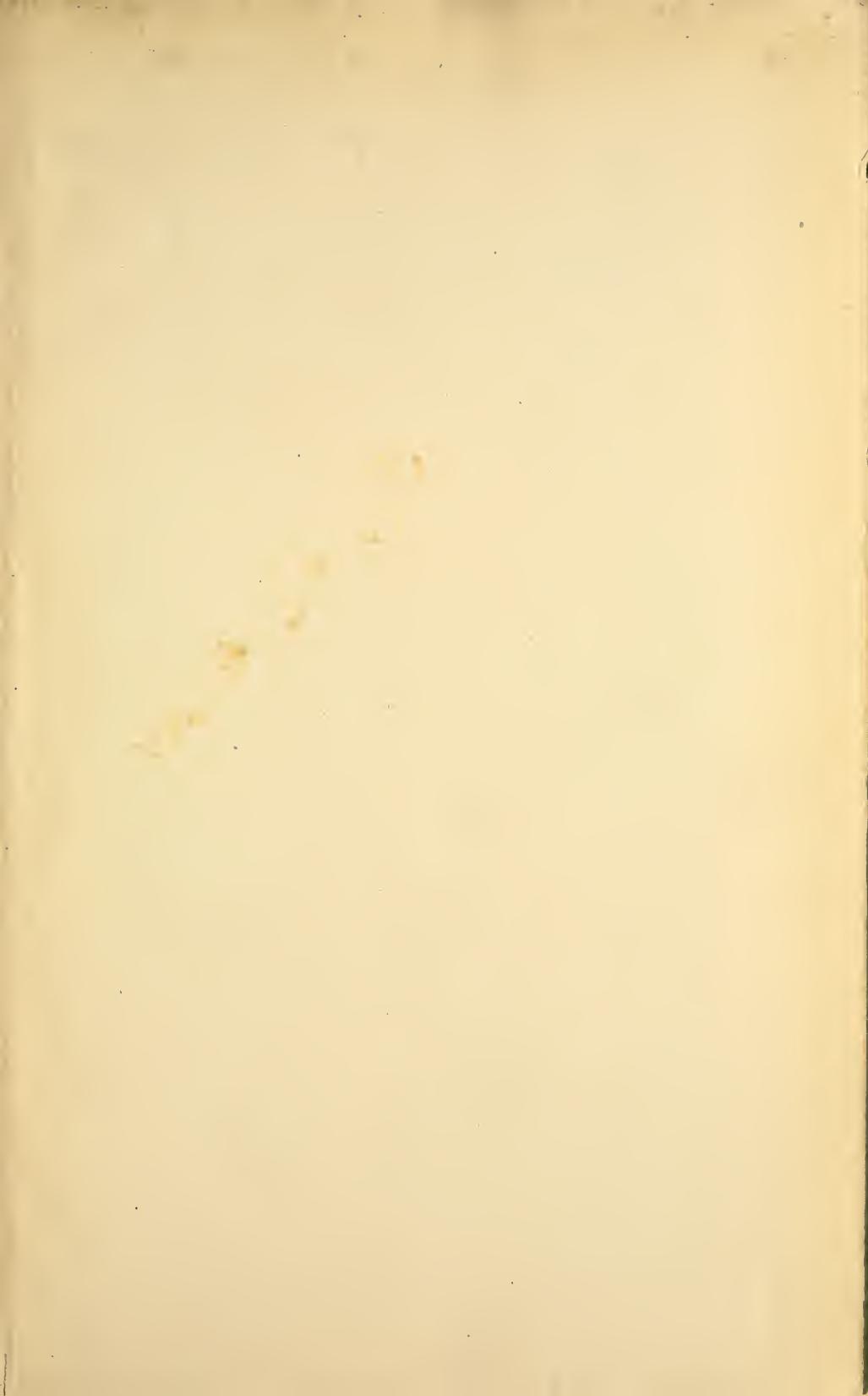
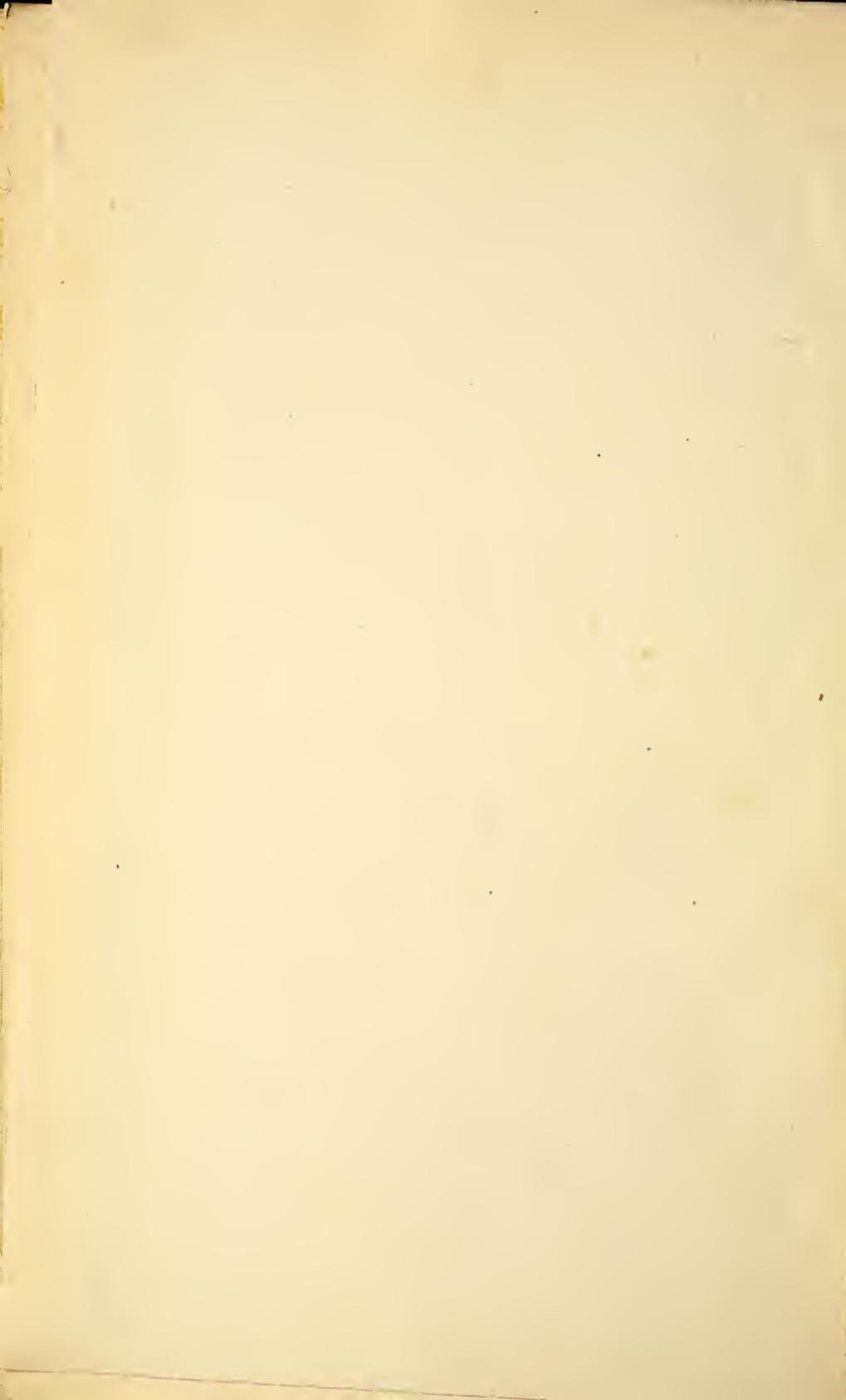


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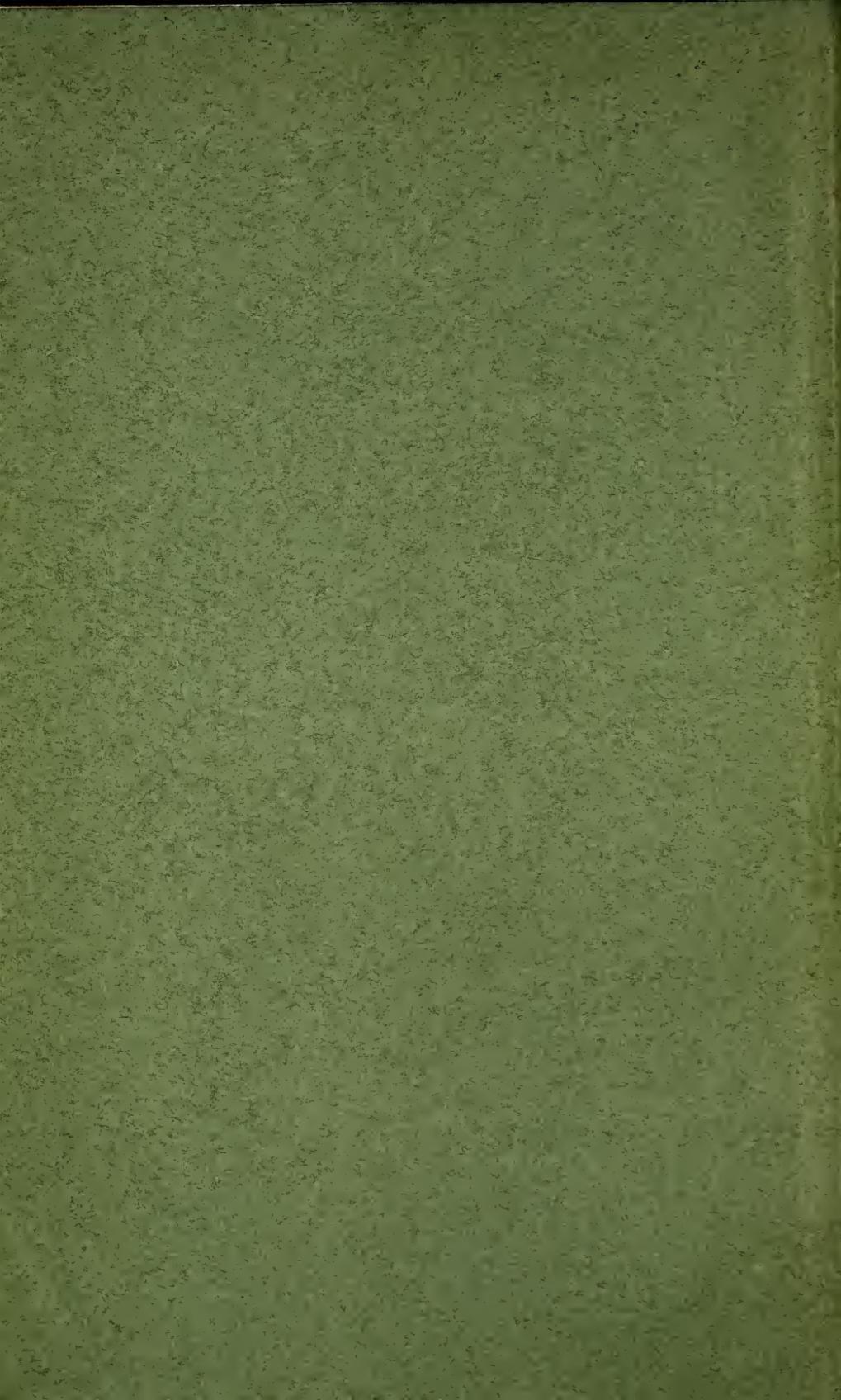
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WESTERN THEOLOGICAL SEMINARY

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Religious Beliefs and Practices of the Bulu of South
Kamerun, West Africa.

REV. WILLIAM C. JOHNSON.

The generous provision which nature has made for these people of tropical Africa accounts for many of their habits of life. Are they indolent? Nature has made indolence possible and even convenient for them. Are they improvident? Why should they lay by for the morrow which has always so generously taken care of itself! His word for clothing means adornment, and only with the coming of the white man has it taken on our idea of clothing. Here again nature is responsible, having given him a dark skin that answers well his purpose for a covering. Dress to him is a luxury not a necessity.

This habit of living from day to day, taking little or no thought for the future enters also his field of religion. There is little or no evidence that he connects his moral acts in this world with a life to come. He lives in and for the present. There are those who go a step farther and say that the Bantu people have no idea of a future life.

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This, however, is not the opinion of missionaries and of men who have had the best opportunity to acquaint themselves with the lives of the people.

The Bulu idea of God is naturally hazy. They know of such a being only in connection with the past, and do not think of Him as having any special interest in their present or future existence. In fact were it not for their folklore stories, there would be but little left to their knowledge but the name of a being to whom they refer as the creator of all things.

These people have no written language and their stories which have been handed down orally for generations differ somewhat in different localities, but the main facts remain the same. That God created them and provided for them as His creatures, and that death came through disobedience to God is clear in all of these stories.

In the beginning God created a man, a dwarf, a gorilla and a chimpanzee and gave to each his female. He supplied them with an ax, a hoe, fire, and various kinds of seeds and left them to themselves. The gorilla and chimpanzee ate up their seeds, and began living in the trees feeding upon wild fruit in the forest. The dwarf built a shelter in the forest and lived by hunting. But the man with his ax cleared a place in the forest, and with the fire burned the brush and trees and there built a house and planted his seeds. When God again visited His creatures He found the gorillas and chimpanzees living in the trees and He said to them, "You are only animals". To the dwarfs whom He found living in a rude hut in the forest He said, "You will never be men." But to the man with his house and garden He said, "You are a man."

To these first people God gave a child, and told them that should anything happen to the child they were not to bury it, but place it upon a drying frame instead. The child died and was placed upon the drying frame. A lizard came and told them to bury the child that it would smell. They replied that God had told them not to bury it. But

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the lizard said, God had sent him to tell them to bury it. The child was buried when God came to restore it to life.

Another version of the same story is that when death first came to the village that God sent the chameleon to proclaim life. The chameleon started for the village at his slow jerking pace calling, "Eninge Ho, Eninge Ho", i. e., Life O, Life O. But the lizard heard him chanting his song and started after him with his quick lively pace, calling as he ran, "Awue Ho, Awue Ho", i. e., Death O, Death O, and passing the chameleon reached the village first. When the chameleon reached the village the people were singing the death chant. They willingly joined in the chameleon's chant of life, but it was too late.

Another fable tells of how the witch, which is thought to be the cause of the greater part of their deaths, took up his abode with the woman through her disobedience to God's commands.

There is also a legend of these first creatures living together in a state of great innocence. It was only, after the woman went up on a certain mountain which God had forbidden them, that they began living together as husband and wife.

That these people do not believe that death ends all is shown by their funeral practices. One day while traveling in the interior I came to a village where the chief, who was a man of considerable wealth and reputation, had died about a month before. They showed me his grave in the street. It was enclosed by a fence which was lined with calico. On a pole beside the grave was hung the man's hat, coat, shirt and two lanterns, while nearby stood two old flint-lock guns. In the grave I was told they had placed 800 yards of calico. Some ten yards from the grave was another enclosure in which was a large pile of raw food. Beside the food was the man's bed, chair, and his broken pipe. As the people had told me that the old man had become addicted to drink so that he had traded off his women for rum until at the time of his death he had but 57 left, I inquired if

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they had given him no rum since his death. They pointed to a second enclosure with its pile of food upon which lay a number of broken demijohns and bottles, the contents having been poured over the food. All through this section of country were to be seen enclosures containing piles of food, cooking utensils, and household furniture in various stages of decay. Many of the tribes place fire and food beside a path leading from the village to the spring, in the evening for several weeks after a death occurs in a village.

Even the dance, accompanied by the beating of tom-toms and the firing of guns, which begins soon after a death occurs and lasts for several days after the burial, is not without its religious significance. You cannot readily distinguished by the general hilarity of the town, whether it is a wedding or a funeral. In the one case they are giving the bride a joyous reception to the town and in the other, the departed a joyous entrance to the spirit world.

The Rev. R. H. Nassau, D. D., in his book "Fetichism in West Africa" attributes the firing of guns to a desire to frighten away the spirit of the departed, that it may not take up its abode near the village to haunt or injure the living. The Bulu, however, in giving a reason for the custom say that it is that the new spirit may be recognized in the spirit world as a joyous, happy person rather than a sullen, gloomy one. The sending of greetings by the dying to their friends who have gone before to the spirit world is practiced by the Bulu.

While their legends show that they have no definite conception of a future world, yet they indicate a belief in a future state. A river separates this spirit world from ours. One method of getting across the river is by taking hold of the rainbow which stretches over the river, and as the rainbow rises the spirit is lifted over into the new world. Should the spirit lose its hold on the rainbow and drop into the river it goes to "Etotolan", a place some-

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times defined as total extinction or annihilation. It is not improbable that the idea of the rainbow being employed in crossing the spirits to the other world is connected with the fear of the rainbow that is found among the Bulu. Before they came in touch with the missionary the men used to get out their guns on the appearance of a rainbow and keep firing at it until it disappeared. But even safely in the spirit world the new spirit must be initiated. During these tests, as to his ability to walk a thread stretched across a ravine or to take his part in a complicated form of dance, his enemies try to injure while his friends endeavor to aid him. And it is upon the successful issue of these performances that the spirit finds a place of happiness in the new world.

But these beliefs regarding the future state have little bearing on their present life. In this world they are surrounded by countless spirits (or perhaps witches) both friendly and hostile and their practical religion has to do with the successful controlling of these. It is well to remember here that, even in the case of the most experienced medicine man, he is dealing with mysterious beings which vanish before a too careful scrutiny. While he believes in the successful working of his charms, he is at a loss to explain just the connection between them and the spirits. The spirit residing in a man may be friendly to him and bring him great success in life. But the man who seeks success by taking a spirit into league with himself does it at great risk. The spirit or witch may at any time become disaffected and then awaits a favorable opportunity to destroy the man. Once on going out to shoot elephant some of the men came to me and advised me not to go if I had a witch, as I would be giving her a chance to kill me.

A *post mortem* examination is common, even where the person has been killed by a wild animal. The man making the examination usually finds the death to have been caused by a witch. What he really finds is not the witch herself but evidence of her work. A lung partially

eaten away, the abdomen full of blood or perhaps an abdominal tumor, show that a witch has been at work. A woman was shot by accident in the woods, being taken for a chimpanzee. She had an abdominal tumor containing a bunch of long gray hair which satisfied the people that she had a witch. A man was killed by an elephant. A *post mortem* was held and his death was pronounced to have been due to a witch. A young man was shot in the leg, cutting an artery, and as he was bleeding to death he told the people that he had a witch, that they could not save his life. A man with a strangulated hernia stuck a knife through it letting out the intestines. He told one of the women who was condoling with him, asking him why he was dying and leaving the old mother, that he had a witch which was responsible.

Fortunately these spirits are not beyond human control. Before going to war the medicine man tests the men to determine who have witches, and only those whom the medicine indicates to be free are allowed to go to the battle. Then as a secondary precaution an amulet or charm is fastened to the arm or hung about the neck. These have power to protect against the shot from the enemy's gun. And where the man is killed in spite of these precautions, it can be accounted for by some one having leagued himself with a more powerful spirit to accomplish his purpose.

Since witches play such a large part in sickness and death, it becomes a part of the doctor's profession to drive out witches. Various methods are employed and men practice the profession with different degrees of success, some attaining a wide reputation. In one case the doctor walks up and down the street shouting in a deep guttural voice, while in front of him is a boy carrying a pair of femur bones. After a time the doctor shuts himself in a small house, and the patient sits on a stool in the street. A string connects the patient with the doctor who is shouting through a small tube, making the most hideous noise

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of which he is capable, and in a voice sufficiently terrible to frighten the spirit he commands it to depart. The women are not allowed to see these doctors in their medicine-making attire.

Another interesting method is that of placing the patient in running water, and killing a goat and sprinkling the patient with the blood. One day, as I was entering a village, the people were just preparing to make this kind of medicine for a woman of the town. They placed her on her back in the stream in water almost deep enough to cover the body. Then two well women were put in the stream, one on either side of the patient. The medicine man killing a large goat held it over the women, squirting the warm blood over their naked, writhing bodies. Then draining the remainder of the blood into a kettle in which was a preparation of bark and herb juice, he sprinkled the women with the mixture while he told the witch to get out of the woman, to leave the town and not enter into any of the other women.

It is a common custom in Africa to locate the responsibility for a death. This is due to the belief that a person may kill another by some powerful charm. I once heard the headman of a village talking a palaver, and accusing one of his women of trying to kill him. She had cut off an end of his mustache while he slept, and he feared she had given it to someone to make medicine with. They carefully destroy their hair, nail cuttings, or drops of blood lest some one gets possession of them and works them injury. But a person may become responsible for the death of another by merely offending him. A man and a woman were put to death for killing the headman of a village. The man had eloped with the woman who was one of the headman's wives, and his familiar spirit took advantage of his grief to kill him.

One day I came to a village where there were about eight hundred people gathered talking a palaver. The headman was sick and going to die. The object of the

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palaver was to find the persons who were killing him, and have them desist ere it became too late. Three of the man's sons had stolen four of his women, and the father felt so badly about it that unless the women were returned, he was going to allow his own familiar spirit to kill him. The women were returned and the old man was able to be about the next day.

These people have small idols carved from wood, representing male and female. The skulls of their ancestors are preserved in a small hollow log about two feet long and these small idols are placed on the top of this log. Their aid is not sought in times of sickness or death, but in business transactions. Before going on a trading expedition a sheep or goat is killed and the blood sprinkled on the idols which are decorated with beads and feathers and rubbed with red powder. These idols usually belong to the headman of the village, and each man has his own way of soliciting their help. Some have them openly in the palaver house, while others have them in the house where their goods are stored.

It is but a step downward from their skull-boxes and idols to charms and amulets, and to the number and variety of these there is no limit. A nutshell, a small horn, a leopard's tooth or claw, a piece of skin or even a bit of wood may do service as an amulet. These carried about the body ward off sickness or danger, give success in hunting or trading, in short they do for the bearer whatever the medicine man indicated when the charm was made. In places beside the path are to be seen piles of leaves, where each person as they passed contributed a leaf that they might have a prosperous journey. Shells of peanuts, piled on the path at the entering of the village, in some mysterious way influence the coming crop. A charm placed in a woman's garden causes sickness or even death to a person stealing food. These practices seem to have grown naturally out of the needs of the people. God having forsaken them and no longer

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having an interest in their well-being, they have resorted to these methods to obtain needed help.

The making of vows is common, and unfilled or broken vows are considered a frequent source of sickness. One of the duties of the medicine man is to remove the curse of broken vows. The vows are not made to God, but people swear by some powerful fetich. A man compels his wife to swear by some powerful fetich, that she will be faithful to him, and many a woman remains faithful because she fears to break the vows she has been compelled to take. Many a woman also gives as the cause of sickness the fact that she has broken such vows.

It is difficult to determine the place occupied by the spirits of the dead in the affairs of this world. They believe in the transmigration of the soul to certain animals, such as the elephant, gorilla or leopard. But there is also a trace of the belief that the dead live again in other human beings. The belief that the white man is the spirit of some of their dead ancestors is not uncommon, and they oftentimes think they see the resemblance. Their dead ancestors are held in high esteem and any disrespect toward them on the part of others is resented. It is the last straw, in stirring up a man's anger, to mention in any slighting way his dead father or mother. And a man seeking a final argument to convince you that he is telling the truth, will call his dead father or mother to witness.

It is probable that their religious beliefs also affect their marriage relations. They are not only exogamous, but religiously so. A man not only marries outside his own and his mother's clan, but the breaking of the seventh commandment with a woman of a man's own clan is a crime bringing its own punishment. The man pays for such a crime by giving the husband another woman, or the equivalent in goods and in extreme cases with death. In general a man will not kill a person of his own tribe, but sees nothing wrong in killing a person of another tribe, if such person becomes his enemy. This same principle applies to cannibalism.

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But there are practices among these primitive, forest people that would seem to connect them with people whose history is better known. Circumcision, the rending of the clothes, or rather the tearing off of all covering in anger or grief, the putting of dust and ashes on the head and sitting in the ashes in times of grief remind one of the Semitic people. It is both important and interesting to note the effect of the African's religious beliefs on his moral nature. Here there are two extremes to be avoided. The enthusiast for Christian missions is in danger of seeing and painting the African religions too dark. On the other hand the man who does not believe in Christian missions thinks he finds in these religions all that is needful for the African. W. S. Naylor in his book "Daybreak in the Dark Continent" in drawing a picture of Pagan Africa says in substance that if all the churches and ministers, teachers, officers of the law and all forces working for good in this country of ours were turned to forces for evil, you would have but a partial picture of Africa with its paganism. Mary H. Kingsley, who spent a good part of a year traveling in Africa, in her book "Travels in West Africa", finds that the African religions restrain from evil and give the African about what is needed for his best interests. Her opinion of the African was practically that of Commodore Peary with regard to the Eskimo.

The true condition of the African with his low form of religion is somewhere between these two extremes. That the belief in spirits under human control which a man can employ to injure or kill his fellow, is a cause of much suffering and many innocent deaths, cannot be denied. But when we remember that the woman that is put to death for causing the death of her husband has, as a rule, been guilty of great unfaithfulness and the man who is accused of killing another is often guilty of having stolen the man's wife, we see that these things exert a restraining influence on the people. The belief in the medicine man's ability to ferret out crime, as well as the belief in the power of certain charms to bring death upon the

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thief, protect society against crime and reduce lawlessness. Perhaps the greatest rascal to be found in Africa is the man who, through his contact with the European, has lost his faith in the religion of his fathers and has become an agnostic.

While the belief in a God who has created them and all things, but has forsaken them and gone to the white man*, and a belief in a future state for which they make no preparation in this life cannot be counted upon as influencing their actions, yet these beliefs must be counted as an asset of the church in giving them Christianity.

* The Bulu believe that the God who created them has gone to the white man's country, and that it is because we have God that we have clothes, books, etc., and are so far in advance of them.

Did Jesus Christ Really Live?

REV. DAVID S. SCHAFF, D. D.

This question has furnished the leading sensation in the theological circles of Germany during the current year. It has been forced by the spirited tracts of Drews and Jensen, both professors and men of learning, although Harnack incidentally refers to Drews as an *unberufener Dilettante*, that is, one who ventures to treat a subject for which he has not the requisite qualifications. Neither of these men are theologians, and the complaint is made by some of their opponents that they have violated all the proprieties which forbid a teacher in one department stepping aside to treat questions belonging to another. They have shown the dash of the daring cavalry officer and Juelicher of Marburg, Johannes Weiss of Heidelberg, von Soden of Berlin, Gunkel of Giessen, and other eminent theologians, have felt called upon to issue pamphlets stating the arguments in favor of Christ's being a real historic personage.

Jensen, a man of standing among Assyriologists and Professor of Semitic Languages in Marburg, brings forward the Assyrian tablets to demolish the figure of Christ, and to show that no such person ever existed. Arthur Drews, a professor of philosophy in Carlsruhe, who has written an elaborate and learned work on Plotinus and the Decay of the Ancient Philosophy, tries to show that the oriental religions and Hellenic thought furnished the material out of which the imaginary person, known as Jesus Christ, was constructed. Both reach the conclusion that no such person as Christ was born or lived. The weapons are taken from the same armory, the department of Comparative Religions.

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Jensen's theory, that the figure of Christ is a fanciful reproduction of the Assyrian mythological character, Gilgamesh, was first presented in 1906 in the author's ponderous volume of 1048 pages, entitled the *Gilgamesh Epos*. Not willing to have its leading contention pass into the realm of forgotten things, Jensen, in February last, set it forth in a lecture delivered in Marburg before a popular audience, which aroused a tumult of opposition in that city. In answer to a popular demand, the members of the theological faculty selected Professor Juelicher to make a public reply. Jensen's address, published under the title, "Moses, Jesus, Paul, Three Variants of the Babylonian God-man Gilgamesh" has had a wide circulation as has also his reply to Juelicher bearing the title, "Did the Jesus of the Gospels Really Live?" As already indicated, the Assyriologist is a dashing pamphleteer, and the former of his pamphlets he calls "a complaint against the theologian and an appeal to the laity".¹

Jensen's confident conclusion is that the histories of Moses, Paul, and Jesus are all myths, the material being taken from the Epic of Gilgamesh, and that Jesus is as much an invention as Baal or the man in the moon. This astounding result is reached by presenting the real or imagined parallels between the Babylonian hero and these characters of the Bible. The Gilgamesh legend, as we now have it, is derived from tablets, more or less perfect, dating from about 600 B. C. The legend itself is supposed to go back to 2,000 B. C., and, to follow Jensen, is the oldest epic in the world. The following brief statement presents its main features. Gilgamesh oppressed the city of Erech. Eabani, created by the gods to protect the Erechites, lived in the wilderness till he was met at a well by a harlot, to whom he gave himself up, and who led him into the city. He and Gilgamesh became friends. At his death, Gilgamesh started off westward to "enquire about death and life". He finally reached Gibraltar and the "waters of death" beyond. Here he found Xisuthros, the hero of the Flood, who gave the pilgrim an account

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of that catastrophe and promised him eternal life if he would keep awake and fast seven days and nights. Gilgamesh lost the prize by falling asleep. The last scene represents him in his eastern home, calling Eabani out of the underworld and questioning him about his experiences there. Here the legend breaks off, but presumably, as Jensen says, the hero died.

At first sight, the life of Christ would seem to offer only the remotest parallels to this venerable legend. There is no room here to present the "exact parallels" which Jensen finds, and which he holds extends to the "leading movements" in Christ's supposed career. An example or two will indicate their nature. Eabani is John the Baptist. Both lived in the wilderness. On his westward journey Gilgamesh killed a serpent which blocked his way. So Christ cast out demons. At a well, Eabani met a woman. So did Moses. So did Christ. After presenting parallels such as these, and in view of them, Jensen asserts that "the old history of Israel and the so-called history of Jesus of Nazareth are shivered to pieces, and the Acts of the Apostles is blown into the air. Babylon has cast Babylon to the ground".

It is no part of my purpose in this statement to reply to such reasoning. But it may well be suggested what a saving of trouble it would have been, if the Evangelists had only taken the old Assyrian, name and all, and made him the centre of their cult, just as the Romans accepted Isis and Mithras! But Jensen is not alone. Another eminent Assyriologist, Zimmern, the Leipzig professor, has "in the interest of fair play" come to the help of his Marburg colleague against the noisome swarm of theologians.² Without accepting all his friend's statements, as finally made out, he tries to show that Assyrian mythology furnishes most of the leading elements of Christ's supposed career, and makes loud the appeal that the time has come when, in unmistakable words, the traditions and dogmas now held widely in Christian circles should be pronounced myths, for such they are.

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Professor Drew's book, "The Christ Myth",³ contains in the fourth edition, which lies before me, 250 pages. Stated in briefest terms, his theory is that a group of Jews, combining elements from the religions of Central Asia and the philosophies of Greece, practiced a "Jews Cult". As time went on, its members fabricated the figure of Christ, ascribing to it historic reality. In the creation of "this historic Jesus", Paul, who was a Gnostic, had a chief hand. It was his merit, in distinction from the other Gnostics, to lay emphasis upon the humanity of Jesus. The author closes his treatise by insisting that, if any remainders of culture and social order are to be preserved, the current hoax of "an historic Jesus" must be given up. No power, no influence is imparted to the soul from without, from above. The divine is in man, and by giving it expression man reaches the divine. In other words, pantheistic monism is the true philosophy. It is the world-process.

The arguments for the historicity of Christ's career, as presented by Juelicher,⁴ von Soden⁵ and others, are excellent as is also Weiss' detailed refutation of Drews and Jensen.⁶ What make such replies from eminent theological scholars necessary? All hope is vain of convincing Drews, as a distinguished professor told me who has replied to him in public discussion. And, after hearing Professor Jensen, I should say the same holds good of him. The answer to the question may be taken from Johannes Weiss, who says that disturbance to religious faith wrought by these attacks among the German laity is great and that it will be a long time before the evil influence can be counteracted. At the same time he declares the attacks foolish and unreasonable—*Unsinn*—and for that reason most difficult to reply to.

It is not my purpose, here, to show the historic perversions of these assaults. The historic method which Drews and Jensen adopt—not to speak of the misguided logic—is perversity itself. The time must come when an adequate work on Apologetics will be written and upon

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the broad basis which the Fathers occupied, as also the New Testament writers before them, that Christianity is a fulfillment of hopes and prophetic voices. Paul's expression "when the fulness of time was come" was the wise statement of a great mind who was contemplating the great area of the soul's longing and endeavor in preceding generations, Gentile and Jewish.

I wish, however, to point out several considerations of immediate application, as I think, to the religious conditions in Germany and in parts beyond.

1. The discussions which have been going on within the guild of theologians in Germany, are becoming the property of the people. The "liberal" theologians have recently begun a campaign of spreading their views among the laity through the medium of popular tracts. Now, Drews and Jensen not only deal out tracts giving a death blow to the faith of Christendom, but take the platform in the same interest. And if the half of what they triumphantly affirm be true, the theologians must stand accused of teaching a system which is false at its very core—an invention which has an interest only such as attaches to Pallas Athene. The theologians, as a matter of sheer self-preservation, may be forced to go beyond their audiences in the class room and draw nearer to the greater public. The very existence of Christian theology is at stake. If Christianity be a mythology, why should instruction about it not be relegated to the Chair of Comparative Religions?

2. The ranks of the "liberal theologians" of Germany are charged by Drews. As with the Roman short-sword, he falls upon the whole line from Schmiedel to Weinel. He drives with fierce thrusts against "a really scientific life of Christ" which the "liberal theology" has constructed. It emphasizes, he says, the "humanity of Christ" as the most important part of his nature, as if the world had to wait for Harnack, Bousset, and Wernle to find out who the "real" Christ was! And this "liberal Protestantism", which arrogates to itself the title of

Did Jesus Christ Really Live?

“Modern Christianity”, relies upon the Gospels, which it first tears apart and eviscerates to find out the “historic document”! As for Jensen, he pours forth vials of contempt for the “theologians” who teach a “fabrication” as if it were “truth”.

In view of these attacks at the inconsequential performance of what is usually termed the Higher Criticism of the New Testament, Johannes Weiss points out that it has exposed itself to attack by its failure to agree upon fixed criteria of criticism, and also its failure to study the style of the New Testament writers, wrongly contenting itself with the study of single words. The application of the modern critical scalpel to the New Testament writings certainly brings to light strange forms and elements. It is a pity that it did not occur to Justin Martyr, Tertullian, and the other writers of the early Christian centuries to apply it and to point out the mysteries of composite authorship and the exact boundaries of the different literary and historic strata, and it is a pity that none of the early manuscripts of the New Testament used different colored inks to show how verses were transposed or indicate what is Paulinistic philosophizing and what is primitive history in the New Testament. Now this is said, not with any idea of disparaging a careful study of the New Testament, but to point out that Drews and men like him feel encouraged by the dismemberment of the original records of Christ’s life to pronounce the “life of Jesus” a myth.

3. As large a deduction as one pleases to make, may be made from the pamphlet war in Germany, as to what are some of the fundamental studies a student for the ministry in this age ought to pursue with diligence. For what is going on in Germany, will find its way across the seas. In fact, Drews draws sympathetically from the book of the Louisianian professor, Smith, who tells the world that such a town as Nazareth did not exist 1800 years ago.

It is now eighty years since Strauss issued his Life of Jesus. I am not surprised to see, even in the windows

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of a book-store in Lucerne, copies of that work again prominently displayed, as well as the author's later work, "The Old and the New Faith." On the other hand, the logic of Jensen and Drews has called forth ironical re-apartees to show that Napoleon was a mythical personage, which remind us of Archbishop Whateley's useful tract setting forth the historic doubts concerning the Corsican. Professor von der Hagen's little treatise, showing that Luther never lived, has also been reprinted. It was constructed in 1837 at the time the controversy raged over Strauss' work. As I read Hagen's "historical reconstruction", abounding in keen critical surmises¹, my mind actually began to waver in regard to the great Reformer. Was he not also "the mere conception of such a man and nothing more" *die blosse Idee eines solchen* as Drew says, of the so-called "historic Jesus"? At any rate, I had to put Hagen's little book aside and think back to reassure myself that not only was the movement of the Reformation a reality, but also the Reformer himself.

1. The two tracts have appeared in Frankfurt, 1910, under the German titles "Moses, Jesus, Paulus. Drei Varianten des babylonischen Gilgamesch" and "Hat der Jesus der Evangelien wirklich gelebt?"

2 Zum Streit um die Christusmythe, pp. 66, Berlin, 1910.

3 Die Christusmythe, Jena, 1910.

4 Hat Jesus gelebt. pp. 37, Marburg, 1910.

5 Hat Jesus gelebt, pp. 54, Berlin, 1910.

6 Jesus von Nazareth, Mythus oder Geschichte, pp. 171, Tuebingen, 1910.

Columbanus and Eastern France.

REV. WILLIAM H. JEFFERS, D. D.

Let us now turn back to a date about 100 years earlier than that we have just been considering, that we may have a specimen of the work of Irish missionaries on the continent of Europe*. We have seen how Ireland was converted by Christian workers from Britain with Patricius at their head. We have seen how the Picts were Christianized through the activity of missionaries from Ireland, with Columba as their leader. We have seen how the Gospel was propagated through Ireland until most of the Britains were Christianized by missionaries from Ireland, operating from their northern center under the leadership of the abbots of Lindisfarne. But we are not to suppose that it was only along these lines that the evangelizing zeal of the Irish Church found employment. While Columba and his associates were working in the north, others with equal confidence that they had received the call of God, crossed the channel and went into the different countries of Continental Europe, like Abraham of old, not knowing whither they went. Some found their fields of labor among populations which had been partially Christianized already, some in regions where the Gospel was entirely unknown. They planted their monastic schools in France, in America, the extreme west, in Belgium, in Bavaria, in Thuringia, in Helvetia, and even in Italy. For the most part they had no chroniclers with them to record what they did and what they suffered (for many of them were subjected to the fiery ordeal of persecution), but their names are still held in veneration in the districts where their work was done.

The missionary whom we shall take as exemplifying this

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type of work bore the Latin name Columbanus, almost identical with that of the Apostle of the Picts. There is a partial biography of this man, written by Jonas, nearly contemporary with him, and an inmate of the last monastery which he founded. For the earlier years of his life there are other sources which seem to be credible. There are also certain writings which he left, both prose and poetry, the genuineness of which is not questioned. We have thus a fair outfit for the sketch of a most interesting character.

Columbanus was a native of the Irish province of Leinster and was born about the year 543. He grew up a handsome youth, prepossessing in appearance, with fair complexion, blue eyes, and attractive manner. It was natural that he should not be averse to the society of the other sex, though he was strongly inclined from his early years to a religious or monastic life. To ward off temptations of which he was conscious, he applied himself with double diligence to his studies, arithmetic, geometry, astronomy, rhetoric, logic, music. Finding that neither mathematics nor music fortified him sufficiently against fascinations of the sex, he resorted for counsel to a holy woman of the neighborhood, a recluse for conscience' sake. "What need have you", she said, "to seek my advice? You see how I myself have fled from the allurements of the world and for twelve years have remained shut up in this cell. Hast thou forgotten the warning examples of Samson, and of David, and of Solomon, who were led astray by love of women? There is no safety for thee amid the worldly associations. If thou wouldest save thyself, thou must flee." He left his home at once and put himself under the care of an aged man, Sinell, who had a great reputation for holiness as well as learning. Under his instruction he made rapid progress, not merely in secular knowledge but in the knowledge of the Scriptures. The fame of Bangor next attracted him. He would seek the best educative facilities which the age could afford, and hence he became first a student and then a tonsured monk in this great institution. In view of the prominence of Bangor and the remarkable influence it exerted both at home and abroad, a few words must be spoken in regard to its founding and history.

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For many years it held the first place among the monastic schools in Ireland. Its students, Irish and foreign, at one time numbered 3,000, and an army of Christian soldiers, active and successful in combating heathenism in foreign lands, looked back gratefully on it as their rigorous but kindly training school.

The site of the institution, visited now sometimes by those who think of it as holy ground, more frequently by people in quest of an inexpensive watering-place, is 11 or 12 miles northeast of Belfast. It is on the south side of the Bay, almost opposite the picturesque city of Carnichfergus, where King William landed 17 days before the battle of Boyne. The ground on which the monastic buildings must have stood commands an extensive view of land and sea, and one which is not without its fascination. Those old monks, plain as their living was, had a keen eye for the beautiful in nature. To the east, when the atmosphere is clear, the rocky heights of Galloway are distinctly visible, and on the north, in the farther distance one can trace the dim outline of the Mull of Cantyre. In the foreground is the Bay with its clear sparkling waters, its north shore studded with villas and country seats, indicating the vicinity of a great and wealthy city. But it need not be said, there was no Belfast there when the monks ruled in Bangor.

About the middle of the 6th century, a monk of noted sanctity, by the name of Comgall, with a little band of followers had come to this shore in search of a monastic home. Encouraged by the ruling chief, they had taken possession of the vacant ground where the village now stands, and had erected such dwellings as the simple monastic life requires; first an oratory or chapel, and next to it a house for their prior or abbot, then a refectory and a kitchen, and then beehive cells. as many as they needed for their personal accommodation. The easily constructed buildings which have been already described, went up rapidly as others came in to join the community. There was a plentiful supply of brush wood, and all the clay they needed for daubing; most of them were experienced in this mode of construction, so the little village

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grew and grew until it became a great village, with its grain fields and its pasture lands widely extended over the adjacent slope. Again and again the enclosing rampart had to be pushed back in order to make room for more cells, and new grants of farm land attained, that the community might have adequate subsistence. Why did the young men flock to Bangor in such numbers? They were attracted by great teachers, some of them the most eminent in Ireland. Why did the eminent teachers come? To identify themselves with a new enterprise, under an abbot distinguished for his sanctity and miraculous gifts, with a discipline unusually severe and wholesome for those who needed restraint.

Whether Columban, when once within the pale of this enclosure, felt free from his besetting temptations we are not told, but he appears to have been a quiet inmate for several years, studying, working with his hands, and undergoing such salutary discipline as the rules imposed. At length there came to him a longing for employment in some distant and difficult field of missionary activity. He knew what Columba had been doing in Caledonia. Might not he find work on the continent of Europe, in France or in Germany, that would similarly advance the cause of the Master? Twelve young men of kindred spirit were willing to enlist as his associates. The abbot gave them his blessing and they took their departure; a few hours' sail landed them on the British coast, and a journey on foot, no great hardship to young men who had been trained as they had been to active employment, brought them down through England to the southern coast. They seem to have lingered but a short time in Kent, though they were among brethren there. Crossing the channel, they made their way up into eastern France, and entered an extensive district where warring armies had been doing their work of pillage and destruction not long before, and where the villages and towns were slowly recovering their prosperity. They found the people nominally Christian, but, owing to the neglect of their worldly priests, ignorant of the first principles of the Gospel. What better work, thought Columban, could be done than that of

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bringing this semi-heathen population to the knowledge of divine truth? As soon as he and his associates could master the popular dialect, they became itinerant preachers. A kindly reception for the most part awaited them. As they went about in their white garb from village to village, without purse or scrip, they were hospitably entertained by those who thought, no doubt, that they might be entertaining angels unawares. For several years they continued this irregular mode of evangelistic work, doing good as they hoped, but not able to see the fruits of their labor garnered in the churches.

When at length they reached Burgundy, King Gontran sent for them, and when he learned what their purpose was, gave them a cordial welcome and urged them to settle down in his land, and by their teaching and example revive religion in the hearts of his subjects. Columban believed that the Irish method was the true one for stimulating the careless clergy and bringing back life to the dead or dying churches. Accordingly he asked for a grant of land in a deserted valley where there was an old Roman castle, useless now for war, but available he thought for the promotion of peace and goodwill among men. Annegray (Annegratis in the Latin), as the place was called, was secured to him by royal grant. A monastic school was founded, after the Irish pattern, and in five years it became so prosperous and populous that it was necessary to provide additional room in new quarters.

Nine miles distant, Columban found at the foot of the Vosges Mountains the ruins of an old Roman town, Luxovium (Luxeuil), which had been celebrated in earlier days for its mineral and thermal springs. Incursions of Barbarians had long ago laid the whole district waste, and the little town with its attraction for health-seekers had been demolished and forgotten. The pine forests had again mantled the hillsides, and a rank growth of weeds and brushwood had overspread the ruins. Beasts of prey had multiplied, and all signs of the former village had disappeared. This place, together with the adjacent lands, was secured to the Irish mission by a second grant from King Gontran. The monks, who were constantly

increasing in number, took possession and soon transformed this wilderness, as they had that of Annegray, into fruitful fields. The fountains were cleared from their rubbish, and the streets from the brushwood that covered them; the villas were not restored, but modest structures, such as the monks required, were built of the material that lay about in ruinous heaps. Orchards were planted and fields of grain adorned the hillsides which had been shadowed with forests. Thus another center of monastic population was installed in Burgundy, and one of which, owing to its superior attractions, became a kind of metropolis for the Kingdoms of Burgundy and Austrasia. Still another monastic home was called for and established a little later at Fontaines in a neighboring valley, forming another behive of industry in the wilderness.

The inmates of these institutions, taken from the different ranks of society, were such as desired to live a quiet, studious, and religious life. Several nobles, it is said, had their long hair cut short and their names enrolled as monks, perhaps because they wished to escape the responsibilities and burdens of social life. Orphan children of distinguished families were sometimes devoted because their hereditary rights might prove inconvenient to uncles and cousins. But the Irish monastery, with its rigid discipline, was no place for idlers. But it was in the main the resort of earnest men who entered it as a school of self-sacrifice, of penitential discipline, or of theological instruction. These were submissive and obedient to the rule of the abbot because they regarded him as God's minister, endowed with more than human wisdom and able to give proof by miracle that God was with him.

Columban was a lover of solitude. He would spend days of uninterrupted meditation and prayer in the mountains, and the people believed that at these times the wild beasts ministered to him, and that even wolves and bears meekly acknowledged his supremacy. His blessing was supposed to make the fields fruitful, to ward off blight and mildew, to give health to the sick, and to drive away malign spirits. We should not fully understand the sources of his influence and power if we

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did not bear in mind the credulity of the age in which he lived, as well as the real sanctity of his character. He was a man of faith and of prayer ; the line of distinction between the natural and the supernatural was not critically drawn in that age even by the most acute thinkers ; the monks of his monasteries revered him as having received power from on high through the Holy Spirit, and his greatness as a man of God was noised abroad throughout Burgundy and the adjacent districts.

When his monks attained fitness for their work, he sent them out to instruct and enlighten their countrymen. Their white garments distinguished and protected them as they plodded along the rough roads, sometimes in companies of two and three, sometimes alone, bearing to remote towns and villages their Gospel message. The churches were not always open to them, but they could preach in the streets and in the market-places, and bring influences to bear on the negligent clergy which compelled them to give more attention to the details of their calling. It was natural that the secular clergy should not be pleased with this meddling with their affairs ; but the people were on the side of the monks, and there was a gradual quickening of the spiritual life which they could not disregard. Even bishops were compelled at times to desist from their hunting and hawking and to give some attention to the regulation of their dioceses.

So the work seems to have gone on for twelve quiet years from the founding of these monasteries. But at length the secular clergy began to feel the pressure. The constant rebuke which these earnest soul-seekers were administering in their lives on men who were living in pleasure and wantonness, while enjoying revenues of church office, could not but be annoying. It was the age, too, when Rome was seeking with strong hand to unify the churches throughout Christendom under the See of St. Peter. The peculiarities of the Irish ritual furnished a much more vulnerable point of attack upon these monks than their holy zeal in disseminating the Gospel, their mode of computing Easter, their method of shaving their hair in tonsure, the rubric of their prayer-books. The bishops accordingly

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summoned Columban to appear before their council to answer for these grave departures from Roman usage. Instead of going before them in person, he answered their summons by a letter which is still extant.¹ So characteristic of the man and of the situation is this epistle, that it deserves more than a mere passing mention.

He is thankful to God that so many bishops are at length assembled to consider the interests of morality and religion. They ought by all means to take counsel together more frequently, for it was not merely a question of Easter which they had to consider, but other religious ordinances of gravest moment which were sadly neglected. "I am not the author of this divergence", he writes; "I came into these parts a poor stranger for the cause of Christ the Savior, our common God and Lord. I ask of you, holy fathers, but a single favor, that you will allow me to live in the silence of these forests, near the bones of seventeen brethren whom I have already seen die. With these who remain with me I shall pray for you as I ought to do and as I have done these twelve years. Pray, let us live with you in this land where we are, since we must live with each other in heaven if we are found worthy to enter there."

* * * * In order to remain faithful to our Lord and his Apostles, we left our country and came to you. It is for you to determine, holy fathers, what is to be done with some veterans in Christ's service, some old pilgrims—whether it might not be better to encourage and console rather than to disturb them. I dare not go to your meeting for fear of entering into some contention with you, but I herewith confess to you the secrets of my conscience, and how I believe above all in the tradition of my country, which is that of St. Jerome."

He desires that peaceful relations be maintained for sake of the cause they are seeking to promote. "God forbid", he writes, "that we should delight our enemies—Jews, heretics, and pagans—by unseemly strife among ourselves. If you desire to banish me from the desert which I have sought for my home, I can only say with Jonah, 'Take me up and cast me into the sea, so shall it be calm for you'. But before you cast

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me overboard, you ought to follow the example of the sailors, who first tried hard to bring their ship to land. It is not too great presumption to say that there are many who are following the broad way among us, and few who are entering the narrow gate that leads to life. Hinder not these few, lest ye fall under the condemnation, ‘Woe unto you, Scribes and Pharisees, hypocrites, because ye shut up the Kingdom of Heaven against men; for ye neither enter in yourselves nor do ye suffer those that are entering to go in’ * * * Regard us not as strangers to you, for we all, whether Gauls or Britons, Spaniards or others, are members of the same body. I do beseech you all, my holy and patient fathers and brethren, to forgive the loquacity and boldness of one who is laboring beyond his strength”.

What impression this carefully-worded epistle made upon the bishops when read by the scribes from the elevated desk, we are not informed. It was not a conciliatory letter; yet it was pathetic in its appeal and must have touched the sympathies of those churchmen, careless as they were. He was not thrown, Jonah-like, to the whale, but was allowed to stay on board and weather the storm. No censure seems to have been inflicted, nor was any restraint imposed upon his work. The people were largely on his side, for he taught them the Gospel as their clergy did not; and his evangelists in white continued their foot-journeys up and down through the neglected districts of Burgundy and Austrasia, veritable light-bearers to a people sitting in darkness. The monastery of Luxeuil, in the meantime, was shaping itself more and more into that which it became a little later, the great clerical training-school of Northern Europe.

But a calamity was in store for Columban and the Irish monks from an unexpected quarter. The young king who was now upon the throne of Burgundy, Thierri II, held frequent interviews with the abbot and seemed really desirous of reforming a profligate life for which he, still tied to the apron strings of his grandmother, was not altogether responsible. His grandmother was the notorious Brunehault, a talented

woman, scheming, ambitious, and exceedingly covetous of power. Holding the reins of government in her hands during her grandson's minority, she had no desire to see him grow up into a virtuous, self-respecting, and capable prince. As a substitute for a legitimate wife, she tempted him with mistresses and encouraged him to live in shameful polygamy, that she might have no female rival to dispute her ascendancy. She was aware that he sometimes sought advice from Columban, but she supposed that the abbot, simple-minded churchman that he was, if brought into her charmed presence, could be made to see things through her eyes; when on one occasion, at her request, he visited her at her great manor, Bourcheresse, she brought in four children as he was taking his departure, and set them before him. "What am I to do with these children?", he asked, suspecting her purpose. "Bless them, father, they are the sons of the king." "Sons that shall never reign", he replied, "for they are the offspring of wickedness". This was more than the proud woman could brook, and from that day she was his enemy. King Thierri was still disposed to treat the abbot kindly, and even seemed to lend an attentive ear to the wholesome advice he received from him. But the temptations thrown in his way were too strong for him to resist, and he was soon as negligent of public interests and as shameless in his debaucheries as ever. Columban, who when aroused had much of the spirit of John the Baptist, wrote him a letter in such terms of reproof that the offence to majesty was unpardonable.

We need not follow the particulars further than to say that the abbot was forcibly removed from his monastery and taken to a place of exile, Besancon, that he came back without permission, that an officer and a cohort of troops were then sent by the king with orders to conduct those Irish monks to the sea and ship them back to Ireland where they belonged. The old biographer is graphic when describing the invasion of the monastery by these soldiers. When they forced their way into the enclosure they found that they had hit on one of the hours of prayer. Observing that the abbot and his monks

calmly proceeded with their worship, giving no heed to the intrusion, they were at the moment overawed, and perhaps they thought of the fate of Ahaziah's companies of fifty, sent out to take Elijah. When at length the sacred song had ceased and the blessing been pronounced, "O man of God", said the officer as he approached him, "we pray you, obey the King's command and return to the country whence you came". "No", answered the courageous Irishman, "I left my country in the service of Jesus Christ, and I cannot believe that it is the will of God that I should now go back". On his refusal to yield to anything but force, the officer withdrew and left the sternest of his soldiers to execute the King's orders. Even they refused to employ violence, but by earnest entreaty succeeded in accomplishing their purpose. The monastery was not suppressed; its resources were not impaired; the native monks, teachers, and scholars continued to conform to the order and maintain the discipline which had been established, and the fame of the institution was increased rather than diminished through the catastrophe that had befallen it.

What of the Irish monks? They had a tedious and uncomfortable journey overland to Nevers; thence they proceeded by boat down the winding Loire past Orleans, past Tours where they were permitted to spend a night near the holy tomb of St. Martin, past Angus, until at length they reached Nantes, a town near the mouth of the river where they were to be put on board their vessel for Ireland. The ship was not ready when they arrived and the weather was unfavorable; so Columban had time to write a long letter of sympathy, counsel, and encouragement to the brothers in Luxovium. After this manner he begins: "To his dearest sons, his dearest pupils, to his brethren in abstinence, to all the monks (writes) Columbanus a sinner." The epistle is included among his extant writings, and though hurried in its style, and lacking in connection of thought, it is the most interesting of his letters. If you wish to study the character of a man, go to what he has written when his emotions have been deeply stirred and when he had no time to prune his expressions, or dis-

guise his feelings. The more spontaneous the outflow, the more irregular and disconnected the line of thought, the better for your purpose. The abbot indicates at the outset what a place the institution had in his affections, how he was planning for its increased usefulness, and what hopes he was cherishing for its enlarging influence through the monastic schools that were to be established under its rule. "Wherever you find sites that are inviting and suitable, wherever God will build with you, go and multiply until you increase to thousands of thousands." They must live in peace among themselves. Persistent disturbers must be dismissed, that there may be quiet and harmony in their brotherhoods. Attalus, the monk whom he had designated as his successor, must see to it that the Irish ritual and the prescribed rule be observed with all fidelity. And so he proceeds in this hortatory and courageous spirit. Then he becomes tender almost to tearfulness at the thought of parting, but soon he checks himself with words of self-reproach for showing unseemly weakness in the hour of trial. When tears would flow he must drive them back "for it does not become a good soldier to weep in front of the battle. * * * Without adversaries, no conflict, and without conflict, no crown". And so he proceeds to find comfort in what others might regard as misery. He has difficulty in drawing to a conclusion, with so much still unsaid; but he must break off now and write the parting words. "While I write they come to tell me that the ship is ready, the ship which against my will is to carry me back to my country, and the end of my parchment obliges me to finish my letter. Love is not orderly—it is this which has made my words confused. I would have abridged everything that I might say everything. I have not succeeded. Adieu, loved ones, pray for me that I may live in God".

The ship was ready but the winds were treacherous; or shall I say, as Columban firmly believed, divinely ordered in the interest of the missionaries? Very opportunely a violent storm came on just as they had spread sail and were making for the sea. The vessel was driven back upon the beach where

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it remained for three days. The monks with their slight belongings were set on land and received no further attention from the captain of the ship. What clearer intimation, they asked, could God have given them that he had yet work for them to do on the continent of Europe, and that the puny will of this king was not allowed to thwart his purpose. Without needless waiting, which they would have regarded as a tempting of Providence, they set out for the coast of Neustria, a good, long journey to the northeast. They were received by Clotaire as the persecuted servants of God and welcomed all the more cordially because of his enmity to Brunehault and Thierri. An escort was furnished them and they proceeded on their way into Austrasia, and they were received by Theodebert at Metz wth no less cordiality than had been shown them at Soissans. Columban declined the king's invitation to remain and establish himself in his country for missionary work, as he had declined a similar overture from the king of Neustria.

Twenty-five years before this time he had desired to carry the Gospel to tribes of Germans where the name of Christ was not known, and now perhaps the opportunity had come when he might enter upon this work. The district he had in view was a wild country of the Alemannians and Sweves, now known as German Switzerland, the charming resort of summer travelers. King Theodebert held it, though not with a strong hand, as a subject province, and he was quite ready to furnish the missionaries with provisions for their long journey up the Rhine, and with protection in such places as they might select for their monastic home. They found when they reached their destination that they had need of his protection, for these worshippers of Wooden had little reverence for their white garments, or for their Gospel of Peace. Courage on the field of battle was the virtue they prized most highly, and bloody sacrifices they believed were the most pleasing worship they could offer to their deity. Probably Gallus was the only member of the little band who could speak their language, and he imperfectly. To command the religion of

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Christ to these people was no easy task, they must settle down among them, learn their dialect, win their confidence, and gradually prepare them for the change.

At the eastern extremity of the Lake of Constance Columban found the ruins of an old Roman town where Bregenz now stands, and they appealed to him as ruins had done in Bergundy; no doubt, too, the beautiful blue waters of the lake attracted him, and the background of wooded mountains, fresher and greener than those of the Vosges. Here they erected their oratory and their cells, using the material of earlier buildings; and here they lived and worshipped and worked for some three years, supplying their wants largely from the fish they caught in the lake, while they tried with all diligence to make themselves fishers of men. But Columban, with an overplus of zeal and a limited stock of patience, fell into the mistake which made the first missionary of Northumbria unsuccessful a little later. You remember Cormnan and his discouraging report to his brethren of Iona. Columban was unacquainted with the German character, and knew not how to bait his hook for them. Their objects of veneration, which their fathers had revered, and which they had been taught to regard as very sacred, were his abomination. He broke their stone images, cut down their sacred trees, and even set fire to one of their rude temples, that he might show them how powerless their deities were to protect themselves against insult. This heroic method of teaching might serve in half-Chrstianized Gaul, but it made enemies for him and his cause among the sturdier Alemannians. But little was accomplished in the way of conciliating and attracting them to the true religion, until the great misfortune befell Theodebert, who was defeated, captured, and deprived of his kingdom by his brother Thierri. The abbot could expect no protection from his former enemy and persecutor, so he and a few of his monks (for most of them preferred to remain behind) are again pilgrims, staff in hand, seeking a better country.

