princes of the pulpit. Long after their commentaries have become obsolete and their sermons are no longer sought by ministers who find themselves poorly prepared on Saturday evening for the tasks of the coming Sunday, they will continue to be esteemed as faithful ministers in a democracy.

Such ministers are not made in a three years' Seminary course. Perhaps the church has no right to expect it. The church has a right to hope that when young men of such zeal and earnestness enroll in her schools they may find the needed help to be directed into channels of useful service. In many respects our age differs from the age in which these English ministers served. This will be true of the generations which follow us. So much emphasis is laid upon changing conditions that we are prone to lose sight of the things which abide. Some educators are making much of what they call "Learning Threads." If I understand these men, they are endeavoring to trace principles, laws and movements which run through every unit of experience. In other words, there are elements in every situation which are eternal alongside of elements which vary from time to time. I am inclined to believe that we have laid too much stress upon the variables, and that we have paid too little attention to the things that are constant. No message is adequate to any age unless it takes both these factors into account and gives them proper evaluation. MacClaren and his contemporaries met the needs of their age because they built their sermons around eternal truth, from which they drew timely implications. In such a program a Seminary

can do much. It can help the student to adapt the message of the prophets and Jesus to the issues of today. It can lead one to the enrichment of personal religious experience by properly relating it to the total experience of the Christian church. It can integrate the scattered fragments of knowledge around a central principle and assist in the building of a Christian philosophy of life. It can bring together the tested conclusions of psychology and the other sciences and focus them on the problems of Christian growth and character development. It can make the student acquainted with the best methods and techniques of modern church machinery. It can inquire into the most wholesome worship experiences and cultivate an appreciation of the beautiful in sacred music and art. It can relate individual Christlikeness to the establishment of a Christlike social and economic order, and it can provide an atmosphere conducive to spiritual growth, but the making of a minister of Jesus Christ is the work of a lifetime, perhaps of eternity. We are ever becoming ministers.

We are living in trying times. Times in which men of faith tremble and men without faith may well despair. Three thousand miles of sea separate us from what seems to become a veritable field of blood. What our part shall be, no one knows. But whatever our fate, so far as the present is concerned, our immediate duty seems clear. To the preservation of democracy we can make no greater contribution than to make it work at home. Our second line of defense must be a happy and contented people who do justly, love mercy, walk humbly with God, and a State which reflects its character in unselfish devotion to God and man. This is the supreme concern of the church and the unqualified task of her ministry.

And when the war is over and the peace of God which passes understanding reigns over the earth, we shall be prepared not only to share our silver and gold, but to bid an impotent world in the name of Jesus of Nazareth to rise and walk.

PRAYER

REV. FREDERICK C. SEITZ, D.D.

Almighty and everlasting God, whose Son came into the world to destroy the power of darkness, and make us children of light, illumine our minds, we pray Thee, with the full and abiding knowledge of Christ and His Gospel. Send Thy favor upon all efforts to train the youth in intelligence, virtue and piety. Bless all schools and colleges of sound learning and Christian education, and make them instruments in Thy hand of great good to the world. Endue the officers and teachers with a true sense of their high stewardship, and enlarge the hearts of the people to a loyal support of good institutions of learning, where the precepts of the Gospel are honored as the supreme wisdom.

Enlighten the minds, purify the hearts and lives of the students so that they may go forth a noble host, made ready and consecrated, for large and fruitful work. Pour out Thy Spirit from on high, and sanctify all minds and hearts for Thine acceptable service here, and Thy blessed kingdom hereafter. All this we ask in the Name of Him who is the Way, the Truth and the Life, Jesus Christ our Lord. Amen.

Almighty God, most merciful Father, who of Thine infinite goodness hast given Thine only Son Jesus Christ to be our Redeemer and the Author of everlasting life; who after that He had completed our redemption, and was ascended into heaven, poured down His gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying and perfecting of the Church; send down, we pray Thee, the Holy Spirit upon Thy servant, whom Thou hast been pleased, through the properly constituted authorities, to set over this Institution in the office of President; and do Thou so replenish him with the truth of Thy doctrine, and endue him with innocence of life, that he may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy holy Church; through Jesus Christ, our only Mediator and Advocate. Amen.

