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## Commencement Number

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

“The Burning Heart”

Fellowships and Prizes

Alumni Notes



# The Princeton Seminary Bulletin

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No. 1

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## The One Hundred and Twenty-first Commencement

Princeton Seminary completed on May the sixteenth the one hundred and twenty-first year of its history. In no year during the present century has the life of the Seminary been more vigorous and harmonious, in no year have the classes been better attended or the hope for the future more bright.

The baccalaureate service was held in the First Presbyterian Church on Sunday evening, May the fourteenth. Prayer was offered by Professor Harold I. Donnelly, Ph.D., and the sermon was preached by President J. Ross Stevenson, D.D., LL.D.

The Annual Meeting of the Board of Trustees was held on Monday at 2 p.m., and at 5 p.m. a reception was given at Springdale, by Dr. and Mrs. Stevenson, to the Graduating Class, the Alumni and their friends.

On Tuesday morning the First Presbyterian Church was overtaxed by the large number who came to attend the Commencement exercises. The Scripture Lesson was read by the Rev. Hugh B. McCrone, D.D. Prayer was offered by the Rev. W. Beatty Jennings, D.D. The address, by the Rev. William L. McEwan, D.D., LL.D., was an admirable review of "The Life and Service of Francis L. Patton". Fellowships and Prizes were awarded by the Rev. William B. Pugh, Secretary of the Board of Trustees. Certificates were granted and degrees conferred by President Stevenson who delivered the valedictory message to the Graduating Class. A special feature of the service was the singing by the Westminster Choir. The Alumni Luncheon was held in the Princeton University Gymnasium.

The Fellowship in Systematic Theology to Peter Halman Monsma.

The Fellowship in the History of Religion and Christian Missions to Raymond Irving Lindquist.

The First Scribner Prize in New Testament Literature to Archibald Roy Crouch.

The Second Scribner Prize to Allen De-Gray Clark.

The Third Scribner Prize to Shinji Inoue.

The Hugh Davies Prize in Homiletics to Raymond Irving Lindquist.

The Grace Carter Erdman Prize in English Bible to Raymond Irving Lindquist.

The Benjamin Stanton Prize in Old Testament Literature to Lynn Boyd Rankin.

The Archibald Alexander Hodge Prize in Systematic Theology to Lynn Boyd Rankin.

The Mutchmore Scholarship of the Board of Christian Education of the Presbyterian Church to John Charles McKirachan.

### Dr. Francis L. Patton

*A memorial address delivered in the First  
Presbyterian Church of Princeton,  
May 16, 1933*

by

WILLIAM L. McEWAN, D.D., LL.D.

Francis Landey Patton was born in Warwick, Bermuda, on the 22nd day of January, 1843, and there he died on the 25th day of November, 1932, within eight weeks of his ninetieth birthday. Although he spent his active life in the United States, he was never naturalized here, and he lived and died a subject of Great Britain. His early education was acquired at the Warwick Academy, a little school house just over the hill from where he lived. The dominie was able to inculcate the rudiments of the Latin language in his pupils—sometimes, when necessary, by physical as well as by moral suasion. Dr. Patton's familiarity with Latin was manifested in his frequent quotations, not only of phrases which are part of the common coin of our language, but of long sentences, aptly used; and gave evidence of the thoroughness with which he had mastered the foundation forms of the Latin grammar.

He graduated from Knox College and the University of Toronto in 1862. At the age of twenty-two, in 1865, he graduated from Princeton Theological Seminary. He was ordained to the Presbyterian ministry in the same year; and on October 10th, of that same year, 1865, he was married to Miss Rosa Antoinette Stevenson, the daughter of Dr. J. M. Stevenson. Mrs. Patton survives him, they having passed together the sixty-seventh anniversary of their marriage day. Of the seven children born to them, three sons survive him. The eldest of these, the Hon. George S. Patton, is a member of the Colonial Parliament and of His Majesty's Executive Council in Bermuda. The other two, Francis Landey and Robert Hunter, are attorneys-at-law in New York City.

Dr. Patton's first active work, after graduating from the Seminary was in the pastorate of the Eighty-fourth Street Church of New York City, from 1865 to 1867. For the next three years he was the pastor of the Church at Nyack, New York. It was when he was pastor of the Nyack Church, that he published the volume on "The Inspiration of the Scriptures", in which he sets forth and defends the doctrine of the Plenary Inspiration of the Scriptures. He sums up his arguments in the statement: "The Bible was written by men; and all that is implied in human authorship (save fallibility) may be fairly ascribed to the sacred writers. The Bible was penned under the direct influence of the Holy Spirit, so that infallibility attaches to every word."