It was so ordered in the providence of God that Gallus, who had been the most efficient missionary of the company,

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was suffering from a fever at the time of Columban's departure, and had to remain behind. When his health was sufficiently restored, he resolved to continue among the Alemannians and prosecute the mission on new ground and in a different method. The three years spent at Bregenz he regarded as almost a failure. Now profiting by the mistakes of the past and exercising the long patience which such work demands, he laid the foundation of that enterprise which has ever since linked his name with the country as the Apostle of German Switzerland. Ten miles to the west of the lake, on the head waters of the little river Steinach, in the deep solitude of the mountains, he and his twelve companions built their chapel and constructed their cabins much in the Irish method, and thus began what afterwards grew into the great monastery of St. Gall, one of the most distinguished seats of learning in the middle ages. All about them was a forest so dense that it had rarely been invaded even by the adventurous hunter. The bears came up to see the improvements that were going on, it was said, bowed to the monks as if bidding them good morning, and then ambled off to their dens farther up the mountain. The wolves, when the painful music of psalm-singing fell upon their ears, went howling off into the wilderness. The evil spirits forsook their grottos and lurking places, unable to face the missionaries of the cross or the cross of the missionaries, and sped away with a voice of wailing—all of which signifies, when properly interpreted, that barbarism and heathenism were now giving place to a Christian civilization. We have no detailed biography of this holy man as we have of Columban, but what we learn from fragmentary notices left us, indicates that he and his companions had remarkable success in Christianizing these German tribes. The Duke of Alemannia wished to make him Bishop of Constance. The honor and responsibility of the office, however, did not appeal to him; he preferred his forest home and his itinerant work among rude mountaineers. After the death of the Abbot of Luxovium a deputation came to persuade him to return to the scene of his earlier labors and take the oversight of this great institution, but his heart was in Switzerland and noth-

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ing could induce him to go back to Burgundy. So for thirty years he went on sowing the seed through the evangelists he sent forth, instructing a native ministry, founding churches and schools, and doing all in his power to spread the religion of Christ in the country of his adoption. A great work certainly was accomplished, though we can hardly believe that the conversion of the German tribes on the left bank of the upper Rhine was as complete at the time of his death as some of the old writers have represented.

We come back now to speak of Columban and the very few followers who attended him on his last pilgrimage. His face was turned toward northern Italy, for he had heard of the sad inroads which Arianism was making on orthodoxy since the invasion of the Lombards. He would spend his last days in setting up a standard against heresy, and organizing for its defeat and expulsion from the fair land in which it had gained such prevalence. To cross the Alps at present by the way of Mt. St. Gothard is a small incident in a summer tour, thanks to the many-tunneled railway which modern engineering has constructed. But at that time for old men on the verge of seventy, if not past it, with only a trail for much of the distance instead of a modern highway, with no escort to protect them from outlaws, and mere sheds for lodging, the passage must have been one of serious difficulty and danger. Columban, who had the grit of an Irishman and the zeal of a saint was not accustomed to shrink from difficulty and danger when he had a great object in view, and whether it was a journey of days or of weeks we know not, but in course of time they reached Milan where the Lombard king held his court. Queen Theodelinda, whose orthodoxy was even more pronounced than was the Arianism of her husband, when she heard of the arrival of these monks, provided hospitably for their entertainment. She knew what great things had been accomplished by Columban and his associates in Burgundy and Austrasia, and she trusted that similar results might attend their labors if they could be induced to establish another Luxovium in Lombardy. It was, we suppose, due to her influence that King Agelulf made a grant of land to the abbot

Columbanus and Eastern France.

in a valley of the Appenines, some thirty-five miles northeast of Genoa, that he might use it for the establishment of a monastic school. It was just such a site as the aged man desired, land enough for his purpose, a stream of water fresh from the mountains on its border, a church building half in ruins, and abundant solitude. Bobbio was the name of the stream and of the district, a name which afterwards became famous in the records of monastic life. The church was soon repaired, the necessary tenements were built around it, ground was cleared for a garden and an orchard, and again the abbot had a home. Too infirm now for outdoor labor, he busied himself with his pen, producing controversial tracts against Arianism, addressing letters to men in authority, and, strange to say, writing a long and vigorous epistle to Pope Boniface IV, in which he assailed the Fifth Ecumenical Council and its condemnation of the Three Chapters. He believed, like many other good churchmen of his day, that popes and councils may err, notwithstanding their high pretensions to being guided by the Divine Spirit, and he knew how to assert this in language bordering on sarcasm. The bishops of Ireland, with that independence which was characteristic of them had refused to accept the decrees of this Council. They were quite beyond the authority and the spell of the empire. They had no great respect for the unprincipled bishop of Rome, whose connection with the calling of the Council, and whose deportment subsequently had disgraced his high office. The condemnatory decrees they regarded as intended not so much for the promotion of orthodoxy as for the promotion of the emperor's authority over the Church. So they had declared themselves very well satisfied with the creed of Chalcedon and as wishing nothing further on the Nestorian issue. When Pope Gregory was seeking to unify the Church on the basis of the councils he had written them a conciliatory letter, explaining and defending the decrees, though not magnifying their importance, and had asked them to reconsider their decision. They were not disposed to comply, many of them at least, and felt that they had a perfect right to maintain their ground; even against the great bishop of Rome. We can sympathize

with these bishops in their want of veneration for the 164 fathers, who were so submissive and servile to the meddlesome Emperor Justinian. A small council engaged in a small business. And we can sympathize with Columban, if not in the warmth of his zeal, at least in the manly attitude he assumed in seeking to enlighten the Pope, and defend his brethren against the charge of Nestorianism.

It should be mentioned in passing that this letter indicates an unusual degree of scholarship for the age in which it was written. He had evidently been well trained in the use of Latin when he was a pupil in Bangor and had not forgotten it. His masters, too, had made him acquainted with Roman literature; and what is more surprising still, he had not forgotten his Hebrew and his Greek during his long, busy, and disturbed life as a missionary, but was able to use them both in enlightening the Pope of Rome, who probably had never learned the alphabet of either. There are four other letters of Columban extant, from two of which illustrative quotations have already been made, and they all indicate ability of a very high order. There are several discourses, brief and pointed, but not very remarkable. There are short poems composed in various Latin meters, which indicate how he entertained himself and his friends in his hours of leisure; revealing, if not poetic genius, at least considerable skill in versification. And more important still, there is the Rule, *Regula Coenobialis*, which he prescribed to the monasteries under his supervision—a rule which was adopted and followed in the monastic institutions of Northern Europe generally for fifty years after its author's death, when through the influence of Rome it was gradually superseded by that of St. Benedict.

The life and labors of the good man ended in 615, no long time after his settlement in Bobbio. The institution was then just beginning to give promise of influence and prosperity for the future. Under a succession of able and devoted abbots it met fully the expectations of Queen Theodelinda, as a stronghold of orthodoxy against Arianism. At a later date it became celebrated throughout Europe as a seat of learning.

EDITORIALS.

Education. Theological

In recent years the criticism of theological seminaries has been both wide-spread and caustic. The outcry against "antiquated methods and obsolete courses" reached such a volume in 1909 that the Assembly of that year appointed a "Special Committee on the Training of the Ministry". The Committee was a very representative one, consisting of *Ministers*—J. Ritchie Smith, Chairman; David G. Wylie, William H. Foulkes, and Ulysses S. Greves, with *Ruling Elders*—Pres. Charles W. Dabney, Hon. A. Judd Northrop, Rear Admiral John C. Watson, and Pres. John S. Nollen. The Assembly instructed the Committee "to consider the whole matter of the training of our young men for an efficient ministry; the subjects to be considered in its relations to our present and urgent social need, the work of the mission field at home and abroad, and the business methods of practical church administration. The Committee shall also report upon the opportunities now offered in our Church for Bible training for lay workers, the Committee to report to the next General Assembly."

In order to be thoroughly informed as to the sentiment of the Presbyterian Church on the instruction which is given in the class rooms of the Seminaries, the Committee sent out a questionnaire to 600 ministers and 500 laymen. According to the report, nearly half the persons thus addressed responded. Naturally every reader will draw his own inferences as he reviews the answers. We have been impressed with several features. First of all with the fact that the fundamental courses of the curricula of the Presbyterian seminaries are confessed by the large majority of these ministers to be the most useful

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studies, for in answer to the question, "What studies of your seminary course have you found most useful?", the following answers were received: New Testament Exegesis, 146; Systematic Theology, 133; Church History, 119; Homiletics, 98; Old Testament Exegesis, 83; Pastoral Theology, 39; Christian Evidences and Apologetics, 31; Biblical Theology, 28; English Bible, 23.

A large proportion (172) considered that the chief defect of their seminary course was due to the lack of practical training and the over-emphasis which has been given to the scholastic side of theological study. This criticism does not really touch the various branches of study in the curriculum, but rather bears upon *methods of teaching*. Exegesis, for example, can easily become as dry as an arid waste of desert, when not properly taught, while no part of the course has a more practical bearing or can be presented in a more interesting manner. The moral for theological professors is obvious. Look out for your methods of instruction. The answers to question 9, "What new studies should be introduced in the Seminary course?", indicate that many ministers are thinking of the curriculum of a decade or a quarter century ago, for they advocate the introduction of Sociology, methods of Church work, English Bible, Pedagogy and Sunday School Work, Missions, Psychology, Evangelism, and Hymnology. Most of these studies, in fact Psychology alone being excepted, have been a part of the course for many years at our institution.

**Candidates for
the Ministry.**

The interest of the public in this theme seems in no wise to diminish. The July number of "The Atlantic Monthly" contains an interesting treatment of this subject under the title "The Minister and Men" by Francis E. Leupp, well known as a journalist and United States Commissioner of Indian Affairs. Mr. Leupp's contention is that the fundamental source of failure on the part of the majority of ministers is their inability to enter into sympathy

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thetic relations with the average man. "We shall find that the diminished influence of the man in the pulpit over the men who ought to be in the pews is due to more than one cause, but that causes radiate from the fact that there is no point of sympathetic contact between the two parties." The education which the minister receives is held responsible for this lack of sympathy, because it is entirely theoretical. Here lies the weak point in Mr. Leupp's logic. The students for the ministry—at least in the seminaries of which we have any knowledge—do work in the churches which fairly corresponds to the budding physician's visit to the clinic or to the embryo lawyer's work in an attorney's office. The real difficulties in our seminaries is the attention which students pay to their practical activities, often to the exclusion of those theoretical studies which are essential to a growing preacher. Mr. Leupp is a visionary when he proposes that the young minister after graduation should work as a farmer, clerk, merchant, or mechanic, while serving as an apprentice to a settled pastor. His severe censure of ministers for wearing a clerical garb is the result of narrow observation. The only Protestant Church to which this criticism would apply is the Episcopal. The clerical garb is a thing of the past and is not the cause of diminishing the sympathy between men of the world or of the Church and their spiritual leaders. Still less is it a reason for young men avoiding the ministerial calling. In this connection, when it is easy for us to be pessimistic, it is well to note the language of the last official report of the United States Commissioner of Education: "The growth in the number of theological students seems to be normal, keeping pace probably with the increase in population."

An Inter-Seminary Conference.

Philadelphia, on May 18 last, to discuss the problems of theological education. The conference organized by elect-

Representatives of nearly all the Presbyterian Theological Seminaries met in Witherspoon Hall,

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ing President W. H. Landon, of San Francisco Theological Seminary, president, and Professor George Johnson, of Lincoln University, secretary. The question of entrance requirements involved lengthy discussion, and resulted in the appointment of a committee consisting of President J. A. Kelso, chairman, President George B. Stewart and Professor John D. Davis, to report next May at a similar conference. The General Assembly gave its hearty approval to this organization by adopting the following resolution: "That the action of the faculties of our theological seminaries in recently holding a conference of their representatives, in harmony with the recommendation of the last General Assembly, their decision to hold such a conference annually for the consideration of matters covered by this Report, and other related questions as they may from time to time arise, be commended; and, further, that such conference be hereby duly authorized and recognized by the General Assembly, and that the Chairman of the conference be requested and instructed by this Assembly to present a Report to the next General Assembly, his necessary expenses incurred in attendance upon the sessions of the Assembly, being hereby ordered paid from the funds of the General Assembly." The effecting of this organization ought to result in the unifying and vitalizing of theological instruction in the seminaries of the Presbyterian Church in U. S. A.

**Death of
J. Franklin
Robinson.**

The Seminary has suffered a great loss in the death of Mr. J. Franklin Robinson, who had been a member of the Board of Trustees since 1908, and at the last meeting of the Board of Directors was also elected a member of that body. Mr. Robinson was deeply interested in the cause of theological education, willingly spent hours, taken out of a busy life, at meetings of committees of the Board of Trustees, and never offered a deaf ear to appeals for financial aid. In his will, which showed his broad Christian sympathy, the Western Theological Seminary is re-

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membered by a bequest of \$2,000. In mourning the death of one of our best friends, we wish to extend our sympathy to the family thus sorely bereaved.

The W. T. S. in Literature. A professor and several graduates of the Seminary have made valuable contributions to theological literature during the past six months. Dr. Snowden, a member of the class of 1878, has written a work on metaphysics, under the title, "The World a Spiritual System". The Macmillan Company, the publishers of this work, report an uncommon sale: at this we are not surprised because of the unusual literary flavor of "The World a Spiritual System". The same house announces another work by the same author, to appear in January, 1911. Its title is to be, "The Basal Beliefs of Christianity".

Another important work is by Dr. Schaff, the second volume of his treatment of the Middle Ages. Professor David S. Schaff's treatment of Medieval Church History may be fairly characterized as monumental; these volumes cover the period minutely and give exhaustive bibliographies and will at once become standards for the period of which they treat. Highly commendatory reviews have appeared in theological journals.

In this connection we must not forget that Dr. Oscar A. Hills, class of 1862, is publishing privately a critical treatise on the Acts of the Apostles, the third volume of which has already appeared.

A more modest venture in devotional literature is a pamphlet entitled "Steps Unto Heaven" by Rev. T. J. Gaehr, Ph. D., class of 1904.

Formal reviews of these works will be found among the notices of recent literature.

As we go to press there comes to our table an epic poem by President Isaac C. Ketler ('88). It is entitled "The Pilgrims". A formal review must be deferred until a later number.

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HISTORY OF THE CHRISTIAN CHURCH, by Philip Schaff. Volume V. Part II. The Middle Ages. From Boniface VIII (1294) to the Protestant Reformation. (1517). By David Schaff, D. D., Professor of Church History in the Western Theological Seminary, Pittsburg, Pa. New York, Charles Scribner's Sons, 1910. (pp. xii, 795).

The fact that the fifth volume of Schaff's History of the Christian Church has been published in two parts, each one of which constitutes quite as large a book as any of the volumes previously issued, may be taken as evidence of a slight change in the plan on which the work was originally projected. The elder Dr. Schaff apparently intended to cover the period of the Middle Ages in two volumes. Of these he published the first (the Fourth of the series) tracing the history to the Papacy of Hildebrand (1073). The remaining portion of the Middle Ages he seems to have thought would be easily put in one other volume (Vol. V). Leaving the completion of this volume for a more convenient season, Dr. Schaff then took up the task of composing the sixth and seventh volumes. Before he could return to the fifth he was called to his reward. It was certainly worth while to fill the gap left in the work and his son has placed students of Church History under a heavy debt by undertaking this task. Nor is it to be regretted that he has chosen to complete the work on a scale larger than originally contemplated by the father. It will scarcely be questioned that had the father lived to see the changed attitude of the public mind towards the study of the middle ages, he would himself have proposed the enlargement. When Dr. Philip Schaff conceived the plan (nearly 50 years ago) of giving to the American public a comprehensive work on the history of the Christian Church, interest in historical studies on this side of the Atlantic Ocean scarcely extended into the dark ages of Europe. Intercourse between the Old World and the New was in its beginnings. American students had not as yet begun to frequent the universities of Germany in the large numbers in which they now do so. Neither had the monuments bequeathed by the medieval period to subsequent ages in the form of castles, cathedrals and monasteries, which constitute such a perpetual stimulant of interest to the European student, become familiar through travel and intercourse to the cultured public of this country. But the times have changed. The half century that has elapsed has brought about in this sphere, as it has in many others, almost a revolutionary turn in attitude. Easier communication, increased volume of travel, the rise of international scholarship, make it almost imperative that the cultured man should become acquainted not only with Europe as it is, but also with its antecedents. To this end practically every great historical work has been translated and made accessible in the English language. No one, at least in the sphere of ecclesiastical and religious affairs, did more in his day and generation to break down the then existing wall of separation and to bring the American student in touch with the history of Christianity in the Old World in all its breadth and depth and riches than did Dr. Philip Schaff. Accordingly, interest in the church history

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instead of being limited on the one side to the period of the origins of Christianity extending perhaps to the age of the Ancient Councils, and to that of the Reformation period on the other, has been broadened and enlarged so as to include the intervening millenium. And by way of parenthesis it may be noted that a strange turn in the progress of historical investigations threw into the hands of an American scholar (the late Henry C. Lea) the task of contributing the greatest and most conspicuous service towards the better knowledge of the inner life of this period. It is into this changed situation, therefore, that Dr. David Schaff fits in his supplementary contribution towards the completion of his father's enterprise.

In all essentials, however, the plan of the work as issued before the appearance of the fifth volume has been strictly adhered to. The subdivision of the material incorporated in the volume is made upon the same general lines that were followed by Dr. Philip Schaff. Nor will the reader discern any appreciable change in the style of the composition. Dr. Philip Schaff, as a historian, was more intent on the presentation of realistic pictures of the personalities and events which he treated than on the production of literary works which should be read for the sake of their style or other literary fascination. This seems to be precisely the primary object also of Dr. David Schaff in his share of this history. There may exist some difference of opinion as to whether church history gains or loses by this subordination of literary composition to convenience of arrangement and realistic portraiture of facts. There can be no doubt that more men would read a work on ecclesiastical history possessed of superior literary qualities. Such literary excellence has in many instances served as a stimulant of interest and a means of diffusing historical knowledge otherwise difficult to disseminate. But on the other hand, the historian aiming at literary excellence must always face the temptation to sacrifice precision of statement to heightened color and better proportion from the literary point of view. It is a temptation difficult to resist, especially if the historian undertakes to write it on such a large and inclusive scale as Dr. Schaff did. He has done well, therefore, to sacrifice all else to the collection of as large an array of facts and to the portraiture of them with the greatest possible exactness.

Thus Dr. Schaff's work comes to have characteristics adapting it peculiarly to the habits, needs and necessary conditions under which the student is obliged to use such a work. This is not saying that these volumes must be placed on the shelves of the public library, or of the library of the minister and student to be referred to as occasion may demand or suggest. In other words, it is not a mere work of reference. It can be read consecutively with much enjoyment. What is meant is that one is never permitted to lose sight of the main object which has incited him to take up the reading of one of these full volumes. This object is the enrichment of the mind in an ample way from trustworthy sources with knowledge regarding the events and living forces of the life of the church of Christ; and the reader feels as he proceeds that he is meeting with measurable success in securing such information. At the same time he knows that the vast mass of data put before him is far more than his mind will readily retain, even after repeated perusal of the pages before him. He knows, therefore, that it is a clear gain to be able to revert to these pages with the assurance of refreshing and filling out the measure of his knowledge whenever it may be needful.

Still further, extensive as the work is, and exhaustive as it may appear to the inexpert eye, it does not pretend to end the task of the

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student, but rather to fairly begin it. The abundant bibliography pre-fixed at the heads of the chapters, and the still more practically useful footnotes accompanying the text leave no room for doubt as to the intention of the authors that the work should not be regarded as final. Nor do they consider their statements to be the last words possible on the respective subjects treated, but only as the latest and truest available, whose truth and justice, however, must be held subject to correction and improvement. They furnish all the means whereby their judgments may be tested by comparison with those of others as well as the means whereby the student may verify the grounds on which they rest in the sources. The only limitation for such further study suggested and encouraged by the authors is to be found in the restricted opportunity and ability of the student himself. It is not an easy matter to master the literature or to reach the sources. These are scattered over a large area of territory difficult of access, and are to be explored only after thorough equipment through the study of many languages. Practically, therefore, the great work, which by the filling of the gap covered in this volume has been so successfully advanced towards its completion, is, after all, the best available means within reach of the English-speaking student for the thorough mastery of the realm of Church History.

It is scarcely necessary to add anything regarding the ecclesiastical and theological view point of Dr. Schaff, except to say that in this as in all other respects the son has faithfully perpetuated and actualized the ideas of the father. The wide sympathy which enabled Dr. Philip Schaff to say, "I am a Christian, and I regard nothing pertaining to the Christian alien to myself," has manifestly been inherited by Dr. David Schaff, since it controls his whole attitude through this volume. The age under treatment was peculiarly fitted to elicit severe judgments on the Roman Church and on papal institutions in general. Dr. Schaff has successfully resisted the temptation towards harsh and uncharitable verdicts. It may be safely said that even Roman Catholic authorities have in the treatment of the declining papacy hardly dealt more leniently with the dark aspects of the story. But Schaff's History of the Christian Church is not yet a completed work, and thankful as we are to have it brought down to as late a date as the 7th volume brings it, we may not refrain from expressing the hope that the diligence and scholarly method evinced in the 5th volume may be used towards producing the 8th and 9th until the work is absolutely completed.

ANDREW C. ZENOS.

Chicago, Ill.

Literature.

THE WORLD A SPIRITUAL SYSTEM. An Outline of Metaphysics.
By James H. Snowden, D.D., LL.D. New York: The Macmillan Co.
1910. \$1.50.

Knowing the author personally, the reviewer is impressed with this work as a monument of prodigious industry. That the pastor of a church of over seven hundred members and the editor of one of the leading journals of the Presbyterian Church has found time to study metaphysical problems and to embody the results of his investigations and reflections in a work, reported by the publishers to have an uncommon sale, is a noteworthy fact. Many busy men dabble in literature and philosophy and throw off effusions with the light-heartedness of a dilettante. "The World a Spiritual System" does not belong to this class of books. On every page we have evidence of a thoroughness and a comprehensive grasp of metaphysical problems. It is an axiom of German University methods that the history of a subject must be mastered before a student is able to make any positive contribution of value to that subject. Dr. Snowden has followed this method of approach. Here and there in his brilliantly written pages he lets a hint drop, or follows a course of reasoning, or makes an allusion which shows that he has mastered the history of philosophical thought and metaphysical discussion. We believe that this feature constitutes one of the fundamental merits of this work, for on the one hand it has prevented the author both from presenting his own views in a dogmatic manner and from running into the vagaries of a faddist, while on the other the reader is assured that he is not getting the results of superficial study and snap-shot judgment.

According to the author's own statement, his treatise is an attempt to present "an outline of metaphysics from the idealistic standpoint". This statement is justified by the exposition of the subject which follows and makes the writer the heir of the noblest and purest elements of the philosophical thought of other ages. Dr. Snowden's idealistic standpoint puts him in a goodly company, for the greatest names in philosophy are those of idealists—Plato, Des Cartes, Berkley, and Kant—the class to which William James facetiously applied the epithet of "tender minded" in his opening lecture on pragmatism. As there are many forms of idealism before the public to-day, it is well for us to state that Dr. Snowden's view may be justly designated "personal monism". Idealism recognizes only one ultimate reality and hence must be monistic in its interpretation of the universe. But monism takes on various forms. If there is no recognition of personality, it becomes pantheism; if it fails to maintain the unknowability of ultimate reality, it goes off into agnosticism; but where the part of personality and the knowability of ultimate reality are recognized, we have personal idealism. We would ask the reader to turn to Dr. Snowden's own lucid presentation of different forms of idealism (pp. 17 ff.), and we emphasize the true and legitimate form of this philosophy for two reasons. Many Christian ministers as well as laymen are afraid of idealism because in their opinion it leads us to all kinds of heresies, theoretical and practical. Any philosophy may be perverted and its adherent go off to illogical conclusions. But personal monism, interpreting the world in terms of spiritual reality, necessarily touches Christianity at more than one point, and many of the truths of Biblical religion take on new meaning in the light of idealism. Of all systems of theology, Calvinism owes the largest debt to idealism. It is a significant fact that the only elaborate work in systematic theology from the Calvinistic point of view, which has been

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published in America in recent years, is based upon a system of metaphysics identical with that elaborated by Dr. Snowden. We refer to the monumental work by President Strong of Rochester Theological Seminary, and we believe that many of the special doctrines of the Calvinistic system, discarded and ridiculed in recent years, will easily gain the assent of minds steeped in idealism (297 ff.). As far as Christian Science has any underlying philosophy it is monism, but it ought to be clearly understood that it is pantheistic and not personal idealism. This is one of the points at which idealism touches a movement which has misled many under a specious title, and our author discusses this relation in a satisfactory manner (226-233).

Let us look at the plan of the work and the method of treatment more closely. The author introduces his idealism with adroitness. The plain man, whose mind has not "been debauched" with metaphysics and philosophy, charitably regards idealism as the fantastic theorizings of unpractical scholars. At heart he is inclined to believe that the scholar has either lost his mind or is trying to indulge in pleasantry with his readers. Dr. Snowden secures a point of contact with such a mind with great skill by showing that the same world is a very different affair as viewed by the plain man and the scientist. The former has no quarrel with the latter as the scientist's dictum is now apt to be regarded as an oracular infallible utterance, but it is not a final interpretation until the metaphysician analyzes that same world in terms of ultimate reality (pp. 29 ff.). It is not difficult for any thoughtful man to grant all this, and so the reader is ready to follow the author's exposition of the world in terms of ultimate reality.

After this introduction there follows a series of chapters dealing with fundamental topics of which every metaphysician must treat—The Subjectivity of Sensation, The Subjectivity of Space and Time, Subjective Reality, How We Reach Objective Reality, The Nature of Objective Reality. Before one can make much progress with understanding idealism, these subjects must be thoroughly mastered. We next pass to the heart of the subject, when we are brought to face the great problems of subjective and objective reality; of God and His relation to the world. It is in connection with the last topic that idealism renders its greatest service to Christianity and Systematic Theology. Theism is the foremost result of this line of reasoning, it is the chief contribution of idealism or, as our author puts it, that "the world is the phenomenon of God" is "the grand conclusion of idealism". After unfolding this aspect of the subject under three rubrics, (1) God Revealed in the World; (2) God as Cause of the World; (3) God and Man; our author sums up theism on the basis of idealism. "God is the original, undervived, infinite Spirit; and finite spirits are derived from and dependent upon him. The world is God's consciousness organized into a system of thought and sensibility and will, and is his own constitution and eternal employment and enjoyment. Things are centers in the consciousness of God developing in increasing degrees towards selfhood. Animals are partial selves still included within the consciousness of God, but human spirits have reached selfhood and so have passed the point of detachment from the divine Mind into personality. Finite spirits are reduced copies of the divine Spirit, with faculties that faintly parallel his, tiny sparks of his being, so that they have fundamental kinship with God and are capable of sharing his thought and life. God's mind acts upon our minds so as to induce in us our sensations, which are developed and organized into our consciousness of the world, the human body being the special point of

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contact and means of intermediation between the divine Mind and human minds. God and finite spirits are bound up in one society or organism in which the divine personality and finite personalities are distinct and yet all are fused into a social cosmos. God is central and sovereign in this world-organism of spirits, holding all powers and destinies in his own hand and yet respecting the finite freedom and responsibility of finite spirits. His thought, sensibility, and will surge through this organism to win and mold all its finite members into ethical harmony with himself and flood it with the fulness and splendor of his life; and such realization is that

one far-off divine event,
To which the whole creation moves."

Much that we have been trying to bring out, the treatise before us shares with other recent works on the same subject, but it has at least two unique features. It takes metaphysics out of the hands of the professional scholar and away from the atmosphere of the university lecture room and has brought it into touch with the problems of life. The relation of mind and body touches one of the vital questions of therapeutics, the hope of immortality takes us to the heart of religion, and the problem of evil, the darkest riddle of human life. These are the topics treated under the applications of idealism. Again, the work has a literary flavor which is rare in philosophical works. It indicates unusual literary powers to be able to discuss the serious problems of ultimate reality in graceful periods without making a sacrifice to thoroughness. It is our opinion that Dr. Snowden has succeeded in accomplishing this unusual feat.

In conclusion we would use the author's own characterization of another work as an adequate description of his own. "The book is remarkably clear in thought and style, and makes philosophy about as easy and attractive as its nature will allow. Although it is written from an idealistic point of view, yet it is impartial in its presentation of all systems. It is an admirable introduction to the general field of metaphysics, and will prepare the reader for a more detailed study of the subject".

JAMES A. KELSO.

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HASTINGS RASHDALL, PHILOSOPHY AND RELIGION, six lectures delivered at Cambridge. Chas. Scribner's Sons, New York, 1910. 75 cents, pp. 189.

This is the third of a series of twelve volumes called "Studies in Theology", the object of which is to present in untechnical terms the results of the investigations and thought of men of distinction in the world of Christian scholarship. The six lectures that compose this volume were delivered before the undergraduates of Cambridge University and are intended, as the author informs us, "as aids to educated men desirous of thinking out for themselves a reasonable basis for a personal religion." The method pursued is critical and philosophical throughout. The appeal is to reason and the content of religion is said to be true only when it "satisfies the demands of the intellect and conscience."

The author, who is better known to the learned world through his "Universities of Europe in the Middle Ages", and the more recent work on ethics, "The Theory of Good and Evil", belongs to the Oxford School of Idealists associated with the names of T. H. Green, Wallace, Bradley and others. Mr. Rashdall is, however, not so Hegelian as the three thinkers mentioned. He calls his philosophical creed "personal idealism", a statement of which is found in the series of essays edited by Sturt, under the title, "Personal Idealism", and to which Rushdall is a contributor. Personal idealism asserts with the older idealism that "at bottom nothing exists except minds" (p. 19), for "Reality is the system or society of spirits and their experience" (p. 119). But the Personal Idealist insists that both God and man are persons, though dependent upon each other, and refuses to merge them into "one all-including, comprehensive consciousness", as the transcendental idealist is inclined to do. Difficulties connected with the explanation of evil, the freedom of the will, and individuality have evidently forced Mr. Rashdall to break with the incorrigible Hegelian Absolute.

In the first three lectures, "Mind and Matter", "The Universal Cause" and "God and the Moral Consciousness", Mr. Rashdall outlines his philosophy. The fourth lecture discusses "Difficulties and Objections", while in the two closing lectures, "Revelation" and "Christianity", the author offers, on the basis of his philosophy, some solutions for present day problems in religious thought. Faith is not "a means for believing that which we know not to be true", it is a rational process. No amount of miracles can attest the truth of a divine revelation but reason alone is the arbiter. All moral and spiritual truth may be regarded as revelations to the human soul of the thoughts and experiences of the divine mind and the completest of these revelations, though not different in kind, is found in Jesus Christ. Critical study of the Gospel records shows that Jesus did not claim to be God in the sense of theological dogma, and hence his authority over men is based solely upon the appeal he makes to reason and conscience. Miracles are not *a priori* incredible, but the weight of experience is against them. The significance of the Trinity for the modern man is that God is Power, and Wisdom and Love—this is the essence of Christian Theism (p. 185). Lastly, the finality of Christianity must be based not upon the form in which it was originally stated, but in its power of perpetual development. "If we are to justify the development of the past, we must go on to assert the same right and duty of development in ethics and theology for the church of the future" (p. 186).

The last two chapters are of special interest and significance as showing the drift of liberal thought in religion in England. The book is clearly and vigorously written.

JNO. M. MECKLIN.

Lafayette College, Easton, Pa.

Literature.

THE HISTORIC EPISCOPATE. By Robert Ellis Thompson, M. A., S. T. D., LL. D. The Westminster Press, Philadelphia. \$1.50; postage, 10 cents extra.

The above named volume is a valuable addition to the literature on this subject, which has been so much discussed in the last few years. It gives evidence on every page of prolonged and careful study. One can readily believe what the author states, that the subject is one which had engaged his attention at intervals for nearly half a century. The entire volume also bears witness to the author's expressed hope that his work will have an irenic rather than a polemic effect, for there is an entire absence of any uncharitable judgment or imputation of wrong motives to those who give to the historical facts adduced a different interpretation.

The treatment of the subject falls into a few natural divisions. After a brief introduction stating the importance and setting forth the present interest in the subject, the author successively considers in the first half of the volume the New Testament period, the age immediately succeeding, and then the time of transition during which the monarchical form of government became firmly established in the church. It is in this part of the volume that the real heart of the question is touched. The New Testament data bearing on the subject are carefully adduced, and the monarchical form of government is shown to be inconsistent, with the general spirit of Christ's teaching, as well as with the actual practice of the churches, in which there was a plurality of elders, an interchangeable use of the terms elders and bishops, and an entire lack of indication that the diaconate was a step toward the ministry, as technically understood. A succeeding chapter, which he aptly terms "The Presbyterian Fathers", is an exceedingly valuable one, for in it he seeks to quote every passage which bears upon the question, and allows his readers the privilege of examining them for themselves. This chapter would make a valuable pamphlet, printed by itself. The unanimous usage is found to be the same as that prevailing in the New Testament, and is an indication of how the immediately succeeding generation understood it. Bunsen's observation concerning Polycarp's letter to the Philippians is cited, "The Philippians he is addressing are Presbyterians." Then the vexed question of the Ignatian Epistles is considered, the various forms in which they are found is discussed, and the conclusion is reached that whether they are authentic or not they bear witness, not to a diocesan episcopacy, but rather to one in which the bishop is the pastor of an urban church, whose members constitute a single congregation. The chapters immediately following show the transition by which the church passed to a monarchical form, not with an even progress, but varied influences making the advance more rapid in one region than another. Naturally considerable attention is given to Cyprian, the High Churchman of his age, who saw in the church a visible corporation taking its origin from the episcopal office, so that if one be not with the bishop, he is not in the church. This is shown to be really a novelty in theological thought, but one which ultimately won its way in the Western Church, while the Eastern Church knew nothing of it in that age and has very slowly adapted its teaching to it. The explicit declaration of Jerome in his comment on Titus I is quoted, in which he says, "A presbyter is the same as a bishop, and before party zeal sprang up in religion at the instigation of the devil, the churches were governed by the common council of the presbyters". And again, "Because at that time they called the same persons bishops as they called presbyters, therefore he (Paul) spoke indifferently of bishops as of presbyters". That view is shown to have been main-

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tained in the church throughout the mediaeval period, and as late as A. D. 1570 was cited by Giovanni Paolo Lancelotti in his "Institutes of Canon Law." It was only when a different position had to be maintained in the interest of a theory that a Spanish father in the latter part of the sixteenth century called those fathers heretics who had held it—and he had to include a long list,—while others took the safer way of explaining away their awkward and inconvenient sayings.

A brief chapter sets forth the state of the question in the mediæval period, and then the author devotes practically the remainder of his pages to Anglicanism, considering it in the Tudor, the Stuart, and the Modern periods. The fraternal spirit of Tudor Anglicanism is set forth, for during almost the whole of that period the Reformed Churches of the Continent were recognized as sister churches, and their ministers were not required to submit to re-ordination even when coming to minister in the Church of England. But the change is seen coming in the famous "Sermon at St. Paule's Crosse, the 9 day of Februarie, Anno 1588", in which Dr. Richard Bancroft asserted a divine right for episcopacy. From that time there is a gradual shifting, although the kindly relation toward the Continental Churches continued well on into the Stuart period, until at last the development reached its culmination in Archbishop Laud, the Cyprian of his age, who held "No bishop, no church", and was courageously, though intolerantly consistent, in his position. Still that position is shown to be really nothing but the "private judgment" of the minority of Anglican theologians, for the Church of England has never given an authoritative deliverance upon it.

In the chapter entitled, "Modern Anglicanism," the Tractarian movement is treated, and then follows a discussion of the way in which the Cyprianic theory of the Church and its ministry has been elaborated, especially as a doctrine of Apostolic Succession. The present bearing of the situation in its relation to church union is discussed. A strong wing in the Anglican Church seems to be unwilling to use the term Protestant, and to be ready for union with the Latin, Greek and Oriental Churches, which will have nothing to do with her and will not even acknowledge the validity of her orders. Thus they look for union in quarters where there seems to be no hope for it, and reject it where there is most of sympathy in doctrine and in service, because those who thus providentially stand near them are not recognized as having valid ordination. In such an anomalous condition it is well to re-examine the historical data and to see the exact status. It is with the hope that the doing of this may contribute somewhat to the removal of the obstacles in the way of the re-union of Protestant Christendom that Dr. Thompson has written his volume. His contribution is one which should be of great value, and we hope that it will have, as it deserves, a wide and careful reading.

CHARLES HERRON. '87.

Omaha Theological Seminary.

Literature.

STUDIES IN THEOLOGY. Faith and Its Psychology. By William Ralph Inge, Lady Margaret Professor of Divinity at Cambridge, England. Charles Scribner's Sons, New York. 1910.

This volume is the outgrowth of lectures delivered by Professor Inge this year on the Jowett Foundation in London. It is a masterly discussion of a problem that has had an interesting historical development and is now of profound theological and psychological importance. Tracing first the growth of the concept, Faith, in the Bible and later through the writings of the Church fathers, we find its proper meaning repeatedly narrowed to various partial phases—"now into bare assent, now into bare trust and confidence in a divine Person; now into a subjective assurance which claims to be its own evidence; now into vague feeling; now into a cheerful optimistic outlook upon the world; now into implicit obedience and submission to authority" (p. 39).

Professor Inge's main contention is that no slight foundation will enable one to account for Faith as a factor in any harmonious spiritual development. The attempt to regard Faith merely as an act of will, a working hypothesis which we adopt at our own risk according to pragmatic principles, robs Faith of its necessary intellectual justification. Likewise, to treat it as a mere feeling, unsupported by any considerations beyond the personality of the individual possessing it, gives it a dignity scarcely above our sense of the beautiful. As a matter of fact, Faith proceeds through successive stages in developing, from a mysticism based on pure feeling to higher forms that involve both intellect and will. No complete treatment of these higher forms is possible without considering its manifold bearings on the whole personality.

Many doctrines fail through lack of some fixed point of contact for Faith to hold to outside the individual. Seeking for a sufficient ground of Faith, men have tried various principles of authority. The two greatest historic attempts to provide Faith with an immutable external authority were those that rested it upon an infallible Church, and upon the Bible as an infallible book. These grounds are not, however, immutable, and besides, "if such infallibility were in the possession of any man or any institution, there would be no room for Faith" (p. 124). The argument then turns upon authority as based on Jesus Christ. The true primary ground of Faith we find in Him, provided that we rightly comprehend the broader significance of His undying, indwelling spirit, as well as the significance of His temporal character. He is the object through which Faith as an instinct or faculty impels man to seek and find God.

From this point onward the discussion relates to recent theories. There is a timely criticism of Pragmatism which makes of Faith "simply and solely a moral postulate, an act of choice" (p. 140). In the chapter "Faith Based on Practical Needs", the claims of the Modernists are considered. "The Pope was quite right in condemning Modernism; he could not possibly have done otherwise; though we may regret that he fails to realize the severity of the crisis, and suggests no way out of it except the impossible one of return to tradition and St. Thomas Aquinas" (p. 177). Intellectualism, now waning, was also in many important features a one-sided doctrine. "No generation has ever employed intelligence more, or trusted it less, than our own" (p. 190).

The book is characterized by a bold, direct style; it is replete with aphoristic, forcible sentences. The doctrine is broadly charitable, progressive, and ably defended.

EDWARD M. WEYER.

Washington and Jefferson College.

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A CRITICAL INTRODUCTION TO THE NEW TESTAMENT. By Arthur S. Peake, M. A., D. D. Chas. Scribner's Sons. pp. xii, 242. 75 cents, net. This is one of the volumes in a series of "Studies in Theology". It is the work of a scholar who frankly states his conclusions. He is thoroughly acquainted with the literature on his subject, referring to over one hundred authors about three hundred times in all. The author, however, is absolutely independent and calls no man his master.

In the preface we read, "In view of the restricted space at his disposal and the variety and complexity of the problems, the author has decided to concentrate attention exclusively on critical questions." Because of this decision the subject matter of the books is passed over and historical questions are only touched upon when they are necessary to the critical investigations. Dr. Peake, in his treatment of his subject, begins with the Pauline Epistles, "since it is desirable, as far as possible, to start with the earliest literature which is also contemporary with the events with which it deals." Of these Epistles the Pauline authorship of all except the Pastoral Epistles is defended. Not believing that the apostle was released from his Roman imprisonment, there is, of course, no place for these Epistles in the life of the apostle. Aside from that the author, on a close examination of the contents of the Epistles themselves, writes: "The two points on which the present writer feels clearest are that the Epistles cannot have come from Paul's hand in their present form, yet that they contain not a little Pauline material."

The "most probable suggestion" concerning the Epistle to the Hebrews is that Priscilla and Aquila are responsible for it.

As to the Catholic Epistles it is a little difficult at times to determine Dr. Peake's ideas. James he regards as an unknown person. The Epistle bearing his name is a unit and had an original author and a redactor. "The author drew from Jewish proverbial wisdom, from speeches of Jesus and from Greek wisdom." It is probably to be dated "comparatively early" in the second century. First Peter is probably a genuine Petrine Epistle; but Second Peter "cannot be much earlier than the middle of the second century", and hence cannot have been by Peter. It was probably written in Egypt, as was the Apocalypse of Peter. As to Jude the "balance of probability perhaps inclines against the authorship by Jude the Lord's brother, but there are no decisive reasons for rejecting the traditional view."

As to the Gospels the First was not by Matthew, nor can we ascertain anything further than that he was a Jewish Christian. The book may have been written towards the close of the first century. As to Mark "there is no substantial reason for doubting the traditional authorship." It was written between 64 and 70. Luke wrote the Third Gospel and the Acts. These books were written either from 75 to 80, or as late as 90, according to the decision as to whether Luke depends on Josephus' Antiquities, a question Dr. Peake does not assume to decide.

The author accepts the "two document hypothesis" as the main solution of the Synoptic Problem. According to this "our First and Third Gospels have used as their two common sources, a document most faithfully preserved in the Gospel of Mark and a document largely consisting of speeches and sayings, probably a Greek translation of the Logia of Matthew."

John wrote the Fourth Gospel, but not the Revelation, which with Second and Third John are to be ascribed to the Presbyter, John, unless for the former we are willing to assume the existence of a third

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John, otherwise unknown to us. First John was written perhaps to accompany the Fourth Gospel, though not at the same time.

On the whole the book fairly states its problems and in a very scholarly manner. The reader must decide some of the questions for himself, as the author at times leaves them undecided. The bibliography at the end is a valuable addition.

JOHN H. KERR, '81.

THE DYNAMIC OF THE CROSS. By the Rev. John Thomas, M.A., minister of Myrtle Street Baptist Church, Liverpool. London: H. R. Allenson, 3-6 net.

The Dynamic of the Cross is the theme of the first discourse in this volume by Mr. Thomas, preached before the Baptist Union of Great Britain and Ireland. This work is of special interest to us, because the author endeared himself to American audiences on his visit to this country during the summer of 1909. The volume contains seventeen sermons which all have common characteristics. They are scriptural and expository in that the author really deduces a great principle of the spiritual life from a passage of scripture and then applies it to modern conditions. Sermon No. VI, on "The Optimism of Faith", based on Psa. 145:2, is a masterpiece of this method of homiletics. The system of doctrine underlying these discussions is the so-called 'old theology', but it is not antiquated. The preacher is in touch with all the complex elements of modern thought, and the multitudinous interests of twentieth century life.

A real defect in the book is the omission of a preface; the reader would like to know the origin of the book and the occasion for which these excellent sermons were prepared.

JAMES A. KELSO.

MODERN BELIEF IN IMMORTALITY. By Newman Smyth. Charles Scribner's Sons. 75 cents.

This book grew out of a lecture given by its author at Hackney College, University of London. Its purpose is to show that "the belief in personal immortality" can be held in harmony with modern knowledge. Dr. Smyth declares that man's belief in immortality is essentially the same today as it was in the days of Socrates. Man's conception of that belief has changed from age to age. With such confidence the author searches modern knowledge for any light it may throw on immortality.

The conception of matter in terms of energy is one of the ruling ideas of modern science. This principle the writer accepts, and uses it as a light in looking into the personal life. That is to say, personal life is no longer to be conceived of as a certain fixed substance. Personal life is self-conscious energy. Dr. Smyth has already placed his argument on a solid foundation and in harmony with the modern doctrine of evolution. Substance, he maintains, is capable of destruction, while force, energy, personality is permanent. Again, this view of personality as undying energy enables us to escape from the old materialistic question as to the location of the point in the body where the soul resides, and also to avoid that other equally foolish question which asks how many spirits may dance on the point of a needle.

The author proceeds to discover what this personal energy is.

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Again he applies a scientific principle. Science knows things by what they do; so to know the personal life we must watch its behavior. Several qualities in the conduct of personal life are set forth to show the distinctive and prophetic significance of this undying energy. 1. Man's mental conduct distinguishes him from all animate existence before him. 2. Personal life has its self-formative energy. In a very real sense every man is self-made. He has no little to do in making his own soul. 3. Personal life has power to make its own environment. This personality, this undying energy, Dr. Smyth makes the foundation of human faith in immortality. To use his own words: "We build our hope of immortality upon firm grounds when we rest upon the fundamental fact of personality as the greatest power in the known world. There is nothing in science to contradict or render unnatural this spiritual conception of life."

Having shown that the soul is immortal when considered as personal energy, the book now asks and answers the question as to the embodiment of the soul in the future life, with what bodies shall they come?

The present embodiment of the soul is necessary for the soul's expression. Moreover, this embodiment has come at a great cost. Reflect on this price. 1. The cost of the human brain. 2. The cost of human speech. 3. The cost of human sight. Now if God has spent so much time and labor in bringing these bodies thus far in his great plan which has perfection as its goal, will He not carry on His work until that goal is reached? God has not labored on these bodies in vain. He means to use them in another form in the life to come.

The latter part of the book is spent in describing what kind of bodies these perfect bodies will be. It is evident, Dr. Smyth argues, that from biological analogies these bodies shall be spiritual bodies, capable of giving full expression to the spirit. The book concludes by saying that the ultimate reason for belief in the transfiguration of this body into the spiritual, and the continuance of the whole personal life after death, is not so much the witness of the first disciples to the empty tomb; it is above all that great assertion of Peter's Pentecostal faith, that it is not possible for God's Holy One to see corruption. The living Christ cannot be holden by death.

The theories advanced and the arguments set forth in this book will come as a surprise to some, but after close study the surprise will turn into acceptance. To those of scientific turn of mind this work will come as a boon, for it will enable them to hold their cherished faith in harmony with their present studies. The theories are not fancies and the arguments are sound.

M. M. McDIVITT, '07.

Literature.

JUSTICE TO THE JEW, THE STORY OF WHAT HE HAS DONE FOR THE WORLD. New and revised edition 1910. By Madison C. Peters. New York: The Trow Press.

The world is forced to confess that the Jew cannot be extirpated. There are more than 11,000,000 Jews in the world to-day. They constitute about one per cent. of the human race.

"It suggests a nebulous dim puff of star-dust lost in the blaze of the Milky Way". Nevertheless, the Jew is as conspicuous, by reason of what he has done in the world, as any other people. He has exhibited marvellous capacities in all ages. And that, too, with well nigh insuperable difficulties to overcome. All attempts to retard his progress have proved futile. Everywhere he has gotten the "Cold Shoulder". He has been misinterpreted, persecuted, and maligned. Mists of ignorance and prejudice have obscured his real character. America, perhaps more than any other country, has been tolerant towards all aliens. "She smiles a welcome to every race". All who wish may seek protection beneath the folds of her "Stars and Stripes". She is indeed the land of religious freedom and civil liberty.

In the preface to the little volume bearing the above title, the author informs us he is not a Jew. On the contrary he is descended from an ancestry inimical to Israel. As a boy, among the Pennsylvania Germans, he drank in the absurd prejudice and the blind bigotry displayed toward the Jew. As he grew to manhood, however, and studied the histories of men, his views in regard to the Jews underwent a radical change. He has written this book to put the Jew on his proper pedestal, so that the world could view him as he was and is and not as represented by traducers and calumniators.

The book does not essay to be a solution to the Jewish social problem. Its sole purpose is to modify false conceptions of the Jew; to eliminate traditional prejudices against him, and to estimate him in the light of the mental, moral, and the spiritual qualities which history demonstrates he possesses.

We cannot predict whether the author will succeed in accomplishing his object, but we venture to assert that no serious reader will turn the pages of this book, without feeling a growing tendency to sympathize with the author in his defense of an universally misinterpreted race.

The book opens with an Introductory Essay by Oscar S. Straus, Litt. D., LL.D., a recognized authority in matters pertaining to Commerce and Labor. In this Essay, which is entitled "The Hebrew Commonwealth, the Model for the American Republic", Dr. Straus adduces a number of historical data to show that the Constitutions of New England Colonies are framed upon the model of the Mosaic Code. Interesting references, also, are made to several powerful sermons preached by illustrious divines of the period to illustrate how thoroughly the pulpit was imbued with the Mosaic polity. Dr. Straus does not claim that the structural parts of our form of Government were derived from what was believed to be the component parts of the Hebrew Commonwealth, but only that this scriptural model of government had a deep influence upon the founders of our own government. The New England Colonists would not content themselves with any other form of government than that form which had the divine sanction,—the government of the Hebrews under the Judges.

The first chapter, entitled "Jews, not Jewels, in the discovery of America", sets forth that it was Jewish money backed by Jewish

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genius that encouraged Columbus to brave the terrors of the unknown seas in quest of further India. Had it not been for financial aid from Jewish sources the tattered ensign of Spain would never have been the first flag placed on the soil of the Western world. Luis de Torres, who was taken along by Columbus because he was able to converse in Hebrew, Chaldaic, and Arabic, was the first white man to tread the land of San Salvador. Of the 120 persons who composed Columbus' first expedition, easily forty were Jews.

Chapter 2 gives us an account of the role played by the Jews in early America. Peter Stuyvesant is named as the Jew-hater. His petty tyranny drove away many Jews from New Amsterdam. They sought the paternal government of Roger Williams of Newport,—the Mecca of liberty, fraternity, and equality.

In Chapter 3, mention is made of a number of battles in which the Jews exhibited remarkable patriotism. The author says that if we look at the matter in the right light we must concede the Jew to be patriotic above all men. The Jew was in the world before most other countries had sons to love them. Mention is made of the wonderful patriotism displayed by the Jews in the Civil war and in the late war with Spain.

Chapter 4, "What the Jew has done for the world," is perhaps the most interesting and instructive. The author has evidently done his work well. The following captions occur. In that of "The Jews as Astronomers", we are told of how the Jews turned their attention to the compilation of the Tables. In modern times, the epoch of Jewish Astronomy is headed by the discoverer of Uranus, the farthest planet in our system. Sir John Frederick William Herschell, son of Sir William, is mentioned as having done much for the advancement of astronomical science. Morris Loewy, director of the Paris Observatory, who invented the elbow telescope, is mentioned as one of several Jewish inventors. Under the head of "Jews as Mathematicians" occur several names of famous living authorities. Other captions are "The Jews as Discoverers and Explorers"; "The Jew in Medicine"; "In the Law; In Politics"; "As Poets"; "The Drama"; "In Music"; "As Philosophers"; "As Philologists"; "Historians"; "Novelists"; "Painters and Sculptors". We find incorporated in these sketches the names of representatives of the race of Israel whose achievements must be reckoned with in summarizing the potential human forces in the world's development.

Chapters 5, 6, and 7 entitled respectively, "Money and the Jews", "Jewish Traits and Characters", "Justice to the Jew"—furnish us with numerous proofs of the author's fine rhetorical powers, and help to compensate for the somewhat statistical character of the preceding chapters. The book, as a whole, abounds in historical data and furnishes a fund of valuable information. There is one grammatical and one typographical error.

W. P. Spargrove, '96.

Waynesburg College, Waynesburg, Pa.

Literature.

THE TESTIMONY OF THE WITNESSES: Division III, Part 1.

Another volume of Dr. Hill's excellent exposition of the Acts of the Apostles is before us. The third division of the book takes up the testimony of the witnesses who carried the Gospel to "the uttermost parts of the earth", and who in the interpretation of their message under the varied conditions of the great world found the message itself growing in breadth and richness as the implications of its great central truth were gradually wrought out. Part I deals with the missionary journeys of Paul, carrying us from XIII:1 to XXI:16. We need only say that like the earlier installments this latest section of Dr. Hill's exposition is compact and well-wrought in its form, reverent in spirit, and so full of practical suggestion as to make it preëminently a book for the working pastor.

William R. Farmer.

STEPS UNTO HEAVEN. By Theophilus J. Gaehr, Ph.D. Publishing House of the Evangelical Association, Cleveland, Ohio.

The author describes the contents of this booklet as "quiet meditations with young people". The chapters are entitled, "Bethel I'll Raise", "All That Thou Saidest Me in Mercy Given", "E'en Though It Be a Cross That Raiseth Me", "Then With My Waking Thoughts, Bright With Thy Praise", "Cleaving the Sky". While, as it is quite evident, Dr. Gaehr has taken the lines of a very familiar hymn as his mottos, yet in these five chapters in every instance he has in reality given us an exposition of Scripture. His exegesis is accurate and sound, and his style attractive. The illustrations are timely; for example, in the chapter on "Cleaving the Sky" we are exhorted to "try a little spiritual aviation. Perfect safety and success are assured, and that without a machine". We wish the pamphlet a wide circulation, feeling the assurance that it will strengthen the spiritual life of the young people for whom it is intended.

James A. Kelso.

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CALLS.

Rev. R. L. Biddle ('95), has been called to the churches of Fairmont and Pleasant Hill, Pa.

Rev. S. C. Elder ('96), for four years pastor at Parma, Ida., has accepted a call to the pastorate of the First Church of Masontown, Pa.

Rev. J. W. Reese ('78), of Girard, Pa., has accepted a call to the First Church of Williamsburg, Pa.

Rev. John C. Patterson ('99), has been called to the churches of Alpena and Rose Hill, S. D.

Rev. A. P. Bittinger ('03), of Rimersburg, Pa., has been called to the church of New Alexandria, Pa.

Rev. F. R. Farrand ('83) has resigned the church at El Reno, Ok., to accept a call to a new church at Willows, Cal., in the Sacramento Valley.

Rev. C. R. Stewart, of Bruin, Pa., has received a call to the Waterloo Church of Polk, Pa.

Rev. G. W. Kaufman ('07), of Indiana, Pa., has accepted a call to Wray, Col.

A call has been extended to Rev. W. F. Plummer ('89), of Glenshaw, Pa., by the Fairview congregation, Presbytery of Pittsburgh.

Rev. Paul G. Miller ('07) has resigned the pastorate of the Prospect Street Church, Ashtabula, Ohio, to accept a call to the First Church of Turtle Creek, Pa., his resignation to take effect November 1.

Rev. C. S. Beatty ('00), of Pittsburgh, Pa., has accepted a call to Girard, Pa.

Rev. F. W. Evans, pastor of the First Church of Steubenville, Ohio, has been chosen assistant pastor to Rev. Dr. R. F. Coyle, of the Central Church of Denver, Col., but has declined the call.

Rev. A. J. Herries ('84), of Tunkhannock, Pa., has accepted a call to the First Church of Fergus Falls, Minn.

Rev. William Houston ('93), of Mt. Gilead, Ohio, has accepted the position of University pastor for Presbyterian students at Ohio State University.

Rev. J. P. McDonald ('97) has accepted a call from the churches of New Florence, Union, and Fairfield, Pa.

Alumniana.

INSTALLATIONS.

Rev. Wilson H. Sloan ('94), was installed pastor of the New Salem Church, Presbytery of Redstone, on June 13.

Rev. Paul J. Slonaker ('95), was installed pastor of the First Church of Parker, Pa., on the evening of June 24, this date being the fourteenth anniversary of his marriage and the fifteenth of his ordination. Rev. B. Stewart, of Bruin, Pa., presided and propounded the constitutional questions; Rev. J. Williams, of Emlenton, preached the sermon; Rev. Dr. Robert B. Miller, of Butler, Pa., charged the people, and Rev. M. McNees, of Washington, Pa., charged the pastor.

Rev. C. R. Culbertson ('08), was installed pastor of the church of Island Creek, Ohio, on June 28. Rev. R. Houston preached the sermon, Rev. E. A. Hodil presided and charged the pastor, and Rev. F. W. Evans charged the people.

Rev. Wm. A. Atkinson ('96), was installed pastor at Marysville, Ohio, on September 19. Rev. A. C. Crist presided, Rev. E. M. Wylie preached the sermon, Rev. A. D. Hawn, D. D., offered the installation prayer, Rev. Wm. Houston delivered the charge to the pastor, and Rev. C. M. Rourke, to the people.

At a special meeting of the Presbytery of Mahoning, on July 6, held in Memorial Church, Youngstown, Ohio, Rev. Fred. R. Dent ('08) was received from the Presbytery of Pittsburgh and installed as pastor. Moderator W. C. Press presided; Rev. Wm. L. Swan preached the sermon; the charge to the pastor was given by Dr. Kelso, of the Seminary, and the charge to the people was given by Rev. W. C. Press.

Rev. William R. Craig ('06) was installed pastor of the First Church of Butler, Pa., on Thursday evening, July 7. Rev. W. S. McNees presided and proposed the constitutional questions; President James D. Moffat preached the sermon; Rev. J. H. Snowden, D. D., charged the people, and Rev. George C. Miller, the pastor.

Rev. Stanley V. Bergen ('10) was installed pastor of the Coal Center and Oak Grove Churches on June 29. Rev. J. C. Haney, of Washington, Pa., presided. The sermon was preached by Rev. Joseph E. Harvey, of California, Pa.; the charge to the people was delivered by Rev. C. L. V. McKee, of Washington, Pa., and Mr. Bergen's father, Rev. S. S. Bergen, of Petersburg, Pa., delivered the charge to the pastor.

