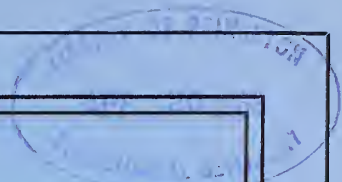


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The
Princeton Seminary
Bulletin

IN HONOR OF
OUR

RETIRING PRESIDENT

JOHN ALEXANDER MACKAY

SEMINARY PRESIDENT

TEACHER AND PASTOR

CHURCHMAN

MISSIONARY STATESMAN

AUTHOR

Volume LII · May 1959 · Number 4



JOHN ALEXANDER MACKAY

The Princeton Seminary Bulletin

Vol. LII

MAY, 1959

Number 4

Donald Macleod, Editor

Edward J. Jurji, Book Review Editor

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IN THIS ISSUE

IT is appropriate that this issue of the *Bulletin* should focus upon the high career and distinguished service of our retiring president, John Alexander Mackay. To treat adequately the many facets of his life and work would require far greater space than this journal provides, but it is hoped that alumni, faculty, and students will find what is said in these pages to be an interesting memento in the years to come.

Five clergymen who have been associated with Dr. Mackay in their respective areas of specialization and interest have set down for us in writing their tributes to him as a seminary president, teacher and pastor, churchman, missionary statesman, and author. Each of these writers acknowledged the difficulty of capturing in words the dimensions of one of the truly great churchmen of this generation. Yet in putting down what they felt sincerely in their hearts they have spoken for us all.

Other articles in this issue include "Principles of Christian Education Administration—In Practice," by Dr. D. Campbell Wyckoff, Professor of Christian Education; a Meditation on the Lord's Supper, "The Gentle Understatement of Love," by Dr. Emile Cailliet, delivered in Miller Chapel, January 6, 1959; "Man as the Contemporary Theatre Sees Him," a lecture in *The Challenge to the Church* series, given by Professor E. Martin Browne of Union Theological Seminary, New York; and "Size Is Not Enough," an essay on the Holy Catholic Church, by Dr. Ernest T. Campbell, minister of the First Presbyterian Church, York, Penna.

D.M.

COMMENCEMENT

- Sunday, June 7: 4:00 p.m.—Baccalaureate Service, and Sacrament of the Lord's Supper. Dr. Emilie Cailliet and Dr. John A. Mackay.
- Monday, June 8: 4-5:30 p.m.—Reception at "Springdale."
6:00 p.m.—Testimonial Dinner in honor of Dr. and Mrs. Mackay, Campus Center
- Tuesday, June 9: 10:30 a.m.—Commencement Exercises, The Chapel of Princeton University. Speaker—Dr. John Coventry Smith, Commission on Ecumenical Mission and Relations of the United Presbyterian Church, and Chairman of the Board of Japan Christian University.

JOHN ALEXANDER MACKAY, LITT.D., D.D., LL.D., L.H.D.

President of Princeton Theological Seminary, 1936-1959

As President

by HENRY SNYDER GEHMAN

As the notable administration of Dr. John Alexander Mackay is approaching its end, a certain professor, who happens to be the last member of the faculty appointed under the presidency of the late Dr. J. Ross Stevenson, is still lecturing on Old Testament. Perhaps this teacher represents on the campus the transition from the old order to the new. Be that as it may, there fell to his lot the pleasant, though difficult, responsibility of preparing an appreciation of the work of Dr. Mackay as president of Princeton Theological Seminary. The writer has assumed this assignment with a certain sense of inadequacy; yet at the same time he hopes that he can do justice to what has been entrusted to him. All of us, alumni, faculty, students, and friends, have made our silent observations and rejoiced in the marvelous development of Princeton Theological Seminary within the last quarter of a century. In 1955, when the author was in Brazil, he was always introduced in Presbyterian churches as representing the greatest Presbyterian theological seminary in the world. Two years later, in a Lutheran church in Buenos Aires he was presented to the congregation as coming from the most famous theological seminary in North America; in that connection the pastor referred to Dr. Mackay as "our friend." Such is the reputation of Princeton Theological Seminary in foreign lands.

I

In order to form an estimate of the achievements of the Mackay régime it may be appropriate to consider briefly the end of the old era, and in this connection it appears that the best approach is from personal experiences and observations. In 1929, when the writer became a member of the faculty of Princeton University, he had read about the internal controversy in the Seminary and the secession of certain members of the faculty. In many respects, the Seminary then looked like a sick institution. It was quite apparent that it had gone through a severe struggle, and it resembled a victorious tiger that was licking his wounds after a bloody battle. It was the end of an old era: theological rigidity. Generations before, the "last word" in Calvinistic theology had been spoken at Princeton, and it had been "canonized." Back in 1929-34 one could feel a tension in the very atmosphere of the place; in that period the writer had his first intellectual contacts with a number of students who held a reactionary theology. He then discovered that a certain type of fundamentalists can be cold rationalists and cruel toward others who do not use exactly the same language, as they do, in expressing their faith or in defining their views of inspiration and revelation. This professor of Old Testament, however, wishes to add that through all those days in his association with the students there emerged abiding friendships and mutual understandings.

It was the end of an old order, but effulgent rays were breaking through the gloom. After a time of tumult in Princeton Theological Seminary a victory had been won, and suspicious scrutiny and opposition began to dissolve like the morning mist. The Seminary began to perk up both in its physical appearance and in its intellectual outreach. The old Miller Chapel was moved from its former site next to Alexander Hall to the place it now occupies and renovated so that it is now a gem of architecture and one of

the most attractive buildings in Princeton. To one who has taught under two administrations, the Chapel may symbolize the precursor of a transition from the old epoch to the new. This brief reference, however, to past history will let the achievements of the last twenty-three years stand out in bold relief and will give us a perspective through which we can view more clearly the advances made under Dr. Mackay.

II

In the year 1936 Dr. J. Ross Stevenson, who had been president for twenty-two years, was retired, and an eventful period came to a close. On Monday, May 18, 1936, at the annual meeting of the Board of Trustees, the Reverend Dr. John Alexander Mackay was elected as president of Princeton Theological Seminary, and this action was hailed with rejoicing. All his qualifications were in his favor. He had been a brilliant student at the University of Aberdeen, from which he was graduated with first honors in Philosophy, and he had achieved an excellent record as a student in Princeton Theological Seminary in the class of 1915. His education was continued in Spain, and thereafter he had a distinguished career in the work of the Church in South America. This led to his being appointed in 1932 as Secretary for Latin America and Africa of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. He had an attractive personality, he was an alumnus of the Seminary, and he had a good name, having been born in the land north of the Tweed and the Clyde.

The President-elect assumed his duties in the fall of 1936. In a note in the *Princeton Seminary Bulletin* (December, 1936, p. 12) is found the following paragraph:

The outstanding event connected with the opening of the one hundred and twenty-fifth session of the Seminary was the coming of our new President. On the day of matriculation Dr. Mackay captivated everyone in his welcoming address to the students.

III

The formal inauguration of President Mackay took place in the Chapel of Princeton University on February 2, 1937. On that occasion he delivered an address on the subject of "The Restoration of Theology." In his discourse (*Princeton Seminary Bulletin*, April, 1937, pp. 7-18) he maintained that what is needed primarily and most of all is theology, great theology. He observed that we are living in a time when only the emergence and dominance of great theology will produce great philosophy on the one hand and great religion on the other. He pointed out that theology deals with the crucial facts of existence with a realism that philosophy does not, and he furthermore indicated that the thought systems at the heart of the most potent cultural forces of our time are theologies rather than philosophies. He also declared that the paramount importance of theology as a science in the culture of today is the fact that a true and adequate theology is required for the life and thought of the Universal Christian Church in our time. He appealed for a faith in the Crucified One, which commits us to the Cross and brings us into a living fellowship with Him. In conclusion he expressed the conviction that the Reformed tradition to which Princeton belongs has a role of importance to play in the world of today and tomorrow. Theology was to be restored to its rightful place in the life of the Church and once more to receive respectability in academic circles. Thus was

defined the policy to be followed in the new administration that happily was to continue for twenty-three years. The new day for Princeton Theological Seminary had dawned.

Princeton Theological Seminary had made the transition from the old to the new. It was no longer content to remain on the defensive or to perpetuate traditional knowledge, but it burst forth with a new energy and aggressive spirit. Without discarding its enduring achievements of the past it began to blaze a path into the future and to make a more vital contribution to the life of the Church. It was as though a gentle breeze had begun to blow through the institution, and the writer felt a freedom in his teaching that he had never experienced before.

It may be taken for granted that the success of an educational institution does not depend solely upon the president. He needs the loyal cooperation and support of the Board of Trustees, of the Faculty, and of the Church at large as well as the Student body. And yet at the same time we look to the president for the formulation of a definite policy, to assume leadership in the life of the Seminary, to encourage scholarship both in the faculty and in the students, and to maintain academic standards. His responsibility, however, does not end with the intellectual and spiritual functions of the Seminary, but he also has to consider mundane affairs like the physical condition of the grounds and buildings and the financial stability of the institution. Some may assert, however, that the fiscal welfare of a school of theology may be dependent upon the economic prosperity of the nation, that the growth of the student body may be determined by social conditions, and that an old and renowned institution could move along for a number of years on its own momentum. But in spite of such glib statements, we cannot indulge in idle speculations, and we have to face the fact that the life and spirit of a seminary to a large degree are embodied in the president. Accordingly, in order to appreciate the contributions made by Dr. Mackay in his office as president of Princeton Theological Seminary, we need only to recount what has been accomplished in the period from 1936 to 1959 and to let the facts speak for themselves.

