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The Princeton Seminary Bulletin



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THE OUTLOOK

THERE are two familiar vantage grounds from which to survey a country side. There is the turret of the old castle atop its rocky eminence, from which the surrounding plain or the approaches through the valley can be surveyed by a watcher's eye. There is the road along which a wayfarer travels, that crosses the plain, wends its upward course through the valley, and then traverses a lofty sky line where immense spaces open up to right and left of the range.

The outlook from a theological seminary must combine the double vision from the turret and the road. It must scan the unchanging landmarks seen from the ancient fortress and blend them with the ever changing prospect that greets the traveler's eye. These two, the changeless and the changing, must be focussed into a single vision in the outlook of the theological seminary that would fulfil its mission today in the service of Christ and His Church.

Princeton Seminary would be disloyal to the Christian faith were it to cease to set forth the everlasting truths of the Gospel, with a constantly renewed sense of their grandeur. It would be disloyal to the needs of men should it fail to be interested in the highways and byways of contemporary life in order to understand the human situation and meet its need. The Princeton dream is to blend the stability and strength of the fortress with the mobility and concern of the moving cavalcade. It might be suggested, therefore, that should any friend of the Seminary find himself perplexed at any time with respect to some phase of Seminary policy, he will be helped to understand its meaning by regarding it from the perspective of the road, as well as from that of the watchtower.

Narrowing our outlook to the first semester of the present academic year, a number of things in the life of the Seminary are worthy of special mention. Despite the rigorous selection of candidates for admission and the effort to limit the enrollment of students for the present to around two hundred, it was found impossible to admit fewer than two hundred and thirty-one. Of these, fifty-one are graduate students, who include in their number two fellowship students from Scotland, from the Divinity Schools of Edinburgh and Glasgow Universities respectively. The majority of our graduate students come naturally from other seminaries, and belong to churches other than Presbyterian U.S.A. In this way the ecumenical tradition which has ever been one of the glories of Princeton Seminary is maintained. For on this

old campus a student has always been welcomed and given a place of leadership in Student Council, class, or club, on his own merits, irrespective of his denominational connection.

When we examine, however, the student body as a whole, we discover a very interesting development. Twenty-five years ago when the writer entered Princeton Seminary, only ninety students out of a total of one hundred and fifty-four, or fifty-eight per cent, were Presbyterians U.S.A. In 1929, a fateful year in the Seminary's history, only fifty-four per cent of the student body were members of the church to which the Seminary belonged. This year, however, despite the unusually large group of graduate students, seventy-nine per cent of the entire student body, eighty-nine per cent of the undergraduates, and ninety-six per cent of the Senior class are Presbyterian U.S.A. This fact is mentioned simply to show that Princeton Seminary belongs more to the Presbyterian Church and enjoys the confidence of the Presbyterian Church to a greater extent than it has done for very many decades. This is a phase of the outlook which fills us with hope and courage.

Another is the deepened earnestness of our students. No one can recollect a more constant use of the library or a more eager interest in theological discussion than are found among the present student body. To the latter, the presence on the campus as Guest-Professor, of Dr. Emil Brunner has contributed in no small measure. The newly revived Book Agency, which was installed this year in the basement of the chapel, by action of the Faculty and the generous support of the Trustees, has been patronized to an extent far exceeding the expectations of both bodies. Twice a week the chapel service is led by members of the Senior Class with deep devotion. An increasing number of students take part in some form of practical service. The visits of the Seminary choir Sunday after Sunday to congregations over a wide area, under the leadership of the Vice-President, and Mr. David Jones of the Westminster Choir College, is enkindling a new Seminary spirit and loyalty. While the club spirit and comradeship was never purer an enthusiasm for the Seminary itself overmasters every partial loyalty. One cannot look out on this gathering surge of young manhood dedicated to Christ without thanking God and waiting in faith for tomorrow.

The Forward Movement is slowly gaining momentum. New alumni associations are springing up. An increasing number of congregations begin to put the Seminary upon their budgets. The ranks of the "Friends of Princeton" who promise to contribute at least ten dollars a year to the support of the Seminary are growing. But in this direction, the direction of material progress, the road is long and becomes lost to our gaze in the far horizon. Two voices, however, sound near us as we go forward and look out on the great spaces. One is the voice of the Church's Lord, "Lo, I am with you always." The other is the voice of Alumni, "If I forget thee, O Jerusalem, let my right hand forget her cunning."

JOHN A. MACKAY