Rev. S. M. F. Nesbitt ('98), of Pataskala, Ohio, was installed pastor at Dennison, Ohio, September 21. Rev. Dr. H. N. Campbell presided and propounded the constitutional questions; Rev. F. W. Evans preached the sermon; Rev. A. B. Allison charged the congregation, and Rev. C. J. Hunter, D. D. ('64), who had been installed as the first pastor of this church thirty-nine years ago, delivered the charge to the pastor.

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GENERAL ITEMS.

Before leaving for their new field of labor at Masontown, Pa., Rev. S. C. Elder ('96) and his wife were tendered a farewell reception by the congregation at Parma, Ida., where they have been located for the past four years. As an expression of appreciation, Mr. and Mrs. Elder were presented with a dozen silver spoons, a sum of money, and a souvenir spoon with a picture of the church engraved upon it. After their arrival in Masontown a cordial welcome was given them at a reception into which members of other churches of the town, as well as those of his own congregation entered very heartily. The outlook for the work of this church is very encouraging.

The address of Rev. Richard Arthur ('71) has been changed from Osborne to Topeka, Kan. .

Rev. J. C. R. Ewing, D. D., LL. D. ('79), president of Forman Christian College, Lahore, India, has been elected vice-chancellor of the Punjab University. The editors of the American Journal of Theology selected three Indian educators to whom they submitted proofs of an article on "The Status of Christian Education in India" by Prof. Burton, of the University of Chicago. One of the three was Dr. Ewing, whose criticism, with that of Principal Miller, appeared in the July number of the American Journal of Theology.

Rev. W. P. Spargrove ('96) has been called to the Chair of Greek, Waynesburg College, Waynesburg, Pa.

The number of "Money", bearing the date of June 25, 1910, contains a discriminating article by Prof. A. S. Hunter ('85), of the University of Pittsburgh. It is entitled, "The Case Against Municipal Ownership and Operation."

The Arlington Avenue Presbyterian Church of Brooklyn, N. Y., the Rev. John H. Kerr, D. D. ('81), pastor, celebrated its twentieth anniversary on May 1 to 4. The event was signalized by a cash offering at the morning service on May 1 of \$4,307. To this amount Dr. Kerr was able to add \$710, which he secured from friends outside of the church. The total of \$5,000 was applied on the mortgage indebtedness, reducing it to \$10,000. The offering represented some heroic giving, and was in response to a well conducted campaign.

At the communion service of June 5 nine persons were received by letter and seven on profession, making in all an even hundred persons received into the church the fifteen months of Dr. Kerr's pastorate. The ecclesiastical year just closed was one of the best in the church's history.

The address of Rev. Henry M. Campbell ('90) has been changed from Phoenix, Ariz., to Denver, Col.

The address of Rev. A. H. Jolly, D. D. ('80), has been changed to 384 Lehigh Avenue, E. E., Pittsburgh, Pa.

Rev. F. D. Miller ('03), pastor of Calvary Church, Wilkinsburg, Pa., celebrated the seventh anniversary of his ordination and installation on June 26. At the morning service, in connection with the Children's Day Exercises, a class of forty young people were received into full communion with the Church. In the evening the sacrament of the Lord's Supper was observed, at which time 58 new members were re-

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ceived, 42 on profession and 16 by letter. In the seven years of Mr. Miller's pastorate he has succeeded in building up a church of 400 members, together with a Sunday School of nearly 600.

The address of Rev. I. R. Prugh ('00) has been changed from Lyndon to Norton, Kan.

Rev. J. C. Gourley ('75) has been compelled to leave Colby, Kan., on account of the high altitude. His address is now Greenup, Ill.

Rev. R. K. Beatty ('08) has resigned the churches of Mellette and Mansfield, S. D., where he has labored for the last two years.

Rev. C. H. Bruce ('81) has resigned the church at Aberdeen, S. D., after a very successful pastorate of three years.

On July 3 the Dundee Church of Omaha, Neb., Rev. G. E. Fisher, D. D. ('96), pastor, was dedicated free from debt. The three meetings during the day were under the direction of the pastor, who came to the field last October from West Alexandria, Pa., while the handsome new building was in course of construction. Rev. Joseph J. Lampe, D. D., of Omaha Theological Seminary, closely identified with the organization from the beginning, preached the dedicatory sermon, and W. H. Kearns, D. D., of Lincoln, raised about \$5,000 to remove all indebtedness and preached in the evening. The afternoon service was of a fraternal nature, several prominent ministers from the city, as well as laymen, extending congratulations. The entire cost of the building is about \$14,200. Although the organization is only a little more than nine years old, five of its sons are in the active ministry. Under the leadership of Dr. Fisher many members have been added and the various societies strengthened. The Sunday-School has been thoroughly graded, and an orchestra leads its singing, while a large chorus adds to the attractiveness of the church service.

Rev. John M. Oliver ('97) is pastor of the First Church of Halstead, Kansas, which submitted the following report on Foreign Missions for the last five years: 1906, 35c per member; 1907, 60c per member; 1908, 95c per member; 1909, \$7.15 per member; 1910, \$7.65 per communicant member.

The address of Rev. A. H. Gettman ('02) has been changed from DuBois, Pa., to Harmony, Pa.

Rev. Maurice E. Wilson ('79), pastor of the First Church of Dayton, Ohio, preached in the Shadyside Church, Pittsburgh, on the first Sunday of September.

During the two years' pastorate of Rev. S. H. Aten ('08), the churches of Bancroft and Manchester, S. D., have attained self-support and greatly increased their contributions to beneficence. Thirty new members have been received and sixteen children baptized. The Manchester Church has improved its manse and its house of worship and substituted a large new bell for the small old one.

The address of Rev. Jesse L. Cotton, D. D. ('88), has been changed from Princeton, N. J., to 1305 First St., Louisville, Ky.

During the vacation absence of Dr. Lee, the pulpit of the First Church, Wilkinsburg, Pa., was filled by two alumni of the Seminary—on

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July 31, by Rev. J. I. Blackburn, D. D., of Covington, Ky., and all the month of August by Rev. Herbert Hezlep, D. D., of Philadelphia, Pa.

Rev. Oscar J. Gregg ('94), of Deersville, Ohio, and Miss Letitia M. Sproul, daughter of Mr. John Sproul, of Stillwater, Ohio, were married on August 17, 1910, at the home of the bride, by Rev. C. J. Hunter, D. D. of Uhrichsville, Ohio.

Rev. John Gourley ('77), of Twin Falls, Ida., received the degree of doctor of divinity from Highland College at its last commencement.

Rev. W. A. Sunday has accepted an invitation from the "Ministers' Union" and "Federation of Churches" to conduct an evangelistic campaign in Toledo, Ohio. The Rev. D. H. Johnston ('07) is chairman of the Executive Committee which has the campaign in charge.

Rev. P. R. Danley, D. D. ('78), has resigned the church of Loudonville, Ohio.

Rev. John C. McCracken ('78) has resigned the church of Pine Run, Presbytery of Blairsville.

The address of Rev. S. C. George, D. D., is changed from East Liverpool, Ohio, to 3912 Fifth Ave., Pittsburgh, Pa.

Rev. Charles H. Hamilton ('03) and Miss Mary B. Armstrong were married on Tuesday morning, August 30, at 10:30 o'clock in Bethel Presbyterian Church, Bethel Township, Allegheny Co., Pa., with Rev. Harry P. Armstrong of Chicago, a brother of the bride, officiating. Rev. Mr. Hamilton has been engaged in missionary work among the Mormons of Utah for several years. The bride, whose home is in Nebraska, was for five years a teacher in the mission schools of Korea. After a short wedding journey, Mr. and Mrs. Hamilton will return to Bethel Township to spend the fall and winter.

The degree of doctor of divinity has lately been conferred upon Rev. U. W. MacMillan ('95) by Waynesburg College.

The address of Rev. F. E. Thompson ('73) has been changed from Niobrara to Pender, Neb.

The cornerstone of the new Third Church of Altoona, Pa., Rev. J. E. Irvine, Ph. D., pastor, was laid with fitting and impressive services on Sunday, July 31. Rev. Henry H. Stiles, D. D. (.89), of the Second Church, delivered the address.

The address of Rev. S. M. F. Nesbitt ('98) has been changed from Pataskala to Dennison, Ohio.

Rev. C. L. McKee ('92), presbyterian missionary of Washington Presbytery, states that he traveled 1,153 miles in July, made 134 calls, and delivered 20 sermons.

The Endeavor Church of Fedora, S. D., under the leadership of Rev. L. Carmon Bell ('89), is building a commodious house of worship. Much interest is being manifested by the entire community, this being the only church in Fedora, which is a railroad village.

Rev. W. F. Eagleson ('63), of Columbus, Ohio, has received the degree of doctor of divinity from Washington and Jefferson College.

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On Sunday, June 26, the new First Presbyterian Church of Cashmere, Wash., was dedicated, and on the following Monday evening the pastor, Rev. E. L. McCartney ('92), was installed. At the installation service, Rev. Walter A. Stevenson, who presided, preached the sermon and gave a brief but earnest charge to the pastor. Rev. I. T. Raab, who was pastor of the church for three years prior to Mr. McCartney's coming, charged the congregation. Both Mr. and Mrs. McCartney, who have already been on the field for four months, have won an abiding place in the hearts of the people.

The address of Rev. C. J. McCracken has been changed from Millersburg, O., to Mt. Sterling, O.

The present address of Rev. W. O. Elterich, Ph. D. ('88), who has returned from Chefoo, China, on furlough, is Monitor Ave., Ben Avon, Pa.

The new church at Export, Pa., Rev. J. C. Steel ('05), pastor, was dedicated on July 17 with appropriate services. At the morning service Rev. L. C. Denise ('05) made the leading address. Interesting rallies were held by the Sunday-School and Young People's Society. At the latter meeting an address was delivered by Rev. B. J. Long ('02).

Following is the action taken by the Presbytery of Erie when granting to Rev. J. W. Reese a letter of dismission to the Presbytery, of Huntingdon: "The Presbytery of Erie bids a reluctant farewell to our brother, Rev. James W. Reese. His long service of twenty-four years within our bounds has been characterized by great fidelity and efficiency. We shall miss him, but rejoice that going from us in the prime of life he is to continue his good work in another field, at Williamsburg, Pa. Our best wishes and earnest prayers for his success go with him."

The University of Pittsburgh, at its last commencement, conferred the degree of doctor of divinity upon Rev. S. C. George ('61), principal of the East Liverpool (Ohio) Academy.

Rev. James B. Hill ('91), pastor of the First Church of Brookville, Pa., sailed August 3 on the Caronia from New York to Queenstown. The session granted him a two months' vacation in order that he might take a tramping trip through Ireland.

The church of McConnelsville, Ohio, Rev. C. F. Carson ('81), pastor, after being closed for repairs for over two months, was reopened on July 10 with appropriate services. The auditorium has been completely overhauled with a new floor, carpet, windows, frescoing, pews, and an entire change in the plan of seating, making in all a most complete and beautiful place of worship. This is one of the older churches of the Synod, and the people are to be congratulated upon their progressiveness and enterprise.

A recent issue of the Bellevue College Bulletin contained the following notice: "The decision of Dean Robert S. Calder ('97) to remain at Bellevue rather than undertake the presidency of Whitworth College, has given great satisfaction to the friends of the institution. Dean Calder is a man peculiarly well fitted and equipped for the position he holds. He is a graduate of Washington and Jefferson College, which has probably furnished more prominent Presbyterian ministers and educators than any other institution in the United States. He studied philosophy under the celebrated Wundt of Leipzig University. He has been

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a successful pastor, but his gifts and training qualify him especially to be an educator."

The Middle Church, Mt. Pleasant, Pa., Rev. H. C. Hutchinson ('09), pastor, recently closed a very successful year's work. On April 1 an organized effort to increase the attendance and interest in the Sunday-School was started, with the result that the enrollment has more than doubled and the interest is greatly increased. At present all departments of the church are in a flourishing condition.

A beautiful church building, seated with modern pews and lighted by electricity, was dedicated August 21 at Estes Park, Col. Tourists and cottagers are showing their appreciation of this church, which is maintained in the heart of the Rockies by the Home Mission Board, and the services are being well attended by people of all denominations. The pastor is Rev. J. Mont Travis ('96).

Rev. W. S. Kreger ('97) has resigned the churches of Carrollton and New Harrisburg, Ohio.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburg and vicinity, at their meetings held Monday morning of each week: June 20, "Brown-ing's Saul", Rev. J. M. Potter ('98); June 27, "Church Discipline", Rev. W. A. Kinter ('89).

We learn from various church papers that the number of accessions during the summer in churches administered to by the alumni has been very gratifying, and regret that we are able to do no more than give a tabulated list of these.

Pastor	Class	Church	Accessions
J. F. Elder,	1897	First Ave., Denver, Col.,	16
T. E. Thompson	1903	First, Emsworth, Pa.,	10
F. M. Silsley, ..	1898	North, Allegheny, Pa.,	23
W. A. Williams, D. D.	1880	Richmond, Philadelphia, Pa.,	4
H. C. Hutchison,	1909	Middle, Mt. Pleasant, Pa.,	11
W. S. Kreger,	1897	Carrolton, Ohio,	12
T. R. Lewis,	1882	Second, Pine Creek, Pa.,	9
M. D. McClelland,	1895	Pikeville, Ky.,	13
J. B. Worrall, D. D.,	1876	Cherry Tree, Pa.,	73
Geo. P. Atwell,	1898	Hathorne Ave., Crafton, Pa.,	11
Hugh Leith,	1902	Lancaster, Ohio,	20
J. P. Anderson,	1886	Huron, S. D.,	5
C. S. McClelland,	1880	Mt. Washington, Pittsburgh, Pa.,	10
P. W. Snyder,	1900	Homewood Ave., Pittsburgh, Pa.,	36
W. L. McMillan,	1904	Middlesex, Pa.,	16
John Gourley,	1877	Twin Falls, Ida.,	20
Plummer R. Harvey,	1908	Plains & Crestview, Pa.,	7
Charles F. Irwin,	1901	Lorain, Ohio,	13

On Sunday, September 18, the Highland Church, Perrysville, Pa., Rev. D. P. MacQuarrie ('05), pastor, celebrated its 107th anniversary. In the near future it is proposed to provide for the necessities of a rapidly increasing growth either by an addition or a new building. The present church membership is 315, and the Sunday-School enrollment is 220.

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The First Church of Waterford, Pa., recently celebrated its centennial. The pastor, Rev. B. M. Price ('78), was assisted in the celebration, which continued three days, by neighboring pastors and church members, representing various societies of the church. Among others present at this time was Rev. Marcus Wishart ('59), who was pastor of this church for 31 years.

The Second Church of Bellaire, Ohio, Rev. Basil R. King ('91), pastor, was dedicated September 25.

The Estes Park Presbyterian Church, Estes Park, Col., of which Rev. J. Mont. Travis ('96) is pastor, publishes a neat weekly bulletin. This sheet shows that the church is well organized for effective work.

"The Korean Mission Field" in one of its recent issues, contains an interesting article on theological education in that progressive mission field of the Hermit Kingdom. The author is Rev. Harry A. Rhodes ('06). Another number of the same publication tells us that E. M. Mowry ('09) is already in active service in Korea.

NECROLOGY.

ANDERSON, THOMAS ALEXANDER.

Born, Claysville, Pa., September 10, 1860; Washington and Jefferson College, 1882; Seminary, 1884-6; Union Theological Seminary, 1886-7; post-graduate, University of Berlin, 1901; D. D.; licensed, 1886; ordained April, 1888, Presbytery of Washington; pastor, Upper Buffalo, Pa., 1888-92; pastor, Sistersville, W. Va., 1892-07; adjunct-professor of Mathematics, Washington and Jefferson College, 1882-4; traveled in Europe, Asia, and Africa; pastor, Cresson, Pa., 1909-10; died, Cresson, Pa., March 13, 1910.

DANLEY, WARREN STARK.

Born, Good Intent, Pa., August 30, 1846; Waynesburg College, 1872; Seminary, 1872-5; post-graduate, Yale Divinity School, 1883-4; A. B. 1872, A. M. 1875, and D. D. 1888, Waynesburg College; licensed, 1872, and ordained, 1874, Presbytery of Pennsylvania (Cumberland Presbyterian); stated supply, Carmichaels, Pa., 1875-83; pastor, Uniontown, Pa., 1883-6; Lincoln, Ill., 1886-91; Kansas City, 1891-3; Owensesboro, Ky., 1895-02; McKeesport, Pa., 1902-8; West Union, Pa., 1908-10; moderator General Assembly (C. P.), Memphis 1892; died, West Union, Pa., May 6, 1910.

DINSMORE, JOHN MARTIN.

Born, Greene Co., Pa., May 25, 1821; West Alexander Academy; Seminary, 1845-7; licensed, April 19, 1848, Presbytery of Washington; ordained, 1850, Presbytery of Steubenville; stated supply, Big Spring and New Cumberland, Ohio; pastor, Utica, Ohio, 1851-5; Mt. Pleasant, Ohio, 1855-8; Bladensburg, Ohio, 1855-61; missionary, Iowa, West Virginia, and Missouri; honorably retired; residence, Kansas City, Mo.; died, April 24, 1910.

GAILEY, ROBERT R.

Born, Perry Co., Pa., March 27, 1828; Seminary, 1870-2; licensed, April, 1871, Presbytery of Wooster; ordained, June 11, 1872, Presbytery of Redstone; pastor, Little Redstone, 1872-9; Fayette City, 1872-5;

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Laurel Hill, 1879-82; Carrollton, O., 1882-6; Still Fork, O., 1887-8; Minerva, O., 1887-90; Morristown, O., 1891-5; honorably retired, 1903; died, Carrollton, O., February 13, 1910.

GIBBONS, HUGHES OLIPHANT.

Born, Fayette Co., Pa., March 16, 1843; Washington and Jefferson College, 1869; Seminary, 1870-1 and 1874-6; A. B. 1869, A. M. 1873, and D. D. 1889, Washington and Jefferson College; licensed, March 1875, Presbytery of Redstone; ordained, October 13, 1876, Presbytery of Baltimore; pastor, Annapolis, Md., 1876-81; Pine Street, Philadelphia, Pa., 1881-1910; president Presbyterian Ministers' Fund, 1889-95; president Philadelphia Law and Order Society, 1898- ; died, Philadelphia, Pa., May 19, 1910.

GLENN, SAMUEL M.

Born, Utica, Pa., September 14, 1837; Jefferson College, 1863; Seminary, 1863-6; licensed December, 1865, Presbytery of Erie; ordained November 6, 1866, Presbytery of Columbus; pastor, Lithopolis and Greencastle, O., 1866-9; Upper Ten Mile, Pa., 1871-8; Sandy Lake, Pa., 1878-9; Clintonville, Pa., 1879-84; Mt. Zion and High Hill, O., 1884-9; stated supply, 1889-91; Clark, O., 1892-4; evangelist, Wooster, O., 1894-1910; died, Wooster, O., April 12, 1910.

HOSICK, JAMES R.

Born, Flatridge, Ohio; Franklin College, O., 1889; Seminary, 1891-4; licensed, 1893, Presbytery of St. Clairsville; ordained, 1894, Presbytery of Washington; pastor, Hookstown and Mill Creek, Pa., 1894-1905; pastor, Dennison, O., 1906-10; died, Dennison, O., May 16, 1910.

KEITH, LEWIS E.

Born, Martintown, Pa., February 12, 1859; Washington and Jefferson College, 1886; Seminary, 1886-9; A. M. 1894, Washington and Jefferson College; licensed, April, 1888, Presbytery of Kittanning; ordained, October, 1889, Presbytery of Butler; pastor, Westminster and Buffalo, Pa., 1889-90; Moundsville, W. Va., 1890-2; McConnellsburg and Deerfield, O., 1892-4; Caldwell, O.; Menlo, Iowa; Warsaw and Bloomfield, O.; evangelist, 1901-8; died, Trinway, O., March 3, 1910.

LUPTON, JONAS W.

Born, Winchester, Va., December 19, 1833; Seminary, 1860-1; Union Theological Seminary, Hampden Sidney, Va., 1861-2; licensed, April 25, 1862; ordained, April 25, 1864; assistant to pastor, Winchester, Va., 1865-7; pastor, Leesburg and Catoktin, Va., 1867-72; Clarksville, Tenn., 1872-9; Leesburg, 1899-1907; honorably retired; residence, Winchester, Va.; died, October 3, 1909.

McELHINNY, CHRISTIAN SHAFFER.

Born, Fairfield, Io., September 10, 1856; Parsons College, 1880; Seminary, 1881-3; A. B. 1880, A. M. 1883, and Ph. D. 1894, Parsons College; licensed, April 19, 1883, Presbytery of Iowa; ordained, April 25, 1885, Presbytery of Des Moines; stated supply, Manning and Cook Rapids, Io.; Chariton, 1885-6; Seymour, 1887; Columbus Junction, 1889-91; Montezuma, 1892-5; Mt. Zion, 1897- ; died, Stockport, Io., August 20, 1909.

MORLEDGE, HOWARD CASSIDY.

Born, Carroll Co., O., May 3, 1859; University of Wooster, 1883; Seminary, 1883-6; D. D., 1906, Franklin College, O.; licensed, April 29, 1885, Presbytery of Steubenville; ordained, July, 1886, Presbytery of

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Redstone; pastor, Leisenring, Pa., 1886-9; Cumberland, O., 1889-1909; Scio, O., 1909-10; died, Scio, O., April 1, 1910.

MUNN, CHARLES ANDERSON.

Born, Westmoreland Co., Pa., November 17, 1828; Jefferson College, 1840; Seminary, 1850-2; A. B., 1849 and A. M., 1852, Jefferson College; D. D., 1905, Washington and Jefferson College; licensed, 1852, Presbytery of Coshocton; ordained, 1854, Presbytery of Muncie; pastor, Muncie, Ind., 3½ years; Frankfort, 3½ years; Kendallville, Ind., 3 years; stated supply, Big Rapids, Mich., 1871- ; pastor, First Church, McComb City, Miss., '87-'94; pastor, Belmont Avenue, Fresno, Cal., 1899-06; chaplain, 100th Regiment, Indiana Volunteers; died, Fresno Cal., June 27, 1910.

SAVAGE, EDWARD.

Born, Ogdensburg, N. Y., September 16, 1841; Carroll College, 1860; Northwestern Theological Seminary, 1865-7; Seminary, 1867-8; licensed, April 10, 1867, Presbytery of Milwaukee; ordained, September 23, 1868, Presbytery of South Minnesota; missionary, Jackson, Minn., 1868-79; Windom, 1871-81; St. James, 1874-6 and 1881-3; stated supply, Cottage Grove, Wis., 1882-3; Weyauwega and Fremont, 1883-6; Windom, Minn., 1889; Red Rock, 1891-7; Bingham Lake, Minn., 1903-9; died, Windom, Minn., January 4, 1910.

SMITH, JOHN BUCK.

Born, Union Co., Ind., August 29, 1836; Miami University, 1858; Seminary, 1858-61; post-graduate study, New College, Edinburgh, Scotland, 1865-6; A. M. Farmers College, 1878; A. M. 1886 and D. D. 1894, Miami University; licensed, April 1860, Presbytery of Allegheny; ordained, 1867, Presbytery of Oxford; pastor, Green Spring and Clyde, O., 1867-9; Kentland, Ind., 1869-73; Williamsburg and Batavia, O., 1873-7; Monticello, Ind., 1879-85; president and stated supply, Mary Allen Seminary, Crockett, Tex., 1886-1910; chaplain U. S. 19th. Ohio Vols., 1862-5; president Farmers College, 1877-9; died, Crockett, Tex., April 6, 1910.

SNODGRASS, HORACE S.

Born, Richland Co., O., April 8, 1839; Washington College, 1865; Seminary, 1865-8; licensed, April 1867, Presbytery of Marion; ordained, June, 1868, Presbytery of Columbus; pastor, Lancaster, O., 1868-71; Oskaloosa, Io., 1873-8; Sigourney, Io., 1878-82; Stockton, Cal., 1882-3; Monterey, Cal., 1883-1909; died, Monterey, Cal., March 4, 1909.

THOMPSON, JACOB L.

Born, Washington, Pa., December 27, 1842; Washington and Jefferson College, 1869; Seminary, 1869-72; licensed, April 26, 1872, Presbytery of Pittsburgh; ordained, June 20, 1874, Presbytery of Kittanning; pastor elect, Curries Run, Pa., 1872-4; pastor, Curries Run and Elderton, Pa., 1874-6; New Salem, 1876-90; stated supply Ballard, Los Olivos, Los Alamos, and Santa Ynez, Cal., 1894-6; Olympia, Wash., 1896-8; residence, Seattle, Wash.; died, March, 1910.

THOMPSON, JOSIAH.

Born, Washington Co., Pa., August 24, 1820; Jefferson College, 1845; Seminary, 1845-7; D. D., Washington and Jefferson College, 1897; licensed, October 21, 1856, and ordained, January 14, 1858, Associate Presbytery of Chartiers; pastor, Clinton, Pa., 1858-66; Centerview, Mo., 1867-73; Four Mile, Pa., 1874-8; Mulberry, Mo., 1878-9; entered Presbyterian Church, 1880; supplied for a year or more each of the following

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churches: Sharon, Freeman, Raymore, Greenwood, Olive Branch (now Creighton), Austin, Knob Noster, Salem, Lone Oak; died, near Center-view, Mo., July 20, 1909.

WALLACE, THOMAS FREEMAN.

Born, Westmoreland Co., Pa., December 28, 1833; Jefferson College, 1857; Seminary, 1857-61; D. D. Washington and Jefferson College, 1902; licensed, April, 1860, and ordained, November 5, 1861, Presbytery of Blairsville; foreign missionary South America (Bogota, 1861-75; Zacatecas, Mexico, 1878-90; American Consul Charge de Affaires, Bogota, 1872-3; missionary superintendent, Saltillo, Coahuila, Mexico, 1890-1909); officer and teacher, Pennsylvania House of Refuge, 18 months, 1858-9; residence, Minneapolis, Minn., 1909- ; died, Chicago, Ill., July 22, 1910.

WEST, WILLIAM ARMSTRONG.

Born, Landisburg, Pa., February 25, 1825; Marshall College, Lancaster, Pa., 1849; Seminary 1849-52; A. M. Marshall College; D. D. Westminster College, 1899; licensed, Apr. 14, 1852, and ordained, June 2, 1853, Presbytery of Carlisle; stated supply, Upper Path Valley, Pa., 1852; pastor, do., 1853-73; pastor, Westminster, Harrisburg, Pa., 1873-90; stated supply, Second Church, Carlisle, Pa., 1890-1; Petersburg, 1891-2; pastor, Robert Kennedy Memorial, Welsh Run, Pa., 1893-8; McConnellsburg and Green Hill, Pa., 1900-7; president, Metzger Female College, Carlisle, Pa., 1898-9; stated clerk, Presbytery of Carlisle, 1874- ; residence, Newville, Pa., 1908- ; died, Philadelphia, Pa., September 26, 1909.

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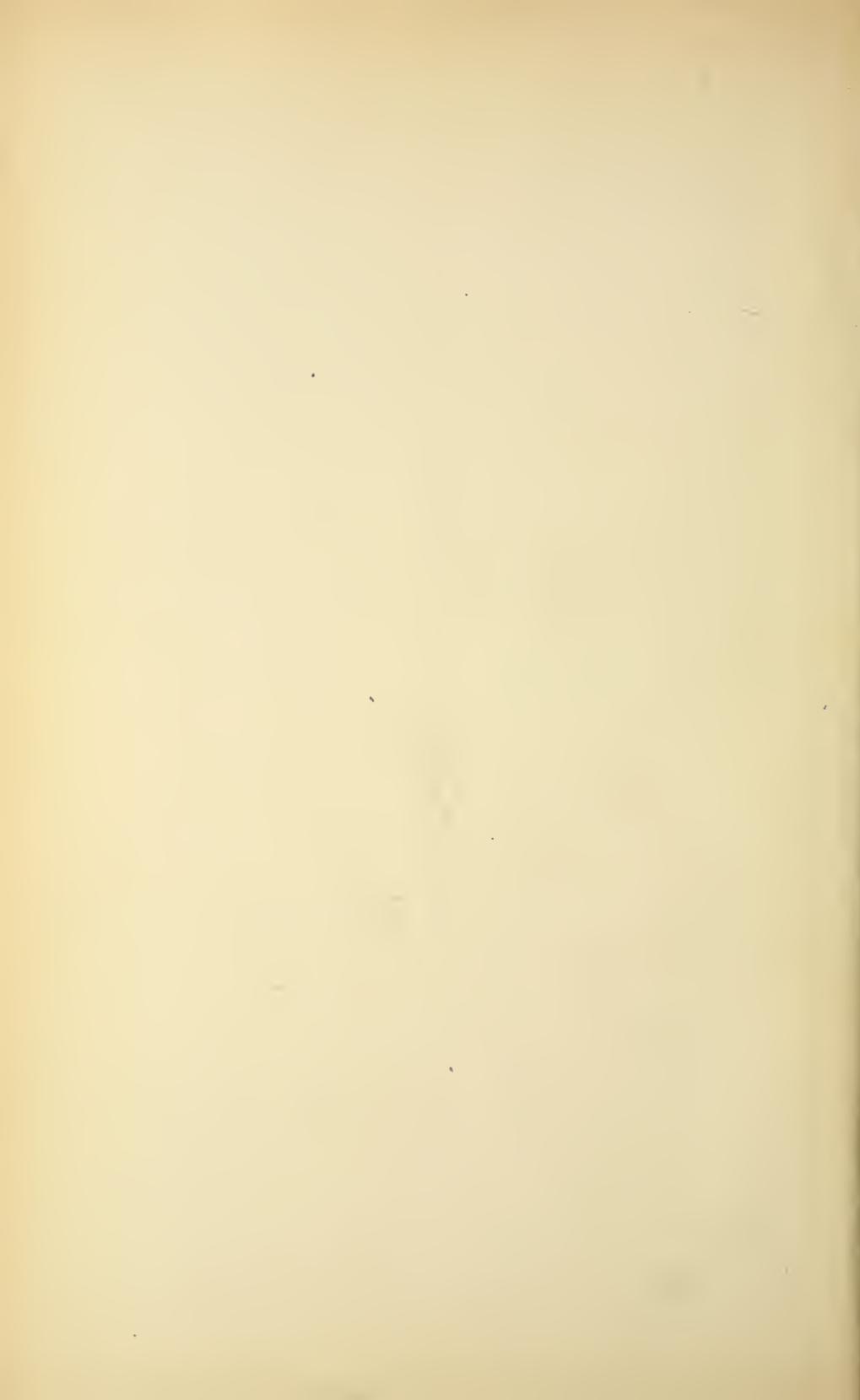
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North Side, Pittsburgh, Pa.

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The Faculty consists of six professors and four instructors. Modern methods of study are employed in all departments. The course of study is thoroughly practical, and is intended to train men as pastors and preachers. The curriculum has been completely revised by the introduction of the elective system, which will enable students to prepare themselves for special forms of Christian activity. A special course is offered in practical Christian Sociology, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

The students have exceptional library facilities. The Seminary Library of 34,000 volumes contains valuable collections of works in all departments of Theology, but is especially rich in Exegesis and Church History; the students also have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

A post-graduate scholarship of \$500 is annually awarded to the member of the graduating class who has the highest rank and who has spent three years in the institution. A gymnasium and grounds afford ample opportunity for recreation.

All the buildings of the Seminary are located on the West Park, one of the most beautiful residence districts of Greater Pittsburgh.

For further information, address

REV. JAMES A. KELSO, PH.D., D. D.,
North Side, Pittsburgh, Pa.



The Bulletin
of the
Western Theological
Seminary



CATALOGUE NUMBER

VOL. III.

JANUARY, 1911

No. 2.



CATALOGUE
1910-1911

THE BULLETIN
OF THE
**WESTERN THEOLOGICAL
SEMINARY**

PUBLISHED FIVE TIMES DURING THE YEAR; IN JANUARY,
FEBRUARY, APRIL, JULY AND OCTOBER, BY THE
TRUSTEES OF THE
WESTERN THEOLOGICAL SEMINARY
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.

Calendar for 1911.

THURSDAY, FEBRUARY 9th

Day of Prayer for Colleges.

THURSDAY, APRIL 27th

Written examinations at 9:00 A. M.; continued Friday, April 28th and Saturday, April 29th.

SABBATH, APRIL 30th

Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, MAY 1st

Oral examinations at 9:15 A. M.; continued Tuesday, May 2nd, and Wednesday, May 3d.

THURSDAY, MAY 4th

Annual meeting of the Board of Directors in the Chapel at 10:00 A. M.

THURSDAY, MAY 4th

Commencement exercises. Conferring of diplomas and address to the graduating class, 3:00 P. M.

FRIDAY, MAY 5th

Annual meeting of the Board of Trustees at 3:00 P. M., in the President's Office, 731 Ridge Ave.

SESSION OF 1911-12

TUESDAY, SEPTEMBER 19th

Reception of new students in the President's Office at 3:00 P. M. Matriculation of students and distribution of rooms in the Chapel at 4:00 P. M.

WEDNESDAY, SEPTEMBER 20th

Opening address in the Chapel at 10:30 A. M., Rev. Professor William R. Farmer, D. D.

TUESDAY, NOVEMBER 21st

Semi-annual meeting of the Board of Directors in the Chapel at 2:00 P. M.

WEDNESDAY, NOVEMBER 22nd

Semi-annual meeting of the Board of Trustees at 3:00 P. M. in the parlor of the First Presbyterian Church, Pittsburgh.

THURSDAY, NOVEMBER 30th—TUESDAY, DECEMBER 5th

Thanksgiving recess.

BOARD OF TRUSTEES

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Rev. William J. Holland, D. D., LL. D., Vice-President.

Rev. Samuel J. Fisher, D. D., Secretary.

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Commonwealth Trust Co., Treasurer.

CLASS OF 1911.

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John R. Gregg	Pittsburgh, Pa.
Charles A. Dickson	Pittsburgh, Pa.
Robert Wardrop	Pittsburgh, Pa.
*J. Franklin Robinson	Pittsburgh, Pa.

CLASS OF 1912.

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CLASS OF 1913

Rev. William J. Holland, D. D., LL. D.	Pittsburgh, Pa.
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Wilson A. Shaw	Pittsburgh, Pa.
Ralph W. Harbison	Sewickley, Pa.
Josiah V. Thompson	Uniontown, Pa.

*Deceased.

STANDING COMMITTEES

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On Library—A. C. Robinson, F. W. Snead, D. D., J. A. Kelso, Ph. D., D. D.

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Annual Meeting, Friday before second Tuesday in May, 3:00 P. M. Semi-Annual Meeting, Wednesday following third Tuesday in November, 3:00 P. M.

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Rev. W. A. Cook, D. D.	Wheeling, W. Va.
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*Deceased.

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Rev. Edward P. Cowan, D. D.	Pittsburgh, Pa.
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On Courses for Lay Workers—W. L. McEwan, D. D., W. E. Siemmons, D. D. J. M. Mealy, D. D., T. D. Davis, M. D., Wilson A. Shaw.

Annual meeting Thursday before second Tuesday in May, in the Chapel at 10:00 A. M. Semi-annual meeting third Tuesday in November, in the Chapel at 2:00 P. M.

FACULTY

REV. JAMES A. KELSO, PH.D., D. D.

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725 Ridge Avenue, N. S., Pittsburgh, Pa.

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123 Dithridge Street, Pittsburgh, Pa.

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737 Ridge Avenue, N. S., Pittsburgh, Pa.

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Associate Professor of New Testament Exegesis.
440 Maple Avenue, Edgewood Park, Pa.

REV. WILLIAM H. JEFFERS, D. D., LL. D.

Lecturer on Ecclesiastical History
Los Angeles, Cal.

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Instructor in Hebrew and Tutor for Foreign Students
1209 Resaca Place, N. S., Pittsburgh, Pa.

GEORGE M. SLEETH.

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721 Forest Ave., Avalon, Pa.

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Jenkins Arcade, Pittsburgh, Pa.

REV. S. J. FISHER, D. D.

Librarian and instructor in Christian Ethics and Missions
5611 Kentucky Ave., Pittsburgh, Pa.

SPECIAL LECTURES

REV. W. H. CLAGETT.

"Ministerial Sustentation"

REV. ROBERT M. DONALDSON, D. D.

"Home Mission Work"

REV. WILLIAM O. ELTERICH, PH.D.

"The Awakening in China"

REV. HERBERT E. HOUSE.

"New Education in China"

REV. LOUIS MEYER.

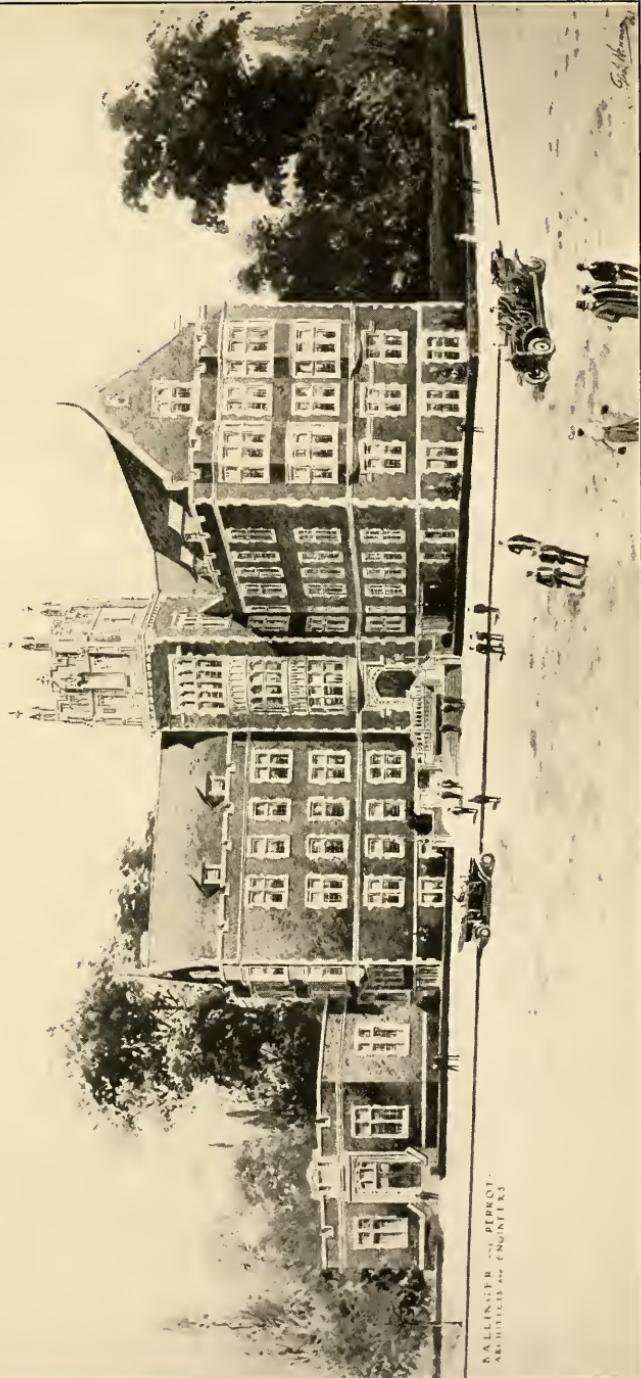
"Jewish Missions"

MR. CHARLES F. WELLER.

"Associated Charities"

REV. F. ZILKA AND REV. BENJAMIN KOSSUTH.

"The Bohemian Church"



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STUDENTS

FELLOWS

Alexander Peebles Kelso, Jr., Dehra Dun, India Oxford, England
Washington and Jefferson College, 1906.
Western Theological Seminary, 1910.

William Harvey Orr Mingo Junction, Ohio
Clarion Normal School, 1902
Western Theological Seminary, 1909

Robert Rush Reed, Du Bois, Pa. Leipzig, Germany
Princeton University, 1907
Western Theological Seminary, 1910

GRADUATE STUDENTS

Francis Wayland Crowe Westwood, Carnegie, Pa.
Oberlin Theological Seminary, 1902

William Warden Dinsmore Webster, Pa.
Western Theological Seminary 1907

Ulysses Sherman Greves Aspinwall, Pa.
Western Theological Seminary, 1895

Charles Henry Hamilton Bridgeville, Pa.
Western Theological Seminary, 1903

James Hood Lawther Pittsburgh, Pa.
Western Theological Seminary, 1901

Angus John MacInnis Evans City, Pa.
Western Theological Seminary, 1910

James Erskine Miller Gibsonia, Pa.
Western Theological Seminary, 1900

William Lacy Nicholson Haysville, Pa.
Western Theological Seminary, 1905

Eric Johan Nordlander, B. D. McKeesport, Pa.
University of Pittsburgh, 1910

Merrill Peter Steele Allegheny, Pa.
Western Theological Seminary, 1906

Albert Greer Weidler Erie, Pa.
University of Pittsburgh, 1910

W. G. Winn Pittsburgh, Pa.
Bethany College, 1906

Bartholomew Tron Waldensian Valley, Italy
Western Theological Seminary, 1910

Andrew Jackson Whipkey Markleton, Pa.
San Francisco Theological Seminary, 1905

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

SENIOR CLASS.

Charles Clair Cribbs, Clarksburg, Pa.	S. H., 20
	Grove City College, 1908
Harry Lavan Earnest, Wolfsburg, Pa.	M. H., 20
	Albright College, 1907
Wilhelm Gotthart Felmeth, Moravia, Pa.	S. H., 10
	Westminster College, Pa.. 1908
Henry Geddes, Pittsburgh, Pa.	M. H., 22
	University of Wooster
Arthur Minton Guttery, Washington, Pa.	S. H., 16
	Washington and Jefferson College, 1907
William Herron Hezlep, Pittsburgh, Pa.	S. H., 16
.	Westminster College, Mo., 1908
John Lynn Howe, Scotch Hill, Pa.	Ben Avon, Pa.
	Grove City College, 1907
Reuel Emerson Keirn, Barnesboro, Pa.	M. H., 45
	Grove City College, 1908
George Kmeczik, Buczlo, Hungary	527 Ridge Ave., McKees Rocks, Pa.
	Gymnasium in Eperjes, 1905
Wilbert Blake Love, Brookville, Pa.	S. H., 7
	Grove City College, 1906
Malcolm Angus Matheson, Little Narrows, Nova Scotia	M. H., 6
	Franklin College, Ohio, 1908
John Ambrose Oldland, Dawson, Pa.	M. H., 55
	Grove City College, 1908
Francis Edward Reese, Williamsburg, Pa.	M. H., 39
	University of Wooster, 1908
Matthew F. Smith, Falls Creek, Pa.	S. H., 19
	Grove City College, 1906
Rufus Donald Wingert, Dalton, O.	M. H., 31
	University of Wooster, 1907
Lewis Austin Worley, Mercer, Pa.	S. H., 15
	Grove City College, 1908

PARTIAL

George Lang Glunt, Pittsburgh, Pa.	S. H., 10
Benton V. Riddle, N. S., Pittsburgh, Pa.	16 Clifton Ave.
Pierre Weber, Pittsburgh, Pa.	5600 Penn Ave.
	University of Pittsburgh, 1904
Frank Johnston Woodward, Indiana, Pa.	M. H., 44
	Indiana Normal School, 1908

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

MIDDLE CLASS.

James Hillcoat Arthur, Shanghai, China	M. H., 11
	University of Wooster, 1909
Harry Henderson Bergen, Petersburg, Pa.	S. H., 11
	Washington and Jefferson College, 1909
Harry Hartzler Bird, Somerset, Pa.	S. H., 17
	Albright College, 1909
Percy Earle Burtt, Pittsburgh, Pa.	S. H., 11
	University of Pittsburgh, 1908
John H. Gross, Findlay, Ohio	M. H., 38
	Findlay College, 1906
Francis Hor nicek, Albion, Pa.	M. H., 41
	Dubuque College, 1909
Theodore Halenda, McKees Rocks, Pa.	M. H., 7
James Charles Hughes, N. S., Pittsburgh, Pa.	S. H., 13
	Washington and Jefferson College
James Norman Hunter, Grove City, Pa.	M. H., 25
	Grove City College, 1909
Orris Scott McFarland, Iberia, Ohio	S. H., 18
	Ohio Wesleyan University, 1909
John Allison MacRury, Portmorien, Nova Scotia	S. H., 9
	Washington and Jefferson College, 1909
Nicholaus Pazar, Eperjes, Hungary	M. H., 29
	Gymnasium in Eperjes, 1905
John Sirny, Derry, Pa.	M. H., 40
	Dubuque College, 1909
David Ryan Thompson, Grove City, Pa.	M. H., 43
	Grove City College, 1907
Henry Bogart Thompson, Grove City, Pa.	M. H., 14
	Grove City College, 1908
Edward James Travers, Jersey City, N. J.	M. H., 5
	Franklin College, Ohio.
Pasquale Vocaturo, Nocera Tirinesi, Italy	M. H., 16
Edward Ludwig Wehrenberg, Wellston, Ohio	M. H., 36
	University of Wooster, 1909
Harry Eldred Woods	McDonald, Pa.
	Washington and Jefferson College, 1909

PARTIAL.

Angus Gordon MacRury, Portmoriën, Nova Scotia S. H., 8
Washington and Jefferson College, 1909

H. Luther Wilson Greensburg, Pa.
Upsala College, 1906

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

JUNIOR CLASS.

Howard J. Baumgartel, Allison Park, Pa.	M. H., 51
Franklin College, Ohio, 1910	
Gino Boudrandi, Rome, Italy	M. H., 54
Geneva College, Switzerland, 1907	
Charles Carson Bransby, New Malden, Surrey, England	M. H., 21
School of Technology, Manchester, England, 1904	
Emil Efraim Ceder	Duquesne, Pa.
Upsala College, 1909	
Charles W. Cochran, Dayton, Pa.	M. H., 37
Grove City College, 1910	
Delbert L. Coleman, Rochester, Pa.	M. H., 46
Geneva College, 1910	
Frank Eakin, Emlenton, Pa.	M. H., 15
Grove City College, 1910	
Paul A. Eakin, Petchaburee, Siam	M. H., 42
Grove City College, 1910	
George A. Frantz, Conowingo, Md.	M. H., 47
Grove City College, 1910	
Samuel L. Johnston, Burgettstown, Pa.	M. H., 19
Grove City College, 1910	
Roy McKee Kiskaddon, Kittanning, Pa.	M. H., 49
Washington and Jefferson College, 1910	
John Lang, Marion Center, Pa.	M. H., 13
Washington and Jefferson College, 1910	
Albert N. Park, Jr., Pittsburgh, Pa.	M. H., 2
Franklin College, Ohio, 1910	
Charles E. Peterson, Reeds, Mo.	2546 Perrysville Ave., N. S.
Missouri Valley College, 1909	
Edward B. Shaw, Yellow Springs, Ohio	M. H., 23
Cedarville College, 1910	
James T. Simpson	Pittsburgh, Pa.
Meadville Theological School	
Ashley Sumner Wilson, Calcutta, Ohio	M. H., 52
Grove City College, 1910	

PARTIAL.

John B. Bisceglia, Pittsburgh, Pa.	M. H., 17
"The German Theological School of Newark, N. J." Bloomfield, N. J.	
Charles Jozsa, Iglo, Hungary	M. H., 27
Gymnasium in Iglo, 1902	
William H. Schuster	810 Tripoli Street, Allegheny, Pa.
Evangelical Theological Seminary, 1907	
Adolph F. Schwarz, Pittsburgh, Pa.	M. H., 32
"The German Theological School of Newark, N. J." Bloomfield, N. J.	
Charles Yoo, Pittsburgh, Pa.	M. H., 28
Gymnasium in Pecs, Hungary, 1897	

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

STUDENT ORGANIZATIONS

SENIORS.

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John Lang	Frank Eakin	R. M. Kiskaddon

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C. C. Bransby	E. B. Shaw
C. C. Cribbs	W. B. Love

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D. L. Coleman

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F. E. Reese	H. B. Thompson

SUMMARY OF STUDENTS.

Fellows	3
Graduates	14
Seniors	20
Middlers	21
Juniors	22
Total	80

INSTITUTIONS REPRESENTED.

Seminaries.

German Theological School of Newark, N. J.	2
Meadville Theological School	1
Oberlin Theological Seminary	1
San Francisco Theological Seminary	1
Western Theological Seminary	12

COLLEGES AND UNIVERSITIES.

Albright College	2	Missouri Valley College	1
Bethany College	1	Ohio Wesleyan University	1
Cedarville College	1	Pecs, Gymnasium in	1
Clarion Normal School	1	Princeton University	1
Dubuque College	2	School of Technology, Man-	
Eperjes, Gymnasium in	2	chester, Eng.	1
Findlay College	1	University of Pittsburgh	4
Franklin College, Ohio	4	Upsala College	2
Geneva College, Pa.	1	Washington & Jefferson College	9
Geneva College, Switzerland	1	Westminster College, Mo.	1
Grove City College	16	Westminster College, Pa.	1
Iglo, Gymnasium in	1	Wooster University	5
Indiana (Pa.) Normal School	1		

STATES AND COUNTRIES REPRESENTED.

Austria	3	Missouri	1
China	1	New Jersey	1
England	1	Nova Scotia	3
Germany	1	Ohio	7
Hungary	4	Pennsylvania	48
India	1	Siam	1
Italy	4	Sweden	3
Maryland	1		

HISTORICAL SKETCH

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to-wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States." The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary, as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary".

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on November 16, 1827, with a class of four young men who were instructed by Rev. E. P. Swift and Rev. Joseph Stockton.

During the eighty-three years of her existence, two thousand one hundred and twenty-five students have attended the classes of the Western Theological Seminary; and of this number, one thousand seven hundred thirty-four have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred and seventeen in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.

LOCATION

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in course of time ceased, indeed, to be *western* in the strict sense of the term; but it became *central* to one of the most important and

influential sections of the Presbyterian Church, equally accessible to the West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburg (North Side), mainly on West Park, one of the most attractive portions of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. They are twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this community of more than 1,000,000 people and center of strong Presbyterian Churches and church life, the students have unlimited opportunities of gaining familiarity with the work of city evangelization. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element of their preparation for the ministry.

BUILDINGS.

There are three public buildings—the Seminary Hall, Memorial Hall, and the Library; also five dwellings for the professors.

Seminary Hall contains a commodious chapel and six lecture rooms, four of which are on the second floor. On the third and fourth floors are furnished rooms for the accommodation of students.

Memorial Hall, the main dormitory, was erected in 1877 on a bequest of Mrs. Hetty Beatty. For several years it has been felt that a more commodious and modern structure was needed. On December 21, 1910, the Trustees awarded a contract for the erection of a new dormitory on the site of Memorial Hall and the adjoining house. This building, now in the process of erection, is to be a re-enforced concrete, fire-proof structure, equipped with all the modern improvements usually found in the dormitories of educational institutions. When completed, it will contain suites of rooms for eighty students, with a gymnasium, a social hall, and a dining room.



SEMINARY HALL

\$125,000 is being expended in the erection of this building.

The Library is a carefully built, fire-proof structure, adjoining Memorial Hall, lighted from the roof, with alcoves on the first and second floors. A reference room for quiet study has been fitted up on the second floor.

ADMISSION.

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special aim is the training of men for the Christian ministry, applicants for admission are required to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General History. If possible, students are advised to take elementary courses in Hebrew and to make some study of New Testament Greek. In the latter subject a mastery of the New Testament vocabulary and a study of Burton's "Moods and Tenses of New Testament Greek" and Moulton's "Prolegomena" will be found especially helpful.

Commencing with the term opening September 19, 1911, all applicants for admission will be required to pass an examination in the English Bible, the scope of the examination to embrace such elementary matters as a student ought to know in order to take up the work of the Seminary intelligently.

If an applicant for admission to the regular course is not a college graduate, he is required either to furnish a certificate covering the work which he has actually done, or to pass examinations in each of the following subjects:

- (1) Latin: Grammar; Livy, Bk. 1; Horace, Odes, Bk. 1.
- (2) Greek: Grammar; Anabasis, 4 books; Homer's Iliad, 2 books; Xenophon's Memorabilia; Plato's Apology.
- (3) English: Rhetoric, Genung or A. S. Hill; Pancoast, History of English Literature; two of the dramas of Shakespeare; Browning's "A Death in the Desert" and "Saul"; Tennyson's "In Memoriam"; Essays of Emerson and Carlyle; Burke and Webster, two orations of each.
- (4) General History: A standard text-book, such as Fisher, Meyer, or Swinton; some work on religious history, such as Breed's "The Preparation of the World for Christ."
- (5) Philosophy: Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of Philosophy, either Weber's or Falkenberg's standard works.

Students who wish to take these examinations must make special arrangements with the President.

Any young man with the proper ecclesiastical credentials may be admitted as a special student and permitted to take the courses for which he has the necessary equipment. This provision is made for the preparation of lay evangelists or other lay workers.

STUDENTS FROM OTHER THEOLOGICAL SEMINARIES

Students coming from other theological seminaries are required to present certificates of good standing and regular dismissal before they can be received.

GRADUATE STUDENTS

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

SEMINARY YEAR

The Seminary Year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas Holidays and the second commences immediately after the New Year. The Seminary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session, when the rooms will be allotted. The more important dates are indicated in the Calendar.

EXAMINATIONS

Examinations, written or oral, are required in every department. The oral examinations, which occupy the first three days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

DIPLOMAS

In order to obtain the diploma of this institution, a student must be a graduate of some college or else sustain a satisfactory examination in the branches of literature usually taught in our colleges; and he must have completed a course of three years' study, either in this institution, or partly in this and partly in some other regular Theological Seminary.

The Seminary diploma will be granted only to those students who can pass a satisfactory examination in all departments of the Seminary curriculum and have satisfied all requirements as to attendance. Only in exceptional cases will examinations be conducted in languages other than English.

The same regulations as those governing regular students are in force with respect to the attainments and attendance of special students.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History and Pastoral Theology, and have received a diploma, will be entitled to a diploma from this Seminary on condition: (1) That they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our class-room work, such as regular attendance and recitations; (3) that they pass the examinations with the classes which they attend; (4) it is a further condition that such students attend exercises at least in three departments, one of which shall be either Greek or Hebrew Exegesis.

In default of any of these conditions, a certificate reciting the facts in the case, and signed by the Faculty will be given.

RELIGIOUS EXERCISES

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying pulpits. Daily prayers at 10.50 a. m., which all the students are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the Professors, is held every Monday evening, at which addresses are made by the professors and invited speakers.

STUDENTS' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, and one of the professors is a member of the executive committee. Meetings are held weekly the exercises being alternately missionary and devotional. It is the successor of the Students' Missionary Society and its

special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for the purpose of a larger and more helpful co-operation with similar societies.

CHRISTIAN WORK

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. During the present term, committees of the Y. M. C. A. have had charge of the regular services in the Presbyterian Hospital, at two Missions on Liberty Street and Wylie Avenue, the Old Ladies' Home and the Old Couples' Home, Wilkinsburg. Some of the students have served as pastor's assistants, others have conducted Bible Classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with this form of social activity at the Wood's Run Industrial Home. President Kelso is a member of the Board of Managers of this settlement and can arrange work for students who desire it. During the term 1910-11 two students have acted as pastor's assistants in the First Church, North Side.

THE BUREAU OF PREACHING SUPPLY.

The students, under the supervision of the Faculty, have organized a bureau for an equitable distribution of the work of supplying vacant churches. This bureau is composed of the President of the Seminary, three members of the Senior Class, two of the Middle, and one of the Junior. No attempt is made to secure places for students either by advertising or by application to Presbyterial Committees, but the purpose of the organization is to apportion places, as request comes in, in alphabetical order. The members of the Senior Class and regularly enrolled graduate students have the preference over the Middle Class in the allotment of places, and the Middle Class, in turn, over the Junior. The student body have

adopted a set of by-laws to govern the operation of this bureau.

LIBRARY

The Library of the Seminary contains about thirty thousand volumes. Additions are being constantly made to all departments, and the aim is to make the Library very complete along its special lines. During the year 1910 the additions to the Library numbered 460. They were distributed in the various departments of theology as follows:

Exegesis	40
History	112
Systematic Theology and Philosophy	40
Homiletics	30
Missions	15
Oriental Languages	25
Sociology	24
Pamphlets	125

Of late years the Library has been made much more complete in its historical departments, affording unusual opportunities for historical research and exegesis. The mediaeval writers of England and France are exceedingly well represented in excellent editions, and the collection of authorities on the Papacy is quite large. These collections, both for secular and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the alcove of Missions is supplied with the best works of missionary biography, travel, and education. The department of hymnology has been enlarged and embraces much that relates to the history and study of music. Constant additions of the best writers on the oriental languages and Old Testament history are being made, and the Library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is fairly developed and being increased, not only by the best commentaries and exegetical works, but also by those which through history, essay, and sociological study illuminate and portray

the times, peoples, and customs of the Gospel Age. The Library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, as many works are unauthorized and ephemeral, the leading writers are given a place without regard to their creed. Increasing attention has been given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life.

The Library has the following journals on file:

Advocate of Peace.	Modern Electrics.
Allegheny Co. S. S. Association.	National Prohibitionist.
Am. Catholic Quarterly Review.	Neue Kirchliche Zeitschrift.
American Journal of Semitic Languages.	New Church Review.
American Journal of Sociology.	Nineteenth Century and After.
American Journal of Theology.	North American Review.
American Missionary.	Outlook.
Amethyst.	Palestine Exploration Fund.
Archiv fuer Reformationsgeschichte.	Pittsburgh Christian Advocate.
Assembly Herald.	Presbyterian.
Bible Student and Teacher.	Presbyterian Banner.
Biblical World.	Presbyterian Brotherhood.
Bibliotheca Sacra.	Princeton Review.
British Weekly.	Quarterly Register of Reformed Churches.
Charities.	Quarterly Review.
Christian Endeavor World.	Reformed Church Review.
Contemporary Review.	Revue Asiatique.
Continent.	Revue Biblique.
Converted Catholic.	Revue des Etudes Juives.
Cosmopolitan.	Revue D'Assyriologie.
Current Anecdotes.	Revue Internationale de Theologie.
Die Christliche Welt.	Revue Semitique.
East and West.	Sailors' Magazine.
Evangelische Kirchenzeitung.	Society of Biblical Archaeology.
Expositor.	Spectator.
Expository Times.	The Survey.
Glory of Israel.	Theologische Literaturzeitung.
Hartford Seminary Record.	Theologisches Literaturblatt.
Harvard Theological Review.	Theologische Studien und Kritiken.
Herald and Presbyter.	Theologisch Tijdschrift.
Hibbert Journal.	United Presbyterian.
Homiletic Review.	Wiener Zeitschrift fuer die Kunde des Morgenlandes.
Independent.	World Evangel.
Jewish Quarterly Review.	Zeitschrift der Deutschen Morgenlaendischen Gesellschaft.
Journal Asiatic.	Zeitschrift des Deutschen Palaestina-Vereins.
Journal of Biblical Literature.	Zeitschrift fuer Alttestamentliche Wissenschaft.
Journal of the Royal Asiatic Society.	Zeitschrift fuer Assyriologie und Verwandte Gebiete.
Krestanske Listy.	Zeitschrift fuer Kirchengeschichte.
Labor Digest.	Zeitschrift fuer Wissenschaftliche liche Wissenschaft.
Liberty.	Zeitschrift fuer Wissenschaftliche Theologie.
London Quarterly Review.	
Lutheran Quarterly.	
Medical Missionary.	
Mercer Dispatch.	
Mittheilungen und Nachrichten des Deutschen Palaestina-Vereins.	
Missionary Herald.	
Missionary Review of the World.	