ADDRESS

REV. PRESTON A. DELONG, D.D.,
Secretary of the Board of Visitors

The procedure of selecting the President of our Seminary is somewhat different from the procedure of selecting its Professors. The latter are chosen by the Synods by whom the Seminary is fostered and maintained, while the former is chosen by the Board of Visitors of the Seminary. This is a task which may well provoke any Board, entrusted with so grave a responsibility, to serious thought and consideration. Boards of educational institutions have been known to agonize for a considerable length of time before they could find a head who would meet their requirements, sometimes covering the entire country from coast to coast in their search for the right man. It may be reassuring to you to be told that our Board did not find itself in as sorry a plight as all that, for the simple reason that all the members seemed to have an inner prompting who the man for the office should be. It is a tremendous satisfaction when an ecclesiastical Board can come together with only one thought. (Some may feel disposed to say that that is a miracle and that as a rule things don't happen that way in the church.) And furthermore it must be an equally tremendous satisfaction to the President of any institution to know that he was chosen without a dissenting voice.

The man about to be inaugurated as the President of this Seminary can enter upon his work with that satisfaction and the Board sincerely hopes that this may richly sustain him during the years of his service. Your Board is proud to present to you—the faculty, the alumni, the students, the laity—the President about to be officially inducted into office and has every reason to believe that you will give him your sincere confidence and cooperation. His qualifications for the office no one can question. Long identified with the Institution, first as student, later on as Professor he has proved himself a diligent student, a profound thinker, a finished scholar, the friend of youth, a man among men, a true Christian gentleman.

The Board cannot help but congratulate the new President on the happy situation in which he finds himself as he is about to assume his office. First of all he is succeeding a great President,

for Dr. Richards has been that and more. The Seminary may have been somewhat provincial in former years, but during his tenure of office he made it known not only from coast to coast, but even in the educational centers of the Continent of Europe. Under his administration it prospered and expanded. Fortunately the head of an educational institution who can enter into so rich a heritage! The new President will not be under the necessity of making dead bones live, which is always a trying and heartbreaking task.

In the next place he is provided with splendid facilities in the way of buildings and equipment. He need not feel as did Dr. Mayer in 1828 when the Seminary was located at Carlisle. Said he at that time: "My course is a continual conflict with difficulties and discouragements which have often brought me to the verge of despair; but though many desponding words have escaped me, I have not yet been suffered to sink." Well do I remember, when a student at College that the site of the present Seminary buildings was an open field through which I tramped every morning on my way to school. The Seminary at that time was using facilities offered by the College for carrying on its work. But in the Fall of 1894 the present building had been built and was occupied for the first time. The dormitory and the refectory were built later on. With its present equipment and splendid endowment, the Seminary is truly in a position to carry on its work of training young men for the Gospel ministry in the way it should be done. All these the new President will have at his disposal and we feel confident that he will make the best possible use of them.

Again, he will have a larger field of service, for the Reformed Church of today will be the Evangelical and Reformed Church of tomorrow, a larger fellowship by far than the denominational fellowship of other years. The merger which is to go into effect in 1940 will make the Seminary a part of a constituency twice as large as it was before and will link it up with the central and western part of our nation in a more realistic manner than before. It should, and no doubt will, increase its enrolment considerably and will enable it to spread its influence over a wider area. No finer service can the Seminary do than to cement this union more firmly and to show at all times the greatest and sincerest sympathy with it, so that the students will all be of one mind on

the subject as they go out to serve in their respective fields. This should be done in recognition of the former President of the Seminary, who did so much to promote and consummate the merger.

One thing more needs to be emphasized at this time and it is the one most vital and most worthwhile, viz. that the new President will have the glorious opportunity, with the cooperation of the Faculty, of training spiritual leaders for crucial times. We are truly living in a time of crises. No sooner is one passed than another appears rather ominously on the horizon. And yet is it not true that in almost every instance the crisis has been brought about by the violation of some moral and spiritual law? Only stop to think for one moment and you will come to see that this is true in the financial, the economic and the political spheres. Men incite to rebellion and nations declare war because they have grievances, either imaginary, or real, most of the time real, to be redressed. To deal with a situation such as this, then, requires more than mere scholarship and diplomacy; it requires religion with its high standards of morality, conduct, and human relations. The following quotation is pertinent here: "In these workaday, warring, strenuous times, we have been paying less and less attention to our religious convictions and feelings. These still exist—they are more important today than they were—and it is vital that in our education they be honored and promulgated rather than subordinated and excluded. If this nation does not maintain its religious foundation, its whole structure will fall." Naturally you will say that that reads like a paragraph from a report of Synod's Committee on Social Service, or Synod's Committee on Christian Education. The fact of the matter is that it is a paragraph from the report of a Committee of the New York State Chamber of Commerce, perhaps the last group in the world from whom one might expect such a declaration.