IV

The office of president of Princeton Theological Seminary, however, is not a parochial one, and in making an estimate of the achievements of Dr. Mackay in this position it is impossible to consider his work at Princeton in isolation from his national and international prestige in the Councils of the Church. In this connection we may first make mention of his national ecclesiastical interests, but only insofar as they have a direct relation to theological education. From 1943 to 1946 he was the first chairman of the Council on Theological Education of the Presbyterian Church, U.S.A. This organization signified indeed a new status for the theological seminaries. Before this Council was formed, the theological seminaries were not even in the benevolent program of the Church; today, however, there is a closer bond between these institutions and the Church. From 1948 to 1950 he served as president of the American Association of Theological Schools, and in this capacity he exerted tremendous influence upon theological education in this country and Canada. Dr. Mackay, as president of Princeton, has been active in the Church on the national scene, and his prominence in ecclesiastical councils has given added luster to our Seminary.

To many, however, the appeal of foreign missions may be more glamorous than the

extension of the Church at home, and the name Mackay is practically synonymous with the ecumenical movement. At the Oxford Conference of 1937 on Church, Community, and State, he was chairman of Commission V on The Universal Church and the World of Nations; the report of this Commission is the source of the contemporary use of the word *ecumenical*. It happens, moreover, that at Princeton Theological Seminary Dr. Mackay is the incumbent of what formerly was called the chair of Missions and the History of Religions. With the new conception, however, of the Universal Church he proposed that the chair be called by the briefer and more distinctive title: *Ecumenics*. The writer still vividly remembers that, at the time this suggestion was made, it caused serious discussion in the meeting of the faculty. It was a new word in a theological curriculum, and its use as a substantive was unknown. One man of blessed memory with great emotion in the course of his speech against the word concluded his arguments by saying: "If I ever should be in an institution that uses the word *ecumenics*, I would hang my head in shame." Needless to say, the pioneer in ecumenics carried his point, and the term *ecumenics* took its place in a theological curriculum, and Princeton made a noteworthy addition to theological nomenclature.

As the originator of the significant slogan: "Let the Church be the Church," and a leading promoter of the idea that the ecumenical movement must concern itself with the mission of the Church as well as with the unity of the Church, Dr. Mackay is well known in the Church Universal. In this respect he has left his impress upon the spirit pervading Princeton Theological Seminary and made it without question the most ecumenical seminary in the country. Although it is a Presbyterian institution, the representatives of various denominations have been studying here both as undergraduates and as graduate students. At any rate, the influence of the President upon the campus has been deepened and extended through his ecumenical interests and relationships.

In 1929, when the writer became a member of the Department of Oriental Languages and Literatures at Princeton University, some of his colleagues in a supercilious sense occasionally referred to the Seminary as a medieval institution with no interest in scientific scholarship. Throughout his career in Princeton he remained a member of both faculties and had the great personal satisfaction of observing a marked change in the attitude of his University colleagues toward the Seminary. This has been due in a marked degree to the scholarship of our President. This furthermore in concrete fashion is manifested in the fact that since 1941 Dr. Mackay has been a member of the Advisory Council of the Department of Philosophy of the University. Before returning in 1932 to the United States, the land in which he reached the climax of his career, his eminence in philosophy was recognized in Peru, where in 1925 he was elected to the chair of Philosophy in the University of San Marcos, Lima.

It cannot be gainsaid that a professor in a theological seminary has a sacred calling to make original contributions to the literature of his special field, and in this respect Dr. Mackay has continued his interest in things intellectual in spite of the multiplicity of his administrative duties. In a thesis written in 1958 by the Reverend Stanton R. Wilson for the degree of Th.M., sixteen typewritten pages are devoted to listing the literary products of Dr. Mackay. Besides his numerous articles in various learned journals and his personal messages in *The Princeton Seminary Bulletin* he is the author of the following books: *Mas yo os Digo*; *El Sentido de la Vida*; *That Other America*; *A Preface to Christian Theology*; *Heritage and Destiny*; *Christianity on the Frontier*;

God's Order: The Ephesian Letter and this Present Time. In a class all by itself, however, is *The Other Spanish Christ*, which is regarded by competent authorities as the standard work on the spiritual history of Spain and Latin America. When the writer lectured on Old Testament in the Lutheran Theological Seminary in Buenos Aires (1957), he found that the Spanish edition of this book was held in the highest esteem by his colleagues and students. In his course in Ecumenics President Mackay has made a tremendous impact upon the Princeton students, and many have been inspired by his lectures to go into the foreign field.

In addition to the Litt.D., which he earned in 1918 at the University of San Marcos, he has received twelve doctorates *honoris causa* from American and foreign institutions. He has also been a special lecturer in a number of colleges, universities, and seminaries in this country as well as in Scotland, Canada, and Latin America. In this way he has maintained the prestige of Princeton Theological Seminary both at home and abroad and at the same time left his indelible stamp upon our own Seminary.

V

In intellectual prestige and leadership Dr. Mackay is in the same rank as the presidents of the leading universities of our land. He is a scholar in his own right and also is able to recognize genuine scholarship in others. Shortly after having assumed the presidency he drew our attention to a pressing need for young men acquainted with the American scene and trained to teach in theological seminaries as well as in colleges and universities. Although there were graduate students on the campus working for the Th.M., it was obvious that this degree in many cases represented merely an additional year beyond the baccalaureate in theology and did not prepare men to become scholars in a special field. He felt that we should have a graduate school, in which men of promise could prepare themselves for the doctorate and equip themselves for teaching in higher institutions. Finally courses leading to the Th.D. were organized, and studies to this end were begun in 1940. The Th.D. degree of Princeton Theological Seminary demands rigorous work and from the very beginning has been on the same plane as the doctorate from the leading American and European universities. The first Th.D. in the history of the Seminary was granted in 1944 in the field of Old Testament, and since that date a goodly number of Princeton Th.D.'s in the several departments have been called to chairs in prominent theological seminaries, universities, and colleges. Many of these professors are not Presbyterians, and in this way Princeton Theological Seminary has made a solid contribution to productive scholarship in the Ecumenical Church.

With the purchase of the preparatory school known as the Hun School on Stockton Street another innovation in the academic structure was introduced during the administration of Dr. Mackay; this is the School of Christian Education, which is subsumed under the Department of Practical Theology. A three-year program of Christian Education is offered, which leads to the degree of Master of Religious Education. This work was inaugurated in September, 1944, when a carefully selected group of young women with college degrees was admitted. These students have had a good influence upon the life on the campus and have proved themselves an intellectual and spiritual asset to our community life. The vision of the President in promoting this school has been justified in the service rendered to the Church by the graduates of this department.

In his inaugural address Dr. Mackay had made a plea for the restoration of theology.

It turned out, however, that this idea was not to be confined solely to the curriculum, but he also cherished the vision of founding a theological journal which would continue the best traditions of the famous *Princeton Theological Review*, which for more than a century had been associated with the Seminary. It was to be, however, not a renaissance of the old quarterly, which had become defunct, but a new venture for which Dr. Mackay chose the appropriate name: *Theology Today*. He is also the author of the luminous motto, which appears on the title page: "The Life of Man in the Light of God." This periodical, however, cannot properly be called an organ of the Seminary, for Dr. Mackay has assembled an Editorial Committee, on which figure a group of clergymen and laymen belonging to the Presbyterian and other churches; some of these are professors in theological seminaries, colleges, and universities. The first number appeared in April, 1944, and today it has the largest circulation of the theological quarterlies in the world. It furthermore has an honored place in more libraries in this and foreign lands than any comparable theological review. In this learned journal the President has added to the good name of Princeton Theological Seminary in academic circles.

In coming to Princeton the President's interest was to rehabilitate theology not only as a term, but also as a reality in the modern religious life of America. Another concrete expression of this vision is the founding of the Princeton Institute of Theology. Years before there had been a Princeton Summer School, and under Dr. Mackay's leadership this was renewed in 1938 under the name of "Conference for Ministers." As the importance of this movement grew, it was called in 1942 by a more ambitious title, "The Princeton Institute of Theology." It aims to provide instruction, inspiration, and fellowship for ministers and laymen; men and women from all parts of our country and Canada have been attending, and through these assemblies Princeton has kept many pastors in contact with theological thought. Furthermore our Institute has set an example for similar gatherings at other institutions.

When the writer began teaching in Princeton Theological Seminary, there were on the campus a few students who occasionally sold new and second-hand books. It was, however, not until the coming of Leonard J. Trinterud, a member of the class of 1938, that any systematic attempt was made at selling good books in all departments of theological thought. This was a private venture, but Dr. Mackay generously allowed him the use of a room on the third floor of Stuart Hall to display his books. Trinterud's book shop was of great significance in making available to the students great books at reasonable prices, and upon his graduation there was established, at the recommendation of the President, the Theological Book Agency, which began in 1938 with an appropriation of \$1200.00 by the Board of Trustees. This business has been growing rapidly, and by furnishing good books at liberal discounts, it has performed a great service to the intellectual life of the students and alumni. It should be borne in mind, however, that this is not a commercial venture and that it has come to assume a prominent place in the process of education.