Having in this book, surveyed the whole field of evidence, and the rationalistic, philosophical and critical objections of that day, he reached a position of certitude from which he never wavered or receded. In his latest writings, he declares: "If we wish to keep the Christianity which teaches salvation by faith in Jesus Christ, we are shut up to a doctrine of the inspiration of the Bible" - - - "The Bible presents to us a panorama of the Divine Purpose. As we look, we see the unfolding of the great drama of sin and salvation. As we listen to its majestic music, from the creation overture in Genesis to the halleluiahs in the Apocalypse, we realize we have been



holding in our hands the inspired *libretto* of God's great Oratorio of Redemption."

I venture to believe that much of Dr. Patton's power as theologian and teacher came from this early conviction of the infallibility and inspiration of the scripture.

From Nyack, Dr. Patton went to be the pastor of the South Church of Brooklyn for two years. In 1872, seven years after his graduation, he became the Cyrus H. McCormick Professor of Systematic Theology in what is now the Theological Seminary of Chicago. At the time Dr. Patton began his teaching there the "Systematic Theology" of Dr. Charles Hodge was published. For nearly ten years,—that is during the whole time Dr. Patton was a Professor in the Chicago Seminary, he used Dr. Hodge's "Systematic Theology" as a text book. Of course, he mastered its contents thoroughly, perhaps as few scholars have done.

Forty years later at Princeton, Dr. Patton said in a public address: "In my opinion Dr. Hodge's book is the greatest treatise on Systematic Theology in the English language." He declared that "Not forgetting the works of other theologians—and, that more than one of them excel Hodge in some respects; yet, taking them altogether, for comprehensiveness and completeness, for freedom from questionable philosophical commitments, and for loyal devotion to the words of Scripture, they do not equal in cathedral-like proportions, the work in Systematic Theology, which Princeton Seminary has given to the world under the name of Charles Hodge."

In 1881, Dr. Patton came to Princeton Theological Seminary as Professor of "The Relations of Philosophy and Science to the Christian Religion", a chair endowed for Dr. Patton by his friend, Robert L. Stuart, of New York. He was now thirty-eight years of age. Already his reputation as a theologian and churchman had become wider than the nation. He had been Moderator of the General Assembly at thirty-five, and at the meeting of the Pan-Presbyterian Council at Edinburgh that year, the address he gave was one of the outstanding features of the convention, and made him widely known among the scholars of Great Britain.

He held this Chair in the Seminary for seven years, until 1888, when, on the retirement of Dr. James McCosh, he was called to the Presidency of Princeton College. During his administration, the college became the University and the "Honor System" was adopted. Seventeen new buildings were erected on the campus while Dr. Patton was President, and among them the first pieces of collegiate Gothic architecture. Dr. Patton retired from the presidency of Princeton University in 1902, after fourteen years of service, having left a deep and lasting impression upon the institution and maintaining a unique contact with it until his death. It was the custom for the graduates gathered at each meeting of the National Alumni Association to send a cablegram of greetings and affection to him, and he always responded with a message of appreciation which was published in the "Weekly". Distance, absence, lapse of time, did not dim his figure, nor lessen the love of his friends.

When Dr. Patton retired from the Presidency of the University, he was elected President of the Seminary, the first President the Seminary had in its long history of nearly a hundred years. Two years before he became President of the University, Dr. Patton had been made Professor of Ethics in the University, and he continued to occupy this chair after his retirement from the Presidency there, and through the eleven years of his Presidency of the Seminary, until his retirement in 1913. In his Bermuda home, he entertained hundreds of his old students and friends through the twenty years of the autumn of his life.

To evaluate the work of Dr. Patton as philosopher, theologian and apologete, in any worthy sense, would require an acquaintance with the systems of Philosophy and the ebbs and flows of critical thought, for the fifty years during which he was known and respected as an active and vigorous defender of the Reformed Faith. I cannot claim any measure of fitness for such a task. I take the liberty of quoting Dr. William Hallock Johnson, President of Lincoln University, in whose father's house Dr. Patton was a frequent guest, and whose life work

and published books are in the field of theistic philosophy, in which Dr. Patton rendered such eminent service.