Representing, then, as I do the Board of Visitors of the Seminary and through them its entire constituency, I can only hope for the best for the relationship that is about to be formed. The combination of the right man and the right opportunity cannot help but bring success and fruitage. And I can close in no more fitting manner than in the language of benediction: "The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift the light of His countenance upon thee and give thee peace."

INAUGURAL ADDRESS

The Function of a Theological Seminary

PROFESSOR THEODORE F. HERMAN, D.D.

It is with mingled feelings of gratitude and fear that I assume the high office entrusted to me. On this significant occasion my mind harks back twenty-nine years when I was installed in this chapel as professor of systematic theology. Six years before that time, in 1904, the three Synods had called me to this chair, an



THE REVEREND THEODORE F. HERMAN, D.D.
PROFESSOR OF SYSTEMATIC THEOLOGY (1910-), PRESIDENT OF THE
SEMINARY (1939-).

honor which for personal and conscientious reasons I then felt constrained to decline. When the Church repeated the call in 1910, their action confirmed my faith in a providence that shapes our ends. Almost I was persuaded to become a predestinarian; almost, but not quite, for my deep sense of personal insufficiency for the work required of me conflicted seriously with a serene

confidence in the providential ordering of my life. But I returned to this Seminary, my spiritual alma mater, and began with much diffidence my work as a teacher of theology.

I recall, also, with certain belated misgivings my inaugural address of twenty-nine years ago, but I shall refrain from mentioning its topic lest you conclude that the vaulting ambition of a very youthful theologian outran his discretion. Kind friends have repeatedly assured me that the length of my address on that occasion left nothing to be desired. As a partial atonement for that academic sin of commission I shall today clip the wings of my ambition and dwell on a humbler theme in briefer time.

But my mind today harks back farther than twenty-nine years, even to Göttingen, my native town; to my home, to the Gymnasium where I was taught, and to the circumstances that led Dr. Brandes, a leader of the Reformed Church in Germany, to bring me to the attention of Dr. Ruetenik, the President of Calvin College, as a suitable and available person to establish cultural bonds between the mother-church of the home-land and its children abroad. Thus the fertile mind of Dr. Ruetenik conceived the idea of exchange students before that term was coined and added to our vocabulary. I recall vividly the Sunday dinner when Dr. Brandes, our honored guest, proposed this plan, to the utter consternation of my parents and to my inward delight. In retrospect it still seems little short of the miraculous that the very sensible objections of my parents to this adventurous project were overcome, and that, finally, at the age of fifteen, I entered Calvin College as an exchange student for the ministry, fully intending to return in due time to my native land.

But man proposes and God disposes. As I recall the years that followed, my experience again confirms that one's career is in large measure determined by factors and forces that lie beyond the range of personal volition, for I soon discovered that here in America was the soil for the fruition of whatever seeds my birth and blood had given me. My personal experience validates the words of our Lord to Peter, "Verily, verily, I say unto thee, when thou wast young thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

So I come to the present hour, to my inauguration as the President of this Seminary, the oldest institution of the Reformed Church in the United States. I am deeply sensitive and appreciative of the high honor conferred upon me by the unanimous action of my brethren, but uppermost in my mind and heart is a profound sense of the great responsibility attached to the office. In 1904 I declined the call to a chair in this Seminary not because I held the office in low esteem, but mainly because I shrank in diffidence from occupying a position that had been so adequately filled by the venerable and scholarly Dr. E. V. Gerhart and the gracious and gifted Henry Harbaugh, not to mention the other and older occupants of the chair of systematic theology, whose name and memory abide with us. The years intervening between then and now, if they have added but little to my wisdom, have subtracted nothing at all from my diffidence in accepting the presidency of this institution, a position that still shines with the lustre of my predecessor, Dr. George W. Richards.

But apart from that personal consideration, there are other reasons that must needs make one shrink from assuming this office in these chaotic times. For never, perchance, in the history of this institution has its historic function been more urgent, and its task more difficult. What is the function and task of a theological seminary?