VI

Among the innovations introduced by President Mackay should be mentioned two significant days in the life on the campus. In the first of these, known as Frontier Day, is reflected his missionary zeal; on that occasion, in the second term, representatives

from the Boards of Foreign and National Missions come to the Seminary and address the students on the call and challenge of the frontier areas of the Church. This idea of Frontier Day has been taken over by the other Presbyterian seminaries, and in this way Princeton has emphasized a particular day for missionary education in our Church. The other, which falls in the third term, is called the Day of Convocation. A guest speaker, who is a leader in contemporary thought or a prominent representative of parish work, addresses the students and faculty and provides intellectual and spiritual stimulus.

There is, moreover, on the campus the atmosphere of a certain reality which can better be felt than described in concrete terms. In the Plan of the Seminary adopted by the General Assembly of 1811 is found appropriate reference to piety and solid learning in the training of ministers of the Gospel. The spirit of the design of our Seminary has been carried out to the fullest extent under the Mackay régime, and in this respect there has been developed a more pronounced feeling of fellowship or community. The students come to Princeton from a great diversity of backgrounds. The latest catalogue, in this respect, furnishes important statistics: 210 colleges and universities, 58 theological seminaries, 29 foreign countries, and 39 states in addition to Hawaii and the District of Columbia are represented on the campus. It is quite noticeable that the spirit of a Christian Community which has been fostered by Dr. Mackay, binds the dissimilar elements together without introducing a dull uniformity. Dr. Mackay's conception of Princeton Theological Seminary as a Christian Community is clearly reflected in the Preamble published in the *Handbook*, which is now in its sixth year. This little publication has been the means of transforming, in a large student population, abstract names into living persons and gives indispensable information regarding Seminary life, organizations, and ideals. In connection with the Seminary as a Christian Community may be mentioned the Annual Fund Drive, in which all participate in giving aid to several areas in the Ecumenical Church.

In close connection with the community life should be mentioned the retreats, which have been under the auspices of the Seminary. A number of students under the guidance of several members of the faculty leave the campus on a Friday afternoon for a quiet place, where they consider an important theme related to their spiritual life and engage in prayer and meditation. With his active interest in encouraging these retreats we may regard the President veritably as a pastor of youth.

Through the elected representatives on the Student Council the students exercise a certain responsibility under democratic methods. In 1942 (*Princeton Seminary Bulletin* 36, No. 1, page 33) the President commended the work of the Council and recognized that it had shown itself willing and able to assume a great deal of responsibility in the routine conduct of campus life. Even though the President by the nature of his office has to meet many obligations away from home, he always knows what is going on in the Seminary. The force of his spirit has always been felt, and the imprint of his personality has remained written indelibly upon the institution.

Closely allied with the life on the campus is the field work. Before 1936 a number of students served small churches in various places both near and remote, but such work had no responsible connection with the Seminary and was entirely without supervision. In 1936, however, such independent charges came to an end, and then the student pastorates were placed under the direction of the Dean of Students. With the increased number of students, however, many of whom were married and needed financial assist-

ance, and with the extended concept of a practical training for the pastorate, the Seminary was faced with the necessity of exercising closer supervision over students serving churches. The President saw the need of a supervisor of Field Work, and accordingly at his recommendation the Board of Trustees established the department of Field Work under the direction of a former missionary to Iran, who now bears the title of Dean of Field Service and is a member of the Department of Practical Theology. Princeton is the first Presbyterian seminary to have such a department, under which students engaged in field work are personally supervised.

VII

Students come to Princeton Theological Seminary, and upon graduation they serve the Church in the pastorate, on the mission field, or in some other phase of the Church. This, however, does not mean that their bonds with the Seminary are severed; it remains their alma mater. For a number of years an Alumni Conference had been held in September, and this has been continued under the leadership of Dr. Mackay.

The Seminary always had an interest in its alumni, and in 1950 the Board of Trustees established the position of Alumni Secretary. The function of the incumbent is to bring the Alumni and the Seminary closer together; in addition he has charge of the Placement Bureau, which renders valuable assistance to congregations in the placing of seniors in churches that need a pastor. Through the Alumni Association friendships formed in student days are maintained, and the bond among Princeton graduates has become a living one, which in turn is felt in the life of the Seminary. Dr. Mackay's affectionate regard for the Alumni can be found expressed in a number of brief articles in *The Princeton Seminary Bulletin*.

In the old days there was a rumor in the Church that Princeton Theological Seminary was very rich and did not need money, but that was the echo of an antiquated past. In 1937 (*Princeton Seminary Bulletin*, 31, No. 1, p. 27) Dr. Mackay made this statement: "I am convinced that the President of Princeton Seminary, especially at such a time as this, ought to be free to be first and foremost an educator and a companion of youth. But this can become possible only if all who believe in the Seminary and its God-given mission cooperate with him in supplying the material things that are needed for the maintenance and development of the institution. Our present equipment is quite unworthy of a great tradition and a great institution like ours."

No time was lost in making provision for the critical needs of the hour, and in 1937 the President and the Board of Trustees inaugurated the Forward Movement. As a result funds were raised and the financial structure of the Seminary was built up. In slightly more than a score of years the alumni and friends of the institution as well as congregations have seen their opportunity and assumed a responsibility for the financial welfare of Princeton Theological Seminary. This also can be reckoned as a solid achievement under the presidency of Dr. Mackay.

VIII

The growth of the Seminary has been phenomenal during the last twenty-three years, and great have been the achievements attained during the incumbency of Dr. Mackay with the loyal cooperation of the Board of Trustees, the Faculty, the Alumni, and the Student body. Perhaps much of this outreach and success is by some accepted merely

as a matter of course and taken for granted in the growth of a vigorous institution, but, at any rate, the advancement made in almost a quarter of a century is a matter of record in the annals of the Seminary. Of supreme importance, however, in a school of theology are the lives of young men and women who are in the formative period and are molded to meet the challenge of the Church by teachers of sound learning and consecrated Christian scholarship.

The increase in number of both students and members of the faculty gives a vivid picture of the growth of our Seminary. During the academic year 1936-37, which was Dr. Mackay's first as president, there was an enrollment of 209; in contrast, according to the Catalogue of 1958-59, the Seminary now has a total enrollment of 485. To meet the demands of the new situation the teaching force has been augmented during the last twenty-three years. To peruse a list of names and numbers, however, would be quite monotonous, and accordingly if any reader is interested in the statistics of the steady expansion of the faculty, he is referred to the Catalogues published since 1936. With the exception of the writer, who since his retirement has been serving as a visiting lecturer, all of the present faculty in active service have been appointed under the administration of Dr. Mackay. Although most of the members of the faculty were born in the United States of America, a number are from other lands: four from Scotland, one from Germany, two from France, two from Canada, one from Syria, and one from Formosa. Out of such a diversity there has been formed a homogeneous group of teachers united in their zeal for Evangelical Christianity. Ultimately the complexion of a theological seminary is determined by the faculty, and its permanent influence in the Church depends upon the content and method of instruction, the personal lives of the professors, and the spirit of the administration. In the best sense, the molding influence of our President has been felt for two score and three years in the spirit pervading the life on the campus.

When Dr. Mackay became president, he saw the crying need for the renovation of the existing dormitories, and he also had his heart set on erecting a Student Center with a common dining hall. The latter reminds us of the old days, when there were on the campus a number of cooperative clubs, where the students ate and also enjoyed fellowship before and after meals. It appears that the students were very loyal to their respective clubs, and the bond in many cases was zealously maintained after graduation. The times, however, were visibly changing, and it appeared that a common dining hall would more adequately meet the new situation. The President envisioned a new solidarity among the students, who would no longer be divided by loyalties to independent clubs, which represented the old era. In Dr. Mackay's foresight a Center on the campus would be the place where the reality of a Christian community could be put into effect and experienced.

In response to the demands of the new era, a building program had to be inaugurated at Princeton Theological Seminary, and this leads us back once more to the Forward Movement, which was launched in 1937. When the fund campaign for the Campus Center began in 1940, the alumni, faculty, students, and friends of the Seminary responded loyally to the call. The erection of the new building, however, had to be postponed on account of World War II, but at last, in 1951, the work on the Campus Center was begun, and by September, 1952 the students began to use the facilities of the new edifice. The Campus Center was dedicated on October 14, 1952, and on that

day the President's dream of sixteen years was fulfilled. As the emblem of the ideal of a Christian community the Center has been more than justified, but its usefulness has extended beyond the campus to the active life of the Church. In 1954 the well-known ecumenical organization, the World Presbyterian Alliance, gathered here, and it has also been the meeting place of the Synod of New Jersey. The Stevenson Lounge furthermore has been found appropriate for the convening of various committees of the Presbytery of New Brunswick, and now the Seminary has found a place in the heart of the Church it never had before. The Campus Center embodies a great concept, and its symbolism is a monument more enduring than bronze and loftier than the royal structure of the pyramids (Horace, *Odes*, 3, 30). The noble sentiment that pervades it, is inscribed upon the hearts of students and alumni alike.

As regards the nurturing of the spiritual life on the campus, one side of it is achieved in a community life, which includes fellowship around the tables in the common dining hall and the leisurely discussions among friends in the lounge. The other side of the spiritual life is the intellectual. According to the plan of the Seminary, our ministers are to have sound learning as well as piety, and the two cannot be divorced from each other. For the symbol of the intellectual we shall have to turn to the Library. Formerly there were on the campus two library buildings donated by James Lenox of New York in 1843 and 1879. The times, however, were rapidly changing, and with the increase of the student body, the development of the graduate program, and the continual accession of new books, the old buildings had become totally inadequate.