Dr. Johnson has said: "Dr. Patton's work lay in three closely allied fields, in all of which he won the highest distinction. As Professor of Ethics in the University, he was a moralist. As lecturer on "Theism" and professor of the Philosophy of Religion in the Seminary, he was a theistic philosopher; and as popular preacher and lecturer he was an exponent and defender of evangelical Christianity. Dr. Patton was great in each of these fields; and greatest of all, perhaps in his ability to show the organic relations of these three departments of thought and study to one another. To my mind, he stands out among his contemporaries in the comprehensiveness of his thought—in the keenness of his dialectic, and in the splendor of his rhetoric and the fervor of his eloquence. As a teacher of ethics, his main interest was in maintaining the authority of conscience. - - - The essence of his whole argument was summed up in one of his famous sayings—"You cannot hatch the categorical imperative from utilitarian eggs". The moral nature of man pointed to the moral constitution of the universe. The moral law pointed to a law giver. Dr. Patton was best known to the religious public as a theistic philosopher. At a time when a theistic metaphysic was becoming unpopular among the intelligent-sia, and the academic world was becoming vain in its reasonings, and turning its back upon God, he stood as a bulwark in defense of theistic belief. His place belongs with the great religious thinkers of the ages. With *Plato*, he believed that goodness was at the heart of things. With *Aristotle*, he saw that if we are to get back to the beginning, we must postulate a prime mover, a free and self-existent cause, which is the ground of all finite existence. With *Anselm*, he held to the necessity of the existence of God, unless the idea of a perfect being, a living God, is to be robbed of its essential meaning. With *Descartes*, he accepted the dilemma, that if we cannot believe in God, we cannot trust in the validity of our own knowledge; but if we can trust in the processes and categories of our own intelli-

gence, these will lead us inevitably to the Absolute Intelligence. With *Kant*, he saw in the conscience of man, a reflection of a universal moral order, and an evidence that God *is*, and is the rewarder of them that diligently seek Him. With *Paley* and *Janet* and *Flint*, he saw in the order and beauty and adaption of the world, an evidence of an ordering and purposive intelligence. He was well worthy of the discriminating and eloquent tribute of Dean Andrew West, in presenting Dr. Patton for the honorary degree of Doctor of Laws at Princeton University,—a tribute, which in the beauty of its language and in the felicity and accuracy of its description did equal honor to the one to whom it was paid and to the one who paid it. "A searching critic of utilitarian, agnostic, and naturalistic thinking: interpreter of the human mind as to its own nature; the theistic implications of the world and the ground of moral obligation; eloquently convincing, whether in studious mood, or flashing on the dark places of argument the sudden light of wit; alchemist in rhetoric, transmitting the plain into brilliancy; a master swordsman in dialectics, theologian in the school of Augustine; philosopher in the house of Anselm, vindicator of the Christian faith, his kinship, in all humility, is with the communion of saints, intellectual and spiritual."

Dr. C. W. Hodge, associated with Dr. Patton as closely, in his work and in his friendship as any man living today, says of Dr. Patton: "As a theistic Philosopher, Dr. Patton was unsurpassed. He knew well that one cannot uphold an anti-theistic or naturalistic philosophy, and at the same time pure theism and Christian supernaturalism. With the popular theory of a double truth he had no sympathy, and he saw clearly that its result was agnosticism or else complete scepticism. More particularly he pointed out the falsity of the claim of those who supposed to see in modern idealism, especially of the Hegelian type, a support for the historical Christianity of the New Testament. Dr. Patton saw that it left us with what he termed "The husk of categories", and reduced the great historical facts and truths of Christianity to mere symbols of abstract ideas."



Great and distinguished as were his position and services in the departments in which he taught and wrote, I venture the opinion that Dr. Patton's greatest work was done as a preacher of the Gospel and popular lecturer on theological subjects. In his work as a professor, he sent out hundreds of young ministers better able to give a reason for the faith that was in them, because they had been under his influence. As a preacher and popular lecturer, he steadied the faith and renewed the courage and touched the hearts of many thousand Christians, who heard him preach the Gospel of Jesus Christ.

After all, the Philosopher and Theologian were only the public aspects of the man. His self-revelation, unconsciously made, in his lectures and addresses, revealed an unusual blending of pure intellect and emotion.