To that question, so pertinent to this occasion, I shall now address myself. The answer is crystal clear and brief, though it can be expanded into a volume: the function of a theological seminary is the teaching and training of men for the Christian ministry, to make them faithful ministers of the Lord Jesus Christ. That has been the aim of this Seminary since its foundation one hundred and fourteen years ago. It is the urgent demand made upon it by our times and, God willing, it shall be its function during my administration in the years that lie ahead.

I

THE PAST

It is fitting on this historic occasion, with its triple inauguration, that we should first recall the past; the rock whence we were hewn and the men who have quarried and shaped the stones that

built this Seminary; both its outer form and its inner stature. That rock was the Reformed faith; and the builders were the laity of the Reformed Church in the United States, and their ministers and pastors.

The cradle of the Reformed Church stood in the mountains of Switzerland four centuries ago. The hands that rocked that cradle greatly helped to shake the world out of its medieval slumber. "There is a river the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved: God will help her, and that right early." That river of salvation is wider than its Reformed channel. Its length and breadth and depth far exceed our denominational metes and bounds. But the Reformed faith is an important tributary of that mighty river of salvation in its course through the centuries. It possesses a distinctive genius, in doctrine, cultus and piety, that formed a common bond among the members of this branch of Protestantism, in Scotland and England, in France and the Netherlands, in Hungary and Germany. None of these national churches was a stereotyped copy of the Genevan original, yet all of them bred true to the type established by Zwingli and Calvin. In various gradations and modulations they retained and manifested the dominant characteristics of the Reformed faith—its theocentricism and biblicism and Christology, its theocratic conception of the Church, and its high doctrine of the officers of the Church, the teaching and ruling elders.

Early in the eighteenth century this vigorous faith was transplanted into the western world, where it soon found a fruitful soil. It came not in books, not in organizations or institutions, but in the hearts of men and women from the lower Rhine region and from Switzerland. They were desperately poor in worldly goods but rich in their spiritual heritage which set them apart from other national and denominational groups in the hospitable haven established by William Penn. One cherishes the thought that there were few families among these Palatine founders of the Reformed Church in the United States who did not bring with them, besides their Bible and devotional books, the Heidelberg Catechism. It had been wrought into their lives in the home-land and it became the fountal source of their loyalty to the

faith of the fathers. That little book of the heart contains the secret of the distinctive genius of our founding fathers in the amalgam of the religious life of Colonial America. In due time the piety nurtured by the Bible and the Heidelberg Catechism expressed itself in the ordering of their lives and in the organization of churches and institutions.

It is not in the least surprising that the first institution founded by our fathers was this Theological Seminary. That was an historic imperative for the sons of Zwingli, the humanistic philosopher, and of Calvin, the theological and administrative genius of the Reformation; for the spiritual heirs of Ursinus and Olevianus. In this respect the Palatines were the kindred spirits of the Pilgrims who founded Harvard College in the year 1636, "dreading," they said, "to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the Dust." Their mutual educational zeal stems from the same historic source, and forms one of the sound and sacred traditions of the great family of Reformed Churches throughout the world.

Accordingly, we find that from the very beginning the majority of the Reformed ministers of the Coetus of Pennsylvania were educated men from Germany and Switzerland and that few, if any, lacked the rudiments at least of a theological education. Moreover the need of a native seminary was widely felt and expressed long before it became possible to meet that need. At last, at a meeting of the Synod at Bedford, in 1824, the establishment of a seminary at Carlisle was brought to a vote. The result was a tie. Dr. Theodore Appel describes the ensuing scene. He says, "There was a profound sensation in the Synod, and all eyes were upon the president, the Rev. Mr. Hendel, of Womelsdorf, Pa. Solemnly rising in his chair, under a deep sense of his responsibility, amidst profound silence, he cast his vote in emphatic German for the Seminary." He said, *Ich stimme für das Seminar!*

The founding of the Seminary marked the dawn of a new era in the history of our Church. In its wake came colleges and academies, books and journals, boards and institutions. They came not by magic or chance but through the ministers and pastors trained in this Seminary.

