

The Princeton Seminary Bulletin

Vol. XLIII

PRINCETON, N.J., WINTER 1950

No. 3

TO THINE OWN SELF BE TRUE	<i>Edward H. Roberts</i> 3
BASIC CHRISTIANITY	<i>John Alexander Mackay</i> 5
THE CHALLENGE TO OUR CULTURE	<i>Robert B. McClure</i> 14
MILLER CHAPEL	<i>H. L. Wilson</i> 24
BUT WHY NOT PRINCETON SEMINARY?	<i>Allan MacLachlan Frew</i> 28
PRINCETONIANA	<i>Lefferts A. Loetscher</i> 31
ALUMNI NOTES	<i>Edna Hatfield</i> 36
MEMORIAL MINUTES	40

BOOK REVIEWS

Pastoral Leadership, by Andrew W. Blackwood	<i>Harry Ray Anderson</i> 48
Makers of Modern Thought, by Gwilym O. Griffith	<i>William Hallock Johnson</i> 48
A Guidebook to the Bible, by Alice Parmelee	<i>Charles T. Fritsch</i> 49
History of New Testament Times with an Introduction to the Apocrypha, by Robert H. Pfeiffer	<i>John Wm. Wevers</i> 50
The Prophecy of Daniel: A Commentary, by Edward J. Young	50
The Glory of God in the Christian Calling, A Study of the Ephesian Epistle, by William Owen Carver	<i>Howard Tillman Kuist</i> 51
The Romance of New Testament Scholarship, by Wilbert Francis Howard	<i>Otto A. Piper</i> 52
The Life and Epistles of St. Paul, by W. J. Conybeare and J. S. Howson	52
St. Paul the Traveller and Roman Citizen, by W. M. Ramsay	53
St. Paul's Gospel to the Romans, by Gwilym O. Griffith	53
Tertullian's Treatise against Praxeas; the Text Edited with an Introduction and Commentary by Ernest Evans	<i>Bruce M. Metzger</i> 54

FACULTY MEMORIAL MINUTES

GERHARDUS VOS, PH.D., D.D.

Geerhardus Vos was born in Heerenveen in the Netherlands on March 14, 1862, the descendant of French Huguenots named Vossé, who had fled from France after the Revocation of the Edict of Nantes. His parents were born in Graafschap, Germany. He graduated with honors from the Gymnasium at Amsterdam in 1881, and, in the same year, came to the United States, his father having accepted a call to a Christian Reformed pastorate in Grand Rapids, Michigan. The next two years he studied at the Theological School of the Christian Reformed Church in Grand Rapids, for the second of these years also serving there as student-instructor.

Continuing his studies at Princeton Theological Seminary during the next two years, 1883-1885, he there won the Hebrew Fellowship by a thesis which was published with a commendatory introduction by his professor, Dr. William Henry Green, under the title, *The Mosaic Origin of the Pentateuchal Codes*. The theme was timely, for the interest of American Presbyterians in Old Testament criticism had recently been aroused by the Robertson Smith case in Scotland and by a series of articles in the *Presbyterian Review* discussing Old Testament Criticism.

Leaving Princeton, Mr. Vos spent a year at the University of Berlin, and two years at the University of Strassburg, receiving from the latter institution in 1888 the degree of Doctor of Philosophy. In the same year Dr. Vos became Professor of Systematic and Exegetic Theology in the Theological Seminary of the Reformed Church at

Grand Rapids, where he served from 1888 to 1893. His lectures here in the Dutch language were later published in three volumes.

In 1893 Dr. Vos accepted a call to the newly established chair of Biblical Theology at Princeton Theological Seminary. The same year Lafayette College honored him with the degree of Doctor of Divinity. In 1894 he married Miss Catherine Frances Smith. He continued in the professorship at Princeton Seminary until 1932, when he became professor emeritus.

The first seven years after his retirement Dr. Vos lived in Santa Ana, and the remaining years with his daughter Marianne, wife of Dr. William T. Radius, professor at Calvin College. Dr. Vos died on August 13, 1949. Interment was at Roaring Branch, Pennsylvania, where he summered many years, and where Mrs. Vos is buried. Dr. Vos is survived by his daughter, Mrs. Radius; by three sons: Johannes Geerhardus, Bernardus, and Geerhardus, Jr.; and by two sisters. The late Dr. Bert Vos, his brother, was professor of German at Johns Hopkins University and at the University of Indiana.

Dr. Vos's principal writings were his inaugural at Princeton Seminary, entitled *The Idea of Biblical Theology as a Science and as a Theological Discipline*; *The Teaching of Jesus Concerning the Kingdom of God and the Church*; *Grace and Glory, Sermons Preached in the Chapel of Princeton Theological Seminary*; *The Self-Disclosure of Jesus: The Modern Debate about the Messianic Consciousness*; *The Pauline Eschatology*; and syllabi of lectures in Biblical Theology. He

also published a number of articles and six collections of verse, four of these in the Dutch language.