The professors give instruction in the bibliography of their several departments. The Librarian is present to assist the students in the use and selection of books and develop the full resources of the Library, and is glad to be consulted upon all questions which are connected with the various departments.

The Seminary Library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes walk of the Seminary. The relocation of the Reference Library in another part of the building—where greater quiet and better light and air are obtained—has made the facilities for reference study more attractive, while the introduction of electric and Wellsbach group lights has increased the usefulness of the Library. It is hoped that the generosity of friends will, in the near future, permit the modernizing of the stack system, and increase the capacity of the Library and the accessibility to the departments and their preservation.

The Library is open to all ministers, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 4:30 daily except Monday and Saturday; Monday from 1:30 to 4:30; also four evenings of the week for reference and study from 7 to 10 P. M. A printed copy of the rules may be obtained from the Librarian.

PHYSICAL CULTURE

Ample provision is made for physical culture, and students are encouraged to take systematic exercise. During the early part of the first semester, as well as in the Spring, tennis is a popular game, as a first-class court is maintained in the rear of Seminary Hall. While the Seminary does not possess a gymnasium, students have access to that of the Allegheny Preparatory School, located within two blocks of the Seminary buildings. During the term of 1910-11 a regular class has been conducted by Mr. H. M. Butler, the competent gymnasium director of the Allegheny Preparatory School. The members of this class are enthusiastic over the physical benefit

which they have received from this systematic gymnasium work. The new dormitory will contain a well equipped gymnasium.

EXPENSES

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the library and lecture rooms. Students residing in the dormitories and in rented rooms pay an additional twenty dollars for natural gas and service.

Board in private families or at restaurants can be obtained at from four to five dollars per week.

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent fee	\$ 30
Boarding for 32 weeks	128
Books	25
Sundries	15
Total	\$198

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

SCHOLARSHIP AID

1. The distribution is made in three equal installments, on the first Tuesdays of October, December, and February.

2. A student whose grade falls below "C" or 75 per cent, or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source.

3. A student who so desires, may borrow his scholarship aid, with the privilege of repayment after graduation; this loan to be without interest.

4. A special student must take twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

5. Post-graduate students are not eligible to scholarship aid, and in order to have the privilege of occupying a room in the dormitory, the student must take twelve hours of recitation and lecture work per week.

6. Hereafter, students marrying during their course of study at the Seminary will not be eligible to scholarship aid. This rule does not apply to those who enter the Seminary married.

LOAN FUND

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of \$200. Needy students can borrow small sums from this fund at a low rate of interest.

DONATIONS AND BEQUESTS

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania."

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Dormitory	\$125,000
Administration Building	125,000
Chapel	50,000
President's Chair	94,000
Library Fund	20,000
Two Fellowships	20,000
Missionary Lectureship	5,000
	\$439,000
	\$500,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During the past year the Missionary Lectureship has been endowed by Mr. L. H. Severance of Cleveland, seventy-five thousand dollars have been subscribed to the fund for the erection of the dormitory, and the administration building has been promised by a member of the Board of Trustees.

REPORTS TO PRESBYTERIES

Presbyteries, having students under their care, receive annual reports from the Faculty concerning the attainments of the students in scholarship, and their attendance upon the exercises of the Seminary.

LIST OF SCHOLARSHIPS

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.
3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D. D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa." Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.

22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D. D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melanchthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D. D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Smith Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D. D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead, of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.
46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.

49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
 50. The Samuel Collins Scholarship, founded by Samuel Collins.
 51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
 - 52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D. D.
 54. The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.
 55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.
 56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.
 - 57-58. The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.
 59. The Joseph Patterson, Jane Patterson, and Rebecca Leech Patterson Scholarship, founded by Mrs. Joseph Patterson, of Philadelphia, Pa.
 60. The Jane and Mary Patterson Scholarship, founded by Mrs. Joseph Patterson.
 61. The Joseph Patterson Scholarship, founded by Mrs. Joseph Patterson.
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COURSES OF STUDY

A thoroughgoing revision of the curriculum was made at the beginning of the academic year 1910-11. The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the scope of practical Christian activity has necessitated a specialized training for ministerial candidates. In recognition of these conditions, the curriculum has been modified in the following particulars:

The elective system has been introduced with such restrictions as seemed necessary in view of the general aim of the Seminary.

The elective courses are confined largely to the senior year, except that students who have already completed certain courses of the Seminary will not be required to take them again, but may select from the list of electives such courses as will fill in the entire quota of hours.

Students who come to the Seminary with inadequate preparation will be required to take certain elementary cour-

ses, e. g., Greek, Hebrew, Philosophy. In some cases this may entail a four years' course in the Seminary, and students are urged to do all preliminary work in colleges.

Fifteen hours of recitation and lecture work are required of Juniors and Middlers, fourteen of Seniors. Elocution and music will not be counted either in the fifteen or fourteen hours. Students desiring to take more than the required number of hours must make special application to the Faculty, and no student who falls below the grade of "A" in his regular work will be allowed to take additional courses.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Theology. The election of the studies must be on the group system, one subject being regarded as major and another as minor; for example, a student electing N. T. as a major must take four hours in this department and in addition must take one course in a closely related subject, such as O. T. Theology or Exegesis. He must also write a thesis of not less than 4,000 words on some topic in the department from which he has selected his major.

HEBREW AND COGNATE LANGUAGES

The Hebrew language is studied from the philological standpoint, in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which will make the students thoroughly familiar with the chief exegetical and critical problems of the Hebrew Old Testament.

1. **Introductory Hebrew Grammar.** Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 12-30. First semester, 4 hours weekly; second semester, 3 hours weekly. Juniors. Required. Mr. Culley.

2. **First Samuel, I-XX.** Rapid reading and exegesis. Two hours weekly throughout the year. Juniors. Prof. Kelso. [Not given in 1910-11.]

3. **Deuteronomy I-XII. Hebrew Syntax.** Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year. Middlers. Required. Prof. Kelso and Mr. Culley.

4. **The Psalter.** An exegetical course on the Psalter, with special reference to the critical and theological problems of the Psalter. One hour weekly, throughout the year. Seniors (1911-12). Elective. Prof. Kelso.

5. **Isaiah I-XIII, and selections from XL-LXVI.** An exegetical course paying special attention to the nature of prophecy, and critical questions. One hour weekly throughout the year. Seniors (1910-11). Elective. Prof. Kelso.

6. **Proverbs and Job.** The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year. Seniors and Graduates (1911-12). Elective. Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament, are the text-books.

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

7. Biblical Aramaic. Grammar and study of Daniel 2:4b-7:28; Ezra 4:8; 6:18; 7:12-26; Jeremiah 10-11. One hour weekly, second semester (in alternate years). 1910-11. Elective. Prof. Kelso.

OLD TESTAMENT HISTORY AND LITERATURE

8a. The History of the Hebrews. An outline course from the earliest times to the Assyrian Period in which the Biblical material is studied with the aid of a syllabus and reference books. One hour weekly throughout the year. Juniors. Required. Prof. Kelso.

8b. The History of the Hebrews. A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. One hour weekly, first semester. Middlers. Required. Prof. Kelso.

9. Hexateuchal Criticism. A thorough study is made of the modern view of the origin and composition of the Hexateuch. One hour weekly throughout the year. (1911-12.) Seniors and Graduates. Elective. Prof. Kelso.

10. Hebrew Wisdom and Wisdom Literature. In this course a critical study is made of the books of Job, Proverbs, Ecclesiastes and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates. (1911-12.) Elective. Prof. Kelso.

11. Old Testament Prophecy and Prophets. The date of origin, the authorship and the contents of the books of the prophetical canon are carefully examined. One hour weekly throughout the year. Seniors and Graduates. (1910-11). Elective. Prof. Kelso.

12. The Canon and Text of the Old Testament. This subject is presented in lectures, with collateral reading on the part of the students. One hour weekly, second semester. Middlers. Required. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

NEW TESTAMENT LITERATURE AND EXEGESIS

A. Linguistic:

13. Elementary Course in New Testament Greek. The essentials of Greek grammar and the reading of the entire Gospel of John. Harper's "Introductory New Testament Greek Method" is used as a text-book. Required of all students entering the Seminary with insufficient preparation in Greek. Four hours weekly throughout the year. Mr. Culley.

14. New Testament Greek. Some portion of the Synoptic narrative is read, with a view to making the students familiar with the forms and usages of the New Testament Greek. In addition to the Gospel text, Burton's "Moods and Tenses of New Testament Greek" is used as a text-book, and constant reference is made to the grammars of Winer, Jannaris, and Moulton, and the treatises of Deissman and Dalman. Two hours weekly throughout the year. Juniors. Mr. Culley.

(Students who enter the Seminary with sufficient preparation in Greek to make this course unnecessary will be required to take in its place Course 19.)

15. Septuagint Greek. Selected portions of the Septuagint are studied, with the purpose of enabling the student to make use of this version in his Old Testament study, and to appreciate the value of the Septuagint as one of the sources of the New Testament Greek. First semester. Juniors. Elective. Prof. Farmer.

B. Historical:

16. The Life of Christ. In this course a thorough study is made of the life of our Lord, using as text-books the Gospel narrative as arranged in the Harmonies of Robinson (Riddle's edition of the Greek Harmony), and Stevens and Burton. Two hours weekly throughout the year. Juniors. Prof. Farmer.

17. The Apostolic Age. The aim in this course is to prepare the students for the exegetical study of the Pauline Epistles, by giving them a clear and correct idea of the development of the Christian Church under the guidance of the Apostles, as it is recorded in the Book of Acts. Three hours weekly, first semester. Middlers. Required. Prof. Riddle.

C. Exegetical:

18. Hermeneutics. This subject is presented, in a brief course of lectures, in the first semester of the Middle year. The various types of exegesis which have appeared in the history of the Church are discussed, and the hermeneutical principles which lie at the foundation of sound exegesis are presented. Six lectures. Required of Juniors. Prof. Farmer.

19. (a) The Synoptic Problem. A first-hand study of the phenomena presented by the Synoptic Gospels, with a view to forming an intelligent judgment of the relations between them. One hour weekly throughout the year. (1910-11.) Required of Juniors with advanced preparation in Greek. Prof. Farmer.

19. (b) The Fourth Gospel. A critical and exegetical study of the Fourth Gospel, for the purpose, 1st, of forming a judgment on the question of its authorship and its value as history, and, 2nd, of enabling the student to apprehend in some measure its doctrinal content. One hour weekly throughout the year. (1911-12.) Required of Juniors with advanced preparation in Greek. Prof. Farmer.

20. The Epistles of Paul. In this course the aim is two-fold: first, to train the student in sound methods of exegesis, and, second, to give him a firm grasp on the theological content of the literature considered. The introduction to each of the Epistles is given in connection with the exegetical work. Three hours weekly, second semester. Middlers. Required. Prof. Riddle.

21. The Epistle to the Hebrews. This course is a continuation of Course 20, and is elective in the Senior year. Three hours weekly, first semester. Prof. Farmer.

D. Critical:

22. Textual Criticism. The history and the leading principles of textual criticism are presented in a brief course of lectures in the first semester of the Junior year. Prof. Riddle.

23. Introduction to the Gospels. At the beginning of the first semester in the Junior year this subject is presented in lectures, in preparation for Course 15. Prof. Farmer.

24. The Canon of the New Testament. The aim in this course (lectures) is to enable the student to make independent use of the internal evidence of canonicity. Second semester. Seniors. Prof. Riddle.

BIBLICAL THEOLOGY

25. Biblical Theology of the Old Testament. A comprehensive historical study of the religious institutions, rites, and teachings of the Old Testament. The Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly throughout the year. Required of Seniors and open to Graduates. Prof. Kelso.

26. Biblical Theology of the New Testament. A careful study is made of the N. T. literature with the purpose of securing a first-hand knowledge of its theological teaching. While the work consists primarily of original research in the sources, sufficient collateral reading is required to insure an acquaintance with the literature of the subject. Two hours weekly throughout the year. Seniors. Prof. Farmer.

ENGLISH BIBLE

The study of the English Bible is made prominent throughout the entire course.

27. Old Testament. Three courses are offered, in which the Revised Version, American Standard Edition, is used as a text-book: 1. Old Testament History. 2. The Prophets—Isaiah, Jeremiah, Ezekiel and the Minor Prophets. 3. The Poetical Books—Job, Proverbs, Ecclesiastes and the Song of Solomon.

28. New Testament. Every book of the New Testament is carefully read and analyzed with a view to fixing its outlines and teaching in the mind of the student.

29. Homiletics. The English Bible is carefully and comprehensively studied for several weeks in the department of Homiletics, for homiletical purposes; the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching.



THE LIBRARY.

CHURCH HISTORY

30. The Anti-Nicene and Nicene Periods, 100 to 600 A. D. This course includes the constitution, worship, moral code, and literature of the Church, and its gradual extension in the face of the opposition of Judaism and paganism from without, and heresy from within. Union of Church and State; Monasticism; the Episcopate; Ecumenical Councils; the Pelagian Controversy. Two hours weekly throughout the year. Juniors. Required. Prof. Schaff.

31. Mediaeval Church History, 600 to 1517 A. D.

(i) Conversion of the Barbarians; Mohammedanism; the Papacy and Empire; the Great Schism; social and clerical manners; Church Government and Worship.

(ii) Hildebrand and the Supremacy of the Papacy; the Crusades; Monasticism; the Inquisition; Scholasticism; the Sacramental system.

(iii) Boniface VIII and the decline of the Papacy; Reforming Councils; Mysticism; the Reformers before the Reformation; Renaissance. Three hours weekly, first semester. Middlers. Required. Prof. Schaff.

32. The Reformation, 1517 to 1648. A comprehensive study of this important movement from its inception to the Peace of Westphalia. Three hours, second semester. Middlers. Required. Prof. Schaff.

33. Modern Church History, 1648 to 1900. The issue of the Counter-Reformation; the development of modern rationalism and infidelity, and progress of such movements as Wesleyanism and beginnings of the social application of Christianity; Modern Missions; Tractarian Movement; Tendencies to Church Union. Two hours weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaff.

34. American Church History. The religious motives active in the discovery and colonization of the New World to the present state of religion in the United States. One hour weekly throughout the year. Seniors and graduates. Elective. Prof. Schaff.

35. Symbolics. A historical and critical study of the great creeds of Christendom. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaff.

36. History of Presbyterianism. (Not given 1910-11.)

The instruction in this department is given by text-book in the period of ancient Christianity, and by lectures in the mediaeval and modern periods from 600 to 1900.

Readings in the original and secondary authorities are required, and the use of maps is made prominent.

SYSTEMATIC THEOLOGY AND APOLOGETICS

37. Theology Proper. Sources of Theology; the Rule of Faith; God knowable; the method applied to the study of Systematic Theology; nature and attributes of God; the Trinity; the divinity of Christ; the Holy Spirit, His person and relation to the Father and the Son; the decrees of God. Two hours weekly, first semester; three hours, second semester. Required. Prof. Christie.

38. Apologetics. Theism and Antitheistic Theories. Text-books: Flint's "Theism" and "Antitheistic Theories". One hour weekly, first semester. Juniors. Required. Prof. Christie.

39. Anthropology, Christology and the Doctrines of Grace. Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ; effectual calling, regeneration, faith, justification, repentance, adoption and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. Three hours weekly throughout the year. Middlers. Required. Prof. Christie.

40. History of Christian Doctrine. Text-book and lectures. One hour weekly throughout the year. Seniors. Elective. Prof. Christie.

41. Philosophy of Religion. A thorough discussion of the problems of theism, and antitheistic theories; and a study of the theology of Ritschl. Graduates. By special arrangement. Prof. Christie.

DEPARTMENT OF PRACTICAL THEOLOGY

Including **Homiletics, Pastoral Theology, Elocution, Church Music, the Sacraments and Church Government.**

Homiletics:

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

42. Hymnology. The place of Sacred Poetry in worship. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper Use of Hymns and Psalms in Public Worship. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes." One hour weekly, first semester. Juniors. Required. Prof. Breed. (See "Church Music").

43. Public Prayer. The Nature of Prayer—Private and Public. Elements. Subjects. Materials. Prayer-Books. Errors in Public Prayer. Prayers of the Scripture. The Lord's Prayer. Lectures. Two hours per week for five weeks, second semester. Juniors. Required. Prof. Breed.

44. Public Reading of Scripture. Place of Scripture Reading in Public Worship, Scriptural Illustrations. Rules for selection and arrangement. Four comprehensive rules of Elocution. Lectures. Six exercises, second semester. Juniors. Required. Prof. Breed. (See also "Elocution").

45. Preparatory Homiletics. General survey of the Scriptures for homiletical purposes. The Scriptures as a whole. Relation of the different parts to each other. Nature of the various Covenants. The Law. The Mission of Christ. The extension of the Gospel to the Gentiles. Definition of Scripture terms commonly used in preaching. Textual Analysis for homiletical purposes. Lectures. Thirteen exercises, second semester. Juniors. Required. Prof. Breed.

46. Homiletics Proper. The Art of Securing Attention. Texts, Argument, Illustration, etc. Lectures on the Narrative Sermon, the Expository Sermon, Sermons to Children and Sermons in Courses. Text-book; Broadus' "Preparation and Delivery of Sermons". Weekly exercises in sermonizing with criticism. Two hours weekly throughout the year. Middlers. Required. Prof. Breed.

47. Sacred Rhetoric. The Art of Extemporaneous Discourse. Pulpit Manners. Style. The Philosophy of Preaching. Special Lectures on the Evangelistic Sermon. Special Sermon. Illustrated Sermon, and Doctrinal Sermon. Weekly preaching in the Chapel before the faculty, students and others. One hour weekly throughout the year. Seniors. Required. Prof. Breed.

48. Pulpit Delivery and Drill. Members of the class meet the professor in groups and are drilled individually. One hour weekly throughout the year. Elective. Prof. Breed.

49. Evangelism. Pulpit and private work. Organization of workers. Methods. Five exercises. Seniors and Graduates. Elective. Prof. Breed.

Elocution:

50. Vocal Technique. Training of the Voice. Practice of the art of Breathing. Mechanism of Speech. One hour weekly, first semester. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly, second semester. Juniors. Required. Prof. Sleeth.

52. Speaking, with special reference to enunciation, phrasing and modulation. One hour weekly throughout the year. Middlers and Seniors. Elective. Prof. Sleeth.

Church Music:

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

53. Hymn Tunes. History, Use, Practice. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes" One hour weekly, first semester. Juniors. Required. Prof. Breed and Mr. Boyd.

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54. Practical Church Music. Choirs. Organs. Sunday-School Music. Special Musical Services, Congregational Music. Thorough examination of tunes in the "Hymnal". One hour weekly. Juniors, second semester; Middlers, entire year. Required. Mr. Boyd.

55. Musical Appreciation. Illustrations and Lectures. One hour weekly, first and second semesters. Seniors. Elective. Mr. Boyd.

56. In alternate years, classes in vocal sight reading and choir drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. Open to students of all classes. Elective. Mr. Boyd.

The Cecilia Choir:

The Cecilia Choir is a mixed chorus of forty voices. It was organized by Mr. Boyd to illustrate the work of the Musical Department of the Seminary. For several years its recitals have been given in the Seminary Chapel. The scope of its work has been enlarged, and it sustains a series of services in the churches, with a view of promoting the study of sacred music and the dignity of worship. It has already become a potent factor in the religious life of the city, and is properly regarded as one of the few choruses in America which was organized for and is devoted exclusively to the study of the finest examples in the literature of Church Music. In addition to the Cecilia program, other programs are given by church choirs, solo singers, and various choral and instrumental organizations.

Poimenes:

57. Pastoral Theology. Scriptural Warrant; Nature of the Office; Functions and Duties; Revivals; The Sunday-School; Benevolences; Reforms; Catechetics; etc. One hour weekly first semester. Seniors. Prof. Breed.

58. Sunday-School Normal Work and Pedagogy. Nature of the Normal Class. Courses of Lessons. Methods. One hour weekly, second semester. Seniors and Graduates. Elective. Prof. Breed.

The Sacraments:

59. Relation of the Sacramental System to Doctrine and Polity. Various Forms. Sacraments of the Old Testament. Sacraments of the New Testament. Method of Administration. Sacramental Services and Addresses. One hour weekly, first semester. Middlers. Required. Prof. Breed.

Church Government:

60. Relation of Government to Doctrine. Various Forms. Presbyterian Law. Presbyterian Discipline. Text-book: Moore's Digest. Lectures. One hour weekly, second semester. Middlers. Required. Prof. Breed.

The following books of special reference are used in the department of Practical Theology: "History of Christian Preaching", Pattison; "The Philosophy of Preaching", Behrends; "Rhetoric, Its Theory and Practice", Phelps and Frink; "The Best Church Hymns", Benson; "The Art of Extemporaneous Speaking", Bautain; "Extemporaneous Prayer", Talling; "The Book of Common Prayer"; "Music in the History of the Western Church", Dickinson; "The Mystery of Baptism", Axtell. "Christian Sociology", Stuckenbergh; "Life and Labor of the People", Booth; "The Quintessence of Socialism", Schaeffle. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this department, particularly Pedagogics, Bible-class Work, Sociology and Personal Evangelism.

CHRISTIAN ETHICS AND SOCIOLOGY

61a. Christian Ethics. The Theory of Morals considered constructively from the point of view of Christian Faith. Two hours weekly throughout the year. Elective. Dr. Fisher.

61b. The Social Teaching of the New Testament. This course is based upon the belief that the teaching of the New Testament, rightly interpreted and applied, affords ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ,

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the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Graeco-Roman world, as set forth in the Acts and the Epistles. One hour weekly, second semester. Seniors and Graduates. Elective. Prof. Farmer.

62. Sociology. A study of modern social problems from the standpoint of Christian Ethics. The Family; Poor Relief; Labor Problem; Liquor Problem; Immigration Problem; Negro Problem; City Missions; Settlement Work. One hour weekly throughout the year. Seniors and Graduates. Elective. Dr. Fisher.

MISSIONS AND COMPARATIVE RELIGIONS

63. Modern Missions. A study of fields and modern methods; each student is required to either read a missionary biography or investigate a missionary problem. One hour weekly, second semester. Seniors and Graduates.

64. Lectures on Missions. In addition to the instruction regularly given in the department of Church History, lectures on Missions are secured from time to time from able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries.

65. Comparative Religions. A study of the origin and development of religion, with special investigation of Primitive Religion, Hinduism, Buddhism, Confucianism, and Islam, with regard to their bearing on Modern Missions. Two hours weekly throughout the year. Elective. Prof. Kelso. (Not given 1910-11.)

OUTLINE OF COURSE

REQUIRED STUDIES.

Junior Class.

	HOURS		HOURS
<i>First Semester:</i>	<i>PER WEEK</i>	<i>Second Semester:</i>	<i>PER WEEK</i>
Hebrew	4	Hebrew	3
OT History	1	OT History	1
Life of Christ and History of NT Times	2	Life of Christ and History of NT Times	2
NT Exegesis	1	NT Exegesis	1
*NT Greek	2	*NT Greek	2
*NT Greek (elementary course)	4	*NT Greek (elementary course)	4
Church History	2	Church History	2
Apologetics	1	Apologetics	1
Theology	2	Theology	2
*Philosophy and Metaphysics	2	*Philosophy and Metaphysics	2
Practical Theology	2	Practical Theology	2
Elocution	1	Elocution	1
		Hymn Tunes	1

Middle Class

OT Exegesis	2	OT Exegesis	2
OT History	1	Canon and Text	1
NT Exegesis and Introductio- n	3	NT Exegesis and Introductio- n	3
Church History	3	Church History	3
Theology	3	Theology	3
Homiletics	2	Homiletics	2
Sacraments	1	Church Government	1

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Senior Year.

Homiletics	I	Homiletics	I
Practical Theology	I	Sunday-School Methods and Pedagogics	I
NT Theology	2	NT Theology	2
OT Theology	2	OT Theology	2

Elective Studies.

Middle Class.

Elocution	I	Elocution	I
Music	I	Music	I

Senior and Graduate Classes.

OT Exegesis	2	OT Exegesis	2
NT Exegesis	2	NT Exegesis	2
Modern Church History ...	2	Modern Church History ...	2
History of Doctrine	I	History of Doctrine	I
American Church History ..	I	American Church History ..	I
Symbolics	I	Symbolics	I
Study of Special Doctrines .	I	Study of Special Doctrines .	I
Theology of Ritschl	I	Theology of Ritschl	I
Pulpit Drill!	I	Pulpit Drill	I
Christian Ethics	2	Christian Ethics	2
Sociology	I	Sociology	I
Social Teaching of NT	I	Modern Missions	I
Comparative Religions	2	Comparative Religions	2
Elocution	I	Elocution	I
Music	I	Music	I
Biblical Aramaic	I	Biblical Aramaic	I
Elementary Arabic	I	Elementary Arabic	I
" Syriac	I	" Syriac	I
" Assyrian	I	" Assyrian	I

*Courses intended for students who are inadequately prepared.

GRADUATE STUDIES

The Seminary has the right to confer the degree of Bachelor of Divinity. It will be bestowed on those students who complete a fourth year of study.

This degree will be granted under the following conditions:

- (1) The applicant must have the degree of Bachelor of Arts.
- (2) He must be a graduate of this or some other theological seminary.
- (3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.

- (4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor.

In the department of the major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th of the academic year at the close of which the degree is to be conferred. By April 1st a type-written copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both major and minor subjects.

(5) Members of the senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions to major and minor subjects, thesis, etc., shall be the same as for graduate students, except that in this case students must select their major and minor courses at the opening of the middle year, and give notice October 1st of that year that they expect to be candidates for this degree.

The post-graduate courses of the University of Pittsburgh are open to the students of the Seminary. The A. M. degree will be conferred on any student of the Seminary who completes graduate courses of the University requiring three hours of work a week for two years; and on account of the proximity of the University, all requirements for residence may be satisfied by those who desire the degree of Doctor of Philosophy.

FELLOWSHIP AND PRIZES

I. A fellowship paying \$500 is assigned upon graduation to that member of the senior class who has the best standing in all departments of the Seminary curriculum. It

is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January and April.

2. All students reaching the grade "A" in all departments during the junior year will be entitled to a prize of \$50, which will be paid in three installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the middle year. Prizes of the same amount and under similar conditions will be available for seniors, but no student whose attendance is unsatisfactory will be eligible to these prizes.

LECTURESHIPS.

THE ELLIOTT LECTURESHIP. The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: Principal Fairburn, Prof. James Orr, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., and Rev. Hugh Black, D. D.

The next course on the Elliott Foundation will be delivered by Rev. M. W. Jacobus, D.D., of Hartford Theological Seminary, during the session of 1912-13.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift of Mr. L. H. Severance, of Cleveland, Ohio. The income of this fund will be available for the session of 1911-12, and later announcement will be made of a course of missionary instruction by an expert.

FOREIGN DEPARTMENT

For several years the Seminary has provided special courses of study for students whose mother tongue is not English. The purpose of the instruction thus given is to prepare the student to take up the work of the regular Seminary curriculum as well as to fit him for Christian activity among his own countrymen settled in America. The work done in this department is *extra-curriculum*, and will not be accepted in lieu of curriculum courses in granting the Seminary diploma. At present the following tongues are represented: Bohemian, Hungarian, Italian, Ruthenian and Slovak.

INSTRUCTORS

Rev. D. E. Culley, Instructor in Hebrew.

Mr. George A. Frantz, Instructor in Greek.

Mr. James Norman Hunter, Instructor in English.

COURSES OF STUDY.

I. OLD TESTAMENT: History of the Hebrews from the age of the Patriarchs to the Roman Period; following Ottley's Short History of the Hebrews. One hour weekly throughout the year. Mr. Culley.

II. NEW TESTAMENT: An elementary course in New Testament Greek; the essentials of Greek Grammar, the acquirement of a working vocabulary and the reading of the entire Gospel of John. Four hours weekly throughout the year. Mr. Frantz.

III. ENGLISH. Higher English Grammar, English Composition and the reading of English classics. Two hours weekly throughout the year. Mr. Hunter.



WEST PARK FROM SEMINARY HALL.



THE TENNIS COURT.

THE
ALUMNI ASSOCIATION
OF THE
WESTERN THEOLOGICAL SEMINARY

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Class of 1887

Vice-President

THE REV. F. M. SILSLEY, D. D.

Class of 1898

Secretary and Treasurer

THE REV. JOSEPH T. GIBSON, D. D.

Class of 1872

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THE REV. C. S. McCLELLAND, D. D.

THE REV. O. A. HILLS, D. D.

THE REV. J. A. KELSO, PH.D., D. D.

SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8 A. M.	Sr. Mid. Jr.	O. T. History-8b PROF. KELSO	0. T. Exegesis-5 PROF. KELSO	O. T. Exegesis-11 PROF. KELSO		Church History <u>-31, 32</u> PROF. SCHAFF
		Hebrew-2 MR. CULLEY English MR. HUNTER		Hebrew-1 MR. CULLEY	Hebrew-2 MR. CULLEY English MR. HUNTER	
9 A. M.	Sr. Mid. Jr.	Church History-33 PROF. SCHAFF	Church History-33 PROF. SCHAFF	N. T. Exegesis-21 PROF. RIDDLE	Social Teaching of N. T.-6lb PROF. FARMER History of Doctrine-40 PROF. CHRISTIE	N. T. Theology-26 PROF. FARMER
		Theology-39 PROF. CHRISTIE	O. T. Exegesis-3 MR. CULLEY	O. T. Exegesis-3 MR. CULLEY.	N. T. Exegesis-20 PROF. RIDDLE	N. T. Theology-20 PROF. CHRISTIE
		(1st Sem.) Hebrew-1 MR. CULLEY	(2nd Sem.) Music-54 MR. BOYD	Life of Christ-16 PROF. FARMER	Theology-37 PROF. CHRISTIE	Church History-30 PROF. SCHAFF
10 A. M.	Sr. Mid. Jr.	N. T. Theology-26 PROF. FARMER	O. T. Theology-25 PROF. KELSO	Pastoral Theology <u>-57</u> PROF. BREED	Homiletics-47 PROF. BREED	Church History-34 PROF. SCHAFF Pulpit Drill-48 PROF. BREED
		Church History <u>-31, 32</u> PROF. SCHAFF	Church History <u>-31, 32</u> PROF. SCHAFF	Theology-39 PROF. CHRISTIE	Theology-39 PROF. CHRISTIE	Theology-39 PROF. CHRISTIE
		O. T. History-8a PROF. KELSO	Theology-37 PROF. CHRISTIE	Church History-30 PROF. SCHAFF	Life of Christ-16 PROF. FARMER O. T. History MR. CULLEY	Synoptic Problem-19a PROF. FARMER N. T. Exegesis-14 MR. CULLEY

SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
11 A. M.	Sr.	N. T. Exegesis-21 PROF. RIDDLE	Sociology-62 DR. FISHER	O. T. Theology-25 PROF. KELSO	Theology-41 PROF. CHRISTIE	
	Mid.	Homiletics-46 PROF. BREED	N. T. Exegesis-20 PROF. RIDDLE	Homiletics-46 PROF. BREED	Sacraments and Church Government-60 PROF. BREED	
	Jr.	Theology-37 PROF. CHRISTIE	Homiletics-42, 45 PROF. BREED	Apologetics-38 PROF. CHRISTIE	Hebrew-1 MR. CULLEY	Homiletics-42, 45 PROF. BREED
12 M.	Sr. & Grad.	Comparative Religions-65 PROF. KELSO	Christian Ethics-61a DR. FISHER Comparative Religions-65 PROF. KELSO	Christian Ethics-61a DR. FISHER	(Elective Courses are in heavy type.)	
	Jr.	Elementary Greek-13 MR. FRANTZ	Elementary Greek-13 MR. FRANTZ	Elementary Greek-13 MR. FRANTZ	Elementary Greek-13 MR. FRANTZ	
1 P. M.	Sr.				Church Music-55 MR. BOYD	
	Mid.	Elocution-52 PROF. SLEETH	Church Music-54 MR. BOYD	Elocution-52 PROF. SLEETH		
2 P. M.	Jr.	Elocution, 50, 51 PROF. SLEETH	Sight Reading and Anthems MR. BOYD			

STATISTICAL TABLES

Number of graduates holding diplomas	1,351
Number of special or partial-course students	774
Total number of matriculated students	2,125
Number of students known to be deceased	822
Number of students unknown	277
Number of students supposed to be now living	1,099
Number of students supposed to be now living	1,026

ORDINATIONS

Presbyterian Church, U. S. A.	1,734
Presbyterian Church, U. S. (Southern Church)	3
Presbyterian Church, United	3
Presbyterian Church, Reformed	7
Presbyterian Church, Cumberland	23
Reformed Church in America (Dutch)	4
Reformed Church in United States (German)	1
Protestant Episcopal Church	11
Methodist Episcopal Church	41
Methodist Protestant Church	4
Lutheran	7
Congregationalist	14
Baptist (Regular and Free)	16
Welsh Calvinistic Methodist	2
Disciple	2
German Evangelical Association	2
United Brethren in Christ	12
Roman Catholic	2
Total number ordained	1,888
Total number unordained	237

Total number of matriculants	2,125
Foreign Missionaries	117
Professors in theological schools	38
Presidents of colleges and universities	57
Professors in colleges and universities	77
Principals of schools, or superintendents of education—county, state, etc.	56
Teachers in preparatory schools	71
Physicians, medical missionaries, etc. (M. D.)	30
Lawyers	13
Business men (non professional)	24
Doctors of Philosophy	59
Doctors of Divinity	394
Doctors of Law	28
Doctors of Letters	1
Editors	35

*These statistics include the class of 1910.

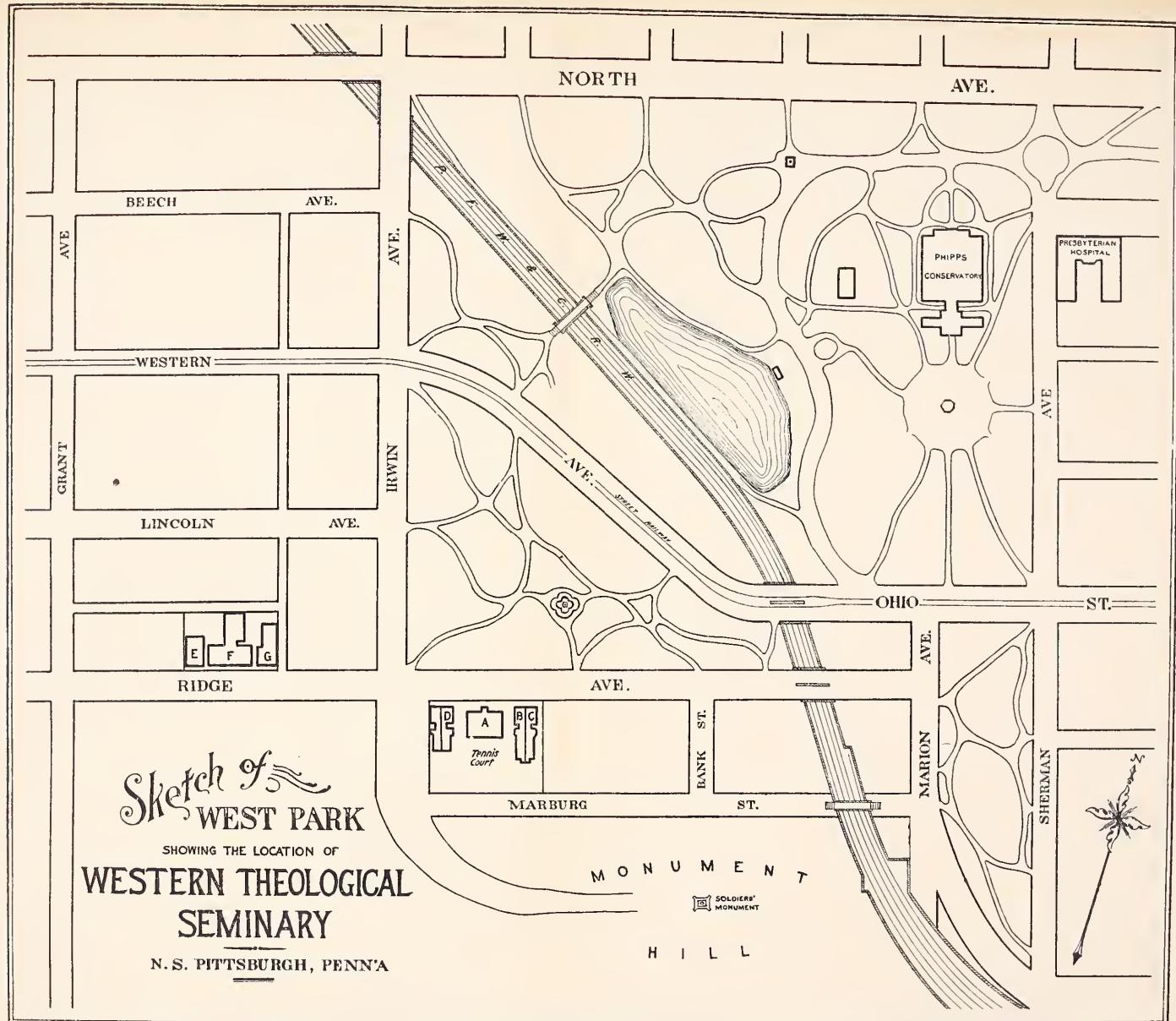
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Sketch of
WEST PARK
SHOWING THE LOCATION OF
**WESTERN THEOLOGICAL
SEMINARY**

N. S. PITTSBURGH, PENN'A

A—SEMINARY HALL.

B—DR. KELSO'S RESIDENCE.

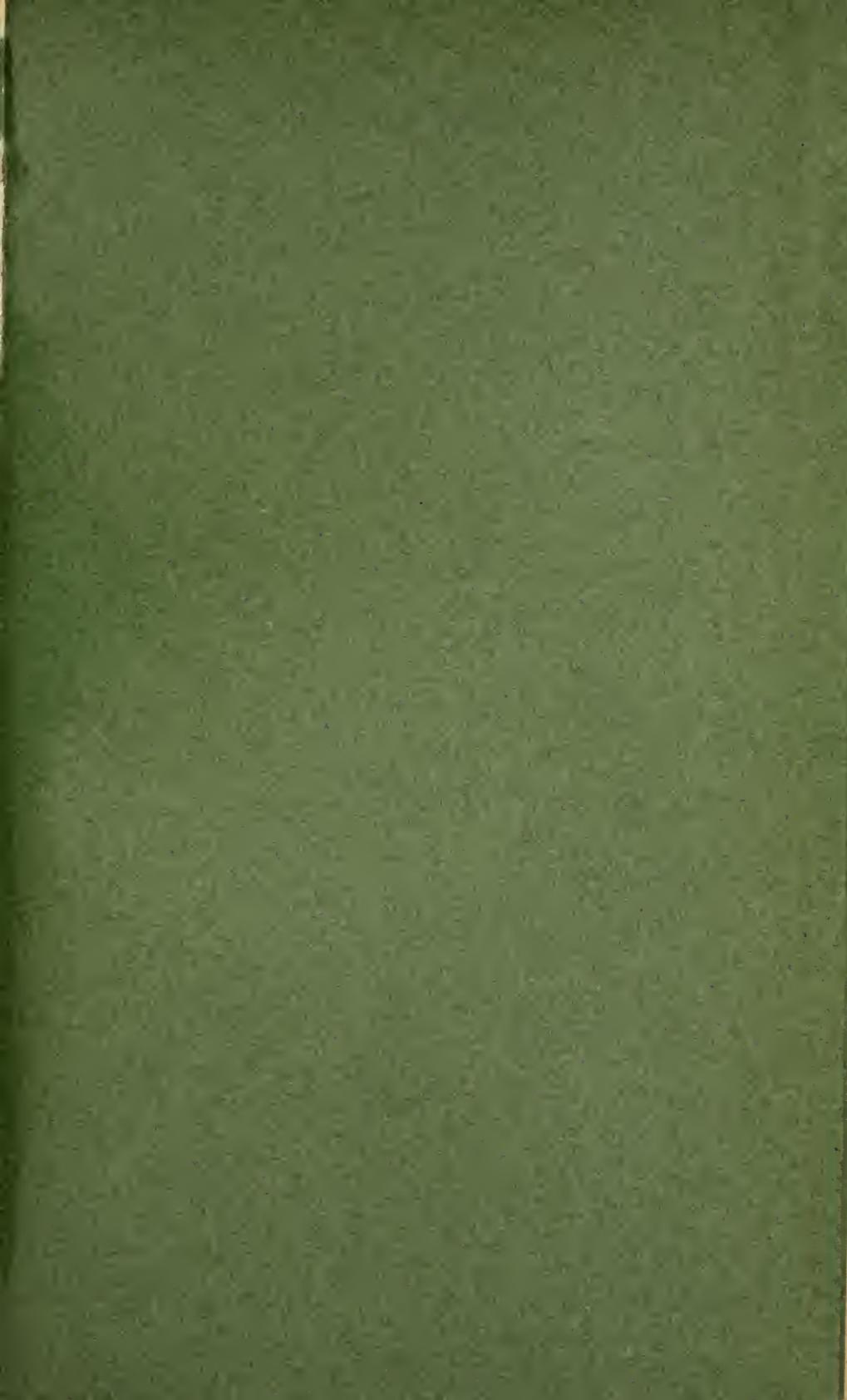
C—DR. CHRISTIE'S RESIDENCE.

D—DR. SCHAFF'S RESIDENCE.

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WESTERN THEOLOGICAL SEMINARY

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The New Apologetic for Christianity.

REV. JESSE C. BRUCE, D. D.

Apologetic is not a popular word in our day. This is due partly to misfortune and partly to fault. To misfortune, because it has been associated with another term very unpopular, i. e., dogmatic; to fault, because it has permitted itself to be influenced too much by the spirit of dogma, and has been too often polemic.

Apart from any compromising associations, however, apologetic is a good word. For it simply means giving a reason for what one believes. So long as men believe intelligently and honestly there must be apologetic. The belief determines the apologetic. Belief is not a fixed quantity. It varies with the evidence available for its support. Evidence varies with the state of knowledge. Apologetic, then, has a history, and an interesting one. A paper could well be devoted to the history of apologetic. It is not my purpose to trace its history. In writing upon the New Apologetic I imply a comparison. The apologetic of to-day is not the same as in the past. Wherein is the difference? This is my task, to point out the difference.

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Making a very broad generalization upon the past I would say that the New Apologetic is more scientific in spirit and method. There has always been, of course, a statement made of what Christianity is. But that statement itself is to be accounted for. What influences operated to produce it? They were largely *a priori*. Distinct and powerful points of view were brought to bear upon the facts out of which was to be framed the statement of what Christianity is. The two most outstanding and masterful were Philosophy—Greek Philosophy—and ecclesiasticism—Roman polity. Now one, and now the other, has been dominant. To say this is only to state fact. It is not to impeach the intelligence nor the integrity of the past. For these two dominant points of view were held without a practical consciousness of the effect they had upon the conception and statement of what Christianity is. We look back upon the past and pronounce unfavorable judgment upon it because its statement of what Christianity is is so dogmatic, and likewise upon its apologetic, because it was an attempt to support extravagant dogmatics. I intend this broad generalization upon the past to cover the three great periods of church history, the Greek, the Roman, and the Reformation—at least the metaphysical, creed-making period, which grew out of the Reformation. Of course my generalization does not apply equally to each period. There were varying degrees of the absence of the scientific spirit and method.

The scientific spirit, as I understand it, is the desire and determination to come to the study of the sources of Christianity untrammeled by preconception of any kind; and the scientific method is to get at the original sources if possible.

So that the first, most fundamental, and most characteristic feature of the New Apologetic compared with the old is its acceptance, out and out, of the scientific spirit and method as its working principle. In theory, at least, it repudiates the right of Philosophy or ecclesiasticism, or any other similar preconception to influence it, either first, in the study of the sources from which to get the facts as a basis for a statement of what Christianity is, or, second, in the reasons with which to support such a statement.

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If you have followed me thus far, then the New Apologetic, thoroughly imbued with the scientific spirit and method, stands face to face with the sources of Christianity. What are these sources? Primarily, the Scriptures, and particularly, the New Testament Scriptures. For the purposes of this paper I shall confine myself to the New Testament.

Now the first task of the scientific handling of the New Testament is criticism. Criticism is a necessary task. For without criticism the value of the sources, and particularly, the relative value of the sources, cannot be known. The attitude toward the New Testament in the days of the Old Apologetic was peculiar. Theoretically it regarded every part of the New Testament Scriptures as on a level so far as value and authority were concerned, while practically it put certain parts, for example, Paul's writings, in the first place as an interpretation of what Christianity is and with the interpretation necessarily went the apologetic defence. The aim of the criticism which has sprung legitimately from the scientific spirit and method has been to determine the original and—so to speak—the derived sources of Christianity from a study of the records, and thus to ascertain the relative value of the facts. For example, the earlier time came to Christ through Paul. It accepted what has now become a cardinal doctrine, i. e., that *Christ is Christianity*. It got that from Paul, and from all the New Testament writers, for that matter. But while accepting the doctrine that Christ is Christianity, it got its conception of Christ from Paul.

Paul's writings are not properly a life of Christ, but an impression of Christ. So are John's and Peter's, and to an extent, the Synoptic Gospels themselves. But as compared with Paul's and John's writings, the Synoptics are more properly a life of Christ. What he was, how he lived, what he thought, how he felt, what he said, what he did, are set out. Facts and materials are given us from which to form a conception of him of our own.

Criticism has devoted itself to this important task, and has largely succeeded in re-discovering Christ for us. It has

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given us a new classification of the New Testament writings, a classification into original and derived sources as far as the life of Christ is concerned. Original, standing for the life, and derived, for inferences from that life. Criticism has pointed out differences between the New Testament writers and has presented the actual phenomena. Its scientific spirit has prevented it from hiding its eyes to these differences, and especially from hiding its eyes to serve a preconceived theory.

With these differences discovered, criticism undertakes to account for them, and does so. For example: it deals with Paul in his total historical environment, and shows the influence of the personal equation in his conception of Christ. So an essential unity is reached among New Testament writers upon the central theme, not by the suppression or distortion of fact, but by careful attention to all the facts, by accounting for differences of view, and by reaching real value through the process of determining relative values.

The scientific spirit, then, through criticism of the sources of Christianity, brings us to the life of Christ, and with it to the *self-consciousness* of Christ, as to what Christianity is, as primary, fundamental, and regulative of all New Testament teaching. So that instead of coming to Christ and Christianity through Paul, we come to Paul through Christ. Christ is Christianity, i. e., Christianity is what we find it as disclosed in the self-consciousness of Christ. And with the statement thus of what Christianity is, we have therein the regulative principle of the New Apologetic.

Christianity—like any other religion—must deal with the three great factors of existence, God, man, and the world. As disclosed in the consciousness of Christ, how does Christianity deal with these great factors of existence? God to Christ, was not the eternal one, the almighty one, the omniscient one, the absolute one, the supreme sovereign, but the Heavenly Father. Eternity, almighty, omniscience, absoluteness, and sovereignty were transcended and absorbed and expressed in Fatherhood. They found their proper place, and full integrity, and adequate expression in Father-

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hood. They were implied rather than expressed. In this conception of God, Christ made the ethical to take precedence of the metaphysical, and ethicised the metaphysical by the subordination which revealed the moral uses to which the metaphysical attributes were to be devoted.

Man to Christ, was a son of God; not merely a creature, but a son; not an expression of His wisdom or power, but of His personality, of His essential holiness and love; and as such made in the image of God, and capable of fellowship with God. Even if a wanderer from God, and having lost his ideal, and become weakened in moral power, he still remained a son, susceptible to divine influences and capable of being wrought upon by saving powers.

The world to Christ, was not a reality in the same sense that God and man had reality. To Him the world had a derived reality. Its end was not in itself in the same sense that God's end was in Himself, nor even in the sense that man was an end to himself. The world's explanation and justification were to be in the reciprocal relation between God and man. It was, as Fairbairn teaches, a kind of middle term between God and man; God speaks to man through it, and man responds to God through it. As respects God, the world is a theater for the revelation of His character, an instrument for the accomplishment of His purposes. As respects man, the world is a place in which to live, a school in which to be trained, whose facts are capable of taking on such semblance and bulk of reality as to obscure and displace God as a dominant ideal, and thus to test and condemn man; or, on the other hand, to furnish the opportunity of his moral victory, and the field and instruments of his higher service.

To the self-consciousness of Christ, Christianity is redemptive and remedial. God and man are out of relation. There is sin in man; the fault is with man. God cannot ignore sin; for His own sake and for man's sake He must deal with it. In dealing with sin God must be true to Himself. What He does must spring out of His nature and be in harmony with His character. It must be a revelation, a display

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of what is most characteristic of God as Heavenly Father, i. e., goodness, a holy love. There must be not only tenderness, sympathy, and generosity; but, also, purity and righteousness. A price must be paid, not to anything outside of God or above God, but to God Himself. The reaction of God's holiness against sin demands something in the nature of ransom, of compensation, of satisfaction. Only the love of God can furnish it; to do so means suffering, sacrifice from God Himself.

To the self-consciousness of Christ man must be brought into right relation, as a son, to the Heavenly Father. By sympathetic moral identification he, the Son of Man, must realize actually the alienation and loss of being out of relation to the Father. He must somehow know man; He must know the cost of reconciliation to the Father. He must pay the price of obedience to the Father's will—the characteristic mark of a son. He must become the great penitent, in the sense, at least, of recognizing and bowing in acceptance of the rightfulness of the Father's protest against sin.

To the self-consciousness of Christ the world was a theater of conflict. It was to be overcome; overcome as that which, while naturally not opposed to God, yet had become the occasion of the alienation of sons from the Father; overcome by recognizing it as God's appointed means for the development of character, and by submitting to its laws and using them for the attainment of higher ends. It was to be transfigured by ever holding it in relation to higher purposes. Incarnation and atonement were fundamental and vital in the consciousness of Christ. The Father is in Him as the Son in a unique sense. For lack of better terms I would say not merely quantitative but qualitative; the Father suffering, to the end of redeeming and reconciling; man recognizing, submitting, returning to the Father; redeemed life becoming worship, fellowship, service. Such, interpreted by the self-consciousness of Christ, is Christianity, and such, according to the theory of this paper, will be the *regulative principle* of the apologetic defense of Christianity. So that, in my judgment, the primary and main interest and task of

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Christianity is not in the construction of an apologetic, but in the statement of what Christianity, according to Christ, is. For when that is done, and, to the extent that it is rightly done, the need of apologetic at all, and particularly the kind of apologetic, will be largely settled. It was said of Daniel Webster that his statement of the facts in a case was itself a powerful argument. So I believe as to Christianity; and the history of apologetic will sustain this position. For the closer we have come to Christ's own conception of Christianity the more readily has it commended itself to the comprehensive reason of men, intellectual, moral, social.

As the conception and statement of what Christianity is has not been a fixed, but a variable quantity—so has apologetic. Every generation has had its own conception and statement of what Christianity is, as it had a right to have and was in duty bound to have, and with that its corresponding apologetic. Moreover, the conception, statement, and apologetic turned upon the state of knowledge of the time. So must it be to-day. The spirit, the attitude of our day is practical rather than speculative, so that the question it asks of Christianity is, What is it worth? What can it do to meet the needs of men? What answer does it make to the demands of man's being—intellectual, moral, social?

As to God—Christ being Christianity—He is the heavenly Father and therefore, a person, ethical, social. Religion, therefore, in its whole content and in all its aspects, is a matter of personal relations. It is not primarily a creed, but a life, the interplay of kindred spirits, and is creed only secondarily, to the extent that as dogma it expresses the reality of life, of spirit activities; ethical, in that it has to do with character, the fulfilment of mutual obligations of righteousness; social, in that it is comprehensive of the well being of all, and responds with sympathy and helpful service. This conception of God is to be construed with all those matters which have constituted problems, with revelation in which God speaks to man, and inspiration in which man is qualified to hear God speak, and then as a result, himself speak for God. The old conception so thought of personal relation-

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ship as to make God transcendent, practically exhaustive and exclusive of His relation to man, and thus missing, or at least minimizing, God immanent. The newer knowledge reverses the emphasis and finds in God immanent a better realization of what is most vital in reciprocal personal relationship, so that God speaking is not so objective, material, and mechanical a process. And man inspired, qualified to hear, speaks for God in response to the touch of God which has brought man into an experience. Not so much, as in the old conception, of the dictation of a message or the handing over of a message, but the impress of the divine spirit upon the human, on the one hand; and upon the other, the consciousness of an elevation of spirit, of being lifted above one's self, of intuition, insight, vision of new, high, and large things.

As to miracle, in which the supernatural is brought to view more concretely, several things are to be said: First, Christ acted upon the principle of parsimony. He wrought as few miracles as possible, and when the record is carefully weighed, surprisingly few. Second, as in the story of the temptation, properly viewed as enacted within the soul of Christ rather than upon the objective theater of the material world, an experience rather than a transaction, Christ most emphatically declared His attitude toward nature. To the challenge of the tempter, "If thou be the Son of God, command that these stones be made bread", He replied, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God", in which he declined to break through the natural order of things and use what he impliedly claimed to possess, i. e., supernatural power, for selfish ends. Third, He announced the doctrine that all His powers were to be exercised in absolute subordination to ethical ends, so that when it comes to the construing of Christianity in relation to what is called science, we must take Christ's own attitude, i. e., that the natural order is to be held in the highest respect, because God's order; not in any sense to be touched unless ethical demands justify it. And as to whether there be such ethical demand, Christ's self-consciousness must decide, and the results of that de-

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cision as they may effect the natural order become a question of evidence.

Science to-day has spiritualized, so to speak, its conception of the material world. It now speaks of matter in its last analysis as force. It is also more modest as to its jurisdiction, the range, comprehensiveness, and exhaustiveness of its search into nature. It now is willing to concede that there may be forces, not only in heaven, but, also, upon earth, not dreamed of in its philosophy. This leaves possible room for the play of higher forces. Take for example the alleged fact of the bodily resurrection of Christ, apparently held as fact by the New Testament writers, and concrete fact. If a fact in the apparently New Testament sense, then the whole question of the natural and the supernatural is in issue. Now, according to the record, what was Christ's own attitude to the resurrection? To the disciples on the road to Emmaus on the afternoon of the resurrection He made it plain that the resurrection was in response to a supreme ethical and spiritual demand; not simply in order that certain Old Testament Scripture should be fulfilled as a mere matter of fulfilment; but that the divine righteousness, contained in those Scriptures as the expression of the will of God, although, it may be, largely outside the consciousness of the old writers as to the real meaning, might come to pass. So that if we consult the consciousness of Christ upon this fact of the resurrection, which, as I have said, raises most concretely the whole matter of the natural and the supernatural, we shall find that as to the attitude of science, it holds the rational and favorable position of being a question of evidence. No *a priori* dogma of the absoluteness and exclusiveness of the natural order can fatally prejudice the fact of the resurrection. Instead Christian Apology comes into the field with full right to present its evidence to support the fact, offering as of vital importance in investigating the question of fact its congruity with a supreme ethical and spiritual demand, "ought not Christ to suffer these things and to enter (*thus I may add*) into His glory?"

We have said the spirit of our times demands to know

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what Christianity offers for the needs of men. So, not only man's reason, intellectual and moral, but also his social nature, is to be considered. If Christ is Christianity, does Christianity have a social message to the world? Certainly, and the pity is that we have been so long finding it out. But, thank God, we are at last beginning, I emphasize the word beginning, to find it out. And let us not forget that this discovery is to be credited largely to criticism which has brought us back to the sources of Christianity. We are now no less than amazed at how much the social aspects of Christianity engaged the attention and entered into the work and teaching of Christ. Look at what a splendid literature upon this subject has sprung up in recent years! It is not necessary for me to enter more fully into the discussion of the social message of Christianity, but only to say this, that the more closely Christianity grasps Christ's own thought and spirit at this point, the more easy will the apologetic for our time be made.

There is one thing more, the question of authority in religion—a historic and vexed question. Along the line of the argument of this paper I think we have reached a satisfactory answer. The seat of authority in religion is not in the Church, not in the Scriptures as the record of a revelation of God, but in Christ. In the self-consciousness of the Christ of history, as that self-consciousness projects itself as an activity of personality into the consciousness of man, eliciting a response of recognition and acceptance of that which is adapted to and fully meets the needs of the whole man, intellectual, moral, social.

These, then, are our conclusions. 1. Our age must have its own apologetic for Christianity, and this without reflection upon the intelligence or integrity of the past. 2. Apologetic for Christianity must have a principle of construction. That principle is the prior statement of what Christianity is. 3. Such statement must rest upon the self-consciousness of Christ. 4. Such a statement wrought out in the spirit and according to the methods of science, will make the task of apologetic easier, on the ground that Christ

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when exhibited as He really was and is, commends Himself to the best in man. 5. Our greatest recent apologetic writers have accepted this point of view. For example, Drs. A. B. Bruce and Fairbairn, and notably Dr. W. N. Clark in his latest book, "The Christian Doctrine of God". And greater than all, the Epistle to the Hebrews, a masterpiece of apologetic writing in which the greatness of Christ, His transcendent greatness, as compared with all the great factors of history and of human interest, the angels, the prophets, Moses, and Aaron, is exhibited with the view to show His adaptation to the needs, yea to all the needs of men.