Many in this distinguished audience are familiar with the subsequent history of the Seminary, and this is not the time and place to recount the milestones that mark its pilgrimage from Carlisle to York and to Mercersburg, and, finally, in 1871, from Mercersburg to Lancaster. Nor may I tax your patience by speaking at length of the spiritual pilgrimage of this school in the development of its curriculum, the growth of its faculty, and the enlargement of its functional scope. If a professor on one end of a log with a student at the other end defines a school of higher learning, this Seminary may claim to be a charter member of that exclusive group, for in 1825 Dr. Lewis Mayer was its faculty, and his first class numbered five students. There were neither buildings, then, nor endowments, neither library nor lecture rooms. Thus the beginning of our school was very humble, like that of the Christian Church itself which began when Jesus called unto Him twelve men, that "they should be with Him and that he might send them forth to preach, and to have power to heal sicknesses and to cast out devils."

Then in the early forties the Seminary fairly leaped into prominence when three gifted men came over estranging seas and from remote places to that sheltered haven nestling in the mountains of Pennsylvania: the German idealistic philosopher from Heidelberg, the Scotch-Irish theologian from Allegheny, and the Swiss historian from Berlin. It was this remarkable triumvirate of devout and scholarly men, consisting of Rauch, Nevin, and Schaff, that jointly created the Mercersburg Theology, which may be called the distinctive contribution of this Seminary to American theology in the nineteenth century. It was not a neology, but neither was it the Calvinism of Geneva or Scotland or Heidelberg. It was the Reformed faith enriched by the philosophical, theological, and historical studies of continental scholars, and adapted to the conditions and needs of the new world. It shared Calvin's biblicism without his legalism. It stressed the sovereign will of God in the creation and redemption of the world, but found the clue to its significance not in his "good pleasure," but in his infinite goodness and grace. But its most distinctive and constructive feature was the developmental conception of history which Rauch and Schaff introduced at Mercersburg and which

Nevin, the theologian, applied to the incarnation as the key to the whole cosmic process, which reached its culmination in Jesus Christ, and in the Church, which is his Body.

Those of you who are acquainted with the type of men that were taught and trained in this Seminary by the Mercersburg theologians will gladly join me in paying a high tribute to their memory. We are not ashamed of the Kieffers and Kramers, of the Schneders and Hoys, and their like. They were faithful and efficient ministers and pastors in their time and generation, and their works do follow them. Thus in the one hundred and fourteen years of its existence this Seminary has sent many hundreds of young men into the Christian ministry, into mission fields at home and abroad, into urban and rural parishes, into schools and colleges and into the administrative offices of the Church. They were loyal to the Reformed faith but did not believe that the fullness of the gospel truth had been finally stated in any formula. They regarded themselves not as the custodians of traditional dogmas, but as the stewards of the eternal gospel of Jesus Christ, of whom it is required that they be faithful to their high calling.

The Church whom this Seminary has served for over a century has never withheld from it its sympathetic support. In the days when it had neither silver nor gold, it gave us its sons for the Christian ministry. In these latter days it added to that most precious of its treasures these buildings and endowments. It established new chairs when they were needed and adequately supported their occupants. Leading laymen have generously given of their time, their talent and treasure to serve on the Board of Trustees. One cannot imagine a more intimate or efficient relation between the laity and the Seminary than has obtained here, nor desire a more helpful one. My prayer is that we may continue to merit and receive the confidence and support of our people, both lay and clerical, throughout the years to come.

Thus as we scan the past we may well say, "One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored and ye are entered into their labors." We say it with profound gratitude to God who has so abundantly blessed this school with men and means for the teaching and training of faithful ministers of the Lord Jesus Christ. We say it,

deeply conscious that, as the faculty and students of this Seminary, we are the heirs of a rich spiritual heritage and the trustees of all the love and labor that have gone into the making of it.

II

THE PRESENT

From the vantage ground of this brief review of the past I now turn to the present. Other men have labored and their labor was not in vain, but neither was it final. There is, it would seem, no finality in this world of relativity, and never, perhaps, has there been more flux and less finality in the affairs of men than in these chaotic times.