When by public subscription an English artist was secured to paint a portrait of Dr. Patton, to be the property of the Government, and to be hung in the House of Parliament, Dr. Patton was called upon to make an address at the unveiling of the portrait. It was a notable occasion, and officers and representatives of the British Empire were present. In his address, Dr. Patton said, he had divided his mental inheritance into two parts. In the one field he sowed philosophy and in the other he planted theology. Presently he found a process of interpollination going on, for there were philosophy plants in his theology field, and theology plants in his philosophy field. With the passing of the years, he found the fields very much alike. So, as he spoke at philosophical conventions, there was something of a sermon in his addresses; and when he preached, there was a measure of philosophy in his sermons.

The implication of this statement leads me to say, that in my judgment, Dr. Patton was essentially and fundamentally and inescapably a Preacher of the Gospel. Whatever the occasion or the nature of the address, there would be some opportunity for him to draw a lesson, or lift a high moral standard, that came only from the ethics of the Gospel. On academic occasions, or before clubs or conventions, or in what were called "after-dinner" speeches, Dr. Patton

was not excelled by any orator or statesman in America. An eminent physician said of a speech Dr. Patton made at a gathering of medical men, that years afterward those who heard it would, on occasions, refer to it as the most wonderful address they had ever heard, showing remarkable familiarity with the technology of the profession, sparkling, scintillating with wit, but setting forth the highest ethical standards for, and the solemn responsibilities of, the members of the profession.

A man with an attractive personality and the gift of eloquence can make impressions with his spoken words that cannot be equalled through the printed page. Dr. Harry B. Roberts, writing in the *Presbyterian Banner* said: "Dr. Patton, as orator, has not been sufficiently recognized. He could spell-bind you; and in his great climaxes would make you witness the wreck of the universe, the careening of systems; and then from that chaos, he would make the Redeemer's cross arise, bringing peace, reconciliation and restoration of all things . . . His language at times would become unusually felicitous—a blend of poetic beauty with logical clarity, yet this was never at the climax, but always enroute. He was beguiling you to walk with him, and he led you through a garden of lovely flowers. The journey's end was a bleak and lonely hill. The scene was forbidding, the words simple. Language now did not matter—a great fact, a sublime idea—the cross, unadorned, was before you."

Dr. Patton had a nimble tongue that could pronounce without tripping or hesitation sesquipedalian words, whether in the English or other languages. He had a vast vocabulary. He had a remarkably trained and retentive memory. Because of imperfect eyesight, steadily failing, he cultivated the habit of meditation, and he was able to form his arguments and clothe his thoughts in words, and hold them in their finished order in his memory, until he poured them out with a spontaneity that made them as fresh and appealing as if they were minted before your eyes. He could take the most abstruse subject and analyze and expound it in simple words. Thoroughly acquainted with the philosophies of the great thinkers,

ancient and modern, he could make plain to an untrained audience what the system taught, and what were its strength and its weakness. He was always fair. He never misrepresented. He never was discourteous. Men recognized that he could speak with the authority of a great scholar, and with sanity and restraint, and with constructive purpose and power. No analysis of Dr. Patton's power as an orator and debater would be adequate without reference to his amazing dexterity and nimbleness of wit. With sudden and ingenious association of ideas, or felicitous expression in some neat turn of speech, he could flash a light that would illuminate the exact spot that he wished you to see. His wit was not used for your amusement, but was part of his quick, sharp logic. It was not directed against persons, but for the exposure of error, or weakness or falsity in systems of philosophy or heresies in theology. Sometimes with an ironic description of error, he would demolish and dismiss it. The suddenness, the brevity, the surprise of the flash always made a startling effect upon his hearers. It was because this wit illuminated and revealed the truth that it was effective.

When Dr. A. A. Hodge died, he had been delivering courses of "Popular Lectures on Theological Subjects", in Philadelphia, and New York and other cities. These lectures gave opportunity for the peculiar genius and marvelous eloquence of Dr. Hodge to have full play. They drew surprisingly large and appreciative crowds. It was thought by those who were competent to judge that Dr. Hodge had entered a field of great usefulness, which, if he had lived longer, he would have enlarged and uniquely served. Dr. Patton was urged, and consented, to prepare popular lectures on theological subjects. He prepared four such courses of lectures, each of which he delivered for the first time in the Third Church of Pittsburgh. Large audiences heard them and were thrilled with the orator's skill and power, as well as with the scholarly treatment of the great themes.