Crafton, Pa.

The Nippur Version of the Flood Narrative.

REV. FRANK H. RIDGLEY.

That the Biblical Narrative of the Flood is not an isolated phenomenon in human literature, is a fact which has long been recognized. Interest has swung from the study of the problem of the universal appearance of such a tradition among the scattered races of men, to the more absorbing problem of the relation of the Biblical narrative to that one which has come down to us through Assyrian and Babylonian channels.

Fragments of this narrative have long been known through references of early writers (Josephus, Eusebius, etc.) to the account of the Chaldean historian, Berossus, who wrote about 280 B. C. But it was not till the vast stores of Assyrian inscriptions were brought to the light that students could be sure that this narrative was not a mere reflection of the Biblical account. Modern Assyriology, however, has given us the ancient Babylonian legend almost in its entirety, and in several different versions.

This Babylonian tradition comes to us as the eleventh chapter of a great semi-religious poem, commonly called the Gilgamesh-Epic. This epic is written upon twelve clay tablets, in the strange cuneiform script of the ancient Sumerians, and in the Assyrian language. It records the adventures of Gilgamesh, a semi-divine personality who is searching for eternal life. The eleventh tablet records his interview with one Ut-napishtim, who had attained to immortality after having been rescued from a devastating deluge through the help of the god Ea. A detailed account of the flood is given, with its well known parallels with the Biblical narrative.

Of this Babylonian account three versions are generally mentioned.

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1. The first, announced to the world Dec. 3rd, 1872, by its discoverer, George Smith, of the British Museum, appears in two Assyrian copies from Babylonian originals. They come from the library of Ashurbanipal (who reigned in Ninevah from 668 to 626 B. C., about the time of Manasseh and Josiah of Judah), and are the most nearly perfect copies.

2. Another version comes from the same period, but with a very much marred and slightly different text.

3. A third version is found on a very defective tablet which was presented at the Eleventh International Congress of Orientalists (Sept., 1897) by Scheil, and which dates according to Jastrow¹ from the days of Hammurabi. Clay dates it about 2000 B. C.² and Hilprecht puts it in the year 1868 B. C. It is now in the collection of J. Pierpont Morgan, in New York City.

The whole Biblical and scholarly world has been interested during the past year in the announcement of the appearance of another fragment of the Flood narrative, for which its discoverer claims an even greater antiquity, and a revolutionizing force in Biblical criticism.

From the vast stores of the yet unopened treasures of the University of Pennsylvania collection from Nippur, the ancient religious center of Babylonia, toward the end of October, 1909, Prof. H. V. Hilprecht extracted a clay tablet upon which he noticed the word *a-bu-bi*, a form of the common Assyrian word for a "flood". The fragment is an irregular piece of unbaked clay, about 2¾ inches long, by 2⅔ inches wide, and 7/8 inches thick. Prof. Hilprecht has transliterated the cuneiform script, and then translated it as follows (the words in brackets being his own additions required by his conception of the context) :—

2. . . .(the confines of heaven and earth) I will loosen,
3. . . .(a deluge I will make, and) it shall sweep away all men together;
4. . . .(but thou seek) life before the deluge cometh forth;

¹ Religion of Babylonia and Assyria, p. 507, note.

² Light on the Bible from Babel, p. 86.

5. ... (For over all living beings), as many as there are, I will bring overthrow, destruction, annihilation.
6. Build a great ship and
7. total height shall be its structure.
8. it shall be a house-boat carrying what has been saved of life.
9. with a strong deck cover (it).
10. ... (The ship) which thou shalt make,
11. ... (into it br)ing the beasts of the field, the birds of heaven,
12. ... (and the creeping things, two of everything) instead of a number,
13. and the family....

In a publication dated March 2nd, 1910¹ Prof. Hilprecht discusses his discovery, and presents evidence that his tablet comes from the reign of Rim-Sin, or about 2100 B. C., and so he says: "it had been inscribed more than 600 years before the time generally assigned to Moses, and in fact even some time before the Patriarch Abraham rescued Lot from the hands of Amraphel of Shinar and Chedorlaomer of Elam" (p. 34). He also points out what he regards as evidence that in this record we have parallels to those portions of the Biblical narratives which are commonly regarded by critics as among the latest sources of the books of the Pentateuch, and therefore he thinks he has a clear argument for the greater antiquity of these portions, and he sets forth his discovery as a revolutionary factor in support of traditional views regarding the O. T. Scriptures.

Both of his deductions have been severely criticised by American and Continental scholars. Prof. Clay, now of Yale, not only questioned the accuracy of the transcription, the trustworthiness of the translation and the justice of the interpolations, but, from a close acquaintance with Assyrian in all its forms, he argues against the date assigned by Prof. Hilprecht, bringing it down to

¹ The Earliest Version of the Babylonian Deluge Story and the Temple Library of Nippur, published by the University of Pa., 1910.

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1700-1400 B. C., probably about the time of Moses, and so several centuries later than the Scheil tablet¹.

Prof. Barton of Bryn Mawr follows a similar line of criticism, and concludes: "A scientific investigation of the tablet points conclusively, therefore, to a date in the Cassite Period. Père Scheil's fragment, dated in the reign of a First Dynasty king, is accordingly some centuries older"².

Prince and Vanderburgh reach the conclusion that the date of Hilprecht is "denied by the general style of the cuneiform characters in which it written, which are quite late Babylonian"³

In a German version of his publication⁴, Prof. Hilprecht omits some matters regarding the Temple Library, and uses the space in meeting the attacks of his critics. The success of his attempt does not appeal to one as being uniform throughout.

In regard to the date, a careful survey of the problem as presented by Prof. Hilprecht and his critics, both friendly and antagonistic, leads to the conclusion that Pinches was fair in his early judgment that Prof. Hilprecht's opinion is "worthy of respect"⁵. Kittel does not question his dating,⁶ and while Sayce was at first quite conservative,⁷ under the influence of the argument of the German version, he comes out strongly for Hilprecht's date⁸. So Pinches, under the same influence, says, "the fragment would seem certainly to belong to the period to which Professor Hilprecht assigns it"⁹. While we may agree with Barton¹⁰ that "In reality in so fragmentary a text we are groping in the dark", yet it seems safe to follow Prof. Hilprecht in dating this fragment about 2100 B. C.

But after all, the dating of this tablet is a minor question, and is only of more than mere antiquarian import if

1 Phila. Evening Bulletin, April 16, 1910.

2 Expository Times, Aug., 1910, p. 507.

3 The Amer. Jour. of Sem. Lang. and Lit., July, 1910, p. 304.

4 Der neue Fund zur Sintflutgeschichte aus der Tempelbibliothek von Nippur, von H. V. Hilprecht, Hinrichs, Leipzig, 1910.

5 E. T., July, 1910.

6 Theologisches Literaturblatt, Leipzig, May 27, 1910.

7 E. T., July, 1910.

8 E. T., Oct., 1910.

9 E. T., Nov., 1910, p. 89.

10 E. T., Nov., 1910, p. 90.

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Prof. Hilprecht's emphasis upon the relation of his narrative to the Biblical one can be maintained. And here we feel that he has gone astray. To quote the substance of a remark of Dr. Kittel's in this connection, "the enthusiasm of the discoverer has outrun the judgment of the scholar".

While the natural inference is that the general background of this account is the common Semitic polytheism of the better known Babylonian versions, yet it may be permitted to follow the discoverer in deducing from no apparent change of person in the fragment preserved, that one and the same deity brought the flood and provided the way of escape. But it is doubtless too much to say, "Here then, as in the Biblical Version, the Lord of the Universe himself both causes the Deluge and saves Noah from destruction by warning him and ordering the construction of an ark" (p. 63), yet we do not wonder that Hommel thinks, "In this fact lies the great significance of the new find in the history of religion"¹.

By a certain trustworthy instinct of criticism Prof. Hilprecht has recognized this relation to the simpler and more dignified presentation of the Biblical narrative. But when we find him building upon this intangible basis a theory of relation to the Biblical narrative which assumes to overturn completely the common documentary and development hypothesis of the formation of the Pentateuch, we feel he should be very sure of his ground. He sums up his position thus: "the Nippur version of the divine announcement of a great flood and the command to build the ark...agrees most remarkably with the Biblical story in very essential details both as to contents and language. Moreover, we observe in particular that this agreement . . affects that part of the Pentateuch (Gen. 6:13-20, 7:11) which Old Testament critics style P. (=Priestly Code) and generally regard as having been 'compiled in Babylonia about 500 B. C.' " (p. 58f.)

In the German version, Prof. Hilprecht adds a long section (pp. 49-55), defending this relation to P, and sums up

1 E. T., May, 1910, p. 369b.

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(p. 53) under six points, (1) The order of the instructions in lines 6-10 is the same as in Gen. 6:14-16. (2) The height stands as last in the dimensions in both, cf. line 7 with Gen. 6:15. (3) The simplicity of the command to make the roof in line 9 and Gen. 6:16. (4) Line 12 and Gen. 6:20 have the characteristic word *mîn* in the same connection. (5) Only here and in the Biblical story (P and J) are birds expressly mentioned. (6) Only in the Nippur version and P (6:13 or 6:17) is the heaping up of terms for destruction found. All the other points can be passed by unnoticed as immaterial in comparison with the one regarding the use of *mîn* in line 12. In this line appear four signs which Hilprecht reads as *ku-um-mi-ni*. Assuming *mîni* to be from the common Semitic root meaning "to number," and taking *kûm* for a preposition, he falls back upon the Biblical narrative, and completes the phrase to read "(and the creeping things, two of everything) instead of a number". It will be noticed that *kûm mîni* is here made a substitute for the Hebrew phrase *lmînêhû*, Gen. 6:20, 7:14, which is usually translated "according to its kind", cf. Gen. 1:21ff. The origin of this Hebrew word is obscure. Delitzsch once thought it had come from the root common to the Semitic dialects, and "simply means number, a meaning which fits admirably wherever the word occurs" in the O. T. This expression is quoted without mention of the fact that the German scholar later freely gives up this supposition¹. Hilprecht, while acknowledging in the German (p. 55) that the meaning of the preposition is at least different in Gen. 1, still clings to his interpretation for chapters 6 and 7.

The great mass of criticism is against Hilprecht in this. While Hommel seems to follow the judgment of Hilprecht², of course Clay and Barton strongly oppose. Kittel thinks that Hilprecht's translation raises no slight problems, and that to apply his interpretation to Gen. 6:20 will prove

¹ Prolegomena eines neuen Hebräisch-Aramäischen Wörterbuchs zum A.
T., p. 143f.
² E. T., May, 1910.

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rather difficult¹. Pinches seems to accept his reading, but does not discuss his inferences². Marti thinks that at best Hilprecht can only maintain his rendering "number", but that he must treat the preposition as he does in Gen. 1. But Marti himself doubts the meaning "number"³. Of this 12th line, Prince and Vanderburgh say, "Hilprecht has certainly here permitted his desire to establish a perfect parallelism between this inscription and the biblical narrative to obscure his better judgment"⁴. They suggest the translation, "habitation of a number", a rendering which Barton takes up⁵.

One would be disposed to think that Prof. Hilprecht is right in reading his signs as *mîni*, and rendering the word as some form of the root meaning "to number". *Kûm* may be a preposition or a noun. But this fragmentary line, according to his own theory (pp. 36, 56, and again in the German p. 44) only a fraction of two-thirds of its original length, should have been the last place for him so flagrantly to disregard his own warning, "Owing to the very fragmentary condition of the Nippur tablet, we have to be especially careful in our interpretation of its inscription and in drawing parallels between it and other similar versions" (63). In the most important element of his argument for the relation of the Nippur version to the P portions of the Biblical narrative, he fails to convince us of unprejudiced criticism and wise judgment, and so we pass over in indifference his minor points of contact.

Prince and Vanderburgh in the article quoted, believe that this tablet "has all appearance of being a supplement to, and in some details a variant from the Deluge account in the *Nimrodepos*, and viewed in this light, it can be studied with profit". Probably Marti is more nearly correct in suggesting that it may be "an abbreviated summary of the old Babylonian Flood narrative". If there are some elements closer

1 Theol. Literaturblatt, May 27, 1910.

2 E. T., May, 1910.

3 Zeitsch. fur A. T. Wissenschaft, xxx, Heft 4, p. 298ff.

3 Amer. Jour. S. L. & L., July, 1910, p. 307.

5 E. T., Nov., 1910.

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to P than to J, nothing is gained further than the position maintained by Kittel, to whom Hilprecht refers at this point, that in P we have elements which must have belonged to the earliest traditions of Israel¹. F. W. Woods, in his article on the "Flood" in H. B. D., says, "It is, however, quite possible that if several variations of the story were, as is probable, current, some few particulars in the Bible story may be actually more original than in the Accadian version". Jastrow assigns the Babylonian story certainly to a period earlier than Hammurabi, and McCurdy in "Hist. Proph. and Mon." III., p. 37, thinks that "Possibly there was at one time a body of common north Semitic popular traditions". Dr. Clay has taken up and modified this idea in his "Amurru, the Home of the Northern Semites", and attempts to show that "it seems reasonably certain that the Western Semites who emigrated to Babylonia carried their tradition with them to that land, which in time combined with the Sumerian, resulting in the production discovered in the library of Ashurbanipal" (53-54). All this might justify Hilprecht in pointing to the time of Abraham as the period when this story could most easily have come into the current of Israelite tradition. But Sayce goes to an extreme by adding to this statement, "I am one with him in holding that the Babylonian story of the Deluge....was known to the Hebrews before the Mosaic age"², the further judgment that "Prof. Hilprecht makes good another point, that the relationship between the newly-discovered story of the Deluge and the Biblical account is so close as to show that the latter must have been derived from it, and that consequently we are justified in referring the Biblical account, so far as the form is concerned, to the age of Abraham"³. And it does not in any case follow that P, while making use of very old material, is itself necessarily an early source, a position expressly repudiated by Kittel, who makes P, "at least taken as a whole, constitute the latest strata of legislation"⁴.

¹ Altestamentliche Wissenschaft, p. 12f.

² E. T., July.

³ E. T., Oct., p. 45.

⁴ Alt. Wiss., p. 61.

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That we have here a real Deluge story seems clear, and that it confirms the general view of the antiquity of the tradition is true, but it cannot be justly brought in as a determining factor in the literary problem involved in the question of the date and composition of the so-called Priestly portions of the Biblical narrative.

Two bi-products of the study of this tablet are not without interest to the O. T. student. In the 9th line occurs a clause which Hilprecht translates "with a strong deck cover it". This he thinks throws light upon the difficult Hebrew word *zohar*, usually rendered "window". Both the Hebrew and the Assyrian words may be translated "roof", and a passage in J (Gen. 8:13) seems to substantiate this: "and Noah removed the covering of the ark". Of course it must not be overlooked that Hilprecht was not the first to make this suggestion. The Handwörterbuch of Buhl gives the familiar interpretation "light" or "window", but refers back to Arabic and Assyrian roots having the sense of "roof" or "back". B. B. & D. Lexicon calls attention to a similar word in the Tel el Amarna Tablets, *su'ru* or *siru*, which appears some eleven times in those edited by Winckler in Schrader's Keilinschrifliche Bibliotek, vol. 2.

This roofed boat is described according to Hilprecht as a "house-boat". He thinks this justifies the use in the Hebrew of the Egyptian loan word *tēbâh*, "ark", originally meaning "box, chest, coffin", an essential part of which is its lid or cover (55). Pinches¹ accepts this inference, and Sayce² calls attention to the fact that *tēbâh*, is found in the Tel el Amarna Tablets under the form of *tabâti*, which is used of "boxes" in which cosmetics were kept³. It is certainly an interesting question how this Egyptian word meaning "box" came into P, presumably a post-exilic writer, making use of Assyrian documents which merely mention a roofed "house-boat".

Our study of this interesting tablet convinces us that a valuable discovery has been made, and we join with those

¹ E. T., May, p. 366.

² E. T., Oct., p. 45.

³ cf. Schrader Keil, Bib. V. 1, tablet 16, line 44, and tablet 22, line 65.

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who would encourage the University of Pennsylvania, and all similar investigators, to continue their search for Assyrian and Babylonian monuments of the past, and to prosecute diligently their study of the vast stores already uncovered by the spade, but not yet brought to the light of scholarly investigation. To quote Dr. Kittel: "We have to do with a discovery of the highest import, for which warmest thanks is due to Hilprecht.....This much the fragment clearly reveals: we have before us a very old and thoroughly distinct Flood Narrative. And further: the fragment presupposes an entire narrative. It is therefore in itself a lively appeal, which imperatively demands that there be no rest until the remainder is also found—be it in Philadelphia, be it in Nippur".

SPECIAL NOTE.

The excitement over this interesting find has naturally subsided somewhat. One of the few recent studies is to be found under the name of Jacob Hoschander in the Jan., 1911, number of "The Jewish Quarterly Review". The writer says, "Concerning the age of this fragment, palaeographically it may belong to an old Babylonian period, probably to the date assigned it by Hilprecht. But the assertion ought not have been made with absolute certainty . . .". But in any case, he adds, "The scribe did not invent this story, even if it was written in the Cassite period, but more likely copied it from another tablet, as we know that the version published by Father Scheil, dated at the time of Ammi-zaduga, was copied from another tablet". Rejecting Hilprecht's interpretation of line 12, he substitutes an interesting, but, we feel, equally fanciful one.

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The Message of Tolstoi.

REV. FRANK ORR JOHNSTON.

The mysterious disappearance of the aged Tolstoi from his home in Yasnaya Polyana, the pathetic despair of the Countess, his wife, culminating in her attempt to commit suicide in the river near their estate, the discovery of the presence of the voluntary exile in the ancient cloister of Shamardino, and his subsequent flight toward the Tolstoyan Colony on the shores of the Black Sea, his illness on the way, his persistent refusal to return to the luxuries of civilization, and his death at the little way-station of Astapova—all these events of recent occurrence center the attention of the whole civilized world once more upon the most striking personality of modern times.

The career of Tolstoi may be summed up in a very few words. Born in 1828, while the late century was still young, he spent his childhood days on his father's ancestral estates at Yasnaya Polyana, a village not far from Moscow. The son of a Russian nobleman, he was brought up as others of his class to look forward to a career in the army, the government, the university, or in some calling befitting the traditions of a gentleman.

He entered the University of Kazan—where he applied himself with no great distinction to the study of law and languages—leaving the University without taking his degree. At the age of twenty-three he saw service with the Russian Army in the Caucasus. A little later the Crimean war with the prolonged siege and defence of Sebastopol not only gave him the chance of rapid promotion to the position of Commander of a Battery but furnished him with the materials for his first literary success. His graphic word

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pictures of Sebastopol and his stories of military life in the Caucasus were so vivid and realistic that they brought him instant recognition as an original literary genius of splendid promise. The success of these first attempts decided him to devote his life to the field of literature. He left the army for St. Petersburg, where he was received at the age of twenty-six into the coterie of famous Russian authors, on terms of flattering equality. He vindicated the justice of this early estimate by the high quality of his subsequent work.

From 1859 to 1862 he tried to introduce a new system of education for the Russian peasants at his birthplace. This system was based on the ideas of Rousseau's "Emile",—that is, to teach things naturally—by object lessons,—by appealing to nature,—and came to grief without a fair trial because of the suspicions entertained by a reactionary government.

At thirty-four he married the daughter of a physician. She was then seventeen, much his junior in years, but they settled down on the ancestral estate at Yasnaya Polyana, where they have lived together very happily nearly half a century, in the spirit of that famous epigram of Carlyle about his first meeting with John Sterling, "that they did very well together arguing copiously, but except in opinion not disagreeing."

Tolstoi, dying at eighty-two, is far and away the most commanding literary genius of the century. It may be a question how much of the work—whose bare summary of names takes the catalogue of the British Museum forty pages to record—will survive the verdict of time.

Sex, education, religion, art, political economy, sociology, ethics, theology, militarism—our own versatile ex-President has not advised the race on a greater variety of subjects. Out of all these volumes the public favor seems to rest with approval upon a few unquestioned masterpieces of his earlier authorship,—his short stories of Russian military life—and among his larger volumes "Anna Karenina" and the famous epic of Russian heroism in the Napoleonic Period, "War and Peace."

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It is acknowledged by critics of the first rank that Tolstoi combines two qualities rarely found except in the very greatest writers. Edmund Gosse, a critic by no means blind to Tolstoi's faults, calls attention to the marvelous exactitude for detail, which makes every character stand forth with the exquisite precision and clearness of the miniature painting. Whether the character be the officer gambling at the card table, or the peasant in the field whetting his scythe, or the Emperor in his tent dictating his dispatches, he acts and speaks as you instinctively feel he would act and speak in real life. This fidelity to detail is coupled with a power of setting before you the vast sweep of a colossal canvas. In such a book as "Peace and War", all the immensity of Russia with its boundless plains passes in an endless panorama before your vision: the individual men, the individual scenes, life-like and convincing,—yet the real hero not a single man, but the spirit of a far-stretching, living, pulsating empire.

It is not, however, Tolstoi, the Artist, that arrests the attention of the world, but Tolstoi, the Prophet, the Interpreter of Life. The world may not heed that intense vibrant voice with its note of passionate earnestness and entreaty, but it stops and listens. "I cannot remain silent," says the voice. "If your reason tells you it is foolish to kill and hack to pieces your fellowmen at the order of a uniformed numskull, do not go." Russia goes on with the war against Japan; the bureaucracy turns deaf ears to the appeal to cease from legalized butchery—but a million peasants have heard that voice.

If a man wholly sincere, wholly in earnest, wholly consecrated to an ideal, declares that he has found the key to the mystery of life, the world, while it smiles incredulously, cannot but pause a moment to hear what this new prophet has to say. I am not speaking of war in particular, but of life. What message has this man as to the mystery of life? At the age of fifty Tolstoi tells us he found the key: For thirty-five years, he declares,—that is, from childhood—he had been a Nihilist, not in the political sense but the religious. He believed in some kind of God,—or rather "he did not deny the existence of God,—yet he did not have any but

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the most confused and undefined faith in something, he knew not what". He was practically an agnostic, a skeptic.

He is like John Bunyan, very severe—perhaps morbidly severe—on his youthful derelictions. "I put men to death in war; I fought duels to slay others; I lost at cards, wasted my substance wrung from the sweat of peasants; rioted with loose women, and deceived men. Lying, robbing, adultery of all kinds, drunkenness, violence, murder. There was not one crime which I did not commit, and yet I was none the less considered by my equals a comparatively moral man".

He pictures his subsequent career with similar scathing invective, showing that while he was utterly without noble aspirations, even his literary activities were essentially selfish. He wrote, not because he had anything to teach the world, but to earn money, fame, applause. When his better self would crop out occasionally and ask, "What is life?" he would stifle the voice—with intenser application to his work. These questionings, however, would not down. "If death ends all,—and it will come to me as inevitably as to all others,—Why do I occupy myself with my estate? Why do I educate my son? Why do I write books? What if I should become more famous than Gogol, Pushkin, Shakespeare, Moliere, than all the writers of the world,—Well, and what then?....What is life anyhow, for me, for my friends, for the world? Sooner or later death, then oblivion, stench and worms. It all comes to that in the end. A stupid delusion, this intoxication with life. When we become sober, we awake, we know it to be nothing". The desire to commit suicide haunts him. "Here was I, a man not yet in his fiftieth year, with loving and beloved wife, good children, and large estate, vigorous of body and mind, blessed with prosperity, fame, all that heart could wish of the good things of this life. Yet miserably unhappy; hiding away a cord to avoid being tempted to hang myself by it to the transom, between the closets of my room where I undressed alone every evening. Afraid to go hunting with a gun because it offered too easy a way of getting rid of life".

He goes to Science with the question. "Why do I live?"

Science answers, "I do not know". He goes to Philosophy. In her contradictory speculations, he receives the same answer. "Why do I live?" "I do not know". At last he gets the clue. He must seek the answer not in Reason—not in the intellect—but in life itself. "Suppose a beggar comes to a house and asks help, and he is told to work a handle up and down. It is evident he must obey. He must work the handle. If, without speculation, he does as he is ordered, he will find that the handle works a pump, the pump draws up water, and the water flows over garden beds. He will be passed from this to other labors and he will not only eat the fruits of the garden, but will understand better and better the arrangements of the master of the house....But we, wise men that we are, seat ourselves in a circle, to argue why we should move the handle. Perhaps there is no master after all. Therefore, as we are hungry and naked, let us make way with ourselves....A voice seemed to cry within me, Seek God in life. Live to seek God, and life will not be without God. God is life. This is He, without whom there is no life. To know God and to live are one. God is Life. Thus was I saved from self-murder....I returned to faith in that will which brought me into being and which required something of me. I renounced the life of our class,—these parasites with their superficial luxuries which hide the meaning of life. And I turned to the life of the simple laboring classes who understand, however unconsciously, the real meaning of life, to live in accord with God's word, to be humble, meek, self-denying and to labor."

Here then you have the essence of Tolstoi's creed—Obey these laws and you find peace. These laws are five in number and are proclaimed by Jesus.

1. "Be not angry with thy brother". That is, live at peace with all men; regard anger as unjustifiable under any circumstances.

2. "Never even in imagination approach any woman save her to whom you have been united. Divorce and taking of another woman are forbidden." This command Tolstoi

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interprets as unconditional and sweeping, and thus one of the chief causes of lust and debauchery would cease.

3. "Swear not." Tolstoi would apply this to all oaths—those to government not excepted. The oath of allegiance is in his view indispensable to that curse of modern civilization,—militarism and war.

4. "Resist not evil." The church has explained away the plain common-sense meaning of the words of Jesus. "You can never suppress force with force, evil with evil, violence with violence. To abolish evil, cease to do evil yourself. Return kindness for injury, love for hatred. If struck, turn the other cheek. You have tried penitentiaries, jails, guillotines, and failed. Now try Christ's way,—non-resistance."

5. "Love everyone without reference to nationality." The word "enemy" to the Jew meant foreigner. Jesus' command to love enemies means that the false distinction between compatriot and foreigner should cease. Obedience to these commands will bring about Heaven not in a future life, but here and now.

To live in harmony with these rules Tolstoi has unquestionably tried with all the passionate sincerity of his nature. To sneer at his self-imposed poverty as affectation, and insinuate that the making over of his property to his wife was an easy way to acquire the reputation of a martyrdom without incurring its penalty, is a wholly indefensible theory—contradicted alike by the testimony of his acquaintances and the whole tenor of his character. Those who knew Tolstoi, vouch for the fact that he would have given away all his possessions without a moment's hesitation had his wife not pleaded his age and her own helplessness.

It is easy to point out the limitations of Tolstoi's views; Jean Jacques Rousseau peers at us over his shoulder in the naïve trust in the natural goodness of the peasant when uncorrupted by civilization.

(a) Tolstoi's violent antipathy toward almost all forms of government activity, would if gratified reduce Russia to a farm dotted over with villages, and would annihilate the complex civilization of the great centers of trade and commerce.

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(b) His doctrines of non-resistance and refusal to take the oath of allegiance would mean the end of the modern state, and if logically carried out would put the virtuous at the mercy of the criminal and base.

(c) His literalistic interpretation of the Gospels fails to take into account that the extreme "other worldly" elements in the New Testament, upon which he lays such stress, must fade into the background with the idea which gave them birth, the expectation of the speedy end of the world and the conviction of the immediate and spectacular coming of the Messiah in the clouds.

And yet with all his limitations Tolstoi is one of the great souls of all time. To win fame is given to a few. To repudiate that fame as an empty bauble is rarer. To actually repent of his fame as a fault—well, we shall not soon see his like again. He is the Idealist, candid, fearless, independent. He challenges our universally accepted conventions. In the presence of art, science, government, social and ecclesiastical systems, he says, "I, Tolstoi, see the reality thus and so. The whole world is against me? Well and good, so much the worse for the world." Here is one who looks the mystery of existence straight in the eyes and tells you exactly what he thinks. "The personal life is illusory;—to live for honors, wealth, applause, pleasure, is to find at the last that life is a stupendous farce. This individual life perishes as the brute. Renounce it. Merge yourself in the Life of Humanity—Unite yourself to the Divine—the Eternal, by self-renunciation, obedience, humility, love. Thus shall you attain the imperishable life—the Life immortal."

Idealism—that is his message to an age materialistic, greedy after gold, skeptical and sensuous. Not what the man thinks but what he is, this is his value. His Philosophy may be wrong, but his spirit shines. Having seen the vision himself, he hastens to obey. This inner spirit of Tolstoi is "the candle of the Lord",—this the light which will not dim nor fade with the passing years,—this the luminous flame which shall continue to warm and gladden the souls of all the children of men.

Shields, Pa.

LITERATURE.

TWO RECENT OLD TESTAMENT COMMENTARIES.

GENESIS, A CRITICAL AND EXEGETICAL COMMENTARY ON.
By John Skinner, D. D., Hon. M. A. New York: Charles Scribner's Sons. \$2.00.

THE BOOKS OF CHRONICLES, A CRITICAL AND EXEGETICAL COMMENTARY ON. By Edward Lewis Curtis, Ph. D., D. D., and Albert Alonzo Madsen, Ph. D. New York: Charles Scribner's Sons. \$3.00.

These are the two latest volumes in the well known series of Commentaries published with the general title of "The International Critical Commentary", under the editorship of Professors S. R. Driver, A. Plummer, and C. A. Briggs. As the volumes before us are the first of the set to be reviewed in these columns, it is not out of place to state their general point of view from the editor's preface. "The Commentaries will be international and interconfessional and will be free from polemical and ecclesiastical bias. They will be based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation." Both the author of the first, and the two collaborators of the second, have been true to the ideal of the editors in these particulars. Following the earlier volumes, they have separated the technical critical notes on the text and grammar from the general comment. This feature of the volumes of "The International Critical Commentary" make the storehouse of their treasures available to the educated layman as well as to the minister.

The interpretation of no book of the O. T. involves more interesting problems than that of Genesis, and Dr. Skinner has made full use of his opportunity. In the introduction, covering sixty-seven pages, he not only touches on general questions, such as the canonical position of the book, its general scope and title, but discusses at considerable length the nature of the contents of the Book of Genesis. This portion of the introduction falls into two parts: A. Nature of Tradition; B. Structure and Composition of Book. In the former section we find a full and learned discussion of the question, whether the narratives of Genesis contain history or are a collection of legends and myths, many of which the Hebrews shared with their Semitic kinsmen. The special form and spirit which they exhibit in the first book of the O. T. Canon is due to the elevating and purifying influence of the religion of Jehovah. In his principles of interpretation, Professor Skinner shows himself a member of the same school as Gunkel, whose two works, *Schöpfung und Chaos* and a *Commentary on Genesis*, opened a new chapter in the history of Old Testament hermenentics. The fundamental thesis of this school is that the Book of Genesis consists largely of legend (German *Sage*) and myth. To most minds this is equivalent to destroying the value of the Book of Genesis as a part of Holy Scripture. Our author repudiates this opinion. "One of the strangest theological prepossessions is that which identifies revealed truth with matter-of-fact accuracy either in science or history. Legend is, after all, a species of poetry, and it is hard to see why a revelation which has freely availed itself of so many other kinds of poetry—fable, alle-

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gory, parable—should disdain that form of it which is the most influential of all in the life of a primitive people . . . and the spirit of religion, deeply implanted in the heart of a people, will so permeate and fashion its legendary lore as to make it a plastic expression of the imperishable truths which have come to it through its experience of God" (p. v.).

Passing to the question of myths, Dr. Skinner denies that the Hebrew mind produced myths of its own, but takes the position that it borrowed and adapted those of other peoples. The traces of foreign mythology, according to the author, are most apparent in chs. 1-11, the Creation and Deluge traditions being the most prominent examples; of the various types of myths or semi-myths he finds five, (1) ætiological or explanatory myths; (2) ethnographic legends; (3) cult legends; (4) legends with an etymological motive; (5) legends with the element of poetic idealization.

Dr. Skinner is at great pains to show the historical value of the traditions embodied in the legends and myths which he finds in Genesis. He does this by enunciating three principles. "In the first place, a legend may embody a more or less exact recollection of the fact in which it originated. In the second place, a legend, though unhistorical in form, may furnish material from which history can be extracted. Thirdly, the collateral evidence of archaeology may bring to light a correspondence which gives a historical significance to the legend." To see to what length the author goes in applying these principles to the explanation of the narrative of Genesis, one must turn to his extended notes on such topics as the 'Protevangelium' (p. 80), or the destruction of the Cities of the Plains (p. 310), or the sacrifice of Isaac (p. 331). (cf. Table of Contents for complete list).

The second part of the author's introduction is taken up with the structure of the Book of Genesis. In general his position both as to analysis and the date of the documents is that of the School of Wellhausen. In addition to this he has a lengthy note, refuting the two recent theories of the origin of Genesis—one expounded by Professor Orr in his *Problem of the Old Testament*, and the other presented by Eerd-mann (pp. 40ff.). The latter is a Dutch scholar who has led a revolt against the dominant school of O. T. criticism, not, however, in the interests of orthodoxy.

The second volume is the product of American scholarship. A pathetic interest attaches to it because, during its preparation, Professor Curtis almost lost his sight and hence was compelled to call in a collaborator, Dr. Madsen, formerly a student of Semitics at Yale and now a Congregational minister. Possibly modern readers of the Bible take less interest in the Books of Chronicles, with their genealogies and portrayal of Levitical rites and customs, than in any other portions of the O. T. writings. They do not contain passages, like the account of the Creation and the Fall, which have played an important part in theological systems and controversies. But these two American scholars have treated an uninteresting subject in a very interesting manner.

Their point of view is that of the Graf-Wellhausen School and their estimate of the historical purpose and religious value of the Chronicler's work is identical with that of this School.

JAMES A. KELSO.

Literature.

THE EARLY RELIGION OF ISRAEL, by Lewis Bayles Paton,
New York: Houghton Mifflin Company. 50c net.

This booklet is one of the series which is appearing under the editorship of Dr. Ambrose W. Vernon, with the general title *Modern Religious Problems*. These books are similar in character to the *Volksbücher* of the modern German theological professor, as they aim 'to lay before the great body of intelligent people in the English speaking world the precise results of modern scholarship'.

Of all the subjects treated in this series, none is more difficult to present in popular dress than the early religion of Israel. Before the advent of historical criticism and the new discipline of Comparative Religions, such a task might have been performed by a tyro, but now it makes heavy demands on the knowledge and literary skill of the experienced scholar. The general editor evidently realized the importance and difficulty of the undertaking in entrusting it to the hands of Dr. Paton, who is exceptionally well equipped to write on this theme.

The great watershed in the history of Israel's religion is the appearance of Amos about the middle of the eighth century B. C. Scholars are very generally agreed in their exposition of this prophet and his successors, but in the period prior to Amos one finds great divergences in the opinions of specialists. All the real difficulties lie on the other side of the watershed on account of the paucity of real data, with the natural result of many hypotheses. It was our author's task to sketch the development of Israel's religion in this pre-prophetic period, and he has done it in five chapters which cover the subject from the primitive Semitic period down to the early monarchy.

In the opening chapter we have an exposition of the primitive Semitic religion on which the religion of Israel, as well as that of the other Semites, was based, and traces of which are found all through the O. T. This chapter is a masterpiece as an epitome, for in nineteen brief pages the author has put into readable form the results of a generation's research into the religion of Semitic antiquity. It is here that the subject trenches on the field of Comparative Religions; from it Dr. Paton passes to the strictly Biblical material and treats it from the standpoint of strict historical criticism, e. g., the religion of Israel begins with Moses and not with Abraham. He holds to the so-called Kenite theory of the origin of Yahweh (Jehovah) worship, but recognizes that Moses received a real revelation of God at Sinai, involving His moral character. This naturally leads to the discussion in detail of the Mosaic contribution which is followed by tracing the history of Israel's faith during the period of the Judges and early monarchy.

The treatment of the subject is almost piquant at times, e. g., on page 13 we read that 'the specialist in the phenomena of the sub-liminal-self was the rō'eh or "seer". Again Saul owed his enthusiasm for Yahweh to the fact that he "got religion" at one of the prophetic meetings (66). There are many details in which we would dissent from Dr. Paton, but we can heartily commend the booklet to the general reader who wishes to know what writers of the school of Graf-Wellhausen make of the pre-prophetic religion of Israel.

JAMES A. KELSO.

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THE DAYS OF HIS FLESH; THE EARTHLY LIFE OF OUR LORD AND SAVIOR JESUS CHRIST. By the Rev. David Smith, M. A., D. D., Professor of Theology in Magee College, Londonderry. Author of "The Pilgrim's Hospice", etc. Eighth edition, revised. London and New York: Hodder and Stoughton. 1910. \$2.00.

The first edition of Dr. Smith's excellent life of Christ was published in September, 1905, and the fact that it has reached its eighth edition in less than five years is clear indication not only of the wide interest in the subject itself, but also of the unusual merit of Dr. Smith's treatment of it. The author's purpose and point of view are defined in the brief preface as follows: "The aim of this book is two-fold. In this Introduction I have endeavored to indicate the historicity of the evangelic records and adduce reason for believing, in opposition to an influential school of modern criticism, that they present Jesus as he actually lived among men, and not as he appeared to a later generation through the haze of reverence and superstition. And in the subsequent chapters I have sought, by interpreting what the Evangelists have written, to justify the Church's faith in Him as the Lord from Heaven".

In the introductory critical discussion, which occupies some thirty-five pages, Dr. Smith sets forth his conception of the origin and inter-relations of the Synoptic Gospels. He holds that they arose by independent derivation from oral tradition circulating in substantially the same form in Judea, Rome, and Asia Minor, and that the verbal identity which they frequently exhibit is a mark of the fidelity with which the original deposit was preserved by the trained teachers to whom it was committed. This view does not exclude the possibility of a considerable amount of editorial manipulation on the part of the Evangelists, who put this deposit of narration and teaching into its present form, and as a result of this we have to recognize in the records as we have them "a certain admixture of unreliable elements". "But these" the author assures us, "are easily distinguished, and so far from discrediting the mass, serve rather to approve its value". Dr. Smith does not discuss at length the question of the origin and value of the Fourth Gospel, but his references to it make it clear that he fully accepts both its Johannine authorship and its value as a source for the history of our Lord's earthly life.

Upon this basis, which can scarcely be called uncritical, the author has constructed a life of Christ which adequately fulfills the purpose announced in the preface. Upon certain particulars we find ourselves obliged to hold a different view from that of Dr. Smith, but these points of divergence are all of minor importance, and we have no hesitation in commending the work most heartily to those who care for a fresh and original interpretation of the incarnate Christ, based upon wide and accurate scholarship, and expressed of peculiar charm.

WILLIAM R. FARMER.

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REVELATION AND INSPIRATION, by James Orr, M. A., D. D.
New York: Charles Schribner's Sons, 1910. 75 cents net.

This book is one of a series entitled *Studies in Theology*, of which four volumes have been issued. It is well printed and bound, pleasant to the eye and convenient to the hand. On p. 127, note, for *Joshua* read *Jasher* and on p. 188, line 10, for *any* read *my*.

The titles of the chapters indicate the range of the work. I. Revelation and Inspiration in Current Thought—Modern Standpoints. II. Naturalistic Schemes of Revelation—Scope and Limits of Natural Revelation. III. Need of Special Revelation—Biblical and Ethnic Revelation. IV. Revelation and History—Forms of Special Revelation. V. Forms of Revelation (continued): Prophecy—Difficulties of Revelation. VI. The Element of Miracle in Revelation. VII. Jesus Christ—the Supreme Revealer and Supreme Miracle. VIII. Revelation and its Record—Inspiration. IX. Inspiration—the Scriptural Claims. X. Inspiration—Results for Doctrine of Holy Scripture. A brief bibliography and an index are added.

The tone of the book is eminently judicious. While Dr. Orr is regarded as one of the leading exponents of the traditional doctrine of the Scriptures, he is never extreme; and the positions which he assumes are sound and strong, because he escapes the sin of overstatement which so easily besets the apologist.

This quality of judicious moderation is especially manifest in his treatment of the vexed question of inerrancy. Wisely he avoids the use of the term verbal inspiration, because it suggests the thought of dictation, though there is "a sense in which it expresses a true and important idea" (p. 209).

It is maintained on one hand that inspiration is not incompatible with minor errors in history and science (p. 212 ff.). This appears to us the only tenable position. To affirm that "a proved error in Scripture contradicts . . . the Scripture claims, and therefore, its inspiration in making those claims," is both unwarranted and unwise. It stands the pyramid upon its point instead of its base, and puts faith at the mercy of every new discovery in science and archaeology. Dr. Orr well says that "it is a most suicidal position for any defender of the faith to take up" (p. 198). The church today has a Bible in which there are confessedly errors of a minor sort, yet recognizes that this Bible is the Word of God, the only infallible rule of faith and practice.

Nor is it easy to see why if God has permitted errors of this kind to creep into the permanent and abiding record, the record on which faith must rest, he might not have suffered such errors to find place in the original autographs. And since these autographs have long since perished, it is a question of mere academic interest and not of practical moment, whether they were literally exact in all particulars or not.

On the other hand it is maintained that the general accuracy of the Bible is so firmly established, and the errors charged against it have so often been shown to exist only in the mind of the objector, that there is a strong presumption in favor of the accuracy of Scripture in all matters of which it treats, and its inspiration and infallible authority are not affected by the presence of minute errors, even if they can be shown to exist. "On this broad, general ground the advocates of 'inerrancy' may always feel that they have a strong position, whatever assaults may be made on them in matters of lesser detail. They stand, undeniably, in their main contention, in the line of apos-

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tolic belief, and of the general faith of the church, regarding Holy Scripture. The most searching inquiry still leaves them with a Scripture, supernaturally inspired to be an infallible guide in the great matters for which it was given—the knowledge of the will of God for their salvation in Christ Jesus, instruction in the way of holiness, and the ‘hope of eternal life, which God, who cannot lie, promised before times eternal’ ” (p. 216).

The book is commended as a fairminded and satisfactory discussion of a great subject in brief compass.

J. RITCHIE SMITH, D. D.

THE FAITH OF A MODERN CHRISTIAN, by James Orr, D. D.
New York: Geo. H. Doran Company. \$1.50 net.

Dr. Orr has covered the ground of these twelve brief chapters in other more extensive works. The first three lay the foundation for the rest in discussing the Scriptures. He recognizes in dealing with our own religion that we must take into consideration the bearing of the study of other religions upon the understanding of our own. In contrast he finds our own Sacred Literature contains a superior revelation with a structure and a purposefulness and spiritual quality which the others do not possess. Ours moves on to a magnificent goal in the incarnate Christ. On the divine side its explanation is found, as Dr. Orr rightly says, in direct revelation. But it is not so clear that he sufficiently emphasizes the reality of the human element. So far as we can see the obverse of that revelation on the human side was a discovery, an experience in terms of a real world. Otherwise it could have no meaning. The only world for any man or age is the one then known and which in content is ever a growing quantity, as history shows. As the knowledge of God, like other knowledge, is a related truth, He is only known in relation to the thought world of each. However, in thus vitally experiencing God in their own age, they built for all time, sometimes better than they knew, as we all in our measure do in working out the divine plan.

In the chapter dealing in particular with the O. T. Dr. Orr will find many of equal scholarship and piety who are compelled to differ from him in some features of the critical problem. In his larger work, of which this is the gist, it has been repeatedly pointed out that while contending for the traditional view he apparently surrenders it in admitting the peculiar variations of “Elohim” and “Yahweh” to be evidence of different sources, also the part called “Priestly” a third and later element. This is really to admit the principle underlying the other side. Once allowed, it is only a matter of the evidence as to how far it goes. To say that some have gone wild is speaking mildly. But it would seem that the truth is neither with Dr. Orr nor with these extremists, but with that considerable body of saner constructive scholarship. Meanwhile it is well to remember that the question is not as to whether there has been a divine revelation, but as to the method and form and time in which it has come to us. The great fundamental religious ideas are in large measure independent of any of these things. The preacher’s message will in substance be the same whatever literary and historical science, to which such questions properly belong, may determine. He must learn to dis-

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tinguish between the idea and the form in which it is clothed. Literary form and method are largely a matter of the time or genius of the inspired writer.

In the N. T. Dr. Orr takes the unassailable position of Dr. Denney in his "Jesus And The Gospels," that we have a sufficient and substantially correct historic record of the life and the mind of Christ, together with the necessary interpretation by His contemporaries. Passing on to miracles he recognizes that in constructing an apologetic we must put first things first. We must begin with the miracle of the matchless personality of Christ, then next the resurrection. The rest, the more difficult to substantiate historically, nevertheless are comparatively easy to understand in their order and connection. In the chapter on the incarnation he ably contends for a real coming of God into human flesh. The Son emptied Himself and lived a real life on our plane of existence. On the teaching of Jesus he shows that, however important his sayings, the more essential part of His revelation is Himself. He is the truth. The discussion of the cross and resurrection follow a necessary but beaten track. As to the much considered question of Paul's interpretation of Christ, he on good ground points out that Paul did not make Christ, but Christ Paul.

Among other chapters that follow, the one on Science and Christianity tells us that the conflict between science and the Bible is really over. Each has learned its proper field. Science as such is not concerned with Final Cause but with methods and order of sequence. Also the Bible does not teach science. As Dr. Orr says, it speaks in popular language, and he might have added, in popular knowledge of the time, on such things. Where found it is but a portion of that ancient world of real life and thought in relation to and in terms of which the truth of God was known and by which it has been preserved for us. On the whole the reading of this book is a tonic to faith.

RUDOLPH P. LIPPINCOTT, '02.

THE WORK OF CHRIST. By P. T. Forsyth, D. D., Principal of Hackney College, (pp. 244—\$1.50) Hodder and Stoughton.

Early in 1909 Dr. Forsyth published a volume of studies on the Atonement, entitled "The Cruciality of the Cross", and delivered and published his Congregational Lecture on "The Person and Place of Christ". Immediately afterward—in July, 1909—he delivered a series of extempore lectures before Dr. Campbell Morgan's annual conference at Mundesley, Norfolk, to an audience largely made up of young ministers. These addresses developed in a popularized form some of the ideas set forth in the earlier and more formal works. They were taken down in short hand, revised, and are now published under the title "The Work of Christ".

The introductory chapter draws a series of contrasts between the work of Christ and that of a Belgian railroad employee who risked his life to prevent a wreck. Christ's work "was not human nature offering its very best to God. It was God offering his very best to man. . . . We have got to learn that it was not simply magnificent heroism but that it was God in Christ reconciling the world. And Christ was the living God working upon man and working out the Kingdom of God".

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The second chapter, entitled "The Great Sacrificial Work is to Reconcile," declares that the great need of the religious world at present is to return to the Bible. In the Bible we find that Paul is the great expositor of Christ's work and describes it as 'reconciliation'. He thinks of reconciliation not as a doctrine but as an act of God, something God has done, forever finally done. By reconciliation Paul meant 'the total result of Christ's life-work in the fundamental, permanent, final changing of the relation between man and God, altering it from a relation of hostility to one of confidence and peace'.

The next three chapters are occupied with the statement and defence of the following five points concerning Christ's reconciling work:—"it is between person and person; therefore it affects both sides; it rests on atonement; it is a reconciliation of the world as one whole; it is final in its nature and effect".

The seventh chapter gives a most interesting summary of the comparatively recent corrections of the popular view of Christ's death and work on which, according to Dr. Forsyth, the best authorities are substantially at one. The precise problem for today is to ascertain "what was the divinest thing, the atoning, satisfying thing, the thing offered to God in Christ?" It is the due and understanding acknowledgment from man's side of the holiness offended, a confession as practical as the sin, placing itself, as if it were active sin, under the reaction of the Divine holiness. "He bore this curse as God's judgment, praised it, hallowed it, absorbed it; and His resurrection showed that He exhausted it. . . . The same stroke on the one Christ went upward to God's heart and downward to ours." For "not only generally is there an organic moral connection and a spiritual solidarity between Christ and us, but also, particularly, there is such a moral effect on Humanity included in the work of Christ, who causes it, that that antedated action on us, judging, melting, changing us, is also part of His offering to God. He comes bringing his sheaves with him. In presenting Himself He offers, implicitly and proleptically, the new Humanity. His holy work creates. The judgment we brought on Him becomes our worst judgment when we arraign ourselves; and it makes it so impossible for us to forgive ourselves that we are driven to accept forgiveness from the hands of the very love which our sins doomed to a curse. . . . He is thus not only the pledge to us of God's love but the pledge to God of our sure response to it in a total change of will and life."

"The active and effective principle then in the work of Christ was the perfect obedience of holy love which He offered amidst the conditions of sin, death, and judgment. . . . The potent thing was not the suffering but the sanctity, and not the sympathetic confession of our sin so much as the practical confession of God's holiness." "This one action of the holy Saviour's total person was on its various sides, the destruction of evil, the satisfaction of God, and the sanctification of men." The last chapter deals with these three aspects of Christ's work, triumphant, satisfactionary, and regenerative.

The book closes with a note of thankfulness for the riches possessed by the church in a truth so many sided, and a call to apply to its study intelligence of the first rank.

Not the least valuable element of this book is its frequent digressions into by-paths suggested by the line of thought the author follows. For example, in the second chapter, when speaking of the importance of a return to the Bible, he pauses to distinguish three forms

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of Bible reading. The first asks, What did the Bible say? It is the method of historical and critical scholarship. The second asks, What can I make the Bible say? It is the method of satisfying our private and personal religious and spiritual needs. Its object is edification and its results are often purely subjective. The third asks, What does God say in the Bible? This is the method which brings out the grand value of the Bible, its objectivity, not our feelings but God's purpose and thought.

Dr. Forsyth has given us a book hard to read because of its lack of logical and progressive development of thought, but one that is well worth reading because of its interesting discussion of the most important of themes or deeds.

JOHN W. CHRISTIE, '07.

MUSIC IN THE CHURCH—The Hale Lectures for 1908-09. By Peter Christian Lutkin, Mus. Doc. 'The Young Churchman Company.

PRACTICAL CHURCH MUSIC—By Edmund S. Lorenz—Fleming H. Revell Co.

If any one would know the merits of the friendly controversy with regard to appropriate Church Music and the exact views and arguments of those who are engaged in it, he can not do better than to read and compare these two books. Their respective differences are exactly set forth and summarized in their respective definitions of the term "Hymn"—Prof. Lutkin adopts as his own the definition of St. Augustine:

"Hymns are the praise of God with song. Hymns are songs containing the praise of God. If there be praise and it be not God's praise, it is not a hymn." (p. 60.)

Mr. Lorenz gives his definition in his own words:

"A hymn is a sacred poem expressive of devotion, spiritual experience, or religious truth, fitted to be sung by an assembly of people in a public service." (p. 143.)

It becomes very apparent as one reads the two books that the first definition is accepted by a devout soul who has no purpose to serve but his own usefulness and that of others in the public worship of God; and that the second is framed to promote the publication and adoption of songs and music of a particular and partisan kind.

Prof. Lutkin is the champion of the devotional and worshipful in public praise; Prof. Lorenz of the hortatory and didactic. Prof. Lutkin is in full accord with the principles adopted by the Western Theological Seminary of our own Church* in its Department of Practical Theology and Church Music and as set forth at length in the writer's "History and Use of Hymns and Hymn Tunes".

Prof. Lorenz takes issue with it again and again, saying for example, "Dr. Breed here seems to me to be at fault (quoting), 'Nothing should be called a hymn and nothing should be sung in our assemblies which is not virtually a paraphrase—and that a very faithful one of Scripture passage.' Such a rule is mischievous" (p. 151.) And so on for a number of paragraphs.

We very heartily commend Prof. Lutkin's book. It ought to be studied by ministers, organists, choir singers and all who desire to

* His lectures were given before the "Western Theological Seminary" of the Episcopal Church, Chicago.

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dignify, improve and exalt our forms of public praise. At the same time we heartily wish that all who are interested would read both books—Each is the very best on its own side published in recent years.

But we wish the Constituency of our Seminary to understand that we are engaged in a great and important two-fold work in our department; 1st. The training of ministers to be intelligent students of this great subject and leaders in the reform in Church song; and 2nd. The promotion of Christian fellowship and unity in limiting the praise of the regular congregation to sacred songs that are truly Scriptural, devotional and lyrical.

DAVID R. BREED.

THE MASTER PREACHER, A Study of the Homiletics of Jesus.
By Albert Richmond Bond, A. M., D. D. American Tract Society.

Here is the discussion of a subject to which most ministers have given much thought and upon which some have hoped to prepare a volume—the writer among the number.

Jesus is the great, incomparable example to the preacher and the teacher, as he is to the ordinary layman. Moreover he was in the best and most complete sense a "homilite". He was master of the art of public discourse in its every part—thought and expression, argument, illustration, application and all else. But how shall this be shown without irreverence? Without apparently subjecting him to standards which he certainly transcends? These questions are admirably answered in this volume.

The author shows a large acquaintance with the best literature, and his bibliography in the appendix, indicates that he has most carefully selected and collated it in order to his purpose. The book deals not only with those matters which ordinarily enter into homiletics, but with much beside which Jesus employed for homiletical purposes. It opens with an admirable chapter on "The Preparation for Jesus' Preaching", in the Age, the Home and his own Soul. The next Chapter discusses his Audiences; the third the "Point of Contact".

The author then proceeds to his preaching, beginning with his "Themes". Thenceforth the book is truly homiletical. Through nearly three hundred pages he never wanders from his theme—Jesus, the preacher, is ever before us, solitary, unique, unapproachable, divine. And yet his preaching is so presented that the book is thoroughly suggestive and practical. It will help every preacher, who reads it, to preach.

DAVID R. BREED.

DEVOTIONAL HOURS WITH THE BIBLE. Solomon to Malachi.
By J. R. Miller, D. D. London and New York: Hodder and Stoughton.
\$1.25.

There are three questions to answer in the criticism of a literary work,—indeed in judging a work of any kind, or even the life of a man:— (1) Has it a purpose? (2) Is the purpose worth while? and (3) Has that purpose been fulfilled? In a well-written modern book we may expect to find the author's purpose outlined in the Preface, and in the work under consideration we meet an affirmative answer to the first two questions in the statement that "Its single aim is to

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suggest some of the spiritual and practical lessons which may be gathered from great passages" (of Scripture). The task of the present writer is two-fold, first, to determine how well the passages have been selected, and secondly, how practically suggestive is the author's treatment of them.

It will be noticed that the selection of the passages is to be based upon the consideration of their practical and spiritual value in the Christian life. From this view-point a catalogue of a few of the chapter headings will be sufficient to illustrate how faithfully this part of the author's purpose has been fulfilled. "Solomon's Wise Choice", "The Temple Dedicated", "Solomon's Sin", "The Kingdom Divided", "God's Care of Elijah", "Elisha Succeeds Elijah", "Naaman Healed",—are but a few of the examples which will serve to confirm the judgment above expressed, and to stimulate curiosity to read the book through to the end.

That the treatment of these "great passages" is at once spiritual and practical in a highly suggestive way, a typical illustration will serve to show. Take the chapter on I. Kgs. 9:1-9, "God's Blessing upon Solomon". This is the second occasion on which Jehovah appeared to the king. The first was after he had been anointed; and so we are led to believe that this second appearance must likewise have been in a crisis of his life. But how—when the temple had just been dedicated, and national prosperity was at its high tide? Dr. Miller points out that the greatest danger, either to an individual or to a commonwealth, is the danger that is present at such time,—the danger that lurks in idleness now that the work is completed, and in prosperity now that the time of struggle against adverse conditions is at an end. The first danger may be summed up in the words of the old saw, "Satan finds mischief for idle hands to do"; and the second the author concentrates into the remark made by a certain saintly man to a friend of his, "If you ever see me beginning to get rich, pray for my soul". The subsequent history of Israel is the proof of the practical value of this chapter in which God "forewarns" the king.

And now a word in regard to the defects of this exceedingly helpful book. These are mainly in the matter of logical arrangement, and in the 'far-fetching' of certain of the lessons deduced. It is too evidently a collection of loosely connected "Notes", albeit the collector is a man of wide experience in the practical, every day life of men. And secondly, there is frequently too much trust placed in the power of mere suggestion, and too great a confidence placed in the ability of the average reader to connect some of the lessons with the 'passages' from which they are drawn.

The chief value of the work lies, therefore, in the illustration it is of how from a given passage of Scripture an earnest and alert mind may make these old world incidents practical in the spiritual life of the modern world of the West.

THOMAS C. PEARS, JR., '10.

The TEACHING OF THE LESSON. By G. Campbell Morgan.
New York: George H. Doran Company. 75 cents.

This hand book is a commentary upon the International Sunday School Lessons for the year 1911, which include "the history of the people of God for about six centuries", and trace "the fall and decline of the nation from the splendor of Solomon's reign to the comparative

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destitution of the era of Malachi". Dr. Morgan's work shows a thorough and faithful study of the Bible itself, and its Scriptural flavor is unique and refreshing. His statements are lucid, concise and very suggestive; his thought is well organized and displays unity and coherence, together with a wonderful ability in analysis; a service which he has already rendered to the church in his publication, "The Analysed Bible".

With the exception of four temperance passages upon which there has no comment been made, each lesson is discussed under three heads which follow the text in the Authorized Version. The division is as follows. First, "THE STORY" embraces a paraphrase of the text interspersed with helpful flashes of interpretation, and also includes a sufficient introduction to link the lessons very successfully into a connected narrative. In his work through the prophets, he follows what is known as the Traditional View, and if you can concede his dating, the history is well handled in so short a space. Second, "THE TEACHING" contains those lessons which grow out of the history naturally. They represent comprehensive principles rather than concrete applications to present day conditions, and are dominated with the doctrine of God's sovereignty and man's dependence. There is only one case where Dr. Morgan introduces either secular or sacred history foreign to the text. When treating Josiah's Reformation he very forcibly uses the dark ages of Christianity and Martin Luther's discovery of the Bible to parallel this case. His lessons can be applied to any country or conditions, and aid in developing the teacher's ability for application. Third, "THE GOLDEN TEXT" is perhaps the strongest and most helpful part of this work. It is often ably exegetical, drawing some suggestive distinctions. In some cases he has shown how unwise the Golden Texts have been chosen, but in the main they centralize the truth taught.