What has become of the world our fathers knew when they laid the foundation of this Seminary one hundred and fourteen years ago? The term "christendom" then still had a definite meaning. It denoted the nations of Europe, and beyond who had nominally accepted the Christian religion. Within their boundaries there existed wide divergences of race and blood, of culture and civilization, but the Christian nations, so-called, shared certain ideas about God and man, certain ideals that were the outcome of long ages of mental and spiritual discipline. Beyond the pale of that christendom lay the heathen world in the darkness of sin and death. There were the untilled fields that called for laborers to extend the boundaries of God's kingdom. There lurked the foes of Christ, the false gods that must be dethroned, and the heathen altars that must be destroyed. And toward the end of the nineteenth century, in my student days in this school, we rallied around the slogan, "This world for Christ in this generation."

Today we live in a world that is, physically, one, close-knit neighborhood. The magic of science has abolished the antipodes. Invisible bonds bind the ends of the earth together, so that we are closer today to the Orient than Lancaster was to Bedford when our fathers voted to establish this Seminary. But no inward cohesion matches this physical integration and unity. Spiritually our modern world is divided, yea disrupted and disintegrating. Within the confines of christendom the ancient beliefs and loyalties are mocked and defied. Tyrannies more

oppressive than the Inquisition have been thrust upon mankind by ruthless dictators, and cruelties that are diabolical. Instead of the conquest of the world for Christ during the past generation, there has been a revival of paganism. Instead of progressive evolution in culture and civilization, there has been a reversion to the beastliness of the jungle. Whither mankind? is the question asked by millions of men in this distracted age.

Nineteen years ago, when my predecessor assumed the presidency of the Seminary, he pictured in his inaugural address the world and the kingdom of God "as the two irreconcilable antitheses in human life which stand out in bold relief against the background of the gospel," and he summoned the youth of the Church to the stern task of subduing all the kingdoms of this world with the spiritual weapons of the gospel. That, he declared rightly, must be the aim and end of the theological seminary,—“to train men to endure hardships as good soldiers of Jesus Christ” in the establishment of the kingdom of God.

Today the contrast between the *civitas terrena* and the *civitas dei* is sharper even than in 1920, and the conflict between them fiercer. But the issue remains ever the same, and our faith is still the victory that overcomes the world. For in the midst of a sinful, suffering world, with all its perplexity and futility, “we see God, high and lifted up.” And we see Christ, full of grace and truth, in whose gospel of the kingdom of God we find the key to history and the secret of destiny.

The function of a theological seminary, therefore, remains, as of yore, to prepare men for the Christian ministry; to fashion them into faithful ministers of Jesus Christ, that they may proclaim his gospel, manifest his power, and promote the sovereign reign of God in the hearts and lives of men. But in this present crisis that old task assumes a new urgency and solemnity. It calls for a re-examination of our methods and of our message, and for a deeper consecration to our ministry of reconciliation.

The Church of Christ is in a penitent mood today, profoundly ashamed of her divisions and deeply moved by the desperate plight of our civilization. It is convinced of the utter relevancy of the gospel of Christ to the solution of all our personal, social, and political problems, and of the futility of all other remedies.

But it no longer shares the superficial optimism of the nineteenth century concerning the nature of God's kingdom, and the manner of its coming. In those tranquil times we cared more for the ethical and social connotations of the gospel than for its cosmic foundation. We maximized the historical, the human, the psychological aspects of religion, and we minimized the divine, the eternal, the unchangeable. Today a new mood pervades the Church, and the old gospel is being proclaimed with a new accent of divine authority. In an age that was dominated by science and naturalism we were content to adjust the gospel to the conceited and inflated culture of the times, and it may well be that the misery and the dire menace of the present order of the world is God's judgment upon us for our spiritual blindness and our moral cowardice. “*Die Weltgeschichte ist das Weltgerichte!*” But the judgments of God are not meant to lead men to impotent despair and defeatism. They summon us to penitence, to a searching re-examination of ourselves and of our task, and they are meant to gird us with new power. Even so, the penitent Church of Jesus Christ, the *una sancta ecclesia*, is being girded with new power for her redemptive task. Witness the great ecumenical conferences at Oxford and Edinburgh, and the International Missionary Council at Madras. A new emphasis is given to the sovereignty of God, to the supremacy of Christ, and to the reality of God's revelation of his purpose and power and presence in history. The Church is no longer content to commend its message to sophisticated mankind by adapting and adjusting its triumphant faith in God's sovereignty to the conclusions of science and to the speculations of philosophy. It is recovering the note of divine authority that inheres in the gospel and that constitutes its dynamic. In the name of the sovereign God it proclaims a gospel that challenges our disillusioned and despairing world and that judges its life in the light of eternity. It is the critic of every social order, of the *civitas terrena*, the city of man, for it seeks the *civitas dei*, the city that hath a foundation whose builder and maker is God.