Looking into the future, in 1947 Dr. Mackay wrote (*Princeton Seminary Bulletin* 41, No. 1, p. 27): "The growth of the library and the new burdens placed upon inadequate equipment make it imperative that the historic, but insufficient, Lenox buildings be succeeded by a structure which shall meet all Seminary needs for at least a century ahead." If the realization of the Campus Center represented a period of patient expectation, the plans for the new Library moved expeditiously toward a rapid culmination. In 1952, there came from the Trustees and Dr. Mackay the announcement that the new Library would be called the Robert E. Speer Library. In this name was fulfilled what the President wrote in 1947 concerning the death of Robert E. Speer (*Princeton Seminary Bulletin* 41, No. 3, p. 27): "We must see to it that there arises on the campus he loved a worthy memorial to the greatest Christian of this generation." As it turned out, this proved to be the new Library building.

The hopes and the aspirations of the President and the Board of Trustees speedily came to a fulfillment. The demolition of "Old Lenox" began on November 28, 1955, and on October 8, 1957 the Robert E. Speer Library was dedicated. It is not only a beautiful building, but it also represents the latest ideas in library planning. Above the main entrance to the Library rise two columns of sculptured symbols, six in each column. Each symbol enshrines an important Christian truth, and those of us who know the President can discern in these emblems the theological concept of John Mackay written on the building. With the disappearance of the old library buildings the campus reflects the new epoch in which Princeton lives. This Library has been another remarkable achievement in making the transition from the past to the present and the future. The new Library has exerted a tremendous effect upon our work in giving the students a pleasant environment in which to study and to do research and in placing our facilities at the disposal of graduate students and visiting scholars and professors. Now we have

the best theological library building in the Protestant world, and few institutions can compare with us in having such a rich collection of theological books.

The old and the new have met in Princeton Theological Seminary, but the transition was made in orderly fashion, and Princeton has in no wise been forced to retrace its steps. The old has ever remained with us. In the center of the campus stands the Administration Building. Originally it was built as a refectory and later converted into a gymnasium. After the Seminary had acquired the magnificent Whiteley Gymnasium, the old building was totally renovated in 1945-46; this was made possible through the generosity of the many alumni who responded to a special appeal for the project. Under the leadership of Dr. Mackay the physical appearance of our institution has been completely transformed; the old buildings have been repaired and are now in excellent condition. The grounds were never so well kept as during recent years, and the Presbyterian Church has a right to be proud of the appearance of Princeton Theological Seminary. Suetonius (*Aug.* 28) tells us that Augustus justly boasted that he had found Rome built of brick and left it a city of marble. As we review the building program and the physical metamorphosis of the campus which were consummated during the last twenty-three years, we can, in a figurative sense, apply the same words to President Mackay.

The concrete achievements, which have been recounted, bear more eloquent testimony to what was brought to fulfillment by Dr. Mackay as the head of Princeton Theological Seminary than would glowing words of praise. His deportment as president has been dignified, and in personal appearance he fittingly has exemplified his high office. His manner of conducting services in Miller Chapel was always impressive and worshipful, and it was inspiring to hear him preach and lead in prayer in those hallowed precincts. There can still be detected in his language the mellow cadence of his native Caledonia, but he speaks a universal King's English, which is free from the provincial traits of his beloved Scotia. He is a man of high idealism, and without doubt one can discern in him an influence of the Spanish mystics. He entered upon his work with a sense of dedication and mission, and throughout his presidency he imparted this call to his colleagues and students. As the product of three cultures, the British, the North American, and the Hispanic, he is a cosmopolitan figure, and he had the intellectual breadth to become a distinguished leader in the ecumenical movement and to give Princeton an outlook it never had before. Occasionally he took time during the period of his office to stand upon the balcony, but generally he was on the road in the turmoil of life, where he inculcated in others a sense of mission and helped to prepare the leaders for tomorrow. In the meetings of the faculty no hurried decisions were taken, and the goal toward which he aimed, constantly seemed clear. In a life crowded with many pressing problems, he always took time to discuss with a student the most intimate troubles with which the young man was confronted or which weighed upon his heart. He was a friend of both his colleagues and the students; he has a deep sympathy, and in his dealings with others on the campus he has been eminently fair. As president he bore ill will toward none, and no one could justify himself in carrying a grudge or harboring a grievance; he was accessible, and at all times he was wholeheartedly willing to confer face to face with another. His colleagues as well as the students enjoyed visiting him at his home in Springdale, where his beloved wife has been a supremely gracious hostess,

He has been a man of tremendous physical and intellectual energy, and what he has accomplished in our Seminary in less than a quarter of a century is astounding. For twenty-three years the writer had the privilege of working with Dr. Mackay, and in retrospect he regards these years as very pleasant ones fraught with rich intellectual and spiritual experiences. As President Mackay now lays aside the insignia of authority in Princeton Theological Seminary, we thank God that he is still in his physical and intellectual vigor and able to perform significant service beyond the confines of Princeton. At the close of his career as president we may search for words adequate to characterize the man. We may call him versatile scholar, distinguished churchman, ecumenical leader, eminent missionary, profound theologian, linguist, interpreter of Hispanic culture, minister of Christ, professor, president, Christian gentleman, devoted friend, but perhaps the highest title that we can give him is a very simple one: pastor of souls.

In Princeton Theological Seminary the past has ever remained with us, and through the present it points the way to the future. The last architectural addition on the campus in symbolic fashion represents the abiding influence of our Seminary. After the demolition of "Old Lenox," a heap of stones from that historic building was saved. In a new form they now serve as a magnificent monument in a gateway which has been constructed on Mercer Street at the entrance to our beloved school of the prophets. On each of the two walls appears the inscription in letters of gold: *PRINCETON THEOLOGICAL SEMINARY*. For twenty-three years we have been living on this campus in a golden age, of which this simple inscription in gold is the emblem. There are no bars to obstruct at any time the passage through the gateway; the road for continuous service to the Church has remained open. While these stones from "Old Lenox" mark the achievements of the Mackay period, they have also become the symbol of the distinguished past, the renowned present, and the glorious future of Princeton Theological Seminary.

As Teacher and Pastor

by DAVID L. CRAWFORD

Late one afternoon in May of 1944 two new juniors beginning their seminary training in a war-time schedule were dribbling a basketball from Hodge Hall toward the low flat building next door. We had heard that there was a court of sorts and baskets there. When we were half way across the driveway, a man emerged from the then unreconstructed Administration Building. He greeted us warmly, and, to our surprise, by name. "Might I see the ball," he requested. Taken back, we wondered if this worn-out spheroid was something less than standard equipment for a seminary that we had heard stood in the center of the universe. But as this man tossed the ball up in the air, caught it, juggled it from one hand to the other, and bounced it several times, we came to see why he wanted the basketball for a moment. It was not solely to delay us that he might tell us with pride of the dandy Whiteley Gymnasium recently acquired and offer to walk over to show it to us. Nor was he trying merely to extend the usual "Good Afternoon" into something longer. The ball between his fingers was President John Alexander Mackay's symbol for the moment. It was a symbol he grasped to convey the message: that he was interested in us and in what interested us. We chatted and he left us saying,

"Have a good game," and then, not as an after-thought but as a happy and affirmative recollection, "Of course, soccer is *my* game."

We went away bouncing our "symbol," surprised in this chance encounter by a man who until then was almost a legendary figure:—an ecumenical statesman, a world-traveling spokesman, at home on three continents and renowned in seven. We left, nonetheless, with a sense of awe. I am not sure whether this was despite or because of the human-ness of the meeting. Probably it was a compound of both, for Dr. Mackay never ceases to be what he is. He never plays a role, nor divests himself of his identity to garb his personality with what custom would describe as the surface trimmings expected for the moment.

Fifteen years and many symbols later, I continue to stand in awe of Dr. Mackay. He towers among us in the strength of a sharp and disciplined mind, a powerful and durable body, a rigidly committed and vibrantly sensitive spirit. As an undergraduate for three years, a graduate student for several more, five years as his Teaching Fellow in Ecumenics, and then as his first full time assistant, I have seen the President in hundreds of different contexts. I cannot recall one in which the completeness of his personality was not manifestly present. Some men as scholars dispense their learning without their body or spirit pulsing in the slightest. Some men as administrators go through the motions of enforcing policies without attempting to perceive the ground on which they are based. Some men as Christians live in the light of a past commitment which they feel obliged to honor but which they never permit to grip them again. Not so with John Mackay. Every act, every decision, every lecture, every leading in prayer, every campus conversation, every article written, every sermon, every student conference, every problem interview, every tea at Springdale—each was an event related to vaster dimensions than the moment would float by itself.

This is why, I believe, some friends in conversation with Dr. Mackay might feel he was "beyond them," even that he was "conceptualizing elsewhere" while sustaining them with his characteristic "Yes, yes, quite so." His mind refuses to revert to the banalities of random chatter because it is ever exploring implications and relationships.