In two vital matters Dr. Morgan has failed to enlighten much ignorance among Sunday School teachers. The first he dismisses thus: "No details have been preserved to us of the conditions of the people in the exile, etc". We simply remark here that Ezekiel's statements about the exilic Jews in relation to their colonizing, their government, their home relations, their idolatry and desecration of the Sabbath, together with the emphasis in their worship of prayer and fasting instead of the Temple ceremonies, are among the most interesting and instructive facts of the year's study. The other matter is the progressive revelation from a monolatrous conception of Jehovah to that of a pure monotheistic God; from a national God localized, to an omnipotent, omnipresent and omniscient God spiritualized and holding a true relation to each individual soul.

GEORGE TAYLOR, JR., '10.

CAN THE WORLD BE WON FOR CHRIST? By Norman McLean.
New York: Hodder and Stoughton. \$1.25.

This is one of a great number of books which have been written on the Edinburgh Missionary Conference. It is extremely desirable that all members of Christian churches should have some knowledge of this great gathering, which the Archbishop of Canterbury has aptly described as "an assembly without parallel in the history of this or of any other land". The official reports of this gathering are

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published in eight volumes. To those who have neither opportunity nor leisure to go to the fountain-head of information and inspiration, such a book is invaluable. It is not by any means a mere resumé of the proceedings, but it is an attempt—and a successful one at that—to interpret the doings of this great conference, and to give some of its world-wide vision and inspiration to others.

In the first place our author emphasizes the greatness of the task before the church. He makes us feel with him the stupendous nature of the work before the Christian church. We see a world, two-thirds non-Christian on the one side, and on the other side the Christian peoples disunited and opposing one another. We discover that even today there are more than one hundred millions of people absolutely without the reach of any gospel agency. Above all we are forced to see the challenge of Islam to the Christian world. Mohammedanism twice before in history has conquered Christianity, and has wrested empires from the rule of the Cross. The author brings to us the message of the Convention in this matter. Islam is making progress in Central Asia, China, and India, but Africa is the greatest field of battle. Shall this great continent be won for the Cross or the Crescent? The answer to that question does not rest with this or any other conference, but with the Christian church as a whole.

Another fact which will surprise those who are unacquainted with recent developments in Foreign Missions is the changed attitude of Christianity to non-Christian religions. Instead of outspoken antagonism it is becoming one of sympathy. The new method is to find the common ground on which both Christianity and the other religions can stand, and then to build up afresh on this foundation. Some of the points of contact with the heathen world that are mentioned are the filial piety and so-called "ancestor worship" of the Chinese, and the idealistic metaphysics of the Hindus. The strategy of the Christian army is not to deliver a frontal attack on these half-truths, but it is to outflank them. The mission of Christianity is to take all that is good in other religions, and to transform it into the absolute good of the Christian kingdom of God.

Some of the practical problems of Christianity are stated, and many will be surprised to see how numerous and difficult of solution they are. For example how is a polygamist to treat his many wives after baptism, or what are Hindus to do with their old caste names after joining the church, or Chinese with their reverence for their ancestors? The Christian Church must answer these questions, but yet they are not so easy as they would seem to the West. Then the entire matter of Christian education—a difficult enough matter even here in America—is vital in all mission lands. Above all, the relation of the home churches to the new national churches that are being formed wherever sufficiently large numbers of converts have been obtained, is one that today has to be met. It is a problem new to the consciousness of most Christians of the West, but the progress in Korea, China, and India, has made the new viewpoint necessary. The Christian bodies in these are not concerned in the least with perpetuating Presbyterianism or Congregationalism or Episcopalianism or any other peculiar polity or creed. As Dr. Campbell Gibson says, the duty of the Western Church is "to impress on the Eastern Churches the great affirmations of divine truth which are the essence of the church and of all spiritual life". The rest the Eastern churches will work out for themselves and any effort to hinder them will be disastrous.

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The reflex influence on the home churches in the matter of unity is also noted. If the churches in missionary lands are going to give examples of Christian unity, then it will not do for the home churches to lag too far behind. An immediate and pressing problem is missionary comity. When Christianity is on the defensive in Northern Africa, it is foolish and criminal to keep back reinforcements, and to send them to other fields already fully manned.

Lastly we have forced upon us the critical nature of the present time. As we read these pages we realize that all over the world new forces are at work, but especially in China and Africa the great opportunities have come. If it is neglected in the next twenty-five years, then the Church will have been guilty of her greatest sin of omission.

The book closes with an optimistic ring that is perfectly justified. The author fully realizes the greatness of the task, its difficulties, and the crisis now at hand. With the conference he has gained a vision, and he knows that the world can be won to Christ because the great spiritual powers of the universe are fighting for the Church.

JOHN B. KELSO, '04.

THE INTERPRETATION OF THE CHARACTER OF CHRIST TO
NON-CHRISTIAN RACES. By Canon Charles H. Robinson, M. A.
New York: Longmans, Green & Co.

Students of comparative religion as well as friends of Christian Missions will be interested in this book. The ideals of each of the great religions, Hinduism, Buddhism, Confucianism and Mohammedanism are fully set forth with the points at which there are suggestions of likeness to Christianity made prominent. While the failure of the great mass of adherents of the heathen religions is possibly not sufficiently emphasized, yet this method of treatment has the advantage of indicating the way in which Christianity and the character of Christ can best be interpreted to the heathen world. We should not wish Christianity to be judged without reference to the lives of its consistent followers.

The author insists that the character of Christ and not the dogmas of Christianity should be presented to the heathen for their acceptance. This should be done in such a way that the heathen can see the superiority of the qualities of the character of Christ should there be even suggestions of the same qualities in his own gods.

The author justifies missionary work among Mohammedans on the ground of Paul's principles in proclaiming the Gospel to those who had learned to feel after God if haply they might find him, and to those who already possessed an incomplete knowledge of God, as well as to those who were in the darkest heathenism. Also because experience has demonstrated that missions to Mohammedans are practical, and because leaving the lower races of Africa or Asia under the domination of Mohammedanism is to retard the progress of those races.

In the chapter on objections to Christian missions the author compares the leading modern objections with those which might have been made in the Apostolic Age. These are found to be practically the same, and if they had been regarded, the missionary activity of the early church would have been prevented, and Christianity would not have spread throughout the then known world and the blessings enjoyed by the inhabitants of Christian lands today would have been impossible.

Literature.

This negative argument for Christian missions is supplanted by the positive argument, the final aim of Christian missions, that through the Church of God should manifold wisdom and infinite love of God be made known to all men.

The book is written in a fair and candid spirit; the author endeavors to do justice to the nobler elements in the heathen religion, at the same time maintaining the superiority of the Christian religion. This book emphasizes the need of the historical and comparative study of religion by those who expect to devote their lives to foreign missionary work.

S. B. LINHART, '94.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel Macauley Jackson, D. D., LL. D., George W. Gilmore, and others. New York: Funk & Wagnalls. Complete in twelve volumes. Vol. VIII, 'Morality' to 'Petersen'. Cloth, \$5.00 per volume.

The eighth volume of this standard encyclopedia covers articles ranging from 'Morality' to 'Petersen'. The general characteristics of the work have been noted in reviews of earlier volumes, so that it will suffice to mention some of the leading articles in the volume before us. Mr. Carnegie's munificent gift of \$10,000,000 to be used in promoting international peace, makes us turn with interest to the article entitled 'Peace Movements', whose author, Benjamin F. Trueblood, is an authority, being the secretary of the American Peace Society. In five pages he comprehensively gives the reader an account of the modern movement which looks to the final abolishing of war by substituting international arbitration and a "Supreme Court of the World". Equally timely are the articles on the 'Laymen's Missionary Movement' and 'Negro Education and Evangelization'.

The broad-minded policy of the editors is evinced in the treatment of the theme 'Mormons and Mormonism'. We first have an official article by Joseph F. Smith, Jr., Assistant Historian of the Church of Jesus Christ of Latter Day Saints, giving the reader the Mormon point of view. This is followed by a critical article taking up the tenets and practices of the Mormon Church from the standpoint of historical criticism. Finally the anti-Mormon movement is discussed by a Presbyterian minister, Rev. Dr. J. W. McMillan, who shows what has been done to destroy this strange religious phenomenon by the press, the pulpit, and the school.

This volume contains some exceedingly interesting biographical articles; those to be especially noted present the careers of Florence Nightingale, and Robert Morrison the Apostle of China. The Biblical student will find ample material to interest him in the articles on Noah, Moses, St. Paul, St. Peter, and Palestine. Under the first mentioned caption, non-biblical accounts of the deluge are discussed. The theologian will discover that his specialty receives attention in able articles on 'New England Theology', 'Council of Nicea', 'Organization of the Early Church', and many others.

JAMES A. KELSO.

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THE PILGRIMS: An Epical Interpretation. By Isaac C. Ketler, D. D. New York: Fleming H. Revell Co. \$1.00 net.

It may greatly surprise many, who know Dr. Ketler only as the busy president of Grove City College and as a teacher of philosophy, to learn that he is also gifted with the poetic fire. But this has long been known by his intimate friends, and the kinship between the philosopher and the poet is often deep and rich. The publication of this volume discloses Dr. Ketler to the world as a genuine poet.

The poem, for it occupies the entire volume, is entitled "The Pilgrims; an Epical Interpretation." This book covers fourteen years of the history of the Pilgrim Fathers. It is an interpretation of their character and an attempted revelation of the motives which impelled them to withdraw from the Church of England. It deals with the faith which inspired plain English yeomen to undertake a task which men everywhere now regard as colossal.

Beginning with the rise of the Independent, or Separatist, Church, at Scrooby, in A. D. 1606, the story follows the course of the Pilgrim Fathers from their flight to Holland in 1608 to their landing at Plymouth, New England, in 1620. The book is divided into six parts,—The Flight (the rise of the Pilgrims, largely at or near Scrooby, England, and their departure for Holland); The Pilgrims' Egypt (Holland and Leyden, in the times of Prince Maurice and John Barneveldt; the warring religious factions, Arminianism versus Calvinism); The Pilgrims' Olympus (Geneva, and John Calvin's influence; the doctrine of Predestination, and its effect on the Pilgrims); The Departure (the embarkation at Delfshaven); A Tale of the Sea (the Mayflower voyage and the incident of the Jackscrew); The Landing (the signing of the Compact and the choice of Plymouth).

Mr. Matthew Arnold, in one of the earliest and best of his critiques on Poetry,—the Preface to Poems (1853-1854), contends that the poet should select for his subject of treatment those things which are the eternal objects of poetry, among all nations and at all times. And what he asks, are these eternal objects of poetry? "They are actions; human actions; possessing an inherent interest in themselves, and which are to be communicated in an interesting manner by the art of the poet." And then he goes on to ask what actions are the most excellent. "Those, certainly, which most powerfully appeal to the great primary human affections. To the elementary part of our nature, to our passions, that which is great and passionate, is eternally interesting; and interesting solely in proportion to its greatness and to its passion." This, he claims, was the theory and the practice alike of all the famous classics; the great theorists, like Aristotle, taught it, and their great poets all practiced it.

Dr. Ketler has evidently, either by instinct or by critical selection, adopted the classic principle. In his very interesting Preface he says: "During the many years I have meditated this tale I have at no time been able to divest my mind of the sincere conviction that the Pilgrim movement is the greatest epic-action of the modern world, a theme well worthy of a Homer, or a Milton." And he has put it in the epic form, and not written it as history because he holds to the doctrine of Aristotle's "Poetics," that poetry is a more philosophical and a higher thing than history: for poetry tends to express the universal, history the particular. Our poet has followed the only manner in which true poetry has ever been penned; he has saturated himself with his subject before beginning to write.

Literature.

We regret that space will not permit extended selections from the narrative portions of the poem, and epic poems seldom admit of brief quotations. There are, however, many fine lyrics scattered through the work, and in these the poet is at his best. One of these is worthy of special admiration, and we herewith present it:

HESPERUS.

Young Hesper led his flock of stars
 Into the night's deep blue;
His shepherd's crook was the golden bars
 That follow the Sun's adieu;
And on and on through the starlit night
 He wended his westward way,
Till lo, in the East he was Phosphor bright,
 The herald of dawn and of day.

But the starry flock,—where feeds it now?
 In Arcady, loved of Pan?
Ah, folded safe in the skies, I trow,
 While the gentle zephyrs fan
The shepherd to rest in the downy bed
 Prepared by the full-orbed Sun;
But again from the fold will the flock be led
 When the starless day is done.

What strikes one in reading these lyrics interspersed among the more severe and stately epic march of the main poem is the wonderful versatility of the poet. After having produced two such pieces as "Hesper" and "Persephone," carved and polished of pure Pentelic marble taken from the Attic quarries, suddenly we find him among our own New Hampshire hills, seizing the rugged native granite, and hewing out such a colossal American statue as the John Brown of Ossawatomie,—in the third book, "The Pilgrims' Olympus."

There is, beginning on page 146, a poem so full of deep meaning that one does not dare to quote separate verses from it, and it is too long for insertion here entire. It is a sort of self-communion of the poet with his own soul. It seems that the old, old question of human life comes once more back at the loss of some friend, and the poet is sore perplexed. One is reminded, in a dim and distant way, of Job, of Hamlet, of that entire class of poems built upon the mystery of human existence. And so the poet is driven back upon himself, and communes with his own soul, and finally finds entire peace in the thought, the sublime thought, that the old Hebrew poets found out for themselves that God is our home. The entire poem is fine and beautiful.

If one were asked to sum up in one sentence the gist of this Epic one would find it in this saying of the poem itself: "Men are born to do great deeds, and great deeds make men great!"

PROF. GEORGE M. SLEETH.

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CALLS.

Rev. William E. Marshall ('03), of Renfrew, Pa., has accepted a call to the East Liberty Church, Presbytery of Redstone.

Rev. Charles F. Irwin ('01), formerly of Lorain, Ohio, has accepted a call to the First Church of Belle Centre, Ohio, and entered the new field of labor on November 1st.

Rev. H. B. Hummel, D. D. ('93), of Trinidad, Colo., has accepted a call to the First Church of Boulder, Colo., where he took charge of the work November 1st.

Rev. A. J. McCartney ('03), of Sharon, Pa., has declined a unanimous call to the Kenwood Evangelical Church, Chicago, Ill.

Rev. W. A. Ferguson, D. D. ('65), of Marseilles, Ohio, has accepted a call to La Rue, Ohio.

Rev. J. A. A. Craig ('95), of Canonsburg, Pa., has accepted a call to Bentleyville, Pa.

Rev. W. K. Weaver, D. D. ('90), of Mars, Pa., has accepted a call to Salineville, Ohio.

Rev. Robert C. Mitchell ('00), of Indianola, Iowa, has accepted a call to Estherville, Iowa.

Rev. Joseph L. Ewing ('93) closed his pastorate at Bridgeton, N. J., at the end of the year to accept a call to West Shore, N. J.

Rev. U. L. Lyle ('91), of Arnot, Pa., has been called to Windy Gap, Pa.

Rev. T. J. Gaehr ('04), of Lorain, Ohio, accepted a call to Camden, Ohio, where he began pastoral work early in December.

Rev. William L. Barrett ('00), of Blairsville, Pa., has been called to the church of Bellefontaine, Ohio.

Rev. J. M. Travis ('96), of Estes Park, Colo., has accepted a call to the University Church of Westminister, Colo., and took up the work there Jan. 1.

Rev. J. P. Calhoun, D. D., ('80) has accepted a unanimous call to the Fourth Church of Knoxville, Tenn.

Rev. M. M. McDivitt ('07) has accepted a unanimous call to the church of Blairsville, Pa.

Rev. George G. Burns ('96), pastor of the Rehoboth Church, Presbytery of Redstone, has accepted a call to Millersburg, Ohio.

Rev. A. J. Whipkey ('11), formerly of Hoonah, Alaska, has accepted calls to Cresson and Gallitzin, Pa.

Rev. Daniel Brownlee, D. D. ('95), of Clifton, Ohio, has accepted a call to the Memorial Church of Dayton, Ohio.

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INSTALLATIONS.

Rev. Homer G. McMillen ('10) was ordained and installed pastor of the church at Holliday's Cove, W. Va., on Oct. 6. Rev. R. A. Watson, D. D., presided; Rev. F. W. Evans of Steubenville, preached the sermon; Rev. J. A. Kelso, D. D., charged the pastor, and Rev. W. J. Holmes of Wellsburg, W. Va., charged the people.

Rev. J. W. Reese ('78) was installed pastor of the First Church of Williamsburg, Pa., on the evening of Oct. 11. Rev. J. E. Irvine ('87) presided; Rev. R. P. Daubenspeck, D. D. ('99) preached the sermon; Rev. W. E. Stewart charged the congregation, and Rev. W. S. Miller ('78) charged the pastor.

The installation of Rev. M. M. Rodgers ('03) over the church at North Girard, Pa., took place on the evening of Oct. 14. Rev. R. S. Van Cleve, D. D., of Erie, Pa., presided; Rev. C. S. Beatty, who has lately taken up the work at Girard, Pa., preached the sermon; Rev. George Bailey, Ph.D., of Erie, delivered the charge to the pastor, and Rev. F. M. Hall, of Conneautville, Pa., to the people.

At an adjourned meeting of the Presbytery of Erie, held on Nov. 4 at Girard, Pa., Rev. C. S. Beatty ('00), former pastor of the Oakland Church, Pittsburgh, Pa., was installed pastor of the Girard Presbyterian Church. Rev. J. W. Smith, D. D., of Warren, Pa., presided; Rev. S. H. Forrer, of Erie, Pa., preached the sermon; the charge to the pastor was delivered by Rev. C. B. Wakefield, of Greenville, Pa., and that to the people, by Rev. R. S. Cleve, D. D., of Erie, Pa.

Rev. Samuel W. Pringle ('77), of Washington, Kan., was installed pastor at Savannah, Mo., on Dec. 1.

On November 11 Rev. U. Watson MacMillan, D. D., former pastor of the Hazelwood Church, was installed pastor of the Mt. Prospect Church, Hickory, Pa. Rev. B. F. Heaney, Independence, Pa., presided and propounded the constitutional questions; Rev. G. B. Irwin, D. D., Washington, Pa., preached the sermon; Rev. J. G. Patton, Washington, Pa., delivered the charge to the people, and Rev. W. M. Hays, D. D., to the pastor.

Rev. G. W. Kaufman ('07) was installed pastor of the First Church of Wray, Colo., on Monday evening, Nov. 14. Rev. R. C. Stone, of Denver, who presided, preached the sermon and propounded the constitutional questions; Rev. C. K. Powell delivered the charge to the pastor and people.

Rev. Paul G. Miller ('07), formerly of Ashtabula, Ohio, was installed pastor of the Turtle Creek Presbyterian Church on Monday January 9. Dr. P. S. Kohler, of McGinnis Church, preached the sermon, Rev. W. F. McKee, of Monongahela, charged the people, and Rev. J. C. Dible, of Wilmerding, charged the pastor.

Rev. U. S. Greves ('95) was installed pastor of the First Church of New Alexandria, Pa., on Tuesday evening, January 3. Rev. Charles Schall, of Greensburg, Pa., presided and propounded the constitutional questions; Dr. Kelso, President of the Seminary, preached the sermon; Rev. G. C. Fisher, of Latrobe, Pa., delivered the charge to the congregation, and Rev. Schall charged the pastor.

Rev. Charles R. Miller ('09) was installed pastor of the church at Woonsocket, S. D., on January 26. Rev. D. T. Kuhn, of Madison, preached the sermon, Rev. John C. Linton charged the pastor, and Rev. J. P. Anderson delivered the charge to the people.

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GENERAL ITEMS.

Rev. Alexander Laird ('91) has resigned the church of Hopewell, Pa., to become editor of the Scottish American.

Rev. W. C. Johnston ('95) who has lately returned to his work in Africa after a furlough writes as follows from MacLean Station, West Africa: "I am at a different station from where I have always been in years past. It makes the work harder as I do not know the people. The work is crowding me too. There are scores of inquiries coming in every month and it is hard for me to keep track of them. I am trying to get up a Bible Conference for the natives the first of November, lasting some eight days. Also am trying to get out a small monthly paper in native language on typewriter and mimeograph, so I feel as though I were busy. I have just returned a few days ago from a three week's trip and I got filled up somewhat with malaria from which I am feeling some effects."

Of the four prizes awarded as the result of the contest among Presbyterian ministers and candidates for the ministry, inaugurated some months ago by the Board of Education, all but the second were secured by former students of the Western Theological Seminary. Rev. Hugh T. Kerr, D. D. ('97), Chicago, Ill., received the first prize of \$100 worth of books to be selected from the shelves of the Presbyterian Board of Publication; Rev. S. F. Sharp ('98), Exeter, Ontario, the third prize of \$50 worth of books; Rev. James W. Harvey ('97), California, Pa., the fourth prize of \$25 worth of books. The second prize was awarded to Rev. J. Beveridge Lee, D. D., Philadelphia.

The Second Presbyterian Church of Butler, under the leadership of their pastor, Rev. George C. Miller ('07), has recently closed a very remarkable campaign for funds to lift the last of a building debt. Eight thousand dollars remained to be paid. They organized a whirlwind canvass of the entire church and in a week secured subscriptions which when all in will total \$10,000.

Rev. W. J. McConkey, D. D. ('67) has resigned the pastorate of the First Presbyterian Church of Grove City, Pa., after thirty-five but two pastorates, the first being one of eight years duration at but two pastorates, the first being one of the eight years duration at the Mount Zion Church in Ohio. When Dr. McConkey went to Grove City in 1875, this was the only church in the town and had a membership of but forty persons. He has received over 2000 members into the church and the present membership is over 900. During this time two churches have been built for the congregation, and 62 men have entered the ministry from the membership of the church, 20 of whom have gone to foreign fields. Dr. McConkey has married 424 couples, baptized over 400 children, conducted over 1000 funerals, preached over 4000 sermons, made over 20,000 pastoral visits, and made innumerable addresses on various occasions.

The cornerstone of the new First Church of Ridgway, Pa., was laid on Sunday, Sept. 18, at 3:30 P. M. with appropriate services. This beautiful stone building replaces one that was destroyed by fire more

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than a year ago. Rev. E. L. McIlvaine ('98), the pastor, had charge of the services in which nearly all the Protestant pastors of the town took part.

On the morning of Oct. 23, the opening service in connection with the tenth anniversary of the First Church of Lorain, Ohio, took the form of a "Roll Call" communion, at which 125 of the 220 members were present. Forty others communed, making this the largest communion attendance in the history of the church. Nineteen united with the church, and eight children were baptized. Rev. C. F. Irwin ('01), who has been pastor of this church for the past three years, took up the work at Belle Centre, Ohio, early in November. During these three years this church has raised over \$3000, has taken into membership 39 on confession and 50 by letter, and 55 persons have been baptized.

A beautiful new church edifice was dedicated on Oct. 16 by the Grace Presbyterian Church of St. Louis, Mo., of which Rev. F. N. Riale, Ph.D., D. D. ('86), is pastor.

The congregation of the Mt. Pisgah Church, Greentree, Pa., have lately built a beautiful new buff brick parsonage for their pastor, Rev. F. W. Crowe ('02). It is splendidly located on an eminence not far from the church. The people gathered together and moved the pastor and his family into their new home.

A new church building at Flushing, Ohio, Rev. P. T. Amstutz ('08) pastor, was dedicated on Sunday, Oct. 9, Rev. S. B. McCormick, D. D., LL. D., having charge of the services. Although 66 persons constitute the membership of the church, a building worth \$11,000 has been built and dedicated with a very small indebtedness.

Rev. U. W. MacMillan ('95) and wife who have entered their new field of labor at Hickory, Pa., were tendered a delightful farewell reception by the congregation of the Hazelwood Church, where they had labored for more than four years. Following an excellent musical program and addresses of appreciation by neighboring pastors and representatives of the congregation, Dr. MacMillan was presented with a well-filled purse, and his wife with a brooch of diamonds and pearls. The following items will indicate the successful work of this pastorate: members received, 260; dismissed, 125; deceased, 25; dropped from roll, 105; present membership, 475; baptisms, 77; marriages, 37; funerals, 49; total contributions, about \$28,000, of which over \$4,000 was given to benevolence.

Before leaving for Salineville, Ohio, where he has accepted a call to a larger field, Rev. W. K. Weaver ('90) was surprised by his Sunday School Class at Mars, Pa., presenting him with a gold piece, and by the men of the church presenting a handsome sum in gold coins. The Ladies' Aid Society gave a reception for Mrs. Weaver the week previous to their going away, when they presented her with a beautiful set of silver.

The First Church of Morgantown, W. Va., Rev. A. M. Buchanan, D. D. ('82), pastor, has arranged for a series of Sunday evening addresses for students, having one address a month from October till April. All the speakers are noted men and thus far have attracted

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large audiences, and it is believed that they are proving a source of much benefit to the students.

Rev. McClain W. Davis ('96) has taken charge of a mission field in the suburbs of Boise, Ida. This is a new work in a rapidly growing part of the city.

Rev. D. A. Green ('96) has resigned the pastorate of the Manchester Church, N. S., Pittsburgh, Pa.

The address of Rev. L. Y. Graham ('61) is changed from Philadelphia to Tucson, Ariz.

On Oct. 9, 1910, Rev. T. C. McCarrell ('80) preached a historical sermon in connection with the celebration of the fiftieth anniversary of the Presbyterian Church of Mechanicsburg, Pa., where he has been pastor for the last twelve years. Rev. George W. Chalfant, D. D. ('61), of Pittsburgh, Pa., who was the first pastor of the church, delivered an address.

The ladies of the First Church of New Kensington, Pa., celebrated the eighth anniversary of the marriage of their pastor, Rev. L. C. Denise ('05 pg), by giving him and his wife a surprise in the form of a "fruit shower". Each guest brought one or more jars of fruit or preserves, besides bountiful refreshments.

On Sabbath, Nov. 6, Rev. R. L. Clark ('78) and his congregation celebrated the eighth anniversary of the organization of the Bethany Church, Lancaster, Pa. Mr. Clark took charge of the work in this field in June following the organization. The work has been well organized, the church having assumed its entire support and from the start contributing liberally to benevolent causes. One hundred and thirty-four members have been added since the organization, and the present membership numbers one hundred and twenty.

Rev. W. G. Reagle, D. D. ('91), pastor at Wellsville, Ohio, from April to November 1910, received into this church fifty-three new members. From the report made at the annual meeting in November, this church made an excellent showing in all departments of its work.

Following are the titles of an interesting series of sermons preached by Rev. P. W. Snyder ('00), pastor of the Homewood Church, Pittsburgh, Pa., on the last five Sabbath evenings of the old year: Medical Science and Divine Healing; Advice to Bargain Hunters; The Devil in Disguise; Eating Sour Grapes—Heredity; Christmas Tidings.

Rev. W. A. Reed ('00) has resigned the pastorate of the churches of Beulah and Kerr, in Blairsville Presbytery. Mr. Reed has been pastor of Beulah for more than ten years and stated supply at Kerr for about five years. At a reception held in the Kerr Church in honor of Mr. and Mrs. Reed on December 16, after a very touching speech of appreciation of work accomplished by them, they were presented with a large cake on which was placed \$25 in gold. At the close of the services at Beulah Church on Christmas morning, they were presented with a purse. Mr. Reed left these churches to take up work at Libby, Mont.

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During the past three months the number of accessions in churches administered to by the alumni has been very gratifying. We regret that we can do no more than give a tabulated list of these.

Pastor	Class	Church	Accessions
P. W. Snyder	1900	Homewood Ave., Pittsburgh, Pa.	59
O. N. Verner, D. D.	1886	McKees Rocks, Pa.	44
J. C. Dible	1893	Wilmerding, Pa.	5
C. S. McClelland, D. D.	1880	Mt. Washington, Pittsburgh, Pa.	48
J. H. Lawther	1901	Blackadore, Ave., Pgh., Pa.	33
G. R. Phillips	1902	McKinley Park, Pittsburgh, Pa.	28
R. L. Biddle	1895	Fairmount & Pleasant Hill	15
H. U. Davis	1898	Poke Run, Pa.	28
W. E. Howard	1894	First Church, Fayette City, Pa.	39
H. G. McMillen	1910	Holliday's Cove, W. Va.	43
F. W. Crowe	1902	Mt. Pisgah, Greentree, Pa.	5
H. W. Kilgore	1900	Long Run, Pa.	8
J. W. Witherspoon	1909	Scrubgrass, Pa.	20
Silas Cooke	1874	Early, Iowa	46
G. W. Kaufman	1907	Wray, Colo.	14
F. M. Silsley, D. D.	1898	North Church, Allegheny, Pa.	16
W. L. McMillan	1904	Summit, Pa.	13
C. L. Chalfant	1892	Boise, Idaho	22
J. N. Armstrong	1891	Blairstown, Pa.	14
James B. Hill	1891	Brookville, Pa.	17
M. S. Bush	1901	Ford City, Pa.	12
Charles Bell	1899	Slippery Rock, Pa. (Pr. Shen'go)	92
W. F. Reber	1897	Elwood City, Pa.	42
W. G Reagle	1891	Wellsville, O.	42
D. H. Johnston	1907	Rosewood Ave., Toledo, O.	39
E. A. Culley	1894	Barnesville, O.	19
R. L. Smith	1881	Ligonier, Pa.	15
R. P. Daubenspeck, D. D.	1899	Huntingdon, Pa.	31
Charles B. Wingerd	1909	West End, Pittsburgh, Pa.	8
J. M. Mercer	1878	Sharon Church, Carnot, Pa.	18
J. E. Garvin, D. D.	1890	Herron Ave., Pittsburgh, Pa.	27
J. P. Jordan	1890	McDonald, Pa.	22
A. J. Montgomery, Jr.	1890	Second, Oak Park, Ill.	11
R. P. Lippincott	1902	Calvary, Braddock, Pa.	11
W. A. Jones, D. D.	1889	Knoxville, Pittsburgh, Pa.	92
J. W. Harvey	1897	California, Pa.	14
L. C. Denise	1905	First, New Kensington, Pa.	15
Wm. J. Hutchinson, D. D.	1898	First, Kittanning, Pa.	30
Hugh Leith	1902	Lancaster, Ohio	56
J. M. Duff, D. D.	1876	First, Carnegie, Pa.	31
P. G. Miller	1907	Turtle Creek, Pa.	37
H. W. Hanna	1902	Cross Creek, Pa.	12
L. M. Lewis	1882	Arch Spring, Pa.	25
J. M. Potter	1898	Vance Memor'l, Wheeling, W. Va.	17
J. W. Reese	1878	Williamsburg, Pa.	12
W. L. McMillan ,	1904	Middlesex, Pa.	13

At the meeting of the Presbyterian Ministers' Association of Pittsburgh and vicinity, held Monday, Oct. 24, Rev. J. C. Bruce, D. D. ('76), read a very much appreciated paper on "The New Apologetic".

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The Throop Avenue Church, Brooklyn, N. Y., of which Rev. A. D. Carlisle, D. D., is pastor, was totally destroyed by fire about four o'clock Monday morning, Nov. 21. The loss was about \$150,000, a silver communion set and a safe containing records being the only articles saved. Not long before this the church had become entirely free from debt.

Rev. G. A. Pollock, D. D. ('60), has resigned the House of Hope Church, Elgin, Ill.

Rev. J. D. Humphrey, D. D., has resigned the pastorate of the First Church of Tarentum, Pa.

On Sabbath, Dec. 18, the new Slavic Chapel at Ambridge, Pa., was dedicated. The building, which cost \$5,000, was provided by the Sewickley Presbyterian Church. Rev. F. Paroulek ('09) has charge of this field under the direction of the Presbytery of Pittsburgh, having begun work there while still a student in the Seminary.

Rev. F. S. Crawford, D. D. ('79), pastor of the First Church of Indiana, Pa., recently preached his tenth anniversary sermon. In this time the membership has increased from 530 to 925. The building now occupied by this church, which was built during the present pastorate, is the largest and most modern in the county.

The Fullerton Avenue Church, Chicago, Ill., Rev. Hugh T. Kerr, D. D. ('97), pastor, on Thanksgiving Sunday gave an offering of \$2,000, to be used in advancing the work along regular church lines.

The Second Church of Oak Park, Ill., Rev. A. J. Montgomery ('90) pastor, within a year has received more than one hundred new members. This church is holding a series of neighborhood prayer meetings, conducting two meetings each week besides the regular prayer meetings.

Recently the Westminster Church of University Place, Neb., Rev. A. I. Keener ('04) pastor, dedicated, free of debt, a handsome brick building erected at a cost of \$10,000. At this service a free will offering of over seventy dollars was made for Missions.

The close of the first year of the pastorate of Rev. J. F. Elder, D. D. ('97) over the First Avenue Church of Denver, Col., was celebrated with a banquet in the First Avenue Hotel. Following stirring addresses made by representatives of the different organizations of the church, Dr. Elder gave a review of his work during the year. One of his most notable achievements was a Union Bible Class which met every Friday evening for seven months, with an attendance of several hundred persons. During the year 118 members were received into the church.

The Presbyterian Church of Elwood City, Pa., Rev. W. F. Reber ('97) pastor, has outgrown its present building, and at a congregational meeting held recently the people unanimously decided to erect a structure to cost \$25,000. Plans are well on the way and when spring opens, work on the new church will be begun.

Recently the Sabbath School room of the church at Blairstown Pa., Rev. J. N. Armstrong ('91) pastor, was remodeled at an ex-

Alumniana.

pense of \$800. There are now five separate class rooms, besides the main room, equipped with modern conveniences, including a piano worth \$500.

Rev. A. F. Alexander ('79) closed his pastorate over the church at Florence, Pa., on Dec. 25, 1910, having had charge of the work in this field since 1883. At the close of the evening service, the retiring pastor was presented with a purse of \$93 as a gift from the congregation. The following resolution was very heartily adopted: "Resolved, that we offer our sincere thanks to Rev. A. F. Alexander for his earnest and faithful services as pastor of this church". The Wednesday following he left for his home in Grove City, Pa., where his family have resided since last April.

On Friday evening, Dec. 30, Rev. U. S. Greves ('95) and his wife were tendered a farewell reception by the congregation of the Forty-third Street Church, Pittsburgh, Pa., where they have labored for the last twelve years. After a number of addresses, expressive of the esteem and appreciation in which they were held by the congregation and neighboring organizations, Mr. Greves was presented with a valuable gold watch and Mrs. Greves with a set of sterling table silverware. During the twelve years of Mr. Greves' pastorate at the Forty-third Street Church the membership has doubled and is now 440. A total of 707 members have been received, 439 of these on profession, an average of 58 each year. Mr. Greves has taken up the work at New Alexandria, Pa., to which place he was recently called.

At the January communion of the church at Brookville, Pa., Rev. James B. Hill, ('91) pastor, a debt of \$8,500 was reported to have been paid, thus relieving the congregation of all debt.

Late in October Reunion services were held in the Central Church, Pittsburgh, Rev. T. S. Stuart ('06), pastor, with a large attendance of present and former members. The services consisted of communion at 11 o'clock, Sunday School at noon, addressed by former teachers and superintendents, and, after luncheon served by the women of the congregation, a service at 3 o'clock in the afternoon. Among the speakers were two former pastors, Rev. C. S. Beatty and Rev. N. B. Harrison. A movement was started to make the reunion an annual event. On the following Monday evening a reception was held in the church, when a literary and musical program was rendered.

Rev. A. C. Powell ('04) was tendered a very delightful reception by the congregations of Kalida and Gomer, Ohio, marking the beginning of his pastorate there early in December.

Rev. C. Waldo Cherry ('97), of Troy, N. Y., preached in the Fifth Avenue Church, New York, in the morning and afternoon of January 15.

Rev. Harvey G. Furbay, Ph. D. ('91), pastor of the First Union Church of New York, on January 15 began preaching a series of Sunday evening sermons as follows: "Who is a Christian?" "Who is a Hypocrite?" "What is Conversion?" "Is There a Hell?" "What is Faith?" "What Use is the Church?" "Is the Bible Any Use?" "Will Prayer Heal the Sick?" "Why Be Baptized?" "Can a Loving God Permit Misery?" "What Is Truth?"

The Bulletin of the Western Theological Seminary.

On December 27 and 28, the West Kishacoquillas Church, of Belle-ville, Pa., Rev. C. O. Anderson ('99), pastor, celebrated the one hundred and thirty-fifth anniversary of the first preaching services in the Kishacoquillas Valley and the fiftieth anniversary of the dedication of the present church building.

Rev. N. S. Fiscus ('99) has resigned the churches of Hewett and Jefferson, Pa.

The address of Rev. D. R. Montgomery ('00) is changed from Cle Elum, Wash., to Sharpsburg, Pa.

Rev. William A. Brown, Ph. D. ('96), has resigned the First Church of Hyde Park, Mass., to become the Superintendent of Missions for Boston Presbytery.

Rev. F. M. Sisley, D. D. ('98), pastor of the North Church, N. S., Pittsburgh, Pa., was presented with a gold watch by the elders and trustees at the congregational meeting on January 12. Reports read at this meeting show the church to be in excellent condition.

Rev. M. S. Bush ('01), pastor of the First Church of Ford City, Pa., at a reception held on January 12 for the members who had come into the church during the past year, was surprised by receiving from the session and trustees a purse containing over \$32.

As a result of ten day meetings held by Rev. A. H. Gettman ('02), Synodical worker, under the Home Mission Committee of Steubenville Presbytery, the following churches have received new members as indicated: Unionport, 9; Center Unity, 13; Annapolis, 8; New Cumberland, 5; New Harrisburg, 22; Dellroy, 24.

Rev. J. H. Barton ('84) is doing a splendid work in Idaho as Synodical Evangelist. On November 7 a Presbyterian Church of 16 members was organized at Milner, and one month later, at the first communion service, one member, the leading business man of the place, was received by profession of faith. At Bellevue two members were received by profession of faith at the communion service held December 11. At Augur Falls a church with fifteen members was organized on December 18. The services at the latter place were held in a vacant "prove up shack", 12 x 14 feet in dimensions. With a congregation of 25 present, 5 were received by profession of faith, two of whom were baptized, and two ruling elders were elected and ordained. The services were marked by a deep spiritual interest and made a profound impression on the little community.

On Sunday, January 15, a remarkable communion service was held in the Knoxville Presbyterian Church, Pittsburgh, Pa., Rev. W. A. Jones, D. D. ('98), pastor. Following a two weeks' series of meetings conducted by the pastor, the attendance at the communion service was so large that an overflow meeting had to be provided for. Dr. Jones conducted the service for more than 800 communicants in the auditorium, and Dr. Kelso, of the Seminary, conducted a similar service for more than 300 in the lecture hall. Ninety-two new members were received, 68 by profession and 24 by letter. Fifty-six of those who joined were men. This revival was the result of a quiet campaign of personal work conducted by the members during the six weeks preceding the communion service. The present church building is quite inadequate

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for the needs of the congregation, and they lately voted to purchase ground upon which to erect a modern Sunday School building. At the same meeting a substantial increase was voted to the pastor's salary.

Rev. W. P. Spargrove ('96) is now filling the chair of Greek and German at Waynesburg College, Waynesburg, Pa.

The First Presbyterian Church of Follansbee, W. Va., Rev. T. C. Pears, Jr. ('10), pastor, was dedicated with appropriate services on Sunday, October 23. Rev. David R. Breed, D. D., of the Seminary, preached the dedication sermon.

On Tuesday, January 3, a luncheon and reunion of former students of the Steubenville Female Seminary was held in the Fort Pitt Hotel, Pittsburgh, and attended by 200 persons. The reunion was in honor of Rev. A. M. Reid, D. D. ('53), who was connected with the institution for almost forty years as teacher, principal, and proprietor. An informal reception preceded the luncheon. A small bag containing \$300 in gold was presented to Dr. Reid, a gift from former pupils and other alumnae of the Seminary. The Woman's Club of Crafton, whose members Dr. Reid addressed not long ago, presented him with a large bouquet of carnations.

Dr. Snowden's work, "The World a Spiritual System", is being used as a text-book by President A. H. Strong, of Rochester Theological Seminary.

Rev. T. Alden Stancilffe ('00), located at Kalispell, Mont., publishes an interesting church bulletin, giving the local church news.

Rev. S. R. Gordon, D. D., LL. D. ('77), is President of Henry Kendall College, Tulsa, Okla., and is meeting with great success in his work.

It is necessary to correct an error in the necrological report. Rev. J. L. Thompson ('72) was reported in the secular and religious press to have met his death in a railroad accident in March, 1910. We are glad to say that it was not the alumnus of W. T. S.

Rev. A. D. Carlile, D. D. ('85), of Brooklyn, N. Y., on January 24 lectured in the Tabernacle Presbyterian Church, Pittsburgh, on "A Tourist's Novitiate or The First Trip Abroad".

Rev. S. V. Bedickian ('96), who is in Boston in the interest of the publication of several books, is supplying the Westminster Church, Manchester, N. H.

On January 29 Rev. Henry Woods, D. D. ('62), preached a sermon marking the fortieth anniversary of his pastorate in the East Buffalo Church. The following Tuesday an appropriate celebration was held to which the pastors of the Washington Presbyterian Churches and all former members and friends were invited. Among the speakers were President James D. Moffat, of Washington and Jefferson College, Rev. Matthew Rutherford of the Third Church of Washington, and Rev. J. C. Ely of Finleyville, Pa.

The Bulletin of the Western Theological Seminary.

Faculty Notes.

Prof. Breed was absent from the Seminary October 8 to 18 upon a Western trip, largely in the interests of the Seminary. His first stop was at Cincinnati, where he preached for Rev. Dr. Curtis in the Mount Auburn Presbyterian Church, and where, also, he met and conversed with delegates to the Episcopal Convention. His impression is that the uppermost question in the minds of thoughtful "churchmen" is Christian Union, upon a mutually satisfactory basis.

Prof. Breed went thence to St. Peter, Minn., to attend the Synodical Sunday School Institute, which was the primary object of his journey. The Institute was well attended by ministers and laymen from different sections of the State. He made four addresses during the two days on the following subjects: "The Fundamental Elements of the Teaching Process"; "The Teaching of Jesus in the Light of Modern Pedagogics"; "The Bible-teacher's Knowledge of the Scriptures Systematized" and "The New Graded Lessons".

Prof. Breed then visited St. Paul, the scene of his first pastorate. He lectured in the Dayton Avenue Church with lantern-slides on "Jerusalem in the Period of its Grandeur"; preached to his old flock in the House of Hope on Sunday morning and in the Dayton Avenue Church in the evening. The next day he met and addressed the faculty and students of Macalester College on "The Claims of the Ministry". Altogether it was a most strenuous trip and brought our Seminary to the attention of a very wide circle.

COLLEGE PREACHERS. Professor Farmer has been appointed the college preacher at Beloit College, Beloit, Wis. President Kelso is to preach in the University Chapel at Wooster on May 7.

SEMINARY EXTENSION LECTURES. As this number of the Bulletin goes to press, members of the Faculty are conducting two courses of Seminary Extension Lectures. Dr. Breed is giving a course of four lectures on the Sacraments in the East Liberty Presbyterian Church, and Dr. Farmer in the Shadyside Presbyterian Church, on the Social Teachings of the New Testament. Both courses of lectures have proved a success and indicate that the Seminary is meeting a real demand.

The members of the Faculty have read the following papers before the Presbyterian Ministers' Association: "Oberammergau and Its Passion Play", Dr. Schaff; "Christ's Estimate of His Own Miracles", Dr. Farmer; "The Hebrew Prophets and the Social Question", Dr. Kelso.

General Information.

General Information.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP.

By the gift of \$5,000, Mr. L. H. Severance, of Cleveland, Ohio, has endowed a missionary lectureship. The income from this endowment is to be used for special instruction in the history of foreign missions and methods of work which are employed on the field.

THE SEMINARY AND THE CHURCH BUDGET.

A number of churches have been taking an annual contribution at a morning service for the current expenses of the Seminary. Churches that have adopted the new "budget" plan, are putting the Seminary on their annual budget. The Sewickley, the Shadyside, and the Sixth Presbyterian Churches have lately decided to help the Seminary in this way. We take this opportunity of suggesting this plan to other Presbyterian Churches of Western Pennsylvania and Eastern Ohio.

THE NEW DORMITORY.

The contract for the new dormitory was awarded to the Thompson-Sterett Company, at a meeting of the Board of Trustees held December 21st. The contract calls for the completion of the building by October 1st, so that it will be available for occupancy during the year 1911-12. It is to be a first-class structure in every respect—of fire-proof, re-inforced concrete construction, containing a gymnasium, a game room, as well as a dining room and kitchen. When fully completed it will accommodate eighty students. Architecturally it will be a beautiful building of the Tudor-Gothic style. By a somewhat peculiar shape (the general floor plan being in the shape of a Y) direct sunlight is secured for every room in the building. This building is to be named "Memorial Hall", and will give the Western Theological Seminary one of the completest and most comfortable dormitories in the country.

During the erection of the new dormitory the students are temporarily housed in Seminary Hall and in a large house on Lincoln Avenue, which has been put at the disposal of the Seminary, without rent, by the generosity of Mr. John R. Gregg.

PRESBYTERIAL COMMITTEE ON W. T. S.

Shenango Presbytery, in session at Center Church on September 13, 1910, adopted the following minute: "The Presbytery of Shenango has received with much satisfaction the annual report of the Western Theological Seminary and sincerely congratulates its faculty and trustees upon their alertness to present opportunities and responsibilities; and we recommend the Seminary to our churches for prayerful sympathy and financial aid".

The Bulletin of the Western Theological Seminary.

CONFERENCE OF THE DEPARTMENT OF CHURCH AND LABOR.

The Faculty of the Western Theological Seminary granted the use of the Chapel for a conference on "The Problem of the Downtown Church" for ministers and theological students. The conference was held Friday afternoon, February 10. The following program was carried out:

- | | |
|---------------------|--|
| 2:00 to 3:00 P. M.— | How to make a survey of local conditions. |
| 3:00 to 4:00 P. M.— | Principles of successful church advertising and the effective use of literature. |
| 4:00 to 5:00 P. M.— | How the problems of the downtown church are being met, as exemplified in the work of the Labor Temple in lower New York. |
| 5:00 to 5:30 P. M.— | A general discussion of various practical subjects relating to the downtown situation. |
| 6:00 to 7:30 P. M.— | Supper for the men and women of the churches, with brief addresses on "The Problem of the City", by Messrs. James H. Gray, John Williams and H. D. English. (Held in parlors of Second Presbyterian Church.) |
| 8:00 P. M.— | Popular mass meeting for workingmen and members of the Church, addressed by Rev. Charles Stelzle on "The Church and Social Unrest." (Held in the Second Presbyterian Church.) |

FOREIGN DEPARTMENT.

Since the publication of the last Bulletin the following contributions have been received for the special support of the Foreign Department:

Second Presbyterian Church, Butler, Pa.	\$15.00
Presbyterian Church, New Alexandria, Pa.	25.00
First Church, Washington, Pa.	50.00
First Church, Latrobe, Pa.	15.00
Brighton Road, Allegheny, Pa.	20.00
North Church, Allegheny, Pa.	50.00
Plain Grove Church, Slippery Rock, Pa.	10.00
Knoxville Church, Pittsburgh, Pa.	10.00
Presbyterian Church, Freeport, Pa.	21.00
Presbyterian Church, West Sunbury, Pa.	5.00
Central Church, New Castle, Pa.	10.00
First Church, Johnstown, Pa.	50.00
East Liberty Church, Pittsburgh, Pa.	50.00
Chartiers Church, Presbytery of Pittsburgh.	14.00
First Church, Wilkinsburg, Pa.	25.00

BIOGRAPHICAL CATALOGUE

—OF THE—

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No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

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The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1825

The Faculty consists of six professors and four instructors. A complete modern theological curriculum, with elective courses leading to the degree of B. D. Graduate courses of the University of Pittsburgh, leading to the degrees of A. M. and Ph.D., are open to properly qualified students of the Seminary. A special course is offered in Practical Christian Ethics, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

The students have exceptional library facilities. The Seminary Library of 30,000 volumes contains valuable collections of works in all departments of Theology, but is especially rich in Exegesis and Church History; the students also have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

A post-graduate scholarship of \$500 is annually awarded to the member of the graduating class who has the highest rank and who has spent three years in the institution.

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For further information, address

Rev. James A. Kelso, Ph.D., D.D.,

North Side, Pittsburgh, Pa.

THE BULLETIN

—OF THE—

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A Review Devoted to the Interests of
Theological Education

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Edited by the President with the co-operation of the Faculty.

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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME III.

APRIL, 1911

No. 4.

Marcus Dods The Preacher.

REV. ROBERT CHRISTIE, D.D., LL.D.

A just estimate of Principal Marcus Dods as a preacher may be gained from a volume of sermons, which have been selected from manuscripts left at his death.* The aim in the sermons chosen was to represent Dr. Dods' preaching as a whole. Hence, "While the majority of the sermons are recent, the volume includes several which date in their first conception from the years when he was at the height of his influence in Glasgow". To know this is important, since we learn thereby what kind of preaching held popular attention during a generation of great theological change and unrest. The preacher was known to be one of the most open minded scholars of his day, keeping himself informed on all the advances in natural science and Biblical learning, and, if these discourses be a fair sample of his pulpit themes through all those years, it will be seen how he kept out of his preaching all allusions to the questions of criticism and science so hotly debated at

*Christ and Man. Sermons by the late Marcus Dods, D. D., Principal of New College, Edinburgh. New York: George H. Doran Company. \$1.50.

The Bulletin of the Western Theological Seminary.

the time. Whatever perplexities he had in adjusting the new learning to the old positions were never thrust upon the attention of his congregation. He dealt with subjects in a way to beget or strengthen faith in the cardinal doctrines of Christianity.

Ripe scholarship, a fine insight into human nature, and strong conviction are stamped on the face of every discourse in the volume. He assumes that under all the changes that have taken place in the last eighteen hundred years human needs remain unaltered, and hence found New Testament teaching applicable to the troubles of the individual and to present day society. We have a sample of this in his treatment of "The Baptist's Message to Jesus", where he says, "John's doubt moves over each generation and has to be solved by every man. 'Art thou he that should come, or look we for another?' Do we find in his person God, righteousness, and eternity? And this doubt is nourished and strengthened much as John's was. Men are always tempted to resent Christ's method. His work seems so slow: one is tempted to say, so inefficient, so unmarked by urgency, in so many ways it disappoints the expectations of practical men. . . . It is precisely John's difficulty which is today preventing many earnest men of the working classes from believing in Christ. His methods bring no immediate relief, no revolution, no upturning of the social order, no instant setting right all that is wrong. It is this which prompts so many to turn to some hasty demagogue who offers a panacea which is to cure all the world's ills in a fortnight. Christ said to John in effect, My Kingdom is spiritual. Hence I must work through the individual. Only by regenerating the individual do I expect to regenerate the world". This is but an instance of how in almost every Bible truth with which he deals he finds something applicable to the needs of the people whom he addressed.

The hold his preaching had on those who gathered to hear owed little of its influence to rare gifts of fancy, imagination, or rhetorical effects. The writer had the privilege of hearing Dr. Dods several Sabbaths in his own pulpit, in the

Marcus Dods The Preacher

year 1877. There was no crowd at the doors waiting for pew-holders to be seated in order to find entrance, but a rather large audience room was filled with a congregation made up of all classes of the people. His appearance conveyed the impression of power, both mental and physical. He read the Scriptures in a rather strong, rich voice, and free from mannerisms. The comprehensive prayer was simple in expression, devout in tone, and more brief than was usual in many pulpits. He was still more apart from what is common when he came to the sermon. From the moment he read his text to the close of his discourse his eyes were fixed on his manuscript, and there was not a single significant gesture with hands or body. And the audience seemed as immovable as the preacher. Every eye was directed to the pulpit, whilst with fixed attention they listened to a train of thought based on the text, uttered in clear, simple language, and closely applicable to human needs. What Mr. Gladstone said of Newman's preaching might be applied with slight change to Dr. Dods. He said, "There was not very much change in the inflexion of his voice; action there was none. His sermons were read and his eyes were always down on his book, and all *that*, you will say, is against efficient preaching. Yes, but you must take the man as a whole, and there was a stamp and seal upon him; there was a solemn sweetness in his tone; there was a completeness in his figure; taken together with the tone and the manner which made his delivery such as I have described it, and, though exclusively from written sermons, singularly attractive."

The absence of gifts of delivery did not seem to hinder his power as pastor, but it doubtless accounts for his having to wait for six years before receiving a call. In that time he preached as a candidate before twenty-four different congregations in Scotland and England. In a village congregation, known to the writer, he received seven votes. In after years those who cast them made so much of their discernment that they became known as "the seven wise men". It is doubtful whether any minister that has risen to eminence could look back to half the number of such disappointments.

The Bulletin of the Western Theological Seminary.

How he bore it all has come to light in a volume of letters just published, many of which were written about that time.* We are not surprised that he sometimes thought of turning aside to some other calling and more than once had his mind toward the colonies. But it is noteworthy that whilst there was much feeling connected with these discouragements, there was neither bitterness nor envy. These things might dampen his hopes, but they put no check on his industry. He read much, edited Augustine's "City of God", and among other things translated for a publisher Lange's "Life of Christ". He was for a time also employed in one of the large libraries of Edinburgh, where he got a knowledge of books such as is attained by few, all of which had a close relation to the work of his after life. Indeed it may be doubted whether he would have gone as far as he did had the way been opened to the pastorate on his leaving the "divinity hall". His patience, however, seems to have touched its limit when invited to preach for the church that called him. He writes to one of his sisters: "I think this must, and ought to be the last time I shall preach as a candidate. It passes in course of time from a humiliating to a mean and childish business". But there in Renfield Church, Glasgow, he found his opportunity.

His work was a success from the start and his influence soon began to reach far beyond his congregation. As a leader in looking at the Bible through the changed views of recent times, he was long suspected and at last charged with heresy. The trial resulted in the approval of the great body of his brethren and in an increase of popularity. Dr. Dods seemed to care little for the applause of the multitude. He was seldom seen on the platform at popular gatherings and was never in demand to furnish entertainment on such occasions, but when a great moral or religious question was agitating the public mind the people naturally turned to him to point the way of settlement. He took little part in mere ecclesiastical affairs and when offered the Moderatorship of the General Assembly modestly declined the great honor. When

"The Early Letters of Marcus Dods, D. D." \$1.50

Marcus Dods The Preacher

the Chair of New Testament Greek fell vacant in New College, Edinburgh, he was called to that position and filled it with distinguished ability till selected Principal of the same institution, which may be regarded as the most coveted honor in the gift of his denomination.

Dr. Dods made a large use of the pen, but most of the product went into commentaries and book reviews. And fortunate the volume that received his unqualified endorsement. We could name more than one book that leapt into popular favor by reason of his commendation. But his reputation, that carried him into positions of power, was largely built upon his preaching, which proves it to have been of a high order. Indeed, no volume of sermons that has appeared for many a day, will more amply repay the study of the young preacher than that on which this article is based. These "ample and spacious discourses" have that "fertilizing touch" which alone makes such reading profitable.

N. S., Pittsburgh, Pa.

Browning's Saul.

A Study in the Power of an Endless Life.

REV. JAMES MEASE POTTER.

Browning is peculiarly the poet of the soul. Stedman, in writing of him and what he was pleased to call his eccentric genius, said, "Browning's mission has been that of exploring the secret regions of the soul. He has opened a new school of poetry, whose office is to follow the workings of the mind, to discover the impalpable elements of which human motives and passions are composed. The greatest forces are the most elusive; the unseen, mightier than the seen. Browning, as the poet of psychology, chooses to seek for the under-currents of the soul, rather than to depict acts and situations. No former poet has so relied upon this province for the excursions of his muse".

Comparing Browning with Carlyle, Prof. Jones indicates that they "taught the same truth. They were both witnesses to the presence of God in the spirit of man, and looked at this life in the light of another and a higher; or rather they penetrated through the husk of time and saw that eternity is, even here, a tranquil element underlying the noisy antagonisms of man's earthly life".

This truth finds splendid illustration in "Saul", which has been called by many critics the grandest and most beautiful of all Browning's religious poems. It is a Messianic Oratorio in words. It strikes the great orchestral chord of immortality. Mabie has written that "it sweeps along eager, impetuous, resistless, as the streams which descend the Alps and rush seaward with the joy of a mountain torrent. He had the intense joy of life. In this poem first and foremost

Browning's Saul

there is the intense and vivid consciousness of the glory of life, and of the splendor of the world". Rarely has this found such thrilling expression as in the lips of the young poet beguiling the furious spirit of the mighty Saul. "Oh our manhood's prime vigor and the senses forever in joy." After the wailing monotones and the chorus of lamentations which of late years have arisen in so many quarters, such music as this song of David's thrills the blood like a mountain breeze, and stirs the heart like a bugle call. Such a victorious strain was the natural prelude to the great vision with which the poem rises to its noble climax.

In this great poem we have a study of the influence of music on a mind diseased. Saul, Israel's stalwart king and special hope, is mad—melancholy mad—driven so by his own wild and wilful passions. Those about him are powerless to help, or to control him. So David is sent for to try the ministry of music. Dr. Burney, in his "History of Music", has a chapter on "The Medical Powers Attributed to Music by the Ancients". He thinks this influence partly due to its occasioning certain vibrations of the nerves, as well as its well-known effect in diverting the attention. Depression of mind, delirium, and insanity were anciently attributed to evil spirits which were put to flight by suitable harmonies. For this reason David, the young harpist, is brought to try the soothing influence of sweet song. The peculiar and sweet melancholy inspired by distant church bells on a calm summer evening in the countryside, though difficult to account for, is not less real than the inspiring and invigorating effect produced by march music on soldiers grown weary in the day's march or disheartened when the tide of battle has gone hard against them.

We have here also a study of the healing power of friendship. David was the mad king's friend who was willing to suffer for him. Is it not true that often in those moments when sorrow breaks the heart, one look into the face of a friend whose eyes are dim with tears of sympathy, is worth all gifts of gold? From the sympathetic suffering of a friend David later rises to the sublime truth of the Divine Sufferer

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of Calvary, the Friend of Sinners, who suffered for all souls that are sin-diseased. Dr. Hillis says in his study of Saul, "Browning would have us believe that the recovery of every Saul begins with these words: 'In my darkest hour there came a friend'".