In that chastened mood I conceive of the present task of this Seminary. Its primary function is to prepare young men for the gospel ministry, that having been taught and trained in this

institution they may become good soldiers of Jesus Christ and coworkers with God in the promotion of his reign in the hearts and lives of men. "The supreme need of every minister," Mr. Emerson said, "is a first hand acquaintance with God." Not knowledge about him, but personal acquaintance with him. But that no Seminary can give to its students. In the final analysis that is the fruit of personal experience, or spiritual and moral discipline, of much prayer and meditation and communion with God in worship and in work. But while this vital personal faith in the God and Father of our Lord Jesus Christ can neither be imparted to students in the formal disciplines of a seminary, nor infused into them through sacramental channels, they should find in the Seminary a soil that is favorable to the maintenance of that faith, to its genesis and growth; a spiritual climate in which the fruits of the spirit manifest themselves; a fellowship of worship and work in which faculty and students are bound together by ties that are stronger and deeper than the bonds of birth and blood.

"Woe is me," said Paul, "if I preach not the gospel." There came a time in his apostolic life when he knew himself to be under the inward and irresistible compulsion of Jesus Christ. There were other things he might have done—things honorable and of good report, for Paul was a scholar and a tent-maker, a versatile man. But there was one thing he must do, lest his life be wasted and ruined. "Woe is me," he said, "if I preach not the gospel." But he said that in his maturity, and not on the road to Damascus, when "it pleased God to reveal his son in him." He said that after three years in Arabia, years of meditation and preparation for his apostolic career. He said that after further years of labor and trial in the Roman Empire, where there were "gods many and lords many," and where the Christian religion triumphed over many formidable foes because its adherents "outthought, outlived, and outdied all their rivals." Paul was one of the first, and he remains one of the greatest, among those who found in the gospel of Jesus Christ the truth that satisfies the mind of the thinker, an ethic that meets the moral needs of man at the deepest level, and a promise of life that transcends the boundaries of time and space. His mind, his heart, and his will had come under the

spiritual compulsion of Jesus Christ when he exclaimed, "Woe is me if I preach not the gospel."

May it even be so with the students who come to this Seminary. They come to us from the nurture of Christian homes, and, mostly, from the liberal arts colleges founded and fostered by the Church. But many are the paths that lead from a Christian college to the Seminary, and various are the motives that draw men into the Christian ministry. Yet all of them may be sincere and sound. There was a time when the primary, if not the sole, aim of a Christian college was to impart an education that pointed to the Christian ministry as the one and only divine calling,—all the other learned professions, so called, were regarded as being secular. The college still is under solemn obligations to the Church that founded and fosters it. But that obligation is to think of the Christian ministry not in terms of a vocation, but in terms of a spirit that should pervade and permeate all vocations so that, whether a man plows or preaches for his living, he manifests the mind of the Master in his attitudes and his outlook upon life. That, I take it, is the function of a liberal arts college that has definite affiliations with a denominational group. All its disciplines and courses should reach their culmination in a Christian *Welt- and Lebensanschauung*.

When students come to the Seminary from Christian homes and from the nurture of such a college they stand on the threshold of a new world, a spiritual continent, which they are challenged and privileged to explore and to possess. None of them, perchance, can honestly say, "Woe is me if I preach not the gospel," and we have no moral right or reason to expect that. It may be that somewhere in home, church, or school, and somehow, Christ has laid his spell upon them. Like John they are ready to say to him, "Master where dwellest thou?" or, like Philip, "Show us the father and it sufficeth us." That, but not yet, "Lord we will leave all and follow thee."

Then come three brief and precious years of study that should tax the talents and the time of students to the utmost, and finally there should go forth from these halls a minister of Jesus Christ. Not a scholar, but a man who possesses the knowledge of a scholar and the wisdom of a prophet. Not an educator, but one who has

the skill of an educator and the patience of a mother. Not a specialist, but a parish minister, a preacher of the gospel and a shepherd of souls who is thoroughly acquainted with the so-called theoretical and the practical disciplines of his calling. Not a reformer or a propagandist of reform movements, but a servant of Jesus Christ who possesses the courage of a soldier and the consecration of a saint. On the day of his graduation, he should be able to say, like Paul, "Woe is me if I preach not the gospel," as one who has thought through the gospel of Jesus Christ, who has tested and tried it in his own life, and who is ready now to proclaim it as the wisdom and power of God unto salvation.