I

That which many folks would regard as necessary but incidental, to be done but not to be pondered, Dr. Mackay considers as having more deeply interfused concerns. This extended to the purchase of equipment, and to the alteration of existing facilities. As we all know, tremendous additions and a wonderful refurbishing of building and grounds have marked his presidency. He has been tremendously interested in each, and directly related to purpose, function, design and construction. We would watch him of an evening as he stood viewing the excavation preliminary to the erection of the Student Center or the Speer Library. Jokingly we would say, "Dr. Mackay is reflecting on the abyss." And as completion drew near, we would emulate his seraphic phrasing and observe that "splendor has come to the abyss."

As president of a community whose facilities are invaluable to its purposes, Dr. Mackay kept tabs on everything from the need for new curbing to the purchase of furniture appropriate for guest professors. This was not because he had plenty of time to spare, but because he wanted the institution to wear the mark of the fact that anything worth doing was worth doing well. I presume that Thomas Brian, our dedicated and able

Superintendent of Buildings and Grounds, has seldom discussed a change, a purchase, or an addition with the President without being reminded that there are canons of judgment. "Tom," Dr. Mackay would say, "How does this measure up to our three criteria? You remember what they are, Tom. First, do we need it; that is to say, will it be a valuable improvement? Secondly, is it of good material? Thirdly, will it look good; that is to say, is it of top workmanship, and will it be appropriate in its place?"

This desire to relate occasions to root systems of life beneath the surface is also very discernible in Dr. Mackay's relationship to students. Many times I have watched young men and young women waiting in the outer office for their appointment with the President. Sometimes I knew that the apprehension and concern registered on their faces came from a moral dilemma, a family misunderstanding, a financial anxiety, or theological bewilderment. Often they stated to me their reticence to speak to President Mackay on such touchy subjects. As one senior put it in dormitory jargon: "How can I tell that to 'Ecumenical Jack'?" I could only assure him that there was no one of whose willingness to help if he could I was more certain. And the exactly remembered words of this young man to me after he spent half an hour in the inner office reflected the view which many grateful students shared with me. They were, "What a man."

This pastoral concern led him to follow up on a student's need, even to the point of remembering a year later as he met the undergraduate alone on campus to inquire, "Are the things we discussed still going well?" It also led Dr. Mackay to try to make a "redemptive situation" out of even a dismissal, a suspension, or apparent dishonesty. I remember that early in our association I brought to the President a term paper in *Ecumenics* which for several pages followed almost word for word, and without any acknowledgment of source, a renowned volume in comparative religion. I expected Dr. Mackay to express chagrin, ire, and immediately to act. Surely I would have done so. On the contrary, he sat back in his chair with characteristic folding of hands and beating of thumbs. I wondered if he were provoked beyond words. No. First he questioned if my suspicion of the student had come from previous attitudes or deeds which prompted me in this case to check up on his sources. When I said that this was not the case, he complimented me on my alertness in recalling the volume which seemed to be copied. Then Dr. Mackay uttered one of those gems of language so typical of him. "We must proceed to determine whether this is a case of moral turpitude or of intellectual misapprehension." Step by step he detailed the proper approach to the young man, the responses to look for, the silence to create that the seminarian might have his opportunity to explain and to confess. It happened that in this particular encounter the student had copied from personal college notes which he showed me. His college professor had failed to acknowledge indebtedness to the author in this verbatim analysis. Thereafter, I became more and more aware of the way the President's mind and heart worked. Procedures were based on principles, and principles derived from the desire to make situations redemptive—to open time to God's use.

There were times, too, when another luminous principle came to the fore:—It is a Christian's duty to speak "with" and not "at" another person. Dr. Mackay espouses this not only for international and ecclesiastical affairs, but also for personal human relationships. Few things distress him more than the broadside impersonal utterances of people who have not attempted to find out facts or whose positions are unfurled as if they were weapons rather than concerns. The President has become both disturbed and

saddened when an alienation between groups or individuals on campus has been permitted to widen week after week with no attempt to talk it over. I can hear him saying to a student who had certain responsibilities on campus, "Do you mean to say that this has been going on between you and 'X' for four months and you never bothered to speak to him about it or to me about it before? Do you mean to say that now just before your graduation is the first time you have brought this into the clearing personally? You have permitted your studies to suffer, your week-end work to come under a shadow, your spirit to be embittered. You have harbored this and spoken of it only in a circle where it could do no good, and you have failed to talk of it where good may come. You may have the facts on your side but you have not acted like a responsible Christian."

Quite reverently and quite seriously, Dr. Mackay has an existential regard for any event as abounding in cosmic significance. Lesser men without the daily reminders of personal worship, and without the theological awareness of God's transcendence can turn this interpretation of life into a pontifical role for themselves. But in a man of faith who perceives the discontinuity even in God's most gracious revelations of his will, this awareness of the divine invasion of time brings a renewing excitement to life, takes the Holy Spirit seriously, and sees history not only as "chronos" but as "kairos." It is no wonder that from Dr. Mackay's lips and pen there frequently issues the phrase: "The time has come when . . ." or "We have reached a moment in which . . ."

Space does not permit but the memory abounds in recollections, each of which is a window into the life of a man who, while he does not wear his heart on his sleeve, weaves his soul into all that he does. Here he is in the gallery of the mind lecturing in Stuart Hall, relating juniors to the growing world Christian community. He would begin slowly, then after a few minutes the hand would rise to shoulder level, the voice would become vibrant, the face more ruddy. Outlines would be altered every year, a varying amount of time was spent on different aspects of the course. This was inevitable for the subject matter was part of Dr. Mackay's own involvement in the movement of unity for mission. One never felt that what was said was an echo of a report digested for pedantic disbursement; rather in all that was said students were invited to become thinking participants in the ecumenical movement themselves. Hundreds of seminarians in their first year on campus, finding that their rosy enthusiasm could not be a substitute for the difficult discipline of particular fields of study, received from Dr. Mackay's course a deeper synthetic glimpse of the mission of the Church which they thought they had lost in separate departmental requirements.

II

It would be interesting to trace the influence of Princeton Seminary across the globe through its students from the older and the younger churches; men and women who came for a year or two and then returned to their homelands. If President Mackay was partial to any single group it was to these guests from lands beyond. Invariably they had access to him without waiting for the normal appointment time. Mrs. Mackay and he welcomed them often to Springdale and sought them out in the dormitories. The corporate memory of the group was strong; and presidential kindnesses were passed on by a mysterious network of gratitude and expectation across the generations. In the autumn of 1956 a student from the Far East came in all courtesy to inquire of me when

the President would be giving his overcoats out, for it was reliably reported that in 1950 he had presented an overcoat to a graduate student from the Middle East.

During his quarter of a century at the helm of Princeton Seminary, Dr. Mackay has had many honors and many tasks. Founder and first editor of *Theology Today*, President of the Presbyterian Board of Foreign Missions, Chairman of the International Missionary Council, President of the World Presbyterian Alliance, member of the Central Committee of the World Council of Churches. He has written books and articles, and been urged by publishers for many more. He has spoken across the face of the nation and the world, even on the other side of the iron curtain. There is no question that in each and every task his chief identity was as President of his alma mater. This was not one title among others, but the real reason for accepting the others. Princeton Seminary is to him not only a campus community, but the dynamic center of a movement for the restoration of theology in the name of Him who took a towel and washed His disciples' feet. Wherever Dr. Mackay was I am sure he regarded himself as an ambassador of the Seminary for the Lord. And this did not mean great conferences alone. I have never known him to refuse to participate in a student's ordination or the installation of an alumnus unless his schedule absolutely prevented a change. Local Westminster Fellowship groups and rural outdoor services on a Sunday evening were just as important. Indeed one neighboring community to Princeton remembers John Mackay best as the minister who came out week after week to lead Mexican workmen on the Pennsylvania Railroad in their evening worship in Spanish, and who stood at their side on weekday evenings interpreting their pains and symptoms to the attending physician who spoke no Spanish.

It must be observed that Dr. Mackay's "Frontiersmanship" was tremendously assisted by those at the Seminary whose fidelity to charge helped lift the administrative load: 1) His loyal and talented secretaries, Mrs. Margaret Anderson Einolf and Mrs. Emma Anderson Rowles, each of whom deserves the distinguished service medal with oak leaf cluster; 2) the indispensable Miss Edna Hatfield, whose comprehension of the total academic picture has been the fruit of dedicated decades of love for the Seminary; 3) George W. Loos whose finger on the business pulse of the Seminary meant that at any instant there could be a full answer to most any question; 4) Mr. Loos' assistants, Clarence E. Reed and Libert V. P. Diaforli who were much relied on and appreciated by the President; 5) and, of course, those two great and beloved men who have been in the Dean's chair, Edward H. Roberts and Elmer G. Homrighausen.

III

Almost every one of us is in debt to Dr. Mackay's vivid and powerful pen. Members of the clergy and of the laity in many denominations all over the world have written letters of gratitude for some prophetic statement, luminous insight, or entire volume. To be sure, there have been letters of vituperation and of outright malice, for he has not chosen to adorn platitudes in order to avoid controversy. To the best of my knowledge Dr. Mackay has never chosen to reply to such letters although surely some of them would make a Scot's blood boil.

While, undoubtedly, Dr. Mackay has great talent with language, it would be a mistake to regard this as a knack which is "turned on" at no more cost to him than ordinary conversation is to us. Dr. Mackay believes that there is a majesty to truth which

makes it inappropriate to fling down ideas in a flat-footed unimaginative way. He works, and works hard, often through many painstaking revisions, over all his articles, books, and major addresses. Thus it is that the combination of careful thought and radiant phrase can often stir the soul as does the rolling of drums.