Dr. Vos did not favor Presbyterian attempts to revise the Westminster Confession of Faith. During the first such effort, while he was still professor in Grand Rapids, he translated an article by Dr. Abraham Kuyper counseling against revision. Later, when Presbyterians were making their second and successful attempt at revision, Dr. Vos devoted his address at the opening of Seminary to a discussion of "The Scriptural Doctrine of the Love of God," in which he warned that a too exclusive and indiscriminating emphasis on God's love would lead to a distortion of Christian truth as a whole and to a failure to appreciate properly God's special love for the redeemed.

In his special field of Biblical Theology, Dr. Vos emphasized process and progress within the Bible—but it was a process which had objective, and not merely subjective, religious validity. The Bible for him was not primarily a story of human progress and discovery in religion. For him God was the active agent who revealed Himself in Biblical events and in the Biblical interpretation of these events. Dr. Vos emphasized God's redeeming acts as themselves constituting the core of revelation.

Piety was woven into the very warp and woof of his theology. While he defined theology as knowledge concerning God, he emphasized the fact that theological knowledge is unique in that God, the object of the knowledge, is the one who takes the initiative in making such knowledge possible. Theological knowledge, he insisted, must begin not with producing but with appropriating. And the knowledge which God

gives of Himself, said Dr. Vos, is never given primarily for intellectual purposes, but in order that this knowledge may enter into man's life in practical experience and application.

The piety which had solid foundations in his thought found visible expression in his personal and family life. Guests in the home were invariably guests at family prayers, as Mrs. Vos read the Scriptures with vivid running comments for the children, and Dr. Vos led in the prayer. In matters of theological and religious principle Dr. Vos was unyielding in conviction, but charitable in spirit. He had, both in the home and in the classroom, a refreshing, at times almost an irrepressible, sense of humor which was often whimsical and always kindly. He was a great walker, commonly in the company of a colleague, and his fine intellectual features, slightly stooped figure, white hair, and quiet dignity were a familiar sight to his fellow townsmen. He was a gifted linguist and his reading, whether for work or recreation, was amazingly wide and enriched the most casual conversation. He loved poetry and painting, and was versed in the history and criticism of both. His mind was possessed of an admirable philosophic power which enabled him to see even small things in their larger relationships. He was one of the most learned and one of the most devout in Princeton Seminary's long line of teachers.

He died and has entered into fulness of life in that faith which he himself once set forth in the following lines:

Our Easter should have flowers
From fields where nothing dies,
Transplanted from the life-streams
Of God's new paradise.

Thou sayest: this were a wonder
 Such as no memory knows;
 Was it a lesser wonder
 That Christ from Hades rose?

JOHN E. KUIZENGA, D.D.

John E. Kuizenga was born at Holland, Michigan, on December 20, 1876. In 1899 he was graduated from Hope College with highest honors. For three years he served as teacher of English at Northwestern Classical Academy in Orange City, Iowa. In 1904 he was graduated from Western Seminary of the Reformed Church in America. During 1914-15 he served as Morris Fellow in Philosophy at the University of Michigan, from which he received the Master's degree. He also did graduate work at the School of Theology in the University of Chicago. In 1916 he received from Hope College the honorary degree, Doctor of Divinity.

Early in his ministry Mr. Kuizenga served for three years as pastor of the "Dutch Reformed Church" at Graafschap, Michigan. Then he became Professor of Bible and Philosophy in Hope College (1906-15), and later Professor of Practical Theology in Western Seminary (1915-28). In 1924 he also began to serve as President of the Seminary. During 1928-30 he acted both as President and as Professor of Systematic Theology. To this teaching he brought rich and varied experiences that enabled him to deal with Theology as the queen of the sciences. In both study and classroom he sent out a decree that all the world of thought and life be taxed, so that the queen might appear in garments wrought of gold.

Meanwhile Dr. Kuizenga had become known throughout the Middle West as a special speaker at college

commencements and other academic occasions. According to his former students in Michigan, he stood second to none as a platform master of assemblies, and he excelled most of all as a teacher. Whatever the subject in hand, he brought to it a mastery of the literature, both at home and abroad, a gift of clarity, a spirit of enthusiasm, and a sense of humor, with ability to make the student feel that he had received an introduction to the most important truth on earth.

Some of us who visited his classroom at Holland came away feeling that we had never sat under more expert and skillful teaching. We understood why this professor was sought by other theological seminaries, and why he accepted the invitation from Princeton. In 1930 he became our Stuart Professor of Apologetics, and in 1940 our Charles Hodge Professor of Systematic Theology. For years Dr. Kuizenga also served as head of two faculty committees all-important in the work of reconstructing the curriculum and the teaching methods of the Seminary. As Chairman of the Curriculum Committee he helped to formulate and put in effect certain measures that tended to bring the Seminary more nearly in line with the best educational practices of our day. As Chairman of the Graduate Study Committee he led in the formative stages of the present expanding work for the Doctor's degree in Theology.

Our former colleague came to the Seminary at a critical stage in her history. He found that many of her former admirers and supporters had begun to look on her with suspicion. By hearty acceptance of her doctrinal position, as it appears in the Plan of the Seminary, and in the Formula of