May God grant us His grace and gird us with His power that my colleagues on the faculty and I may perform that function in some measure acceptable to Him, and profitable for the Church.

III

THE FUTURE

Finally, I ask, What of the future? Whither Christianity and democracy? Whither the world? No human hand can lift the veil that shrouds the future of mankind; no clairvoyance is vouchsafed to any man that can chart the course of history in the years ahead of us. It may be that the pseudo-messiahs that persecute and oppress the Church of Christ in Russia and in Germany will extend their sway and increase their evil dominion. It may be that in the immediate future there will be even less of Christ in this bruised and bleeding world of ours, and therefore more chaos. There are biblical sayings whose tragic import is very clear to us in the light of current events. "In the world ye shall have tribulation," now requires no labored exegesis. It is a permanent, but only a partial, answer to the question, Whither the Church?

It is only a partial answer, for we also read, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." That is the final answer to all the misgivings and forebodings that vex us, for it is God's answer. "Now we see not yet all things put under him," but we see Jesus crowned with glory and honor." "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifies the removing

of those things that are shaken as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." That is neither optimism nor pessimism, but the recognition and the reconciliation of both. It is the provisional pessimism of men who know the reality and the heinousness of sin, its power and its guilt. It is the final optimism of men whose trust is in the God who has manifested his grace and truth in Jesus Christ. With Paul it exclaims, "The night is far spent, the day is at hand. Now is our salvation nearer than when we first believed."

Of one thing we may be very sure: Religion will live on! There are fearful souls today who tremble lest men will exterminate religion. They call upon the faithful to form a protective circle around the feeble flame of religion lest the fury and folly of men blow it out. But that is not our task. It is God who has kindled the fire of religion in the hearts of men, and it is God who feeds the flame so that it can never die. Forever the heart of man is restless until it rests in God. Even in godless Russia the flame still burns on; even in Christless Germany. As we gaze into the uncertain future let it be our concern that this divine fire may burn in us to illumine us with its light, and to cleanse us with its flame. Let it be our concern to spread this cleansing and enlightening fire throughout the Church and the world.

There comes to us today a mighty challenge for a militant, aggressive faith in God to stem the rising tide of secularism. It comes to us from every quarter—from a world that has been sobered and shocked into a sense of bitter need and dire danger, and from a Church that has been aroused to a deep sense of responsibility, to a new sense of shame and guilt for her divisions and disunity, and to a new longing for unity. Too long our religion has suffered itself to be awed and chilled by a world that was intoxicated with the machines it had built, and with the money it had amassed. Too long the Church has been content with a civilization that was only superficially veneered with Christianity. That civilization, Christian in name only, is tottering to its ruin. But on its wreckage European dictators are seek-

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ing to erect a civilization that is wholly pagan. It is a prospect that may well fill us with fear, and a peril that should arouse our faith to militant action. This may be our seed-time. Out of the abyss of the world's misery and tragedy, there may come some definite measurable advance, a closer approximation to the city that hath a foundation.

In this mood we salute our sister Seminaries of the Evangelical and Reformed Church, the Mission House in Wisconsin, and Eden in St. Louis, and all the educational institutions of the Church. We rejoice in the merger of mind and heart that has widened our boundaries and increased our spiritual resources. We salute them, and pray that the Evangelical and Reformed Church may continue to send men into the Christian ministry with a redemptive message—prophetic men who are able and willing, like their Master, to demonstrate the power of the gospel message in sacrificial lives.

Thus one common purpose binds together past, present, and future. It forms a bond, stronger than death, between us and those who have preceded us. We thank God for the fathers who laid the foundations of this institution over a century ago. We thank him for Dr. Richards and Dr. Bromer, and for all the others, too numerous to mention, who have built the superstructure that is ours by inheritance. May a rich measure of their spirit be ours likewise. With the Breton fisherman we may well pray, "O God thy sea is so great and our boat is so small." But the God whose we are, and whom we humbly serve, is the master of sea and storm, and the helmsman of our small boat. His is the power we trust, and to Him be glory and dominion, forever.