IV

I have written of distinct personal memories, and, consequently, of my appreciation. Hundreds of other memories remain, and every alumnus and undergraduate has more. In my mind's eye I can see Dr. Mackay leaning over to me at the General Assembly in Minneapolis just before he was elected Moderator. He was disturbed because another fine servant of the church who was placed in competing nomination had been called by one of his own endorsers "My candidate who is merely a pastor." "David, that's bad," the President said. "There is nothing 'mere' about being a pastor, is there? It is the greatest work in the world." In another scene I can visualize Dr. Mackay striding back and forth in his office reflecting upon the role of a denominational seminary in the ecumenical era. Then, remembering some particular honor or recognition bestowed that week upon a student or a faculty member, he would walk into my office to share the news and punctuate his delight with a resounding slap on the back.

As I look back upon being with Dr. Mackay week after week, I can hardly recall a day during some time of which he did not inquire about the well being of the members of my family. I presume my most cherished memory, to me the abiding symbol of the man, goes back to the dark day when my father died. There was Dr. Mackay in our living room, hat in one hand, our supper in a casserole dish from Springdale in the other, leading us in prayer for God's strength. Here for me in this scene so familiar to every parish minister was actualized as well as symbolized something wonderfully elemental about this disciple of Christ. Above and beyond his reputation as a brilliant philosopher and theologian, as a leading interpreter of the Iberian world, as a missionary statesman, as a lecturer and author of excellence, as one of Christendom's most renowned figures, as the President of Presbyterianism's most honored seminary, he was concerned to express that same "Shepherd's heart" which he covets for all the sons and daughters of Princeton.

In concluding, one is tempted to seek poetic expression, for gratitude needs words at heightened power. There will be, God willing, other opportunities for this as his life moves from frontier to frontier. But it would be wrong to do so now, for Dr. Mackay's influence upon so many of us is not nostalgically to be remembered but presently to be enjoyed. How clear is his mark on the Seminary? In the choice of a faculty he has had a key responsibility with the Board of Trustees. Because of his urging, towering men and wonderful friends have come to the Princeton campus, and most of them are here now. They were called from other seminaries and from pastorates of abounding influence. Several of them are Christian laymen from leading universities, and others renowned professors from overseas. The President has joined his department heads in recognizing and encouraging merit in undergraduate and graduate scholars. A dozen able men and one talented young lady are now on the faculty of their own alma mater, some as full professors. In this and so many other valuable ways the blessing of Dr. Mackay's presidency continues in our midst.

One of the greatest blessings Dr. Mackay could possibly have brought to Princeton he

did bring. In Jane Logan Mackay, students and their wives, parents and distinguished guests—thousands of the seminary's closest friends—met a true "elect lady." Presiding over Springdale, and her husband's suit-case, being another mother to generations of sons, and a stewardess of the charm of Christian womanhood, Mrs. Mackay is undoubtedly the greatest single influence, under God, in Dr. Mackay's life—and that includes Unamuno. Chapters should be written about her. To think of her is to have a smile come over the heart.

In Princeton, New Jersey, and in Austin, Texas, "Farewells" and "Godspeeds" are being said. From all parts of the nation we are being told how fortunate Princeton Seminary is in its presidents. Memories and appreciations and expectations are great. John Mackay and James McCord are being told that they are great men; but they will wisely and humbly deny it. They will point out that there are no great men; only a great Gospel and a great Lord who condescends to use us.

How better can we salute them both than to do what Dr. Mackay urged the graduating class of 1947 in words that have burned their way into many hearts:

"If you have learned one thing more than another on the Seminary campus, you have learned that truth exists. You will . . . go out believing that truth is not a butterfly or a bird to be pursued as a pastime, but something from which we start, that grasps us, that becomes a belt to gird us, to brace us up.

"If you tighten, and keep on tightening the belt of truth around you, your life will never have that flabbiness, that slothfulness, that slovenliness which is the unhappy distinction of so many who profess to preach the everlasting Gospel in the name of the ever-living God.

"So, tighten the belt of truth about your loins! Set your feet on the highway! Keep going! Find your frontier! Stand there and die fighting in the everlasting companionship of Him who said, 'I will never leave you, nor forsake you'—Jesus Christ, the Truth. If it should never be our privilege to meet again as a group, let us meet yonder, beyond the frontier, and listen together to the 'well done' of Him who girded us on the way."

As Churchman

by PETER K. EMMONS

"The only way in which life makes sense to me now, in the objective realm of history, derives from this conviction: that the Christian Church which confesses her Lord and strives after unity in him, which unity becomes manifest today as the most universal and the most beneficent reality in history, is itself the core and the true pattern of God's Order in this world, and the promise and pledge of the final consummation of all things in Christ in the world which is to come." These words, taken from the opening chapter of Dr. Mackay's studies in the Epistle to the Ephesians under the title, *God's Order*, are, to me, the "churchmanship" of John A. Mackay himself.

As he is so fond of doing, I should like to use a symbol to describe his life of fruitfulness and effectiveness in the service of Christ through His Church, I am thinking of our beloved "Jock" Mackay as a *tree*.

His roots were planted deep in a small, close-knit, ultra-conservative, but deeply spiritual Scottish Church under the influence of a Godly home. Then, through what he himself has called a "quickenings experience" in an "old-time Scottish communion season" he became intimately acquainted with and consciously and spiritually committed to the "cosmic Christ . . . the living Lord Jesus Christ who was the center of a great drama of unity, in which everything in Heaven and on earth was to become one in him."

From this *rootage* in spiritual reality there grew a strong and sturdy *trunk*, a Christian person with a character of integrity and a spirit of commitment which made it as natural for him to be a missionary in far-away Peru as for the Apostle Paul to respond to the call of the man of Macedonia to "come over and help us." Through a period of sixteen years this young tree blossomed with the beauty and fragrance of the spring-time and bore abundant fruit in enlightened, enlivened and redeemed personalities, not only in Peru but throughout all of Latin America.

But, in a very real sense, all of this was only God's process of maturity in preparation for the larger fruit-bearing in "confessional" leadership and "ecumenical" fellowship in service. For four years on the staff of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., in the most intimate fellowship with that great triumvirate of Church world-strategy, Arthur J. Brown, Robert E. Speer and Cleland B. McAfee, and for the past twenty-three years as President of Princeton Seminary, this *tree* has been bearing a continuous harvest of individual, ecclesiastical and ecumenical fruit, sound and solid, with all the healthy firmness of true theology, but, at the same time, with all the tang and spice of contemporary relevance and even social and political poignancy.

Beginning as far back as 1937 in the Oxford Conference on Life and Work, as leader of the Commission on "The Universal Church and the World of Nations," Dr. Mackay called the Church to a new sense of her true ecumenical nature and mission with the stirring challenge "Let the Church be the Church." Year after year across these two decades and more, as Secretary (and later as President) of the Board of Foreign Missions, as President of the Seminary, as Moderator of the General Assembly, as Chairman of the International Missionary Council, and in many other capacities, he has continued to proclaim both in word and in deed, the essential *unity* of the Church as the Body of Christ and the equally essential *mission* of the Church to fill the whole inhabited earth with the redeeming truth and the transforming power of the divine Saviorhood and Lordship of the Son of God.

As preacher, teacher, philosopher, and administrator, he has fulfilled in his own life his favorite image, the dedicated "servant" of the divine Master. In all of these various offices and diversified relationships and activities this rare combination of lyrical Celt and canny Scotsman has grown to become a world figure of Christian churchmanship for a day of unfailling evangel in a time of revolutionary encounter.

As Missionary Statesman

by RICHARD SHAULL

John A. Mackay has made and is still making great contributions to the Christian world as churchman, seminary president, and writer. But the supreme passion of his life has been the world mission of the Church of Jesus Christ, and this has manifested itself in all that he has done in other spheres of thought and action. His outstanding intellectual ability, his great learning, and the dynamic activity of a lifetime have been dedicated to this cause. He is first and foremost a missionary statesman, indeed one of the few great missionary statesmen of our time. It was primarily upon John Mackay that the mantle of Robert E. Speer fell and he has borne it well.

This passion stems from his earliest religious experiences as a lad in the Scottish Highlands, to which reference has been made earlier. It was then that the person of Jesus Christ became the one overwhelming reality of his life, but that Christ was the Christ of the Ephesian Letter, the center of a great cosmic drama of reconciliation. To know him meant to be caught up in his redemptive purpose and, as Mackay himself writes, to "henceforth devote my energies to its unfolding and fulfillment."

The concern which grew from this experience has been the motivating and directing force in all that Mackay has done, not only as a missionary in Latin America but throughout his career. As a seminary president his goal has been the training of "militant soldiers in the army of Christ"; his work as a churchman has been dominated by the conviction that the Church is the Mission; and throughout his writings of the last thirty years, the concern for the mission of the Church, in its broadest sense, is the central theme.