So David comes with his warm and fragrant friendship, and his gifts, to help and hearten and give hope, and strive to bring the sad strife to a close. The radiant youth with "God's dew upon his gracious golden hair", and the lilies of the pasture entwined about his harp strings to keep them cool, both speak of a region quite different from this region of arid desert and anxious minds. By such sweetness of friendship, of music, and of fragrant pasture lands, even the scorched soul of the melancholy king may be refreshed. David reverently kneels at the tent door and prays to the God of his fathers for wisdom and strength, and then makes his way into the tent. In the blackness of the tent he sees the giant shadow of the king: then a single sunbeam falling through the tent reveals the "agonized Saul, drear and stark, blind and dumb". He speaks, but there echoes no reply. He kneels and strikes his harp and there pour forth melodies pure, soft, and sweet. He first played the tune used at the sheep-folding, bringing him into harmony with the lower forms of healthy life; then other tunes such as touch and please the creatures of the pasture lands, the simple songs that win all living creatures with the mere sense of the good of life in its simplest states. Then he is advanced to the glad song of the reapers, then the wine song, with its joy of men and their fellowship in labor, and the common good of life. He struck his harp, and again the march of the honored dead is played: the gentle lament, and quiet praise for those whose faults have been forgotten in the work they have accomplished here. After that comes the happy song of love and marriage, with the abounding life of joyous maidens, followed by the great march of the union of men for help and for defence. But none of these touch or stir the melancholy king. He remains far apart in gloomy solitude.

So David tries the deeper strain of worship, the sacred

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chant of the Levites as they ascend the altar to offer sacrifice to Jehovah. This at last goes to the root of his woe and loss, but not with healing yet. It recalls to him the reason for his lonely sorrow, his shadowed faith, his lost fellowship. And in the darkness the strong man groans, so that the tent shakes under the strain of it.

The singer tries again, and sings the jubilant song of man's life in its pleasures and its tasks. What joy in work! What glory in achievement! Think of the glory of fame: to have your name live in the annals of your country; to have a splendid tomb, graven with the tale of mighty deeds; the love and reverence of all the ages; all good gifts combined to dower one head, crowned with undying fame,—all concentrated upon Saul, the king. All the fire and force of David's hot heart voices itself then in the one cry "Saul!" It went like an arrow to his wintry soul; "as spring's arrowy summons to the vale, making it laugh in freedom and flowers". Saul was "released and aware"; despair was gone; pale and wan he stood by the tent-pole. He was revealed to life; life with its possibilities was revealed to him, but he was not yet prepared to enjoy it. He had no real concern in life's affairs. "His eyes and face wore the look of pallid autumn sunsets, out of which the life of the year had gone, and all the glow and activity only a memory."

Then the truth suddenly breaks upon David. He sings of a new life, reset and reformed, retouched by the Divine Power, amid new conditions. As David sings of the ages to come that shall ring with the praises of the king, the life-streams begin to course through his veins. He puts out his hand and touches tenderly the brow of the strong young harpist, and, as he looks gravely on David, the beautiful soul of the youthful singer goes out to the troubled king in love. The magnetism of his sympathy touches him, and he longs to impart to him more than the past and the present, so he says,—

"I yearned.—Could I help thee, my father, inventing a bliss,
I would add to that life of the past, both the future and this:
I would give thee new life altogether, as good, ages hence,
As this moment,—had love but the warrant, love's heart to dispense!"

The first immortality with which he would arouse the mournful king was a "pseudo-immortality", that taught by George Eliot, to live in deeds that live after us in the lives of men whom we have helped. It failed then—as it always does—to satisfy the insatiable cravings of a soul that was born for the immortality of an endless life. Then he rises to the truth of the true immortality, as he declares, "God's throne above man's grave!"

In this mood and with this divine desire to help, David is carried beyond the harp and song into the sublime vision and spiritual message of the prophets. He has run the gamut of all that this life can yield of good and power—even to the great—and it falls short. It leaves the heart still yearning amid the misery of such lives as this of Saul for a fuller hope and an ampler power. He looks at the world and sees evidence of vast possibilities, of infinite power. "God is seen God", he says, "in the star, in the stone, in the flesh, in the soul, and the clod". While here nothing is perfect, in Him all is perfect, and all complete. All is under law, but love rises above the whole order, and would give, and bless and heal forever. This reaches its best and highest in God. The very greatness of God's gift, and the build of man's heart, and the hunger of man's soul, require this—the very ideal of the "good God". For, he continues,—

"Man is taught enough by life's dream, of the next to make sure:
By the pain-throb triumphantly winning intensified bliss,
And the next world's reward and repose, by the struggles in this."

The final argument is this,—If he, David, would fain do so much for this suffering man, would save, redeem, and restore him; would interpose to snatch Saul, the mistake, the failure, from ruin, and bid him win by the pain-throb the intensified bliss of the next world's reward and repose; if he would starve his own soul to fill up Saul's life, surely God would exceed all that David would or could desire to do, as the creator in everything surpasses the creature, as the infinite transcends the finite. Then in a magnificent burst of prophetic vision, like some great orchestral climax, or Hallelujah Chorus, the singer tells Saul,—

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"O Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

David thus "swings wide for him the door of immortality, and reminds this man, with his sorrow and shame and failure, that through God's good mercy the immortal life shall repair the defects of the life that is. An eternal morning shall succeed death's brief night. Saul, now a ruin and a failure, shall awake to new light and new life and endure". And this all because he has looked upon the Face of the Friend Divine, who walks amid the multitudes of sinful, suffering, sorrowing men and women, recovering them from ruin and defeat. "Therefore hope thou in Christ, whose love can soften the hardest heart, forgive the blackest sin, and redeem the darkest tragedy of the soul into triumph and victory".

So David at last attains to the great elemental argument of the Christ Himself: "Because I live, ye shall live also". In this the troubled heart can take counsel of hope and faith and love. The Christ of immortality has never broken his promise to us here in life, nor shall He break faith with us when we are standing at the open grave, or are face to face with death. God lives, and doth not change: Christ loves, and is eternal. Therefore, we through faith in Him shall live also, and live alway.

"The stars shine over the earth,
The stars shine over the sea:
The stars look up to the Mighty God,
The stars look down on me.

"The stars shall live for a million years,
For a million years and a day:
But God and I will live and love,
When the stars have passed away."

The faith of Robert Browning thus rests supremely upon Jesus Christ. He is Christian to the core. The life which he lives, and of which he writes, is a thing of glory because he lives it and interprets it by the faith of the Son of God. Life, Death, and the great Beyond are to him aglow with wonderful brightness, because he sees them all in the "light of

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the knowledge of the glory of God in the fact of Christ".
As he declares in "A Death in the Desert",—

"I say, the acknowledgement of God in Christ
Accepted by the reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise."

Wheeling, W. Va.

Psychology and Regeneration.

REV. JOHN HOFFMAN, D.D.

A decided change in the temper of the times is apparent. The practical and the scientific spirit have become dominant. There is an ever growing demand for facts and definite results. With a veritable passion for the concrete, theology and religion have been invaded by this craving for proximate reality. The authority of creed with its unprofitable speculations grows less while the search for truth becomes more zealous. Neither an infallible Church nor an infallible Book commands the unqualified assent of the age. The inductive method, with its close scrutiny of facts, has driven man more and more from theory to experience. As Professor Drummond wrote: "Christianity is learning from science to go back to its facts. The evidence for Christianity is not the Evidences. The evidence for Christianity is a Christian". And with him Dr. Newton Marshall agrees when he substantially declares that the new theological method must begin with the concrete and practical rather than with the metaphysical and remote. Today, therefore, the wise religious leader will seek to develop conceptions from facts near at hand. He will study phenomena first and then move back to ultimate reality as the ground of experience.

Of such a nature is the modern analytic movement, ever striving to be true to the items of experience. It would be strange, indeed, if that which concerns man most vitally should escape this patient examination of the realities of life. If the mechanical and so-called natural forces involving his life are the subject of keenest scrutiny, why not his experience of God? We need to know the facts of consciousness when reacting to Deity as well as when responding to the demand for food. The presence of mystery, the protest of a mistaken sanctity, the supposed aloofness of the religious life, have too long diverted thought from this precious and rich field. It is only this concrete, patient, and scholarly study of the religious

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consciousness that will give theology its rightful place among the sciences and commend the religious life to the world of thoughtful men.

In the effort to interpret and classify the facts of religious experience the sciences of Comparative Religion and Psychology are indispensable. In this paper we are concerned chiefly with Psychology and its contribution to our understanding of one great experience in the religious life—that of regeneration, or conversion. We desire to employ these terms, regeneration and conversion, not in their theological sense, as defining respectively the activity of God and man, but in a very popular way, as describing man's response to God in accepting the Divine rule for his practical life and character. In thus using these terms interchangeably we are doing what every psychologist has done. We also understand the term psychology when applied to regeneration, to mean that science which aims to examine and describe, as Professor Coe puts it, "a mass of ascertainable states of consciousness" designated as religious.

That such a study is needed in the interests of practical morality and intelligent church life, all will recognize; and that it should focus its energies on this supreme experience of the religious consciousness is one of the most gratifying results of this whole movement. This was not always the case. The absence of scientific works dealing with conversion is well known. A writer, after examining a bibliography of over 1200 titles attached to an introduction to the study of theology, finds but one slight volume dealing with this subject. It is time, therefore, the Church sought to understand an experience so vital to morals and society.

That the application of the empirical method to the religious consciousness is difficult and often inadequate every psychologist admits. Facts of consciousness are neither weighable nor tangible. They rest for evidence on the testimony of the questionnaire, the revelations of biography and autobiography, diaries and devotional literature. Then, too, we must acknowledge that the most expert investigator is not always accurate in interpreting his own experiences, much

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less those of the average man or woman. Memory, also, does not infallibly record impressions and reactions long distant. In addition, the field to be studied, although limited to this one experience of conversion, is so varied in its complexity and so rich in its profusion that errors in induction are inevitable. Modesty is, therefore, demanded of those who pursue a science so young and so difficult in procedure, as well as very great gratitude on the part of the Church for labors so important and so significant for a saner religious education and a more permanent faith in the practicalness of the religious life.

The psychologist, therefore, studies the spirit of man in its religious manifestations. His concern is neither with the origin of the idea of God nor with the metaphysical reasonableness of the religious life, but with the workings of the consciousness of man, reacting to the stimulus of his conception of Deity. He studies rational beings in their setting, in their contact with environment, in their experience of life. His aim is to discover, "under what circumstances does the Divine spirit work such and such a change in the minds of the men". As Prof. Cutten puts it, the psychologist "examines the effects upon the individual of all contributing influences in conversion but makes no attempt to analyze, describe, or explain the Divine element". If then we understand the sphere and function of the psychologist, he is concerned with the facts of the religious consciousness in manifestation, the forms they assume, and what determines their variety as seen in the experience of conversion.

Our first task, therefore, must be to discover the reality and distinctness of these facts. Is conversion, or regeneration, a definite experience of consciousness and life? Is there any essential difference between the mind of the regenerate and the unregenerate? Professor James warns us that, "the danger of the psychological study (of religious experience) is to assimilate conversion to ordinary spiritual growth". In short we would put it this way: to identify natural and religious processes. Two confusing impressions arise as one pursues this study of the reality of conversion as a fact of

consciousness and a fact for life—one is that every psychologist treats this experience as real, the other is that the same psychologists hasten to assure us that such experiences cannot be distinguished from our entire mental life. Dr. Starbuck, for example, declares that we cannot distinguish between the functionings of consciousness termed religious and those termed mental, and yet he acknowledges that the effect of conversion is to bring with it a “changed attitude toward life, which is fairly constant and permanent, although the feelings fluctuate.” He also discovers that in the conversion group altruistic and social ideals are higher, while in the non-conversion group the desire for knowledge and self-interest are stronger. Professor James declares that the best things that history has to show are the fruits of religious experience, and Professor Coe virtually concedes the same thing. Professor Coe is very clear in his presentation. He admits that profound and permanent changes in character may take place suddenly, that in epochal experiences likes and dislikes may be revolutionized and a perverted will set right and kept right, but he can find no internal or external mark by which we may distinguish the regenerate from the unregenerate mind. We cannot differentiate the Christian, he declares, from the “merely moral man.” “Everything that we know,” he asserts, “of the beginnings of humanity indicates that the roots of moral capacity are identical with the roots of human nature itself.” In other words, when John Fiske and others discovered that the religious instincts are common to man, it follows that there is no distinction between the regenerate and unregenerate. Or if there be one, it is not qualitative but quantitative. All are in a series of moral experiences—the regenerate man confessedly, as Professor Coe admits, standing higher in the series than the cultivated man of the world.

We believe that the average psychologist is a victim of an ancient view that moral depravity means utter and complete helplessness on the part of the race. In his mind the Church holds that nothing of moral worth can proceed from the natural mind, and that religious instincts are created in the

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act of regeneration. Certainly these men ought to know that such a view has but scant following in the religious world. No one believes that either Moses or Christ, Buddha or Confucius, created the religious nature; they directed it, developed it. This reaction to Deity, that we term religious, is universal, in the Orient as well as in the Occident, but is this admission of fact to be construed as saying that there is no discernible difference in the mental content of the man who reacts favorably to God and the man who crushes and starves his religious instincts? Again observe that the response of the mind to a poem, a mathematical problem, or a person whom one loves or hates is essentially different in result, in the elements of mind dominant, and in the effect on experience. Would one say that the functionings of consciousness in Kepler observing a star, in Shakespeare composing *Hainlet*, or in Paul worshipping God were the same? The mental reactions, while involving mind and employing mind, are vastly different in content. In one we have a fact of science, in another a study of motive, in the third a profound action of the soul in reverence and devotion. If these reactions are not distinct and recognizable as such then we scarcely know how to describe states of consciousness.

Professor James proposes three tests, or criteria, which he applies most brilliantly to his selected cases. "Immediate luminousness, philosophical reasonableness, and moral helpfulness" are his means of determining the reality of religious experiences. Conversion, as one of such experiences, can well afford to endure such frank and honest scrutiny. First, then, as Professor Romanes states it, take account of the "variety and continuity" of testimony to this fact of consciousness and life. Here is the New Testament with its many and diverse figures of speech, all attesting the wonder and definiteness of such an experience. It is described as a passing from darkness to light, from alienation to reconciliation, from slavery to freedom, from death to life, from sin to holiness. Here also is the institution of baptism symbolizing a typical transition. Then there are the practical evidences as revealed in life. Mr. George Jackson says conversion affects life in four

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ways: "It modifies character; it gives to life a new goal; it enriches life in respect of joy and goodness; it increases the social effectiveness of the subject." Professor James shows us how the "divided self" becomes unified and the "sick soul" becomes well, while Professor Cutten finds in conversion the mightiest motive power possible for the drunkard and libertine.

Let us turn to another kind of conversion—the non-religious, the non-Christian, and the purely religious conversions taking place out of Church, as they are termed. Our contention is that a modification of character and alteration in motive must mean a modification of consciousness, a change in mental content. To illustrate, take the case of Gotama. His moral decision, out of which came Buddhism, was preceded by a definite reaction of his mind to a changed conception of Deity and life. Or take those cases as cited by Professor Pratt where there is no religious training of any sort. There comes a time in the life of the soul when it reacts upon its experience and we have a conversion—philosophical rather than religious—but it is real. An instance occurred in our present field of labor. A lady of nervous constitution and tense life failed to find in Christianity what she needed for character and conduct. Neither poise nor inspiration for life's work came to her. She turned to Vedantism, studied it eagerly under a most skillful and enthusiastic teacher, accepting it with the result that she relaxed from her tenseness and became harmonious, and experienced rest of spirit. Her conversion is as clear and enthusiastic as that of any one responding to Christ. Or turn to Silas Marner, in which George Eliot works out the problem of the redemptive power of human relationships. Who that has read her story has failed to recognize the reality and genuineness of the conversion of the old miser from his gold by the coming of Eppie?

We protest, therefore, against this effort to rule out the conversion experience as a distinct and definite item of consciousness. We recognize that there are forces resident in every individual which urge toward conversion, but we hold

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that these forces neither guarantee nor do they describe the state and experience of the soul in conversion. The real animus of this whole effort to empty regeneration of its content proceeds from the necessity of adjusting this experience to the hypothesis of evolution. We dare not admit a break, a discontinuity, in the life of the individual. We often hear that conversion is in no sense a revolution only an evolution, it is simply part of a process identified with the outgoing of the human spirit. If by evolution is meant, "a mere unfolding of what is within the subject," then declares Dr. Marshall, "it has no place in conversion," but if it "means the interaction of the subject with an external environment then it can be admitted." Its antecedents, we hold, are neither in the subject nor in his past, but in the immediate reaction of his mind to his view of Deity. Such reaction may be quite spectacular or scarcely discernible, rapid or slow, but in either case it is real.

We then find two classes of people—one enjoying a consciousness of God, the other having no such relish; one cultivating the presence of the Unseen, the other with no appreciation of His value; one conscious of the greatest of motives playing upon his life, the other utterly indifferent to such a motive. Do not these concrete "internal marks" differentiate two individuals? In his forty-third year Dr. Baedeker was a confirmed skeptic. He was, however, prevailed upon to attend a religious meeting conducted by Lord Radstock. He was persuaded to remain for prayer. He knelt with others. His religious instincts were so wrought upon that he determined to trust Christ. In a few moments the entire outlook and attitude of the man underwent a change. He at once became a missionary and for forty years exercised a ministry of unusual power and effectiveness. Here was a distinct modification of consciousness which moulded his thought and determined his conduct the rest of his life. Or take Paul, with the spectacular elements present, or Matthew with the business aspect largely uppermost, or John with his quiet intensity, or Peter, with his impulsive and ardent nature; in these men there was not only the discharge "of the

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latent energies of the nervous system, stored up through racial activity," as Dr. Starbuck puts it—there may have been this, but we know that the effusion of the nerve centers was due first of all to a definite reaction of the mind to the call of Christ. It resulted in the effort of these humble men attempting to readjust their lives to the personality of Jesus. We hold, therefore, that conversion is a definite experience resulting in a marked modification of consciousness, and affecting practical life.

Conversion is real and it is universal, taking place in Israel before Christ, as, for example, Jacob; in India as is witnessed today in those accepting Hinduism and other cults; in this country also in those who respond to various religious stimuli. We now turn to an aspect of our subject on which there is greater unanimity among psychologists—we refer to the different types the conversion experience assumes. Many years before the psychologist began to scrutinize the facts of religious experience the revivalist and intelligent minister had discovered this variety. Some experiences of conversion were so obscure in their roots or beginnings as to lose all distinctive character, others were vivid and striking as those of Paul. It must be admitted that not only has great confusion existed in the Church on this whole subject, but also that the Pauline type has too markedly influenced some denominations. The sudden and catastrophic type has been sought for and cultivated to the exclusion of the gradual. Psychology in its study of these experiences has not only shown us what has always been true but now gives us a rational basis for intelligent effort in securing the conversion of men. Our scientist discovers two leading and representative types of conversion experience—the sudden and deeply emotional with its brilliant concomitants, and the gradual, so slow, so natural, so quiet, as to present the character of a process rather than an act. We shall discover later that the psychologist seeks to get rid altogether of the reality of a sudden conversion, but for the present let us take his two types as presented in his psychological scheme. Professor James has made quite familiar F. W. Newman's distinction between the

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“once born” and the “twice born” or the “healthy minded” and the “sick souls”. Emerson and Walt Whitman are typical illustrations of the healthy minded souls, while Bunyan, Luther, Wesley, and Tolstoy are brilliant examples of those who need the spiritual physician. Dr. Watson speaks of four types of conversion according as a particular trait of mind dominates—the moral, spiritual, intellectual, and practical. Dr. Starbuck gives us but two—the volitional and the self-surrender—in the one, will is greatly in evidence, in the other there is great passivity ere this gracious experence will be realized by the subject.

In general we may say there are but two leading and representative types of conversion experience. In the one the very hour can be remembered, the concomitants are so wonderful, and so impressive they never can be forgotten. The *act* of conversion stands out like a mountain peak in consciousness, the change wrought, fragrant with a beauty and enriched by a joy never losing its preciousness. One of the most exemplary men we have known related to us how he was converted in his father’s barn at midnight. Deeply convicted of sin, yet never having known vulgarity in any form, he was much engaged in prayer. His moral nature was deeply involved in the struggle for reconciliation with God. He possessed an unusually logical mind, was the champion debater in our community, always a man of great self-possession and therefore quite deliberate, yet he declared that at the hour of midnight the light of heaven shone into his soul so that he saw distinctly objects in the barn. He related this experience to but four persons. He knew it was wholly subjective, but believed it to be of God. “Photisms” Professor James calls this experience. Wesley and Finney both record a similar experience. Col. Gardiner is another case, who, by the way, is a fine study for the psychologist.

But there is another type of conversion experience. In this class so remote are the choices of the soul, so obscure the beginnings, that life “seems,” as Dr. Marshall puts it, “a progress without a definite turning.” In such cases there is “no accentuation of duality,” there is no remembrance of the

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initial stages of the religious life. There is no crisis, no inward disturbance, no preceding gloom and depression, no overwhelming sense of guilt and estrangement from God, no break, that is discernible, with the past, no marked change in the outward life. So quietly has the soul come into the conscious realization of the religious life and its activities that in the language of one, "Properly speaking I never was converted. I cannot remember not being a Christian. I have always trusted Christ and sought to follow Him." Here is a most interesting case of a somewhat similar character yet presenting different aspects of the gradual type. "Little by little," writes the correspondent, "I found my way through ethics to religion, and the steady pressure of Jesus on my soul changed my life—ideas, ambitions, and actions all passed through a complete transformation. I entered a new life of which Jesus was the creator, the inspiration, the goal." Here there is a process extending over years with no clearly defined stages or crises, but there comes a time when, he continues, "Christ saved me from anxiety and gave me peace." It was the "steady pressure of Jesus" of which the subject was conscious rather than his own response to Christ.

We have now before us the two types of the conversion experience. What then determines the characteristics of each type? Why is it that in one subject we have a brilliant and definite crisis, in another a quiet and gradual transition? First of all, we are informed that the age of the subject has much to do with the form the experience assumes. The evangelist and the minister discovered that the vast majority of persons undergo a religious change during adolescence. It remained, however, for the psychologist to examine critically and systematize carefully the data. In the language of Dr. Starbuck, "we find that religious conversions occur almost exclusively between the ages of ten and twenty-five years. It is a singular fact also that within this period conversions do not distribute themselves equally among the years. In general we may say they begin to occur at 7 or 8, increase in number gradually to 10 or 11, and then rapidly to 16; rapidly decline to 20, and gradually fall away after that, and become

rare after 30 years." It is evident, therefore, from the findings of the psychologists that if religious ideals are presented to the awakening faculties of the child during adolescence he will in all probability be converted. But if there be no religious training, his conversion may occur later in life. Should he react unfavorably to his religious environment during these critical years, the chances are he will never experience conversion.

A conversion occurring between 10 and 12 when the sensory life of the child is most rapidly developing will be much more emotional than if it should take place during the storm and stress period when his criticism of life begins. During this sensory period which Dr. Pratt calls the time of Primitive Credulity, when the child accepts everything on authority and views life in open eyed wonder, the critical faculties are dormant. But between 12 and 16 or 18 years the reason rapidly rises as an important factor. The child begins to ask questions, wishes to know the why and wherefore, to pass judgment on the teaching which he receives, and on current ideas. It is the period of observed conflict between authority and experience. An anxious grandmother reproved her grandson for neglecting to say his prayers the night before, saying: "God won't take care of you if you do." The boy replied, "Well, he did." It is this childish analysis of the facts of experience which makes impossible the naïve acceptance of earlier teaching. It often leads to doubt, and an immense gain would result for child life, if parents and ministers were to recognize that youthful skepticism has its roots not in moral perversity but in an awakening rational life. The youth feels his independence, he has no theories to defend, he has no knowledge of the complexity of life, he chafes under an imposed authority. Should our critical and skeptical youth be now guided by a wise teacher and his religious life focalized properly, he will experience a conversion in which the thoughtful element would predominate.

There is a third stage, however, in the development of the personal life, known as the ethical age. During this period

the child seeks for moral sanctions and moral guidance for conduct. It may also be called the social consciousness age, for the growing soul now becomes aware of certain relationships to society. So great is the pressure of this social feeling that men have felt, as one puts it, that they must have some guidance for conduct. Should now a conversion occur the practical motives and purely ethical considerations would modify the type. In passing let us observe that we are not dealing with concrete cases, it is not a real human being, but we are generalizing. In no one child is there a hard and fast formula discernible. This ideal analysis is modified by all the inherited and acquired characteristics of the child. The emotional, the thoughtful, and the volitional elements in children vary in intensity, overlap, and rise to view according to circumstances.

In the second place, psychologists have noted that the period of most rapid bodily growth is an influential factor in shaping the conversion experience. So much so that some find in this physical fact cause, and in the awakening religious life, the effect. Dr. Starbuck states the case for the greater number of scientists when he writes: "Conversion and puberty tend to supplement each other in time rather than to coincide, but they may, nevertheless, be mutually conditioned." This is about all that can be said concerning the psycho-physiological process and conversion. It simply determines the form of the conversion and may fix the time when it occurs, but the parallel development of the nervous system and the religious instincts can never be successfully defended as cause and effect. Sex also materially modifies the reaction of the religious instincts. In females feeling is more evident. In males intellection and volition play a more prominent part. The more sudden and violent forms are seen in males, while the period of conviction for sin is much shorter with females.

One of the most essential factors is that of the will. However we may define this subtle power of the mind it is always present and active in every conversion. It is not always in as brilliant evidence as are the feelings, nor is it always as strikingly active as is the intellect, but the volitional

aspect of mind is after all the great pivot on which turns the whole experience. We recall how Dr. Starbuck gave us two classes of conversion type—one in which the effort of the soul, called volition, was quite prominent, the other, called the self-surrender type, in which there is an utter absence of will, the subject being merely passive, and hence as Ribot taught, the will has little or nothing to do with the change taking place. To quote: “Although the exercise of the will is an important element in conversion, we are confronted with the paradox—that in the same persons who strive toward the higher life, self-surrender is often necessary before the sense of assurance comes.” Or as Professor James who agrees with Dr. Starbuck here, puts it, when the “subject stops trying” peace and joy come. We are asked then to believe that one man is converted because he chooses to become so, but another enjoys the same experience because the “incubating process” in the subliminal region has reached its culmination and there wells up into the objective consciousness this larger power which makes for righteousness. In other words, in the one type the personal self is active, in the other, conscious direction is abdicated and conversion is automatic. In our judgment the psychologist has utterly failed to note three distinct stages in the reaction of the mind to religious stimuli. The first is the recognition of the necessity of the truth, fact, or person, presented for personal living. The second is the intensity or vagueness or weakness of the reaction itself. The third is the act of committal entrusting one’s destiny to the teaching presented. It is with the third aspect of the act of faith that every religious worker has most difficulty. No man will have peace until he trusts the reality of his own abandonment to Deity and believes that the Deity accepts him. It is self-evident, therefore, that for the man who is more deeply engaged with his own struggles and disturbances than he is with the objective facts presented, there can be no inward serenity and no assurance. But direct the subject to an activity of mind which centers on another or focalize his energies on a definite reliance on Deity, and struggling will cease, peace ensue, and joy will illumine his countenance.

Every practical worker has found this to be true, not only with the unlearned classes but with the most cultivated—that a direction of volitional activity toward a calm and intelligent trust in the reality of one's mental processes and sincerity of commitment has always secured peace, resulting not from mere passivity, but from proper focussing of the effort of the mind known as will.

Let us glance briefly at the factors of temperament, training, environment and suggestibility as determining the conversion type. Professor Coe has worked out quite at length the matter of temperament. Temperament, he shows us, depends upon the rapidity and strength of the mental processes. If one's reactions be rapid-strong we have the choleric; if rapid-weak the sanguine; if slow-strong the melancholic; if slow-weak the phlegmatic temperament. Instead, therefore, of attributing a highly emotional conversion to God let us rather say it is temperamental, or if it be quiet and close to practical living, let us say the man possessed the choleric temperament with his mental reactions always insisting on seeing the light of day. Professor Boris Sidis has worked out most fully the power of suggestion showing us what a large part suggestibility plays in religious meetings and in waves of religious excitement. We ourselves have observed that a conversion of a particularly striking type will often determine a whole series and set in motion influences that will result beneficially for the community. Instead of discrediting this evident characteristic of the human mind let us employ it more largely for the good of the race, as the business man does in his trade and the statesman in his craft. However, one can no more root conversion in suggestion than he can in temperament, it is simply an avenue to the soul or determines the form of the experience. The importance of training and environment are self-evident. It is the mind reacting favorably to the stimuli proceeding from these external facts that results in conversion. One thing in our study is quite clear—the mind, when conversion takes place at all, responds to the highest truth known. Professor Pratt has several most interesting cases supporting this contention.

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A study of these makes very impressive the necessity for the sanest teaching and the purest environments.

We have now treated rather fragmentarily the factors shaping the conversion experience. In no sense are any of them the cause of this wonderful fact of life. They simply determine the time, the general characteristics, in short, the peculiarity of form these experiences assume. The human mind is simply a channel; the religious instincts, with their upward trend, are forces aiding and urging toward the great transition from nature to grace. If then we are to have a striking religious transformation we must have, declares Professor Coe, "the temperament factor, the factor of expectation, and the tendency to automatisms and passive suggestibility." The professor warns us, however, against supposing that conversion is an automatic performance. "The substance of religious experiences," he declares, "as far transcends their emotional forms as a man transcends the clothes he wears." We are glad the professor has cautioned us. There is great need of it. The spectacular and demonstrative type with its photisms, its voices, its trances, its violent wrenching of the whole system, must be recognized as real and valid, but no longer as the unusual favor of God to some souls while withheld from others. But we are suddenly jolted out of our calm by hearing the whole chorus of psychologists cry, what seems to be sudden is only apparent after all. It is not real, it belongs, in fact, to the gradual type with its roots equally as remote and obscure. What has really occurred, to put it in the language of Professor James, is "an explosion in the fields of ordinary consciousness of ideas elaborated outside of those fields in the subliminal regions of the mind." In other words, the incubating process has arrived and the "hot places" of the mind become involved, or the waves of feeling have moved from the fringe of consciousness into the center and at once the habitual actions of the man are modified. This brooding process may have extended over years but it has just come to articulate life, hence a really marked transition of the subject. Is such an explanation valid?

Let us observe that the presence of Deity is no more evi-

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dent in a sudden conversion and no more absent in a gradual one. For the psychologist the sudden type is more valuable as affording opportunity for more impressive analysis, because it throws into sharper relief the psychic peculiarities of the individual. Again it is quite evident that attention in different men is radically different—in one it will be direct and concentrated, in another indirect and vague. Hence mental reactions and moral processes will be distinct and swift or vague and deliberate. In one man when once aroused the whole moral energy of his life will flow into his choices, and his decisions will be clear and distinct, while in another the very opposite will obtain. It is the characteristics of the objective mind, if we may use such an expression, that determines the suddenness or gradualness of conversion. We must not overlook this fact that the character of one's outward life has much to do with the suddenness or gradualness of the experience. A gentleman, who, as he said, had never seriously considered God until about 40 years of age, when he did, was suddenly converted. Here was a case not of incubation, but lack of concentration. Or take those with no religious training who reach mature years, the majority of them will be suddenly converted. Moreover, it is never conclusive to employ a fact in dispute as evidence for a theory. Not all psychologists have agreed that there is a subconscious self. This effort to empty a sudden experience of its peculiar reality impresses us, as Dr. Marshall points out, as a piece of that philosophy which seeks to reduce God and His activities to the region of the Unknowable. We protest against relegating faith to the dark, and driving the Divine into the mist and obscurity of unanalyzable data. It seems to the writer that we are compelled to admit a discontinuity, in these cases, so radical and sweeping as to amount to a revolution of personal life and aims.

A word as to the practical value of the two types. The psychologists seem to believe that the Church has regarded the sudden and emotional type as of greater value for life and conduct. We are charged with cultivating this type, of viewing it as possessing higher Divine credentials than the gradual. Here is a case of generalization from too scant

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data. In communities where Christian Ethics are highly cultivated the gradual type prevails, where this is not the case the sudden and explosive is very much in evidence. Two young men knelt at our altar—they were brothers—the older was unusually demonstrative and loud in his manifestations of sorrow and penitence. The younger was quiet, intense, business like. Both conversions were sudden, but one was so gradual in approaching the crisis as to be scarcely discernible, the other so marked as to impress the bystander. The older boy remained faithful to his vows for about a year, the younger boy is now preparing for the ministry. Sometimes the reverse is true. In fact, one cannot predict anything as to the value of the conversion experience from its form—permanency and helpfulness depend rather on how deeply involved are the principles of the man's life. The Church seeks to secure the reaction of the mind of man to its religious conceptions and ideas. It believes in the possibility of such a definite reaction in all as modified by individual and racial peculiarities. It cannot therefore agree with Professor James when he says, "Some persons never are, and possibly never under any circumstances, could be converted. Religious ideas cannot become the center of their spiritual energy. They may be excellent persons, servants of God in practical ways, but they are not children of His kingdom." Taken in their naked setting these remarks of the professor would be most distressing, but he really means to deny all character as such to a gradual conversion or to a sudden one and to identify the processes of nature and grace. Simply because consciousness does not recall the beginning of a growth, this should not be construed into meaning that there has been no beginning. To question the reality of the gradual type is equally as far from the truth as to doubt the validity of the sudden type. Either may be real, both are of value, both occur according to environment and psychic peculiarities.

We have now seen that the awakening mind and life will react to the highest truths and ideals known. If the conceptions presented be those of Hinduism or Vedantism or New Thought, a favorable reaction will mean a conversion. Sabatier shows that religious experience really has its beginnings

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in this reaction to life in all its complex aspects. If this be so, conversions have always been taking place and in all lands. They are not peculiar to the Christian religion, they are universal. This being evident can we say that the Christian life ever begins without a Christian conversion? Is regeneration always necessary before we dare dignify a man with the name of Christ? Let us repeat our definition of conversion—it is man's response to Deity in accepting the Divine rule for life and conduct. For us God is best interpreted in Jesus Christ. In Him we recognize the concrete will of the Father. Through Him we find our way into the heart of Love and Goodness. Therefore, when the mind reacts favorably to Christ as the highest truth known, as the most perfect revelation of God, there is always a Christian conversion. This reaction may have been in childhood, long forgotten, but it was real—the will of self accepted the larger will of Christ, and life, with its diversified experiences, was viewed through the mind of the Master. Perhaps we can now reply to Prof. Coe when he writes: "It should be possible to state wherein the mental process of the regenerate man, when he deals with the moral problems of life, is different from that of the unregenerate. Here we find no dividing line whatever. The man who claims to be regenerate must employ his understanding to discover what is right, and also the best means of attaining goodness; he must make choices, form habits, resist impulses, criticize his conduct, seek social support and coöperation precisely as his neighbor does who is not regenerated." Observe, what the Professor seems to overlook, regeneration does not change the inherent constitution of mind, it does modify, however, its content. It is folly to deny that the Christian reacts to life under the stimulus of the teaching of Christ, and the enabling power of His spirit. His conception of its responsibility and of its possibilities is derived from Christ. In short, a new ideal now seeks for expression through his mind and conduct. Again note this fact that the regenerated man does not question the reality of religious instincts in every man. Where these instincts are trained and directed by Christian Ethics the line of demarcation will be less notice-

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able than in regions and in instances where such a constant response to the ideals of Jesus is absent. But no matter how highly cultivated becomes the man who does not consciously respond to Christ, he will always lack the Christian missionary spirit. In the regenerate there is always this passionate longing for the moral redemption of the world. No matter how widely diffused and generally accepted becomes Christian Ethics, the real dynamic for a world of conquest will always be found in a personal response to Jesus. It is this passionate loyalty and this noble zeal throbbing in the soul that gives standing, and furnishes incentive to the regenerate. To meet with Christ sympathetically either through the historic process or through the tender appeal of a devout parent or through the childish prayer offered in simple devotion, to respond to His beauty, His love, His goodness, and accord Him the supreme and commanding place in affection, in thought, in conduct, is to become a regenerate soul and therefore a Christian. If then we are correct, the regenerate mind possesses three distinctive marks more or less perceptible; the incentive of personal affection for Christ; the aim which is to Christianize every particle of human experience; and the realization of personal goodness as revealed in Christ. In this man, who has responded to God as made known in the Christ, there resides a new force, to him there has come a new objective for life, and for him the world has become his parish. So long as men have religious instincts and religious aspirations, so long will they need Jesus to train, employ, and cleanse them. The missionary of Christ comes, therefore, to the world neither with a creed nor with a philosophy, but first of all with a person—the mightiest moral character known to man—Jesus, the Christ—this is his distinctive mark and message.

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THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE. By Edward Scribner Ames, Ph.D., Assistant Professor of Philosophy in the University of Chicago, Boston: Houghton Mifflin Company. \$2.50 net.

Definitions, ordinarily—such as are set down at the beginning—are treacherous platforms from which to attempt fair judgment of the contents of an entire book. Especially definitions of religion, for they are notoriously defective, since, as everybody knows, we define religion each in his own way, and the resulting confusion scarcely expresses anything but the variety of our tastes. Benjamin Kidd in his *Social Evolution* displays fifteen notable ventures of this sort, all conflicting and inadequate, to which might be added indefinitely many more. But Professor Ames begins his important work, one of the significant books of the year in its field, with a remarkable definition of religion, which marks out the boundaries for his entire discussion and is supported by an interesting and copious array of scientific facts. From this definition as a sort of ground-pattern he builds a definite, new, debatable position or thesis respecting the nature of all religions. Inadequate, I think, his definition is; scientifically misleading to one who would unquestioningly accept it; and yet many of his conclusions are true and stimulating, and they would remain so, even if in the last analysis it were proved that the phenomena he describes were not religious phenomena at all.

"Religion", the author affirms, "expresses the desire to obtain life and obtain it more abundantly. In all stages the demand is for 'daily bread' and for companionship and achievement in family and community relationships. . . . Religion is the consciousness of the highest social values. . . . These highest social values appear to embody more or less idealized expressions of the most elemental and urgent life impulses—food, sex, war, and the motives that radiate outward in ceremonials at times of crisis in individual lives, such as birth, initiation, marriage, treatment of strangers, sickness, death, burial. These cravings constitute the inner continuity and identity of motive in all the diverse types of religion, primitive and modern, pagan and Christian" (from the preface).

Significant at the start, then, is the emphasis laid on man's relation to his fellows; there is no special mention of man's relation to God. Along with this treatment of religion as a natural phenomenon, there goes also a neglect of what Professor Ames would probably call mystical elements, those inner emotional states expressive of dependence, devotion, trust in a superior personal power; also the abandonment of the opinion that religion must always include a conception, more or less vague, of the human soul, a belief in spirits, a grasping after some mysterious clue to the problem of human destiny. Not that these elements are lacking in religion, but that they are not essential to it, and are moreover negligible in estimating the dynamic results of religious activity directed toward the betterment of the race. There is in Ames's work a consistent, straightforward analysis

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of the problem conducted under the denomination of the method prescribed by modern functional psychology, which has shifted the emphasis away from the question, What is Religion? to the question, What does Religion do; what function has it in the evolution of the race?

It comes, nevertheless, with something of shock to learn that, at the earliest stage, it is the god itself that is sacrificed; that the totem, chosen because it is the principal article of food, is devoured at sacrificial feasts where no distinction is drawn between it as mere object and its indwelling spirit. Prayer, too, does not imply a spirit or person addressed. "The fact that sacred objects are spoken to does not prove the presence of any definite notion of their spiritual nature" (p. 139). The use of the vocative case and of personal pronouns in these utterances does not indicate that they are addressed to a spirit resident in the sacred thing; expressions suitable for ordinary communication between persons have been chosen naïvely for impersonal discourse. "It is as possible to have prayer which is not prayer 'to' some person or thing, as it is to have sacrifice which is not sacrifice 'to' some person or thing" (p. 141).

Such a state of culture as is here described, whatever else may be said of it, is certainly not a mere product of imagination. The events are actual, being virtually the same events as Frazer, Tylor, and other anthropologists have often described. Whether such ceremonies ought to be classed as religious is a debatable point; Frazer does not regard them so; Tylor, contrary to Dr. Ames, sees in them invariably a belief in spiritual beings. Evidently, not the facts themselves, but divergent inferences from these facts are here under discussion. We must adjust our minds to realize that Dr. Ames has already stated every feature that he considers essential to any type of religion. Gods enter at a later stage, but these supernatural conceptions produce no verifiable effects on actual conditions in the natural world, rather do they take their color from the conditions of the environment. "The passover feast is evidence that he [Yahweh] had the form of a sheep, and when the interests of the people became identified with the care of cattle it was natural that Yahweh should acquire the form of the bull" (p. 173). The dominant functions and interests to which "the group reacts with the greatest solidarity and intensity . . . are the occasions of crisis, when in the most acute way, 'the tribal nerves are on the stretch'. It is these situations that give rise to the ceremonials" (p. 109). Then, while emotional excitement runs high, some object is liable to acquire the attribute of sacredness, simply by arresting the attention of the group, and then without deification of any sort, it may henceforth serve as a centre for religious reference. But, obviously, spiritism and magic may at the same time abound; Dr. Ames contends only that these are not peculiar to religion but pervade the entire fabric of tribal custom and culture, and therefore are not to be regarded as distinctive traits of religious phenomena.

To criticise these views is to criticise at the same time the author's method, which is that of functional psychology, for his conclusions are the logical outcome of his rules of investigation. And just as, some years ago, there was talk of "psychology without the soul", so now from a similar if not from the identical point of view we arrive at a study of religion without the god. The reasoning employed in this functional method moves from the known and observable facts of tribal behavior to the unknown springs of action that cause them;

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moreover, we are to be parsimonious in the use of causes, and the causes are to be sought in the physical and intellectual setting of the facts under discussion. The present writer feels quite certainly that the discoveries made by approaching all psychological problems on their functional side are already sufficient to establish this method as henceforward indispensable to psychology. Nevertheless, such treatment of religion suggests a comparison between religion and the play of Hamlet, with Hamlet left out. So thorough is the neglect of the inner, more intimate side of what men are accustomed to call religious experiences, that the title of the book, "The Psychology of Religious Experience", raises the query whether the subject-matter of the book is really 'experience', and whether the treatment is strictly psychological rather than sociological. Our protest is that Professor Ames has treated but one half of a great subject under the title of the whole of it.

The reader will naturally expect that in the latter half of the book the deeper subjective experiences of the soul will be treated less sparingly, especially as the discussion grows more psychological, concerns modern civilized life, and begins with the rise of religion in the individual consciousness. But here too, although the work deserves high praise, we feel that the talk is about things ethical rather than specifically religious, and that the religious type of life as described is inspired merely by public-spiritedness, or by high-mindedness, as Aristotle would have said. We cannot identify, as does the author, faith in social progress, material and spiritual, with an intimate and personal faith in God.

In so far as religion is merely a social phenomenon, Dr. Ames presents its essence and possibilities with great clearness. He finds that at no period is childhood irreligious; on the other hand, that religion is no special endowment of any kind. The normal religious development is very gradual, as is all education, leading up to a full appreciation of social aims, and to a desire to participate in organizations of ever wider scope. Thus *esprit de corps* in time crystallizes in a resolve to work with others for the attainment of humanitarian ideals. Between the ages of ten and thirteen, "this nascent social attitude is conspicuous in the intense interest in the organization of secret societies and clubs". From this period onward, conversion is apt to occur, the nature of the event varying somewhat according to the age of the individual. There is a great difference between normal conversions and conversions imposed or artificially produced. The natural and normal process shows no violent climax; it grows to a deliberate acknowledgment of the existence of social ties which the individual has long and continuously felt. This realization may come as a sudden illumination, but suddenness in this matter is no criterion of a religious temperament. Perhaps in its most natural form conversion resembles, psychology considered, the working out of a problem, shows, psychologically considered, the working out of a problem, showing first a period of perplexity, then the turning-point, then relaxation with rest and joy.

Revivals and 'decision days' in many evangelical churches interrupt the ordinary progress of religious education; they are regressions to more primitive conditions; their appeal is emotional; their results frequently pathological, and usually evanescent. Dr. Ames's conclusions are here in accord with practically the whole mass of scientific data on the subject accumulated during recent years. "In so far as

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religion is non-moral it is primitive and controlled by custom." (p. 286).

The interesting chapter on "Nonreligious Persons" gives us Dr. Ames's views in net results. "In primitive groups there could be no nonreligious persons. . . . It has required a long and troubled history to develop any degree of tolerance for the dissenter and the nonconformist, for the free-thinker and the heretic" (p. 356). But today "there is reason also to believe that religion is far more vital in human experience than present statistics indicate" (p. 233). Basing the distinction on the presence or absence of a social consciousness, Dr. Ames mentions only three classes of society that should be regarded as nonreligious: first, "idiots, imbeciles, the insane, many paupers, and persons suffering from hysteria and certain other diseases of this type"; second, "the irresponsible, 'inconsequential individuals who live in the present'", among whom he specifies the sporting element of the community as described by Veblen in his "Theory of the Leisure Class"; third, the criminal class.

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HISTORY OF ETHICS WITHIN ORGANIZED CHRISTIANITY.
By Thomas Cumming Hall, D.D., Professor of Christian Ethics in Union Theological Seminary. New York: Charles Scribner's Sons. 1910. 8 vo. pp. viii, 605. \$3.00 net.

It was formerly thought in this country that a professor's chief business was to teach, and his usefulness was measured by the number of hours spent in the class room. Recently, however, the German conception has made headway amongst us, that research work on the part of members of University faculties is fully as important as teaching. In no institution has this new view of professorial obligation found more honor and acceptance than in Union Theological Seminary. The books turned out by members of that faculty are numerous, imposing, and useful.

To his books on "The Social Meaning of Modern Religious Movements in England", and "The Message of Jesus According to the Synoptists", Dr. Thomas C. Hall has just added a "History of Ethics within Organized Christianity".

According to Dr. Hall (p. 5), in studying the History of Christian Ethics "Two fields of inquiry open up before us. On the one hand, the history of the ethics of Christianity might lead us to an attempted history of the morality of communities calling themselves Christian. Or, on the other hand, we might concern ourselves wholly with the theoretical approach to the definition of certain norms of conduct as distinctively Christian. It is to this latter field we must turn; but at the same time realizing that the unfolding ideals of the Christian life are not matters of pure thought, but are born of the experience of the Christian thinker struggling to incarnate his ideals". "Theory and practice", says Dr. Hall (p. 5), "go hand in hand. . . . We can no more separate permanently theories of ethics from the practice of morality than we can separate, save in thought, the mind from the body". "The history of the objective morality of historic communities", he says (p. 6), "belongs more particularly to the history of civilization. It is with the ethical theory and the ethical ideals we have in these pages

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to concern ourselves". As a matter of fact, however, Dr. Hall devotes almost as much time and space to the ways in which ethical ideals have worked themselves out in the practice of Christian communities as he does to the discussion of these ideals themselves. His book, therefore, lies as much in the field of *Kulturgeschichte* as in the domain of philosophy or theology. To the reviewer it is precisely in this full treatment of the experiential side of Christian ethics that the value of Dr. Hall's book lies. His statements of ethical problems are sometimes heavy; his pictures of ethics in conduct are always interesting.

In nine chapters Dr. Hall sketches (Chapter I.) "The Preparation for Christianity", (II) "New Testament Ethics", (III) "The Ethics of the Early Church", (IV) "The Old Catholic or Bishop's Church and its Ethics", (V) "The Militant Papacy and its Ethics", (VI) "Scholasticism and its Ethics", (VII) "The English Reformation and its Ethics", (VIII) "The Continental Reformation and its Ethics", and (IX) "The Merging of Churchly with Philosophical Ethics".

Probably no one of Dr. Hall's readers will accept all of his statements or his conclusions; but no one can fail to admire the fairness and the fearlessness of the man. What can be fairer than this statement? (p. 10): "That the ethics of Christianity represent a synthesis into which elements entered from the most various quarters can no longer be seriously denied." It is somewhat startling to be told (p. 15) that "The origin of metaphysical monotheism is to be sought, not in the prophets or even in Paul, much less in Jesus, but in Plato". There is a fairness toward other faiths shown in such utterances as (p. 22) "It is not accurate to say that it was Christianity that discovered the individual. Individualism came with cosmopolitanism; and stoicism rather than Christianity formulated it for all ages". Speaking of Hellenism Dr. Hall says (p. 24): "The fierce invective of Christian apology has blinded men too easily to the real good in the age", and he backs up the statement by a quotation from no less an authority than Edwin Hatch's "Influence of Greek Ideas and Usages upon the Christian Church". But our author does not swallow blindly his authorities, as may be seen by his taking issue with them many times, e. g., p. 28.

As might be expected the central chapter of Dr. Hall's book is that in which he treats of "The Ethics of Jesus". Many passages point to a full and free acceptance of the principles of the Higher Criticism, e. g., (p. 51), "Later interpretations of Jesus introduce elements we must gravely suspect as foreign to the thought and world of Jesus". "Even the history of the Synoptic Gospels may have to be corrected from the pages of the Fourth Gospel, yet it would be both uncandid and unwise to treat the Fourth Gospel as a whole as though it were an objective history of the life and sayings of Jesus." Dr. Hall evidently believes in the spirit that is to guide into all truth, for he uses such phrases as "At the present state of our scholarship" (p. 51). Let, however, those who are unable to go as fast or as far as Dr. Hall in the acceptance of the results of criticism find comfort in this note: (p. 48) "The critical question as to the historical character of Jesus and Paul has produced a large literature. After a survey of its arguments, the writer is more convinced than ever of the historicity of Jesus and Paul, but for the ethical student it is sufficient to say that no single fact is indispensable to the ideal which has power over us". Speaking of the unique position occupied by Jesus Dr. Hall says, (p.

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49) "This place in history no theological changes, no readjustment of values can now disturb. . . . The churchly reconstruction of life, the Christianized barbarism of the north, the entire reinterpretation of the ideals of existence, date from the life, death, and teachings of a lonely figure whose scattered phrases are given us in the pages of the New Testament". If in his teaching at Union Dr. Hall draws as many parallels between ancient and modern times as he does in his book, his students cannot but sit up and take notice. Speaking of the prophets he says: (p. 55) "Yet even in the prophets the basis of any possible morality was the fulfillment of ritual requirements; just as today many fairly intellectual Protestants cannot think any man really "good" or "godly" who does not keep one day in the week for observances they prize, or who cannot repeat "formulae" they think ritually necessary". And again: "This logic (Matt. 15:11 & 19-20) made Jesus the radical destroyer of the existing moralities, which were as intimately bound up with outward things as much Protestant morality is bound up with "Sabbath keeping", "church going", and "Bible reading," no matter how mechanical". It would be interesting to give other quotations from Dr. Hall's treatment of the Ethics of Jesus. There is space for but one more. The Saviour's message to the world is summarized as follows: (p. 69) "The organic basis, therefore, for the teaching of Jesus is found in the realization of the loving will of God on earth and in all human life, and in the revelation of God as essentially compassionate righteousness in the coming Kingdom. The dynamic force by which this is to be realized is the love of God awakened in men's hearts by the proclamation of his free forgiveness to repentant men, enabling them to live the forgiven life. Sin was separation from the Father, and meant misery and death. Forgiveness brought men back to the Father's house and gave them peace. This peace is here and now, but is to be fully made manifest when the Prince of this World is fully overcome and God reigns supreme".

"The Pauline interpretation of Jesus is based", Dr. Hall declares, (p. 69) "upon his own personal experience". Dr. Hall is likely to hear from the statement (p. 103) "For practical purposes John Wesley and Martin Luther thought themselves fully as infallible as did Paul or the author of the Fourth Gospel".

In his preface (p. viii) Dr. Hall says: "One of the painful truths brought home to us by any study of history is the fact that the simplicity of Jesus' teachings has been obscured and overlaid by intruding elements". The chapters on "The Ethics of the Early Church" and on "The Old Catholic or Bishop's Church" contain much to bear out the charge of such an obscuration. Obedience to an external organization has taken the place of loyalty to the inner voice of conscience.

It is in the chapters on "The Militant Papacy and its Ethics" and on "Scholasticism and its Ethics" that Dr. Hall goes the furthest into the field of *Kulturgeschichte*. He is very fair in his statement of the tremendous problems that confronted the Church of Rome when brought face to face with the Northern Invaders. "Not the Pope only", he says, (p. 259) "but the serious-minded began to long for visible imperial unity again under religious leadership". He does not waste his time, as do many writers, by holding up to ridicule the quibbling of the Schoolmen, but gives an appreciative and yet critical statement of their teachings. He has this praise for the two greatest lights of the Mediæval Church.—Albertus Magnus and Thomas Aquinas: "The moral and intellectual greatness of these two men will excite respect

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and admiration as long as learning, sincerity, and character are valued among men" (p. 309).

The same wide reading and thoroughness of treatment characterize Dr. Hall's handling of "The English Reformation and its Ethics", and "The Continental Reformation and its Ethics". One is astounded at the vast number of books which the author has consulted. And he makes these works accessible to his readers through the medium of exceedingly well prepared bibliographies. Critical estimates of the books are given, and the lists are brought "down to date" in the best sense of the expression. This feature of Dr. Hall's work is beyond praise. Not only teachers of ethics and theology but students of history and Church history will find these bibliographies a welcome addition to their apparatus.

From the title of Dr. Hall's last chapter, "The Merging of Churchly with Philosophical Ethics", we need not be astonished to find it his belief (p. 576) that "In Protestantism the distinction between the religious and the secular has broken down". "Even the Golden Rule, of which Kant's formula is but a modification, is an empty concept until intelligent interpretation of our own experience gives it content. We simply do not yet intelligently know what we want others to do to us. It is taking us centuries of ethical experience to find out" (p. 579). "Thus the systematic ethics of modern Protestantism has broken the bounds of its ecclesiastical organization. In an ever increasing degree organized religious life must restrict itself to inspiring men to seek the highest ethical ideals and to give strength and consolation to them in the search, but refuses to dogmatically formulate the content of that ideal" (p. 587). "Under the inspiration of Luther a good Protestant takes his vitalizing faith into all life, and the legitimate processes of the laboratory and the historical study become God's guidance to his feet" (p. 588). In his preface (p. viii) Dr. Hall complained: "So ecclesiastical tradition has substituted theologies which cannot be tested in life, for ethics which may be". At great length he has passed in review the complicated theological systems which have obscured the simplicity of Jesus' teachings. He comes to the conclusion (p. 575) that "truth in ethics, as in all other sciences, can only be won by hard work on the materials of human experience". If Dr. Hall succeeds in impressing upon the students in our theological seminaries and upon the preachers in our pulpits that they should preach an ethics that can be tested in life, he has indeed done a service to his day and generation.

In presenting this review Dr. Hall's own words have been used wherever possible in order that the readers of *The Bulletin of The Western Theological Seminary* might taste the good things which are in store for them.

Cross referencing would add much to the value of the index; e. g., one must hunt under "Probabilism" to find the treatment accorded to Pascal's "Provincial Letters", while, using the word "Casuistry", one is astonished to be referred to pages which tell of Luther and Melanchthon and "The New Protestant Casuistry".

ALLEN DUDLEY SEVERANCE.

Western Reserve University.

THE BASAL BELIEFS OF CHRISTIANITY. By James H. Snowden, D.D., LL.D. New York: The Macmillan Company. \$1.50.

Literature

Every book must be judged largely in the light of the author's purpose. In the preface Dr. Snowden says, "The present volume is an attempt to state the basal beliefs of Christianity in a form for popular readers. It touches lightly on deep and difficult matters and emphasizes the broad and practical aspects of Christian facts and faith. . . . It is not intended for theologians or ministers, but mainly for lay readers, Sabbath School teachers, and Christian workers". After reading the book we feel that the author has been successful in reaching his goal. His treatment of the subject in clear and concise sentences, divested of all technical phraseology, will appeal to the occupant of the pew, but the professional theologian will be disappointed if he hopes to find his cherished phrases and discussions in this volume.

In thirty chapters Dr. Snowden deals with the principal themes of theology under the usual rubrics, and in general follows the customary order of works on systematic theology, taking up theism first, then anthropology; this in turn is followed by a discussion of the personal work of Christ; next the Holy Spirit and the application of salvation to the individual and in the Church. The work closes with a discussion of immortality, the last things, and the Bible. We note, however, that two topics, the Bible and the Virgin Birth of Christ, are not put in the usual place. The latter follows the discussion of the atonement (ch. 18) and for a very good reason, for, as the author maintains, we believe both in the Virgin Birth and the Ressurrection of Christ, the two most stupendous miracles in the Gospel history, because of the sinless personality, and not *vice versa*. The older theologians usually discuss the Bible as one of the sources of our knowledge of God. Our author, following the tendency of recent thought, groups it with miracles, regarding both as the means by which the Incarnation is manifested.

The center of gravity in any system of Christian theology is naturally the Person of Christ. The answer to the question which Jesus put to His disciples at Cesarea Philippi, "Who do men say that the Son of Man is?", is the touchstone of all systems. Our author has devoted eleven chapters out of thirty to the discussion of the person and work of the central figure of Christianity. In chapter 12 he emphatically asserts the divinity of our Lord, as well as makes clear that He possessed a real humanity, and recognizes that 'the fusion of these two natures in one person was one of the profoundest problems of Christianity, which transcends all our powers of solution'. Modern theological study, largely under the influence of the Ritschlian school of theology, has laid great stress on the study of the development of Christ's consciousness. That our author is up to date in this matter is shown by his chapter entitled "The Consciousness of Christ". He lays down the general principle that transcendent elements existed in the consciousness of Christ. In this consciousness the Master transcended nature, man, sin, ordinary humanity; then, above all, transcended space and time and realized that He was one with God.

The heart of Christianity is the doctrine of the atonement, and is treated in the present volume under the heading of "The Cross of Christ". All readers of theological literature know that it has been the storm center of controversy from the days of the Apostles down. In regard to this great Christian mystery we prefer to let the author speak for himself. "He was not simply one man more in this world, who suffered as a martyr for truth and as a manifestation of the love

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of God for us and a vicarious sacrifice for human welfare. Other men have done this on a wide scale and with fruitful results. But Christ is unique as the Son of God. . . . While, then, Christ in his human nature grew out of humanity, yet humanity grew out of Christ in his divine nature. Humanity is thus the organism or body of which Christ is the head. This original union of Christ with humanity has never been broken, though it has been impaired by human sin. He is still immanent in humanity as its divine ground and is over it as its Lord. He is therefore the Head and Representative of humanity, and stands responsible for it before God. God deals with Christ as he would deal with man himself. By virtue of this federal relation Christ is the representative Sacrifice, who bears the consequences of human sin, and the representative Penitent who stands smitten before God and utters his subline Amen to God's penalty. We are here getting close to the heart of this mystery where we can only bow our heads in faith and awe." This important chapter closes with the recognition that in the cross of Christ there is a mystery which no theory devised by man's mind can fully explain. "We cannot go closer and pluck the heart out of this mystery, but we see far enough into the heart of God to respect and reverence his righteousness, marvel at his mercy, trust his grace, and praise his love".