Dr. Patton had wonderful ability to make plain the ideas of which he argued with illustrations. They were his own,—apt,

convincing and prepared with scrupulous care and accuracy. They were clothed with simple words, so beautifully arranged, that they sparkled like gems. When he quoted some choice lines of poetry, it could be seen that they came from his own familiarity with the poems from which they were taken. When he quoted the Scriptures, which he often did, with great effect, he was careful to quote them accurately without the change of a word.

The several courses of lectures were finally, after years of meditation and revision, condensed and published in a volume, entitled "Fundamental Christianity". There are five lectures in the volume of some three hundred pages, under the titles: "The Theistic View of the World", "The Seat of Authority in Religion", "The New Christianity", "The Person of Christ", "The Pauline Theology". This volume contains the settled convictions, the results of the research and study and labor of a great Christian philosopher and theologian. They are a scholarly and reverent defense of evangelical Christianity and the Reformed Theology.

In each of these lectures, you will have revealed the personality of the lecturer, and always, however difficult and profound the argument, there is the note of appeal of the Preacher of the Gospel.

At the close of the lecture on "The Theistic View of the World", a lecture which might more easily have been expanded into a large volume than compressed into a chapter, hear the personal appeal of the Preacher: "The Bible has linked our nature with God's in the incarnation. Do you know Him? You may know all the 'isms' of philosophy; all the 'ologies' of science; all the 'ites' and 'oses' of pathology,— . . . but if you do not know Him, whom to know is life eternal, you are poor and miserable and blind and naked. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time."



In the lecture on "The Seat of Authority in Religion," he declares: "Taking the Bible in respect to the relations of the Old and New Testaments to each other; taking it as a whole, whose parts are organic to each other and to the whole, there is no way of denying its inspiration, which does not put its leading doctrines in jeopardy." "Let us look then at the Bible as an organic whole—follow the trend of the Old Testament along the even paths of history into the by-ways of precept, story and epigram, up the slopes of prophetic vision, and on to the mountain tops of religious aspiration. For this is the Bible's way. It speaks in didactic narrative, persuades by fervid argument—soars in lofty verse, and sings in a melody that stirs the deepest feelings of our being. All that the prophets foretold is fulfilled in the New Testament,—all the hopes they fostered are realized in it. The incarnation crowns the great story of divine fellowship with men; and the New Testament message is a commission and command to preach the Gospel of Salvation to a perishing world."

The close of the lecture on "The Person of Christ", is this: "Men are 'going west' in more senses than one—hundreds every minute—thousands every week—hundreds of thousands every month—millions every year. They are going, but whither they do not know. What is the Church for? Mainly to help these emigrants! What should we do? Tell them how to seek a country, even a heavenly; tell them where to look for a city, whose builder and maker is God; tell them of a land that is fairer than day; tell them of Jerusalem the Golden; of the light that hath no evening, of a health that hath no sore. Dispel from their minds the terrors of the voyage; tell them that they will not be strangers or aliens there; but fellow citizens of the saints and of the household of God; that their quota will never be filled as long as there is one who desires to enter the land of plenty; that they need no money as the price of their landing; that they need fear no doubtful inspection, for the Lord knoweth them that are His; that there is no house of detention there, whether they call it purgatory or paradise; that there is no night there and no more death."

The closing of the Book—the final printed

words of Dr. Patton, are these: "A man does not need much knowledge to believe. Meagre indeed must a man's intelligence be, if it is not enough to do all that he is asked to do—'Walk in the light and ye shall be the children of light' . . . You may sit, solitary and alone, on your island of self-hood, and you will hear no splash of friendly oar, if you wish it so. You may barricade yourself in the mountain fastness of your own personality, and need dread no intrusion. You may sit alone in the unlighted chamber of your soul, and the Savior will take no unbidden step across your threshold. But this is what he says: 'Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me.'"

It is in accord with his life and with his manner and habit of teaching, that the last message from his lips should be this great appeal of the Risen Lord to reluctant sinful men.

In letting him speak for himself, you will understand the spirit in which he did all his work, better than any description of mine could give. But I say, that as I knew Dr. Patton, above and through and beneath all his work, there was the realization of his responsibility as a Minister of the Gospel of Jesus Christ. His heart was in this field of his labor; he delighted to preach. His philosophy was made to serve his theology; his theology was drawn from the infallible revelation of God's purpose and plan of redemption, and was made to enrich his preaching. All his learning and eloquence were consecrated and used to the preaching of the everlasting Gospel and the witnessing to its truth.