It is, moreover, as the incarnation of the missionary vocation that he has most profoundly influenced the lives of those who have come to know him across the years. One of the decisive moments in my own life came when I listened to Dr. Mackay's lectures on Ecumenics as a junior at Princeton Seminary. His amazing vision and understanding of the dimensions of God's redemptive activity provided me with a new perspective for understanding the Gospel, the Church and the world, and I was gradually led to discover my own vocation in the mission of the Church by the irresistible logic of his argument and by the power of the conviction which he himself lived. This same thing has happened to many of his students at Princeton and to others whom he has reached through the Student Volunteer Movement and other student organizations. With those involved on the missionary frontiers of the world, Dr. Mackay has felt a special kinship. He has taken very seriously his relationship with them, and has often found time, in an extremely busy life, to write a word of encouragement to someone in a difficult situation or to visit the Church of a Princeton Seminary graduate who needed his help and encouragement.

President Mackay is supremely a missionary statesman in whose person a profound understanding of the fundamental issues and problems facing the Church in its mission is combined with a sense of total involvement in responsibility and action where the decisive battles are being fought. His most significant and unique contribution is due to the fact that, throughout his life, he has succeeded in raising the ultimate issues and pointing out their meaning in the immediate situation in such a way that he has constantly forced the Church toward new frontiers of thought and action.

I

We see this first of all in his career as a missionary in Latin America. Having decided, while a student in Aberdeen, to become a foreign missionary, he was drawn toward a part of the world which then was receiving very little attention. He soon became one of the leading exponents of the view that these nations constitute a legitimate sphere of Protestant missionary activity and he defended this position in the Jerusalem Conference.

As a young missionary of the Free Church of Scotland, he was sent to Peru to establish work there. He concluded that a school offered the greatest possibility for penetration in that situation and consequently he founded the Anglo-Peruvian College there in 1916. As few others have ever done, Dr. Mackay mastered the Spanish language, identified himself with the lives and hopes of the people and immersed himself in the literature and thought of the continent. It was not long until he had entered into contact with a number of promising younger Peruvian intellectuals and became the interpreter of the Christian faith for them. Later he was offered the Chair of Philosophy in the National University of Peru.

In 1926 Dr. Mackay joined the staff of the YMCA as a lecturer, traveling throughout Latin America in a new approach to students and intellectuals. He did such an unusual job that a group of Mexican intellectuals invited him to move to Mexico City and establish his base there, at the very moment when the Mexican social revolution was in full swing and religion was being repudiated. During this time Dr. Mackay prepared his book, *The Other Spanish Christ*, which is generally recognized as a classic in English on the spiritual history of Spain and Latin America, a book which, twenty years after its publication, was translated into Spanish for wider use in Latin America. This study and subsequent writings by Dr. Mackay have led Prof. Baez Camargo to affirm that, with possibly one exception, "there is no other English speaking thinker who has studied and understood more profoundly the spiritual problems of the Spanish and Portuguese speaking world."

He left Latin America in 1932 to become a secretary of the Presbyterian Board of Foreign Missions. Since that time he has not only continued to maintain contact with that part of the world, but has been constantly calling attention to the major issues arising there and to those questions which are most urgent in the development of the Protestant movement. He has done this as a member and President of the Presbyterian Board of Foreign Missions and as a leader of other organizations and movements concerned about Latin America. No other person from outside is so respected or listened to so carefully by the leaders of the Evangelical Churches there, and when he speaks those who listen are compelled to open their eyes to new dimensions of the challenge before them. A significant demonstration of this occurred last summer when Dr. Mackay was invited to address the General Assembly of the Presbyterian Church in Brazil. He lectured every morning, interpreting the meaning and importance of the Ecumenical Movement in such a way that a significant change in the attitude of many leaders of the Church was soon evident.

It is not surprising that, as John Mackay retires from the presidency of Princeton Seminary, he plans to give more time to the study of the religious heritage of Latin America and to closer contact with the churches there.

II

Dr. Mackay has demonstrated his greatness as a missionary statesman in the area of theological education by his contributions to the development of the science of *Ecumenics*. Before the opening of the Oberlin Conference in 1957, a consultation was held for "Professors of Ecumenics" and the list of seminaries represented is a most impressive one. But twenty years earlier Ecumenics as "the science of the Church universal conceived as a world missionary community" was worked out in the mind of Dr. Mackay and this led him to establish at Princeton the first Chair of Ecumenics to exist in any seminary in the world. As we read the minutes of the Oberlin meeting, we see that Ecumenics is now a popular subject, but we suspect that very few have yet caught the grandiose vision which Dr. Mackay has had for this discipline. For him, Ecumenics transforms the study of missions in the seminary into a theological discipline which must be taken seriously as such. At the same time, it comes to occupy a central place in theological education because it keeps constantly before the seminary the calling of the Church to mission in the world and reminds us all that, as Dr. Mackay himself has put it, "theology and theologians and theological seminaries must, therefore, be missionary."

In this context, Ecumenics is not merely a new name for the study of the history of missions or comparative religions, nor the place in the seminary curriculum where we now examine the history of the Ecumenical Movement. Its central concern is the fact that God has brought the Church into existence as a world missionary community, and in this context, it proposes to study the history of the expansion of Christianity, the non-Christian religions, the relations of the different members of the Body of Christ to one another, and the emergent situation in the world in which the Church is called to fulfill its mission. By conceiving of Ecumenics in these terms and developing a Chair of Ecumenics at Princeton as the expression of this idea, Dr. Mackay has given the mission of the Church a new place in the theological seminary and thus raised fundamental questions about the nature of theological education.

III

As one of the outstanding leaders of the world Church today, John Mackay is the missionary statesman whose insights and actions in relation to the mission of the Church are constantly keeping things moving in many different areas of the Church's life. In 1933, soon after the publication of the Hocking Report, Dr. Mackay was one of very few people in America to raise his voice in criticism of it, and he did so in such a way that he called into question the direction in which much of our American Christianity was then going. His evaluation of the report was this: "The description of the contemporary situation is insufficiently realistic; the essential nature of Christianity is unduly simplified; the missionary objective of Christianity is superficially interpreted," and he then proceeded to predict that we have here "the requiem of a thought day that is dying rather than the trumpet of dawn of a day that is coming." Since that time, John Mackay has come into a position of prominence as President of the Presbyterian Board of Foreign Missions, Chairman of the International Missionary Council, a member of the Central Committee of the World Council of Churches, and in all these positions he has continued to make this same contribution to the missionary enter-

prise and to the Church itself. As examples of this, I would like to cite only two which seem to me to be among the most significant.

The first is his insistence upon the close relationship which must exist between mission and unity. Dr. Mackay was one of the early leaders of the Ecumenical Movement whose passion for the unity of the Church is well known in both North and South America. On both these continents, he has done a great deal to interpret that movement and its significance to the churches. His concern for unity is part of his understanding of God's cosmic redemptive purpose which confronts a torn and divided world with the fact of unity and the center around which this unity becomes a reality. "In the center of the chaos of the secular order stands the Beloved Community, the Church of the Living God, the one great hope under God for mankind at such a time as this."

But as the Ecumenical Movement developed and won the interest of men and women around the world, Dr. Mackay began to fear that the concern for unity might become an end in itself and lead to a type of interchurch relations in which the world mission of the Church would be relegated to a place of secondary importance. He then began to insist that unity must be dynamic, the type of unity which we find in the Trinity, and that the word *ecumenical* "is properly used to describe everything that relates to the whole task of the whole Church to bring the Gospel to the whole world." It was at the meeting of the Central Committee of the World Council of Churches in Rolle, 1951, that a statement was prepared on the calling of the Church to mission and unity which emphasized this fact. This document clearly reflects the influence of John A. Mackay and has become a significant factor in the development of the Ecumenical Movement since that time.

Secondly, as a missionary statesman Dr. Mackay has been intensely concerned with the *prophetic* mission of the Church, by which it is called to radiate the light of God upon the world on all frontiers of the concrete human situation. In fidelity to this vocation, he has helped to give a new dimension to missionary witness; he has spoken and acted prophetically in relation to the great issues of life and thought which have arisen in his time, especially in the political realm, and has done so in such a way that has helped to keep the thought and action of the Church from becoming static and irrelevant.

When he was a young missionary in Peru, Dr. Mackay became a close friend of the rising young revolutionary, Haya de la Torre, invited him to teach in the Anglo-Peruvian College and sheltered him in his home, and since that time he has been constantly involved in the political struggles of the modern world. Before America entered the last war, he wrote an article for the *New York Times Magazine* urging us to take our responsibility seriously. After our country entered the conflict, he wrote another article urging that justice be tempered with mercy; and when the war ended he wrote a third article, never published, which was a plea for consideration for the vanquished nations. As the hysteria of McCarthyism reached its height, he was the prime mover and drafter of the famous "Letter to Presbyterians" which helped to change the image of America which existed in other parts of the world and contributed to bringing us to our senses. At the present time, he continues his prophetic mission as he speaks out on the question of Red China and serves as a member of a special commission in Washington, investigating the lot of the abandoned and exploited farm laborers in the United States.

On all these frontiers, it is John Mackay, the missionary statesman, that we see at work. He speaks out because he knows that he is related to a divine order in history, above and beyond all human order, to which he is a witness. And it is his awareness of the ongoing redemptive activity of the Triune God in our time which thrusts him always toward the frontier and makes of him the statesman who seems to have the right word at the right time to challenge the Church to the fulfillment of its vocation in the world. There is certainly no other representative of the missionary movement today who has seen so clearly this dimension of our missionary task or pursued it with such constancy.

As Author

by JOHN T. GALLOWAY

Several years ago Dr. Mackay asked me to write an article for *Theology Today* on Paul Elmer More. He said, "I want you to give it a lyrical touch." It was not until sometime later that I understood how I had been drawn into the pattern of Dr. Mackay's own life and thought, for as I read his books and articles in magazines and theological journals I found his own love of the lyrical. Not long ago I ran across this title in *The Scottish Journal of Theology*, "John Baillie: a Lyrical Tribute and Appraisal," by John A. Mackay. When your editor asked me to write something about John Mackay, the author, I knew I had my predestined *modus operandi*. I must express something of my own feeling for the man and his writings. I must try to give my words something of the lyrical touch, and yet not encroach on areas assigned to others.

Having read all of his books as soon as they were available, and having enthroned many of his thoughts as the guiding principles of my own life, I count it a happy privilege to express appreciation for all he has meant to me. And in that appreciation at least I venture to speak for all who have read his words with profit and gratitude. This is no mean company. How often in reading the works of other writers in the Christian stream one encounters valuable quotations from the writings of John Mackay. For example, the distinguished preacher and teacher, James S. Stewart, reaches out for the strong prose and sturdy argument of our author to give support to his own thinking in his book, *A Faith to Proclaim* (p. 144). It is a word worth quoting again and again: "A Christian filled with the Holy Ghost is the redemptive counterpart of the fanatical devotee of political religion. People consumed by the inner fire of the Spirit are the counterpart in human life of the smashed atom which releases cosmic force. It is not enough that I hear the word of God and obey it. It is necessary that the word of God become incarnate in my flesh in a spiritual sense, that Christ be formed in me, revealed *in* me, and not simply *to* me. If there are theological dialecticians who declaim against piety and decry mysticism, so much the worse for them and their future leadership in Christian thought and life. What we need, in a word, within the Christian Church, if the Church is to match this hour, is Christians who are utterly Christian, in whom the full potentiality of spiritual life becomes manifest."

I have quoted his words at length for they seem to me to be typical of Dr. Mackay's lyrical involvement in the existential character of faith on the frontier. If, as Dr. Tillich says, "Human words, whether in sacred or in secular language, are produced in the

process of human history and are based on the experiential correlation between mind and reality," then Dr. Mackay's books and articles bring us a high correlation, having been wrought in a keen mind encountering important issues of the revelation of God and the hard facts of everyday life.

My own first involvement came during Seminary days. Dr. Mackay had not yet come to the campus as president. He came to deliver the Missionary Lectures which were subsequently published in book form as *The Other Spanish Christ*. As I look back across the years since that occasion, I realize that much of the subject matter has been jolted out of the area of ready recollection, but how could I ever forget the image, still sharp and clear, of the cultured gentleman uttering those carefully carved sentences with a strange articulation which bore the basic impress of the Highlands of Scotland and the modifying influences of America, Spain, and Peru; completely new to me and completely captivating. In the providence of God this encounter came at a crucial time in my life. Weary of study, I had come to one of those low points that sometimes plague the path of the groping seminary student. Here was something fresh and new, something intellectually stimulating and spiritually alive. It was a turning point in my seminary career. It was with a special sense of satisfaction that I later heard the rumor that this same gentleman was to be the president of my Alma Mater. In the passing of the years each of his books and his articles in *Theology Today*, *The Seminary Bulletin*, and other available instruments of communication, have brought a word to give my highest hopes a lilt, my faith a new reason, and all that I am a deeper indebtedness to John Mackay, the author.

Now, looking back from the present perspective, the fact is inescapable that anyone who writes with a crusader's sense of commitment and involvement in the existential moment cannot at the same time write a classic which remains valid at all points for all future moments. Some of Dr. Mackay's salvos struck their target, served their purpose, and are no longer relevant; but in spite of this fact, it must be observed that an amazing amount of his ammunition has been standard gauge. It will always be valid. It was drawn from the Word of God. Dr. Mackay's environment, his native inclination, and his philosophy of life all conspired to thrust upon him the necessity to produce weapons for a warfare, not monumental masterpieces for a museum.

Looking back over the fruit of his literary enterprise, an inevitable question comes to mind: How could he write so much and do so many other things and do everything so well? The last I knew, it was six books in English; two in Spanish; 28 chapters, prefaces, forewords in other men's books; 60 articles in *The Seminary Bulletin*; 52 in *Theology Today*; 90 others in journals, papers and magazines—and how many speeches besides? Who can measure the influence of this man?

Those who have enjoyed Dr. Mackay's writings have come to expect a certain quality of style and character of content which are the distinctive marks of his major works.

First, a comment on his literary style, and here I dare not be content with superficial observations about sentence structure, means of emphasis or rhetorical ornament. This man is extraordinarily infused within his style. The style is the man. The ancient Horace once remarked that, ". . . in no writing should the manner surpass the matter." This could not happen in the writings of Dr. Mackay, for his words and sentences possess a vitality that banishes the distinction. Words that incarnate a spirit, as in the

crusading pages we have read, can never be judged on the basis of their mere arrangement.

Dr. Mackay writes of the things that matter most: the glory of God in the revelation of Jesus Christ; the will of God for life in our time. He does not write as the innocent bystander; he writes as one deeply engaged in the conflicts of the day. He is therefore mystically incarnate in his own words. The literary style is strangely the man. Being the man, it must inevitably reveal the lyrical love of words and meanings which God has planted generously in some of the chosen Celtic sons of Scotland. This man early pledged his gifts in allegiance to the Sovereign Son of God. He refined his gifts in the disciplines of an education where appreciation of good English was well taught.

From another frame of reference it should be pointed out that Dr. Mackay has the ability to take a subject and open it out clearly for all to see. He does not work with the spirit of sharp dissection which may reveal the inner facts while destroying the subject, but rather with the sensitivity of nature opening the bud of a flower, carefully arranging the petals, stamen and pistil, for all who have eyes to see. He has the good gift of lucidity; the ability to make "the rough places plain."

Turning from style to content, we find a broad range of outreach but a few major concepts which pervade all his literary work. From the missionary concern for the Protestant faith in South America which gave us *The Other Spanish Christ* to the Bible student's devotion to Paul's Letter to the Ephesians which gave us *God's Order*, the same major themes dominate each of his books. He heeded the admonition of Unamuno, "Take a great idea, make it your wedded wife and raise a family." He has done this so well that he may have grown weary of having others confront him with his own quotations as the basis of understanding his work.

One of his great interests is "Protestantism." Having seen the perversion of Christian faith in many lands, he concludes in *The Other Spanish Christ*, ". . . Nothing is more needed today than a true expression of Christianity in these countries." At this point he does not want to press the term Protestant while emphasizing the need for a devotion to the true Christ. He does not want to be offensive. He writes, "Protestantism is in the making, it has not yet wholly found itself, Christianity is an ultimate, an ultimate which is Christ." His conception of Protestantism grows as he writes *The Preface to Theology* and *Heritage and Destiny*. It bursts into full expression in a chapter in *Christianity on the Frontier*.

His second book in English identifies a second major interest—"Theology." All of his books and writings reflect his passionate concern for this discipline. He knows with Milton that,

"To guide nations in the way of truth
By saving doctrine, and from error lead
To know, and knowing worship God aright
Is yet more kingly."

His deep devotion to the reasons of faith and his strong conviction that the "Queen of the Sciences" must be restored at all cost to former prominence, broke through the boundaries of his desire to write books and exploded into countless articles in magazines and journals and on to the formation of the well-known quarterly, *Theology Today*. Dr. Mackay was not interested in theology for its own sake. He was interested

in truth for Jesus' sake; truth as it leads to goodness in man on the road of life, and that to the glory of God.

In *The Preface to Theology* it is the figure of the Balcony and the Road which gathers up his third great idea: "commitment." The *Protestant Theology* requires *Commitment*. In his last book, *God's Order*, he is still doing battle against the sophisticated scholar who prefers to look objectively on the human scene from his academic balcony, assured that "all committed people are wrong." "One thing is certain," he writes, "the Bible cannot be appreciated or understood by people who approach it with an air, and in the spirit of pure objectivity. The person who comes to the Bible merely to look at it, to examine its truths with a cold scrutiny . . . without personal commitment to the God whom the Bible reveals, will utterly fail to understand or appreciate the Book."

"Commitment" is a keyword in the thinking and vocabulary of our author. In his introduction to *Christianity on the Frontier*, he gives his own purpose: "In *A Preface to Christian Theology* I tried to say: Leave the Balcony for the Road. *Heritage and Destiny* sought to embody the thought: The road to Tomorrow leads through Yesterday. The burden of this little tome might be stated thus: Take the Road to the Frontier."

There is not space to trace further the way the great thoughts of this man have found their varied expression in his different books: how his devotion to Protestantism led to a parallel devotion to liberty and the many significant things he said on that subject; how his devotion to Theology led him into the encounter with the claims of modern culture and led him to challenge some of the favorite follies of our time; how his devotion to *God's Order* drew him, on the one hand, into the ecumenical movement, and on the other, into a deeper loyalty to the Reformed tradition and to his own Presbyterian Church. Here the concept of the "servant" must be mentioned. This is his word for the Church today.

In the years ahead, one of the three books presently projected will be on the Presbyterian Church. Inevitably another will be on Theology and another will deal with Christian Reality and Appearance. These new books will carry forward the themes already introduced, but they will open them wider for our consideration. They will invite a deeper self dedication. They will, like their predecessors, have one chief end, and that to glorify God as he is revealed in the person of Jesus Christ.