You who were for years his friends and comrades, can envision his form, and recognize and almost hear his words and feel his great personality, as if he were present in our midst today.

The evening of his life was blessedly and ideally serene and peaceful. God gave him the inestimable blessing of having with him, to the end, the wife of his love, the comrade of his heart. A devoted son and daughter with loving care, anticipated and provided for his wants, and kept him from loneli-



ness. Although his eyes were dimmed and his natural strength abated, he enjoyed life and his friends and the cherished memories of the years. He could still enjoy the scent of the cedars on the hill and the sound and smell of the sea at its foot. His health was good until near the end. He did not suffer much nor long. He fell asleep in the faith, which he had so earnestly preached to others.

With land in sight at close of day,  
Nigh to the haven long desired  
By grace of God His servant lay  
A little while, for he was tired.

Through many seas the soul has passed,  
Till—as a ship, its canvas furled,  
At evening rides with anchors cast,—  
He rested near the eternal world.

Or, as a pilgrim, old and worn,  
Will stay awhile when evening falls,  
That in the freshness of the morn,  
He may behold the city walls—

So, he had rest—but wakened now,  
He sees the city towers arise  
With morning breezes on his brow,  
And light of heaven in his eyes.

O, City dreamed in early youth!  
O, City loved 'till day was late!  
No braver pilgrim of the truth  
Has entered through thy shining gate!

### Visiting Preachers and Lecturers

On invitation of the Faculty the following preached in Miller Chapel during the last Seminary year:

The Rev. Martin E. Anderson, D.D., of Denver, Colorado.

The Rev. J. Oliver Buswell, D.D., President of Wheaton College, Illinois.

Robert E. Speer, D.D., LL.D., Secretary of the Board of Foreign Missions.

The Rev. Ralph C. Hutchison, D.D., President of Washington and Jefferson College.

The Rev. J. Ritchie Smith, D.D., Professor-Emeritus.

The Rev. J. Oscar Boyd, D.D., Secretary of the American Bible Society.

The Rev. Joseph L. Dodds, Missionary in India.

The Rev. Charles W. Kerr, D.D., Moderator of the General Assembly.

The Rev. John A. Mackay, Litt.D., Secretary of the Board of Foreign Missions.

The Rev. Caleb F. Gates, D.D., of Princeton, N. J.

Addresses have been delivered before the students by:

The Rt. Rev. Lord William Gascoyne Cecil, Bishop of Exeter, on "World Peace."

Dr. John Finley Williamson, on "Church Music."

The Rev. J. Harry Cotton, Ph.D., "The Christian Preacher."

The Rev. Peter K. Emmons, on "The Christian Pastor."

The Rev. Charles Reynolds Brown, D.D., LL.D., on "Speaking with Tongues."

Governor Arthur Harry Moore, LL.D., on "The Ministry and Good Government."

The Rev. Melvin Grove Kyle, D.D., LL.D., on "The Bible and Archaeology."

The Rev. Daniel A. Poling, D.D., LL.D., on "What Price Youth."

The Rev. Mark A. Matthews, D.D., LL.D., on "The Foundation of Preaching."

Dr. Visser 't Hooft, on "How We Can Know the Will of God."

Mr. Joseph P. Free, illustrated lecture on Palestine.

The Rev. Lynn Harold Hough, Th.D., Litt.D., on "The Old Inspiration and the New Uncertainty."

The Rev. Anthony Peterson, D.D., on "The Minister and Prison Work."

President Stevenson, Professor Kuizenga and Mr. Roberts on "Student Problems."

The Rev. Jesse Wilson, Secretary of the Student Volunteer Movement.

The Rev. Samuel M. Zwemer, D.D., of Princeton.

The Rev. H. A. Rhodes of Korea.

The Rev. P. W. Buchanan of Japan.

The Rev. H. D. Hayward of China.

The Rev. Archibald Campbell of Korea.

The Rev. L. S. B. Hadley, Secretary of the Board of Foreign Missions.

Mr. Wilburt Smith, Foreign Secretary of the Young Men's Christian Association.

Dr. Sam Higginbottom of India.