In the treatment of certain topics the discussion naturally takes an apologetic turn, especially when "The Virgin Birth", "The Resurrection", "Christ in History", and "Inadequate Explanations of Christ" are elucidated. In regard to the two fundamental miracles of Christianity, the author has no doubt whatever. Not only does the Scripture teach the Virgin Birth and the Resurrection, but they are in a sense events potential in the sinless personality of Jesus Christ. Older works in apologetics did not make enough of the effects produced by Christ in the history of the world. The founder of Christianity is a historical person and not a creation of the imagination. He produced certain great effects in history and they must of necessity throw great light on our estimate of his life and work. Our author closes this section of his work by a historical presentation of the views of scholars and historians who have given explanations of Christ's personality far below the estimate of the Church Universal. He names Celsus, Gibbon, Strauss, Baur, and Renan. In this connection the writer shows himself a fairminded, judicious scholar, and yet leaves us in no doubt about his own position. Referring to the modern Unitarian position, he remarks, "Yet, however sincerely and deeply they may appreciate Christ and however loyally they may follow him, they take only a partial view of his person and teaching and necessarily gloss over the miraculous and divine elements in his life. They are chary about discussing these points and generally avoid by refusing to consider the old dilemma that Christ is either God or else not good. They are not to be classed spiritually with Strauss and Renan, and yet intellectually they belong with them."

Every theological system is based on philosophy; every theologian's metaphysical system is bound to come to the surface in his discussion. Even if we did not know that Dr. Snowden was an idealist, the application of the principles of higher criticism would indicate that he belonged to this school of philosophy. Naturally his idealism is more in evidence in his treatment of God in His relation to the world, miracles, and immortality than in other parts of the treatise. As in his former work, so also here, our author wears his learning lightly.

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The pages are not crowded with foot notes directing the reader to great works of reference, but to anyone who has busied himself with theological discussion it is quite evident that the present work is the result of wide reading and long continued meditation on the deep mysteries of the Christian faith.

JAMES A. KELSO.

THE GREAT TEXTS OF THE BIBLE. St. Mark. Edited by Rev. James Hastings, D.D. New York: Charles Scribner's Sons. \$3.00.

Dr. Hastings needs no introduction to the reading public. He has proved his scholarship in editing three monumental works of reference: "The Dictionary of the Bible", "The Dictionary of Christ and the Gospels", and "The Encyclopedia of Religion and Ethics", as well as the monthly magazine, "The Expository Times". Dr. Hastings is not only a scholar but also a preacher. To this gift we are indebted for the present undertaking, which includes no less than a series of twenty volumes to cover the entire Bible. Four of these volumes are to be issued annually, and the one before us is the second in the series. Dr. Hastings' purpose is to call the attention of preachers to the great texts of the Bible and to stimulate them to a thorough investigation of the themes which may be drawn from these passages. In other words, his design is to furnish ministers with 'the materials' for a sermon, not with a 'ready-made sermon'.

In the volume on St. Mark, twenty-four topics are treated in connection with sixteen passages. The texts of the Gospel which our editor considers worthy of being regarded great are as follows: 1:1; 1:12, 13; 1:14, 15; 2:27; 3:28-30; 5:18-20; 6:3; 6:31; 7:37; 8:36, 37; 9:24; 10:14; 10:21; 11:24; 12:29-31; 12:34; 12:41-44; 14:8; 14:26; 14:36; 14:38; 15:21; 16:15; 16:19. The method of treatment may be briefly described as a homiletical exegesis of the text. In every case there is a thoroughgoing discussion of the exact meaning of the words and an examination of the relation of the passage to the context as well as the occasion of its utterance. Dr. Hastings is careful to be governed by the principles of grammatico-historical exegesis. After this treatment, which is more or less critical, there are presented to the reader several topics which may be legitimately deduced from the text for homiletical treatment. Let us take for example the section on Mark 1:12, 13. These verses contain St. Mark's brief account of the temptation of our Lord. Our author finds five subjects suggested in this very brief passage: (1) The Driving of the Spirit; (2) The Wilderness; (3) Satan; (4) The Wild Beasts; (5) The Ministering Angels. These themes—and this section is but a sample of all the others—are illumined by many illustrations. Of this part of the book Dr. Hastings says, "The illustrations are new. That is to say, none of them have been taken from any existing store or collection of illustrations. Some of them have never before been in print. They have been sent to the editor by friends and correspondents all over the world out of their own experience. . . . Their number will encourage or even compel him to make every sermon his own". The discussion of each text is prefaced by an exhaustive bibliography of sermonic literature on that particular theme. We have noted thirty-three different works cited in connection with the Temptation. This feature of the work will be of special value to those who are near large libraries.

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In our opinion Dr. Hastings has produced the most scholarly homiletical help that we have ever seen. It will be exceedingly difficult to use this volume as a *crib*, as even the separate topics which are put down under each text can scarcely be treated as sermon subjects without some definite limitation. On the other hand, a word of caution in regard to the use of the illustrations will not be out of place. Every real preacher knows that his best illustrations spring out of either his own experience or imagination, and persistent use of those suggested by other men will cramp the development of a preacher's imagination, but to those who know how to use such a work legitimately this volume on the Gospel of St. Mark will be a decided stimulus.

JAMES A. KELSO.

THE SECRET OF THE LORD. By the Rev. W. M. Clow, B.D., of Glasgow. New York: Hodder and Stoughton. 12 mo. cloth. Net \$1.50.

This book consists of a series of twenty-six expository sermons. Twenty-five of these are upon texts which immediately precede or follow the narrative of the confession of Peter at Cæsarea Philippi; while the twenty-sixth, though allied in thought and spirit, derives its text from I Cor. XIII:12. These sermons are splendid examples of expository preaching and are a revelation of the rich mine of diversified truth that can be unearthed by the method of consecutive preaching as practised in England and Scotland. The title of the book, "The Secret of The Lord", is not the theme of any one sermon in it, but is an expression of the thought that pervades them all. This is that the Lord Jesus carried in His breast a secret which He revealed to no one until late in the year preceding His crucifixion. And then only to "the men of the secret", i. e., the twelve, and especially the inner circle. What this secret was may be seen by means of the captions under which the sermons are grouped in the table of contents: "The Disclosure of The Person and His Purpose", "The Disclosure of the Cross and Its Issues", "The Disclosure of The Glory and Its Significances". Under these and the other headings are grouped from four to seven sermons. The spirit of these may be seen in some of their titles, such as "The Quiet Seasons of The Soul", "The Transfiguration of Man", "The Cloister and the Crowd", "The Voice That Answers Our Fear". There is no further attempt to study the mystery of our Lord's consciousness than to make this disclosure the subject of a series of sermons.

These pieces are the products of a master workman, a thoroughly trained craftsman. Their rhetorical form is wellnigh perfect. There is unity, and each division follows logically upon its predecessor. Each part is in proportion. So constant is this literary form that it has been said that they were essays rather than sermons. Rather may it not be said that they are the sermons of a man steeped in the literature of his race. For sermons they are, and sermons that must have held the intense interest of their hearers. The preacher's knowledge of literature is seen in the wide range from which he gathers his illustrations. These are taken most largely from Christian biography and books of devotion. F. W. H. Myer's "St. Paul" is frequently quoted. Next in order come the great modern poets, Browning, Tennyson, and especially Wordsworth. But he gathers his flowers from many fields and does not disdain the products of our American soil,

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as is witnessed by his using Jack London's "Call of The Wild" and the poems of Walt Whitman.

Not only do they indicate a wide knowledge of literature but also that their author is at home in the region of exact scholarship. The exegesis is correct and the subject matter follows naturally from it. There is no straining for effect. The thought is analyzed and then applied directly to the lives of the men of today. The acquaintance with modern scholarship is seen in the occasional references to its gains. There is no fear of the results of Biblical research, but rather a firm belief that the final result will be a truer and nobler conception of the method of God in revelation and a clearer vision of the glory of God in the face of Jesus Christ. A quotation from the sermon entitled "The Voice That Answers Our Fear" will serve as an example. "In our own time the scholar and the critic have been examining the structure and exploring the sources of the Scriptures. They seemed to be despilers of its inspiration and authority. What a cloud seemed to fall over this book of prophecies. Moses and Elijah and all their band seemed to be taken from us. Humble folk feared as they entered into the cloud. They did not know that as they feared, the voice of God would call to them with a new significance, to regard not merely the sentences of the book, but to listen to its great direction, 'This is my beloved Son; hear Him'".

Having once obtained his leading thoughts, he does not linger long in the region of general principles and abstract reasoning, but hastens on to make the application to the every day lives of this workaday world. At least one half of each sermon consists of application. Here his touch is sure. These men and women live and walk and talk. We know these lives, some of them have been lived in the house across the street, yes and some of them in our own. This preacher, this scholar, this man of letters is also a man of the world. He has read deeply in the secrets of the human heart. He is at home on the street, in the market, in the shop, the store, and the stock exchange. Because of this he is in constant contact with the hearts of his hearers.

But more than all else, these sermons are marked by a deep spirituality. Its author is one of "the men of the secret". He has gone in person to Caesarea Philippi with the Lord and to him the Lord has revealed His secret. If he is at home among men he is also at home in the closet and has looked upon the face of his Lord on the Mt. of Transfiguration. He has himself followed on to know the Lord. He has passed from stage to stage of an ever deepening and enlarging Christian experience. And from the riches of his own knowledge he speaks to us. There is a manly tenderness, a gentleness, a sweetness, which seize and grip the heart. It is an indication of this spirituality that he does not hesitate to seek a parallel to the loftiest experiences of the Master in the spiritual life of the believer, as he does in the sermon entitled "The Transfiguration of Man".

This book is peculiarly qualified to serve as a book of devotion. Because of its deep spirituality, side by side with its modern tone, it is one of the few books which appeal for such use to the minister of today. Consequently these sermons will be read and reread by many who, like the author, desire to be instructed in the "secret of the Lord".

C. A. McCREA, '97.

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GOD'S FULL-ORBED GOSPEL; Sixteen Sermons Preached at the Metropolitan Tabernacle by the Rev. Archibald C. Brown. London: H. R. Allenson, Ltd. 3/6.

This volume of sermons by the pastor of the Metropolitan Tabernacle would attract attention if for no other reason than that they were preached by a successor of Spurgeon. Every churchman will be glad to know whether the traditions of this famous pulpit are being maintained. The reader of this volume will feel that they are. Not so strikingly, perhaps, for Spurgeon, like Moody, could have no successor; but yet effectively, for "there are diversities of workings, but the same God who worketh". Incidentally, the constant stream of sermonic material would seem to indicate that the power of the pulpit is not wanting, whatever scoffers may say, for publishers are not wont to publish even such good morals as sermons without a fair expectation of earthly reward.

These sermons are a good example of expository preaching, which is probably the form of preaching most enjoyed, because most needed and desired by the churchgoing public. What will this preacher say? Some things are predetermined.

This pulpit will be no setter-forth of strange doctrines. The successor of Spurgeon must believe in the miraculous nature of conversion, in the atoning power of the blood, in the reality of the bodily resurrection of our Lord, and in the literal second coming of our Christ. It is evident on every page that Mr. Brown believes these things with all his heart. It is refreshing to hear these old doctrines again, and it is startling to be reminded that they are not as common as they once were. Will the pendulum swing back again?

This pulpit will constantly aim at the immediate conversion of souls. And so it does. Almost every sermon vibrates with the personal appeal for decision. No wonder the Tabernacle is the famous harvest-ground of newborn souls!

As a follower of Spurgeon and a professed expository preacher, ("My pulpit watchword has been Exposition") he will illustrate his text and look at it from every angle of Scripture. And this he does. The chief beauty of this kind of preaching is that you not only get the text, but whole books of Scripture in a text. In two sermons he graphically brings the entire book of Genesis and of Ecclesiastes before his hearers.

And of course he will preach the Bible and not modern theories or even modern subjects. He criticises, after the manner of this pulpit, the extraneous themes and discourses of the day. Yet even he cannot avoid all such things, and in a sermon on the "Message of the Stars" must bring the science of astronomy to his aid. Like many devout preachers, his practice is wider than his platform. Preaching the Bible is, after all, in the hands of a genuine preacher, the most diversified of all forms of oratory.

And so we might go on. The reader will find here all that he expects to find in this pulpit, and little that he does not wish to find. It is indeed a book of "the full-orbed Gospel", and we rise from the reading of it as one who has fed unto satisfaction. Let us have more of the same sort.

The book is a piece of good book-making, with clear type and feather-weight paper, but one questions the right of the publisher to cumber it with a 54-page catalog of his productions.

U. S. GREVES, '95.

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ORIENTALISMS IN BIBLE LANDS, Giving light from customs, habits, manners, imagery, thought, and life in the East for Bible Students. By Edwin Wilbur Rice, D.D. The American Sunday School Union. \$1.00 net.

This is a book which aims to throw light on the conditions of the times in which Christ lived. Its object is to carry the reader back 1900 years and give him a portrait of the people who lived while the Gospel was being written. The Bible is saturated with the peculiar traits, modes of thought, customs, manner of speech, and imagery that characterizes Eastern life. To interpret the Scriptures properly a knowledge of these is essential.

The customs and habits of oriental nations are so different from the occidental nations. Often they are the very reverse. Occidentals entering a church take off their hats, but an oriental entering a temple reverently takes off his sandals at the door, but covers his head with his turban. In the orient women wear loose trousers and the men often wear skirts; the women wait on the men and give them their seats; the men often bare their arms and neck, but the women cover and conceal theirs; the women paint their nails, while their western sisters often paint their cheeks. An oriental shepherd leads his sheep, an occidental shepherd drives his. The oriental commonly sleeps with his head covered, and perhaps his feet bare. He refuses by throwing the head backwards, not by shaking it. A girl in the East when married keeps her own name, and is often called after her father, not after her husband. Western people write and read from left to right of the page, the oriental the reverse way, from right to left. The mode of life being so different, any work throwing light on these customs must be of the greatest importance to the Bible reader.

The author aims to show us these traits of oriental life. He does this in thirty-seven chapters, dealing with the family life, marriage, child life, study of women, hospitality, dress, occupations, fruits, shepherds and flocks, teaching, warfare, music, property, taxes, prayers and vows, and offerings.

The style of the author is to be commended; short sentences, simple language, very concisely written. Almost every sentence throws light on some obscure passage of Scripture. It is a book which should be in every minister's library, and in the hands and home of every Bible student. Because of its style the book commends itself to every one desiring to become more familiar with the customs and life of the people among whom Christ lived and taught. A mastery of this book will help anyone to understand more clearly the great lessons which God would teach the world.

J. R. LOUGHNER, '08.

CHRISTIANITY AND SOCIAL QUESTIONS. By Rev. William Cunningham, D.D. New York: Charles Scribner's Sons. 1910. 75 cents net.

One of the chief values of "CHRISTIANITY AND SOCIAL QUESTIONS", by the Rev. William Cunningham, D.D., is in its fine historical background. The author presents an exceptionally broadminded study of present-day social conditions. While the illustrations are taken largely from life in England, the principles are nevertheless applicable

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to the situation in America. Indeed, one of the things which makes this book of value to American readers is the fact that we shall have the same degrading poverty in this country that exists in England unless we profit by their experience.

Discussing the physical conditions in the world to-day, the author says:

"The present situation need not force us to despair; but it is so serious as to give rise to great anxiety. There are such masses of human beings who live a merely animal existence, with no opportunities of anything better. The long tale of woe from savage lands seems to be hardly so hopeless as the failures of civilization to remove the degradation which disfigures progressive communities. Though the pressure of population on the means of subsistence may be kept at bay, there is a constant danger that lassitude and indolence may bring it into more active operation at any time. Persistent courage is needed to enable a man to face social problems with experience drawn from the past, and to deepen the conviction that it is worth while for him to devote himself to the service of man; but those who take this course will find that they are in close accord with Christian teaching. Christianity has no infallible nostrum to offer apart from human experience and effort; but it makes known an inexhaustible source of inspiration and courage for those who recognize the permanence of the existing physical conditions of human life, and are yet eager to set themselves to use the experience of the past so as to make the most of the possibilities which are inherent in the nature of man. It is possible to draw on inner experience and on the Christian sense of duty to support the resolutions and supplement the efforts of common sense".

This quotation is characteristic of the author's treatment of the entire subject. His style is simple, clear and forceful. He discusses the Malthusian principle of population and food production, dealing with the law of diminishing return, but indicates that through the progress of man from animal to the Christian philosophy of life there is always hope for the human race.

"Christianity can claim to set forth a philosophy of life which helps to solve the apparent contradictions that seem so puzzling. It takes account of the whole of life—of inner experience as well as of the impressions we get from observing the course of affairs: it gauges the advantages and disadvantages of any change by their effect upon the inner life; this standard cannot be applied at any moment with precision, but it is less misleading than any external standard, for it offers a safeguard against the mistake of attaching supreme importance to one or other of the secondary objects which men set before themselves, and are inclined to follow exclusively".

With this as a foundation, the author discusses racial differences in a most illuminating way and presents the Christian claim for fair play.

The first part of the book, entitled "World-wide Influences", closes with a chapter on "Civil Authority" in which the political situation is presented. Part II consists of a discussion of national economic life; the functions of the government and the rewards of service being the principal points under discussion. This section is altogether a most valuable one to the student of economic conditions and remedies, and the chapter on "Half Truths" shows the fallacy of many of the principles advocated by experts in the past as well as in the present. For example, on page 165 the author says:

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"The doctrine of Economic Science is true and important, but only true within certain limits and conditions, and even the greatest of the economists have not always been able to bear in mind how narrow is the sphere, both in place and time, within which the most carefully stated doctrine is really to be relied upon with confidence, as true to actual life. Conditions are constantly changing, both in regard to commercial facilities and industrial processes, as well as in regard to the character and ambitions and adaptability of human beings. What we assume to-day, in regard to physical conditions or human agents, is always becoming out of date; the economist can only safeguard himself, in his forecast of the probable effects of any proposed changes, by the frequent proviso that he assumes that other things are unchanged. The economist cannot forecast what tends to happen with such certainty as the astronomer, or the physicist, or the chemist, or even the meteorologist. The economic expert is always in danger of supposing that the conditions he assumes are more permanent than is really the case, and of generalizing too hastily from a few instances. Where he fails to guard against this tendency and allows himself to assert that something must happen, he is using language which he has no right to employ; all he can say is that the result is likely to happen if he has taken account of the conditions correctly, and if the conditions remain the same".

The importance of this latter statement justifies the space given it in this review. Unfortunately, in most discussions of economic and social problems the element of human nature is not given the place which it deserves.

"Personal Duty" is the general theme of Part III and on the whole it is a very fair statement of the obligation of the individual to personal service, diligence in business, and the responsibility of trusteeship; but the author seems to make the same mistake with regard to the principle which he advocates in relation to the attitude of the Christian toward many of the present-day social problems that he charges up against the "expert" sociologist, viz.: he fails to take into consideration the changed conditions between the first century and the twentieth. Nor does he present all of the facts even in the situation developed while Christ was among His disciples in bodily form.

The bibliography in this book is discriminating and valuable to the student of social questions.

CHARLES STELZLE.

THE COUNTRY CHURCH AND THE RURAL PROBLEM. By Kenyon L. Butterfield. Chicago.: The University of Chicago Press. \$1.00 net. Postage prepaid, \$1.08.

President Butterfield, in his new book, "The Country Church and the Rural Problem", gives the mature result of many years of faithful and practical studies of the conditions and needs of country life, together with the forces which, rightly exerted, make for the vital improvement of rural conditions. It may well be doubted if there is any one else so well qualified to speak as authoritatively on this broad general view of the actual rural situation as is President Butterfield of the Massachusetts Agricultural College.

He shows that the rural church has been largely individualistic in her aims, which, while it may have served a former generation, cannot alone meet the present situation. The church must regard all

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the various activities of country life, not as independent aspects, but as correlated into an harmonious unity; must see herself as related to every other aspect of rural life, and that she "is vital to the solution of the rural problem, because the things that the church stands for are vital to a permanent rural civilization, as church and industry are intimately bound together". The church cannot permanently succeed without agricultural, educational, and social success in the community.

The book is not "designed as a practical guide for clergymen in the details of parish work", but to comprehensively state the rural problems, the intimate relation of each phase to each other and to the whole, and the necessity of coöperation of all for the common good, with the Church as the fundamental factor. The fact of a rural problem is shown by the dependence of the city upon the country for food supply, raw materials for manufactures, and for fresh blood and brain; by a certain depletion of the population, a proportionate neglect of agricultural interests, and the backwardness of the country church; and the consequent need for an economic, social, educational, and religious awakening and progress. This is the gist of the rural problem. The development of a new rural civilization, industrial, political, social, religious. To accomplish this purpose, there must be a permeative socialization instead of the present selfish individualism of the ruralite, by means of agencies already at work in various localities; by a development of a sane and efficient rural school system which shall be appropriately vocational in its objects and training; effective organizations of the farming classes for economic, social, and educational benefits; a religious idealism which should be infused into the whole life and community movements, chiefly by the activity of the church; and a close federation of all the existing forces which are making for the betterment of country life.

The rural church is regarded as only one of the various institutions vital to true country progress, and should take her proper place among the other uplifting agencies. The special work of "the country church (and her allies) is to maintain and enlarge both individual and community ideals, under the inspiration and guidance of the religious motive, and to help rural people to incarnate these ideals in personal and family life, in industrial effort, in political development, and in all social relationships". The idealization of country life in all its phases cannot be secured except by appealing to the great fundamental principles of Christianity. The rural pastor becomes a personal and community leader, intelligently versed in all the very things which the people themselves are interested in. He should know agriculture, and be qualified to lead his people along any line of individual and community progress. This is a large program, and requires specially trained men for a definite and exalted calling, the rural pastorate. He must be enough of a man to successfully meet all the difficulties incident to the foregoing, besides those of overlapping churches, "bossism" in the church, low community ideals, the present separateness of religion from every day life, the emphasis of unimportant matters, the oftentimes small salary, widely scattered parishioners, isolation of country life, temptation to indolence or to scatter his energies, and the difficulties of preparation for special work.

A number of prime general suggestions are presented looking toward a constructive policy. There should be special study and instruction of the rural problem by the seminaries, various church organizations, and agricultural colleges; a definite movement for the

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career of young men in the country parish; an organized effort in behalf of a more useful rural church; a general movement for the federation or coöperation of churches and her allies, such as the Young Men's Christian Association, the Young Peoples' Society, and the Sunday school; the development of intelligent lay leadership; larger financial support; and a thoroughgoing campaign for rural progress. The crying needs of the country church and community constitute a persistent call to young men who are consecrated, practical, original, aggressive, trained, enthusiastic, persistent, constructive, heroic.

One must read the book in order to catch the spirit, insight, and general view of this noble call to a new crusade.

CHAS. O. BEMIES, '97.

SYSTEMATIC THEOLOGY: A Compendium and Common-Place Book Designed for the Use of Theological Students. By Augustus H. Strong, D.D., LL.D., President and Professor of Biblical Theology in the Rochester Theological Seminary. In Three Volumes. Philadelphia: Griffith and Rowland Press. \$7.50.

The recent completion of this work is a notable event in the theological world. It does for our day in conservative Calvinistic theology what Dr. Charles Hodge's similar work did for his day. Any such work soon gets out of touch with its time, and another must be written to meet existing conditions of thought and life. Dr. Strong's work is modern in every respect and fits into the environment of our day. Some of its leading characteristics are: it is comprehensive, covering the whole ground of theology with thorough analysis and discussion; it is scholarly, displaying enormous learning and making about four thousand quotations from one thousand authors; it is scientific, being pervaded by the truth-seeking spirit, endeavoring to ascertain and state facts accurately, and being fair in the treatment of opponents; it is philosophical, rooting theology in idealistic or personal monism, which makes the world a spiritual system and affords the truest ground for incarnation, revelation, and miracles; it is Scriptural, articulating its teaching at every point with Scripture and giving about three thousand Scriptural quotations; it is orthodox, holding to fundamental truths as to the personality of God, the deity of Christ, and supernatural revelation and salvation; it is Calvinistic, building on the decrees of God as underlying and determining all things; it is evangelistic, being not a skeleton of dry bones, but a living body of truth throbbing with human interest and effective for the salvation of men; and it is homiletical, abounding in practical suggestions for the preacher and literally swarming with sermons.

The fact that it is written by a Baptist theologian does not tinge it with denominational color except in the few points, such as the mode of baptism and the polity of the Church, where it sets forth distinctively Baptist views. It does this, of course, with conspicuous ability, saying the best that can be said in favor of these views. It is of advantage to those holding other views at these points to have the ablest presentation of the Baptist positions, as we ought always to know and consider the opposition. Dr. Strong is fair and genial in urging his views and does not offend any reader. He does not wholly escape weak arguments and inconsistency and sometimes seems to give his case away. For instance, while urging a literal conformity to Apostolic modes of baptism and allowing nothing

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to modern convenience, yet when he comes to the mode of observing the Lord's Supper he says: "Reclining on couches, and meeting in the evening, are not commanded; and both, by their inconvenience, might in modern times counteract the design of the ordinance". A more remarkable case of inconsistency occurs in connection with the discussion of church government. "Dr. Strong argues for the Scriptural authority of independence and against anything like national Churches leading to a world-church. "We see leanings", he says, "toward the world-church idea in Pan-Anglican and Pan-Presbyterian Councils". Yet on the very next page he gives a quotation from "A. H. Strong, Sermon in London before the Baptist World Congress, July, 1905"! A Pan-Presbyterian Council has in it the germ of a world-church that may rival Rome, but a Baptist World Congress is free from any such microbe. These, however, are small specks in the sandstone and marble of this solid structure.

On the whole, we know of no other work so well adapted to the needs of theological students and ministers. It enables one to review the whole field of theology in the light of modern theories and thinkers, and grounds one in the reality and rationality of our theistic and Christian faith.

JAMES H. SNOWDEN, '78.

SOULS IN ACTION. By Harold Begbie. New York: George H. Doran & Company. \$1.25.

In this book the author of "Twice Born Men" gives us the story of twelve conversions. It differs from "Twice Born Men", however, in that the instances are from higher strata of life, and for the most part represent a gradual and persistent rather than a sudden and violent transformation of character.

The stories are very interesting merely as human documents. The instance of the betrayed girl into whose foul bedraggled life a white flower came from the hand of Sister Mildred—something as a rose came into the life of the "Bluebird of Mulberry Bend"—gradually sweetening and purifying her soul till she found rest and joy in Christ, is beautiful as well as psychologically interesting. The author does not narrate these incidents merely as interesting stories, however. His motive is apologetic. He insists "that Christianity must be unwaveringly and authoritatively declared by its representatives to be a miracle-working religion" whose "foundational affirmation is a supernatural origin". But "unless proofs of an incontestable and persuasive kind can be brought to the heart and understanding of men, proofs which make it impossible to deny the claim of Christ that He was sent into the world by a Heavenly Father, mankind will persist in regarding Christianity only as one of many ancient superstitions". Is it possible for Christianity to give these proofs? "The body of this book", says Mr. Begbie, "is an answer to that question". We quote again: "The stories compose a human document of immense significance to religion, to politics, and to medical science. No man of free judgment and honest thought can read these histories without acknowledging the sovereign force of religion in the life of the individual. They prove what I ventured to assert in "Twice Born Men", that religion is the only known agent whereby a man radically bad can become radically good. They demonstrate that where Christianity sets itself to change the heart, results follow which are impossible to science. In a word, they introduce us to the miracle".

Whether the author proves his assertion "that religion is the only known agent whereby a man radically bad can become radically good"

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will probably be disputed, as it was by some critics of "Twice Born Men". We doubt whether a statement so broad can be proved by stories of twelve conversions—marvelous though some of them are. There can be no doubt, however, that he does prove religion a mighty agent in making men radically bad radically good, neither can there be a doubt of the author's intense moral earnestness. His characterization of the intense, spiritually-deadening, all-penetrating atmosphere of worldliness in London streets is to the point, as is also his retort to the charge of "contagion of feeling and hypnotic suggestion" in religious meetings,—that there is "a contagion of Regent Street and an hypnotic suggestion of Hype Park", a contagion and hypnotic suggestion vastly potent for evil, yet so "natural and commonplace that no psychologist takes the trouble to diagnose it and no religious teacher feels himself moved to denounce it".

With religious ritualism—prosaic, formal, and soulless worship—he has no more patience than with the infidel. Christianity as he has seen it and as he believes in it, is tremendously vital, joyous, active—"a felt, indubitable certainty of experience". "Religion is based upon love to God, faith in Christ, and hope in immortality. Its expression is service to humanity".

It is a good thing to come into contact with such a man and with the men and women of his book, each one of whom can say from the depths of a profound conviction, "One thing I know, that, whereas I was blind now I see". Those who enjoyed "Twice Born Men" will enjoy this book also, as it does not traverse the same ground.

G. C. FISHER, '03.

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CALLS.

Rev. W. F. Fleming ('03), of Clarion, Pa., has accepted a call to the First Church of Tarentum, Pa.

Rev. George R. Edmundson, D. D. ('92), of Denver, Col., has accepted a call to Hebron, Neb.

Rev. P. N. Osborne ('07), of Erie, Pa., has accepted a call to the East End Church, Bradford, Pa.

Rev. D. A. Green ('96), who lately resigned the pastorate of the Manchester Church, N. S., Pittsburgh, has received a call from the Presbyterian Church of Oakland, Md.

Rev. W. E. Howard ('94), of Fayette City, Pa., has accepted a call to the Oakland Church, Pittsburgh, Pa., and preached his first sermon there on April 2.

Rev. Henry A. Grubbs ('93), of Harrisburg, Pa., has accepted a call to the Walbrook Church, Baltimore, Md.

Rev. Alfred H. Barr ('95), of Detroit, Mich., has accepted a call to the First Church of Baltimore, Md.

Rev. A. J. McCartney ('03), of Sharon, Pa., has accepted a call to the Kenwood Evangelical Church, Chicago, Ill.

Rev. A. B. McCormick ('97), pastor of the Central Church, New Castle, Pa., has been called to Clarion, Pa.

Rev. C. B. Wingerd (p-g '09), pastor of the West End Church, Pittsburgh, Pa., has accepted a call from the Park Avenue Church of the same city.

Rev. C. P. Cheeseman, D. D. ('84), has been called to the Presbyterian Church of Coraopolis, Pa.

Rev. S. S. Wylie ('70), pastor of the Middle Spring (Pa.) Church, has been called to Timmath, Col.

Rev. George G. Kerr ('99), of Charleroi, Pa., has accepted a call to the First Church of Canonsburg, Pa.

Rev. C. G. Williams ('93), of Central City, Neb., has accepted a call to the York Street Church, Denver, Col.

INSTALLATIONS.

Rev. Joseph Lyons Ewing ('93), formerly of Bridgeton, N. J., was installed pastor of the First Church of Jersey Shore, Pa., on February 10. Rev. William Hansom, D. D., presided, Rev. James R. Baker preached the sermon, Rev. Charles G. Girelius charged the pastor, and Rev. Herbert Ure delivered the charge to the people.

Rev. George P. Donehoo, D. D. ('86), formerly of Connellsville, Pa., has been installed pastor at Coudersport, Pa.

Rev. S. Arthur Stewart ('94), for seven years pastor of the Presbyterian Church of Portland, Ind., was installed pastor of the First Presbyterian Church of Rochester, Ind., on February 17.

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GENERAL ITEMS.

The Fourth Church, Philadelphia, Pa., Rev. Sherman H. Doyle, D. D. ('90), pastor, on January 20 held a jubilee to celebrate its freedom from debt. In nine years they have built and furnished a new church costing over \$60,000, and at the annual meeting of the congregation a resolution was unanimously adopted that no mortgage nor any indebtedness should ever be incurred against this building.

On Sunday, January 22, the new building of the Third Presbyterian Church of Altoona, Pa., was dedicated with appropriate services. Rev. Dr. Breed, of the Seminary, preached the sermon in the morning, and a Sunday School and Young Peoples' Rally was held in the afternoon. In addition to their own people, the evening service was largely attended by members from the Presbyterian Churches of the neighboring cities of Juniata and Hollidaysburg, at which churches the evening service was omitted for this purpose. On Monday evening a fraternal meeting of all denominations was held, and special evangelistic meetings filled the remaining evenings of the week. At the Communion service on January 29, nineteen new members were received. This church was organized January 14, 1889, and Rev. Irvine has been its only pastor. The Sunday School has grown from 54 to between three and four hundred, and the church membership is now between four and five hundred. The new church building is beautiful and commodious, and modern in every detail of equipment.

The twentieth anniversary of the pastorate of the Rev. C. C. Hays, D. D. ('84), of the First Church of Johnstown, Pa., was celebrated the first week of February. In this connection Old Home Week was observed.

The dedication of the First Church of Youngwood, Pa., Rev. H. C. Hutchison ('09), pastor, took place on January 29. The building is a beautiful structure of buff brick and cost \$6,000. A \$500 bell was presented by the Presbyterian congregation of Scottdale, Pa.

The Presbyterian Church of Pikeville, Ky., Rev. M. D. McClelland ('95), pastor, is one of the best organized churches in the State of Kentucky. The Sunday School especially is doing splendid work, being thoroughly graded and every class organized.

A successful series of Presbyterian Sabbath School Institutes, planned and conducted by Rev. George M. Donehoo ('97), presbyterian missionary, was held in Winona Presbytery, January 8-22. Splendid lectures, along the lines of advancing education, were delivered by experts, several teacher training classes were organized, and all the workers were greatly helped.

On Sunday, January 8, Rev. H. H. McQuilkin ('99), pastor of the First Church of San Jose, Cal., preached his fifth anniversary sermon, in which he reviewed briefly the work of the church during his pastorate. The membership has grown from 435 to 798; 545 new members have been added, 229 by confession and 316 by letter. The offerings to the Boards have trebled and the congregation has raised among its own members over \$42,000 towards the present structure, which was completed three years ago.

Rev. McClain W. Davis ('96) is in charge of the work at Pierce Park, Ida., where a church of sixteen members was organized on January 15. This is a new community, five miles from Boise, and has good prospects for growth. Eight of the charter members united by profession of faith.

Rev. W. G. Reagle, D. D. ('91), of Wellsville, Ohio, has a splendid Bible Class of men. On Tuesday evening, February 21, this class held a

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supper which was attended by 162 men. After a social hour and a fine banquet, Dr. Reagle made a brief address which was followed by the main address of the evening by the Rev. Dr. W. H. Hudnut, of Youngstown, Ohio, who took for his subject "Man for Man", and made a deep impression on his hearers.

A handsome new church edifice was dedicated on February 19 by the Presbyterian congregation of Tulsa, Okla., Rev. C. W. Kerr ('97), pastor, at which time a remaining indebtedness of \$15,000 was removed, giving the church an unincumbered property worth \$60,000.

The First Church of Charleroi, Pa., Rev. J. T. Hackett ('95), pastor, observed its twentieth anniversary on March 5th.

Rev. James B. Hill ('91) has in his church at Brookville, Pa., a well organized Men's Bible Class, under the efficient leadership of Rev. W. S. Fulton, D. D. On March 2 one hundred and fifty men, including the members of the class and their friends, were entertained at their first annual banquet. The address of the evening was delivered by Rev. Samuel Callen, D. D., pastor of the Fourth Church of Pittsburgh, and was much enjoyed. The members are enthusiastic and the class is rapidly growing in numbers and usefulness.

Rev. D. R. Kerr, D. D. ('76), has resigned the presidency of Westminster College, Fulton, Mo.

Rev. H. Vernon Baker ('08) and his wife were tendered a farewell reception in the First Church of Pittsburgh, on Monday evening, March 20. Mr. Baker has been one of the assistant pastors of the First Church and has accepted a call to Glenshaw, Pa.

The opening service of the Bohemian Brethren Presbyterian Church, One Hundred Sixty-fifth Street, New York, N. Y., Rev. Vaclav P. Backora ('05), pastor, was held on April 2.

Rev. H. A. Thompson, D. D. ('61), of Dayton, Ohio, has been nominated for Governor of Ohio on the State Prohibition ticket.

At the January meeting of the Historical Society of Delaware, Rev. Joseph Brown Turner ('81), of Dover, Del., was unanimously elected President and Director of the Society. Subsequently Mr. Turner was elected President of the Board of Directors.

Rev. J. M. Boggs, D. D. ('85), began work in his new field at Marathon, N. Y., on February 1, after closing a very successful pastorate of eleven years at Byron, N. Y. On January 20 the church at Byron held a farewell reception for Dr. and Mrs. Boggs, at which time they were presented with a substantial purse. On Wednesday, March 1, they were very cordially welcomed at a reception given them in the parlors of the church at Marathon.

Rev. R. L. Williams, D. D. ('92), and his wife were tendered a delightful reception by their congregation, the occasion being the tenth anniversary of the pastorate of the Lake Street Church, Elmira, N. Y. Following are some of the items taken from the report of this period of service: The church building has been remodeled at a cost of \$26,000; there have been 502 additions to the church membership, the large majority on profession of faith; 141 adults and 81 infants have been baptized; 194 funerals conducted; 374 marriage ceremonies performed; 937 sermons preached; assisted in 9 pastoral installations, and made over 5,000 calls. The church had never a more hopeful outlook, is thoroughly organized, has more annual income than expenditure, and has just received a legacy of \$5,000.

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Rev. H. N. Wagner ('00), who has been serving the church at Aberdeen, Ida., since the first of May, has been transferred to the Indian work on the Fort Hall reservation, where there are about fifteen hundred Indians of the Bannock and Shoshone tribes.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, at their meetings held Monday morning of each week: February 20, "The Psychological Nature of the Soul", Rev. W. E. Slemmons, D. D. ('87); February 27, "The Categories in Human Knowing", Rev. Isaac C. Ketler, D. D. ('88); March 20, "Christ's Estimate of His Own Miracles", Rev. Wm. R. Farmer, D. D.; March 27, "The Ministerial Function at Funerals", Rev. J. M. Duff, D. D. ('76).

The Presbyterian Church of California, Pa., Rev. J. W. Harvey ('97), pastor, gives evidence of substantial growth along several lines. During the present pastorate of four years 310 members have been received, nearly \$8,000 has been paid on the indebtedness of the church, preparations are being made to build a Sunday School room, and the pastor's salary has been increased from \$1,200 to \$1,500.

The First Church of Emlenton, Pa., Rev. B. F. Williams ('86), pastor, during the past year has received a gift of a fine pipe organ and has raised over \$11,000 for making extensive repairs on the church building. All the organizations of the this church are flourishing and the outlook is good for a large work in the future.

Professor John Livingston Lowes ('94) has won world-wide reputation by his studies in Chaucer. The "Nation" of March 30 has the following notice concerning his work: "Prof. John Livingston Lowes ("Chaucer and the 'Miroir of Mariage'", *Modern Philology*, VIII, 2, 3,) continues with great acuteness to identify the old French materials which Chaucer, the "grand translateur", so thoroughly assimilated and which influenced him more extensively and more persistently than has been generally been supposed. This time it is the "Miroir de Mariage", a twelve-thousand-line poem of Eustache Deschamps, which supplies Chaucer with a good deal of material for the discussion of marriage in the "Merchant's Tale", with more than one suggestion for the Wife of Bath, and with sundry bits that appear in the A-Prologue to the "Legend of Good Women", "The Miller's Prologue", and the "Franklin's Tale". Bound up in this discussion are important considerations of chronology and of the development of Chaucer's narrative art, which Professor Lowes intends to treat later more at large."

Rev. J. C. R. Ewing, M. A., D. D., LL.D. ('79), Vice-chancellor of the Punjab University, delivered the principal address at the University Convocation held on the 23d of December, 1910.

Rev. Alfred H. Barr ('95), after a notably successful pastorate of fifteen years in the Jefferson Avenue Church of Detroit, Mich., has accepted a call to the "Old First Church" of Baltimore, Md. When Mr. Barr commenced his work in the Jefferson Avenue Church there was a membership of 285, compared with an enrollment of over 600 at the present time, besides the Italian work, now in charge of Rev. Pasquale De Carlo, which was originated by Mr. Barr. We publish the following from an editorial of a Detroit paper. Mr. Barr's methods might well be followed by young ministers who have similar problems to face. "Mr. Barr, whose ministry was of a quiet type, easily took his place in the first rank of that band which daily reminds Detroit of the existence of a plane of higher living, of higher compulsions, higher duties and satisfactions. His

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never ceased to be a spiritual ministry. Dr. Barr preached a positive religion, a religion unclouded by vital doubt, unmuddled by vain speculation. He conceived that religion had a message for man, the man who was down and out, and as useless, humanly speaking, as broken crockery, and the man whose prudent ethics had advanced him to a place of usefulness in the world. Although a scholar, in touch with all that the world of thought offers, the essentials of the old-time religion, of the sinfulness of man and the redemptive processes of Christianity's God, were always within the scope of his preaching. Although greatly active in outside work, such as that among the poorer classes that crowded, with changing local conditions, about the doorways of the rich church, he never degenerated to the level of an institutional engineer nor forgot that his main work was to be the prophet voice to man's inner need."

Work is progressing finely in the Presbyterian Church of Moravia, Pa., Rev. J. R. Loughner ('08), pastor. As the result of a three weeks' series of meetings in January, 130 persons made a profession of faith in Christ. The church has taken on new life. A Men's Personal Work League has been organized and is doing splendid work for the Master. The boys have organized a Chapter of Knights of St. Paul.

Largely through the efforts of the Presbyterian Church of Wampum, Pa., Rev. E. R. Tait ('02), pastor, the town has been without any licensed saloons during the past year, and it is putting up a fight again to keep the two hotels from getting licenses again. All the departments of the church are well organized and earnestly at work.

The work at Holliday's Cove, W. Va., Rev. Homer G. McMillen ('10), pastor, is continuing to grow. They will report 60 accessions, or a net gain of 57 members over last year, to the next meeting of Presbytery. Their benevolences in the church offerings have increased about 700 per cent over the previous year, and the total to benevolences and congregational expenses is \$1,947.00, the present membership being only 128 members.

Rev. E. F. Boyle, D. D. ('73), for eleven years pastor of the First Church of Atchison, Kan., has resigned on account of ill-health, the resignation to take effect June 1.

Rev. John S. Plumer, D. D. ('84), has resigned the pastorate at Cadiz, Ohio, where he has been for 19 years, and has been dismissed to the Presbytery of Pittsburgh. His present address is N. S., Pittsburgh, Pa.

The annual report of the Hawthorn Avenue Church of Crafton, Pa., Rev. G. P. Atwell ('98), pastor, shows a steady and constant growth in all departments of the work. At the annual congregational meeting it was decided to install a new pipe organ and to increase the pastor's salary from \$1,800 to \$2,000.

The Homewood Avenue Church, Pittsburgh, Pa., Rev. P. W. Snyder, D. D. ('00), pastor, has just closed a very successful year. The budget system was adopted a year ago and the benevolences have increased more than 33 per cent. During the year 155 new members were received, making a total of 597 during the present pastorate of a little more than three years. The attendance at the Sunday School, under the leadership of Prof. R. H. Anderson, has increased so much that the present building is not large enough and three lots lying just back of the present location have been purchased at a cost of \$15,000. The pastor's salary has been increased \$200 per annum.

The name of the Cumberland Presbyterian Church of Uniontown, Rev. T. M. Thompson, D. D. ('78), pastor, has been officially changed to "The Third Presbyterian Church of Uniontown."

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On April 2 a new church building, worth \$100,000, was dedicated at Kittanning, Pa. Rev. W. J. Hutchison ('98), pastor of the church, delivered the dedicatory address. A debt of \$36,000 was cleared by subscription at three meetings held that day. It is just two years since the old building was destroyed by fire.

Pastor	Class	Church	Accessions
Newton Donaldson, D.D.	1883	First (So.), Huntington, W. Va.	57
L. R. Wylie	1892	Madison, Ohio	17
W. H. Sloan	1894	New Salem, Pa.	12
E. R. Tait	1902	Wampum, Pa.	26
S. M. F. Nesbitt	1898	Dennison, Ohio	30
W. J. Holmes	1902	Wellsville, W. Va.	7
F. E. Springer	1901	Caldwell, Ida.	7
J. E. Irvine	1887	Third, Altoona, Pa.	19
W. L. McClure	1893	First, Jeannette, Pa.	30
C. B. Wible	1907	First, Freedom, Pa.	30
W. G. White	1903	Shadyside, Ohio	26
J. A. Donahey, D.D.	1874	Bridgeport, Ohio	50
F. A. Cozad	1898	Mechanicstown, Ohio	17
G. E. Sehlbrede	1896	Monaca, Pa.	7
U. W. MacMillan	1895	Hickory, Pa.	27
John Gourley, D.D.	1877	Twin Falls, Ida.	36
S. T. Brown	1902	Clairton, Pa.	13
P. W. Snyder	1900	Homewood Ave., Pittsburgh, Pa.	30
F. W. Crowe	1902	Mt. Pisgah, Greentree, Pa.	12
D. S. Graham	1901	Unity, Harvey's, Pa.	7
J. C. Strubel	1905	Lisbon, Ohio	61
J. C. Bruce, D.D.	1876	First, Crafton, Pa.	24
G. P. Atwell	1898	Hawthorne Ave., Crafton, Pa.	25
H. O. Gilson	1888	Castle Shannon, Pa.	18
H. W. Warnshuis	1876	Black Lick, Pa.	16
J. C. Dible	1893	Wilmerding, Pa.	12
Charles Bell	1899	Hazel Dell Mission	102
W. S. Kreger, Ph.D.	1897	Shreve, Ohio	12
C. R. Culbertson	1908	Island Creek, Ohio	23
F. M. Silsley, D.D.	1898	North, N. S., Pittsburgh, Pa.	16
U. S. Greves	1895	New Alexandria, Pa.	23
W. L. Barrett	1900	Bellefontaine, Ohio	20
W. P. Hollister	1893	East Palestine, Ohio	80
H. C. Prugh, Ph.D.	1898	Mt. Pleasant, N. J.	10
W. A. Reed	1900	Libby, Mont.	7
J. H. Snowden, D.D.	1878	Second, Washington, Pa.	13
J. R. Loughner	1908	Moravia, Pa.	130
John H. Kerr, D.D.	1881	Arlington Ave., Brooklyn, N. Y.	48
D. M. Skilling, D.D.	1891	Webster Groves, St. Louis, Mo.	26
F. D. Miller	1903	Calvary, Wilkinsburg, Pa.	10
J. H. Lawther	1901	Blackadore Ave., Pittsburgh, Pa.	38
J. S. Blayney	1899	St. Clairsville, Ohio	29
A. D. Carlile, D.D.	1885	Throop Ave., Brooklyn, N. Y.	45
B. F. Williams	1886	First, Emlenton, Pa.	18
R. H. Allen	1900	Brighton Road, N. S., Pittsburgh	28
R. P. Lippincott	1902	Calvary, Braddock, Pa.	25
W. A. Jones, D.D.	1889	Knoxville, Pittsburgh, Pa.	32
J. A. Craig	1895	Bentleyville, Pa.	6
Wm. G. Reagle	1891	First, Wellsville, Ohio	16

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Rev. Harvey Brokaw ('96), who is located at Kure, Japan, publishes a very suggestive Missionary Bulletin. In a recent number he gives an account of an unusual conversion which will be of interest to all our readers.

"A most interesting conversion has occurred in connection with our work. After Prince Ito was assassinated, his slayer, called Anjukon by the Japanese, was tried before a Court, sitting at Port Arthur. A certain lawyer, named _____, was appointed by the Japanese authorities to defend Anjukon. This lawyer was greatly impressed by Anjukon's demeanor. I have not been able to find out just exactly what it was that impressed him—whether it was his confession to the Roman Catholic priest, his fearlessness in the face of death, or possibly Anjukon's conviction (utterly mistaken though it be) that he had been moved by patriotic motives.

At any rate, Lawyer _____ was led to think of the future life. Just at that time, we sent our little paper, the Gospel Message, to a man in Port Arthur, whose family name was the same as that of this lawyer. The postman mistakenly delivered it to the lawyer, who knew nothing of the other man. The lawyer supposed, of course, that the paper was for him. The coincidence struck him. How could it be that a Christian paper should come to him just when he was thinking deeply of the future life and his soul's salvation!

He was more surprised when he read an article about the Cross of Christ, written by the Kure pastor. It led him to write to Pastor Nakayama, with a request for Christian books. The pastor advised with me, and we sent some suitable books. The pastor here also wrote a letter of introduction to the Port Arthur pastor.

That was in early July. Recently, an exultant letter came from the lawyer saying that he had been baptized on the first Sunday in November. I am greatly impressed how God, through His Spirit, His children, and the printed page, has led this soul into His kingdom. On what tiny events—the error of a postman—eternal issues hang! Doubtless a winged prayer, which we always offer when we mail this paper, had power. How else can you reasonably explain it?"

The students and faculty of the Western Theological Seminary support an alumnus of the institution as their representative on the foreign mission field. Rev. O. C. Crawford, of the class of 1900, located at Soochow, China, was selected by the student body a few years ago. In order to keep the institution informed concerning his work, Mr. Crawford writes an annual letter, which is read at the chapel service. It gives us great pleasure to publish Mr. Crawford's last letter in the Bulletin.

MY DEAR FRIENDS:

I suspect you will think I have forgotten you and do not care to keep you in touch with affairs out here in China. But I have not forgotten you and I am most desirous of keeping in touch with you all, for it is a most blessed thing to know that you are interested in us and our work. The trouble has been that I have been very busy, and not lack of interest or indifference. I have neither forgotten you nor your interest in us, nor have I been unmindful of our obligations to you.

Today I want to write to you about our great city of Soochow and tell you about our Mission work and the progress of the Kingdom here. So, as the preacher might say, in the first place, you must think of Soochow as an old place. Everything is old in China—old cities, old things, old customs, and many, many old people, as well as some millions of

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younger ones. With the exception of the teeming millions, I do not know of anything which impresses me more than just this fact of the antiquity of China and her people. She is making tremendous strides these days—faster, many say, than did Japan when she began to adopt western ways, but even so the marks of antiquity are still heavy upon her. The days of Christ and hundreds of years before His time are constantly being relived before our eyes today. For this people still do many things as they did in those days. Everything is still done by hand, and the farmer still throws the wheat into the air so that the wind may drive the chaff away as they did in the days of John the Baptist. And Soochow is no exception to all of this. One constantly sees old things. One of our veteran missionaries, who has just gone to his reward after a term of about forty years of service out here, in a little booklet about Soochow says, "Let us go back about two milleniums, and along these same streets we now tread the father would lead the son and point to the halls and palaces covered with the ivy of centuries. Twenty-four hundred years have these walls stood and on these cobble-stone pavements eight generations of men have trod to and fro. Founded 250 B. C., it was laid out only 250 years after Romulus traced the walls of the ancient mistress of the world, whose glory for fifteen centuries has consisted in broken monuments of former grandeur, while during those same fifteen centuries Soochow has been a literary and commercial center. It was built during the lifetime of Confucius and synchronous with the completion of the second temple at Jerusalem under Ezra. It was in the days of Socrates, the philosopher, Herodotus, the historian, Pericles, the orator, that the fathers of a numerous and distinguished race first built their residences in this city. There is a stone map in the Confucian temple nearly 1,000 years old and on it the streets and temple sites are almost identical with those of the present day.

With so much of an introduction, and I fear it has been too long, let us make a trip through this great city. Soochow, of course, is a walled city. All of China's great cities are. We live outside the city wall near one of the city gates called "the heavenly gate". Let us start from our home and you will see the main street leading to the city gate. Our streets are not wide—in many places not much wider than our pavements at home. But there you will find a great thronging, surging crowd. A fine wall faced with brick, 25 or 30 feet high and about 13 miles in circumference, surrounds the city. This wall encloses between five and seven hundred thousand people, and its several suburbs at the city gates would add at least one hundred thousand more. The city gates are closed at sunset. The wall is simply an embankment about 25 feet thick at its base and is level on the top, where it is about ten feet wide. It was, of course, built for defense and protection and one can still see a few of the old canon which they used to use. In many places it makes a beautiful walk. As you enter the "heavenly gate" you will find the street is only about eight or ten feet wide, and the small merchant with his stand and wares takes up quite a little of that space. Here you will find the great silk shop as well as the smallest retail store. If you cared for them, you could get several hot Chinese delicacies, for the Chinese make much of a small traveling restaurant, which men carry from door to door. This is a most beautiful street, nearly arched over as it is with the pretty hanging signs. In all of the shops along this great street everything is made by hand, and it is also transferred from one place to another by the same means, for no wheeled vehicle is ever seen on it. It is too narrow and the bridges are too numerous. Soochow is a city of canals. They intersect it in all directions and are almost as numerous as its streets. Soochow has been

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called the "Venice of China". Hundreds of boats ply its canals and thousands of people not only earn a living on the boats but also never know any home save that of their boat home, as it is moved from place to place to meet the requirements of trade and commerce. Over these numerous canals there are many bridges which range from one to fifty-three arches in length. They are made of cut stone and have most perfect arches, which is the usual type. Within the city there are between 150 and 200 of them. During the morning the markets are along the streets with their great rows of fish tubs and vegetables. On these narrow streets may be seen horses and riders, officials in their sedan chairs and with their retinues, funeral and marriage processions, workmen carrying the frame of a building, or the merchant and farmer carrying their wares or produce, the blind leading the blind, and the poor without number, until there is such a confusion and noise that one wonders how they ever survive.

No one ever visits Soochow without seeing the great pagoda, or temple. It is certainly one of the wonders of the world. It is about 250 feet high and is divided into nine splendid stories. Its walls are octagonal, one wall within a wall, a pagoda within a pagoda, each wall ten feet thick, the steps rising between the stories in easy gradations with a walk around before the next flight is reached. The floors are paved with bricks two feet square. There are eight doors to each of the nine stories, and with cross passages it is well lighted. It is sixty feet in diameter at its base and tapers to forty-five feet at the top floor. From its last story a magnificent panorama is spread before one's eyes. The great city lies at your feet and the surrounding country can be seen for miles. It is said that within range of vision from the top of this great temple there is a population of at least five millions of people. A few years ago almost every niche in this shrine had an idol and altogether there were 200 of them, but they have all been removed for cleaning and repairing and there are but few of them in place now. This pagoda is over seven hundred years old. In all Soochow there are seven of these pagodas, some of them venerable monuments of antiquity. One of them has stood the stress and storms of nearly 1,700 years. Another noted temple is the Ink Pagoda. Two smaller ones stand near the old examination halls, and it is said that years ago the students in Soochow were not successful in the examinations and that one of the wind and water men (soothsayers) said, "Do you not see that these pagodas are like pens; of what use is a pen without ink?" and so the ink pagoda was built, a large black tower 25 feet square and 125 feet high. From that time on, so it is said, the students were successful.

We shall now visit one of the buildings which go to make up what is known as the city temple. It is said that the first building was erected on this very site sixteen hundred years ago. There are two main temples with thirteen other temples on the right and left and rear. It contains in all hundreds of idols, and is one of the most popular places in the province for heathen worship. It is also a great market place and has dozens of small stalls or stands on either side of the walk leading to the main temple, and the lower floor of the temple is given over entirely to the making and sale of sercools. I rarely go to this place without being reminded of Christ's cleansing the temple.

Still another noted pagoda is the "Beamless Temple". It is so called because it is literally beamless, i. e., without a single beam of timber in all of its structure. It is arched below and above, and is made of large and highly polished brick, and architects have pronounced the lines very fine. Its walls are eleven feet thick, and all of the cornices and ornamental work are most beautiful. It is now about seven hundred years old.

Alumniana

That saying of our Lord "that the poor are always with you," certainly has its fulfillment always here in Soochow. One sees the extremes here as perhaps nowhere else in all the world. Soochow is a rich city and has many rich and prosperous merchants, but it also has its hordes of beggars. They are here literally by the hundreds. Lepers, blind, maimed, and those with the most loathsome of diseases are always to be seen on the streets. Many are so from compulsion, but hundreds are so from choice. They have regular beggar retreats, and they themselves have in every community a beggar king who is, I am told, a person of some note, wearing fine clothes, riding in his own sedan chair, and ruling as a king among his own people. Recently while out in the country on my boat, a man came aboard and I had quite a little talk with him. He was very polite and I had to muster up my most polite Chinese to keep pace with him. I gave him some tracts, etc., and my helper had quite a little laugh at my expense over the way I had been treating the beggar king. I have a picture of an old couple which I snapped some years ago. They were then about ninety years old and had traveled several hundreds of miles from one of the northern cities to Soochow, begging all the way.

Most of you, I am sure, have heard of China's Grand Canal. It begins at Hangchow, south of Soochow, and runs through to Peking. It is about 1,500 miles long and traverses a great variety of country. Sometimes it is on a level and sometimes it requires great locks to overcome a grade and supply a sufficient depth of water. This used to be the great inland artery connecting the capital at Peking with Central China, but with the coming of the railroad it has fallen into disuse and is sadly in need of repairs. I have traveled hundreds of miles over this canal, both north and south of Soochow. It was and still is a fine canal, and it seems a pity to let it entirely go down. It has been so useful and is such a fine piece of engineering.

And now I fear I must stop, and I have only sketched in the most meager way one or two things connected with this great proverbial city. "Above is heaven and below are Soochow and Hangchow", says the Chinese proverb. As you read this short account will you not pray for us all? We need your prayers so much. Just how much, I suspect no one can know who is not living among an alien people and seeking to bring them into the light and liberty of the Gospel. The very simplicity of our spiritual things startle them, and because we bring only spiritual blessings they can not readily understand either our motive for coming nor the message which we bring. You can help us by your prayers.

With kindest regards,

Very sincerely yours,

O. C. CRAWFORD.

Y. M. C. A. ACTIVITIES FOR 1910-1911.

THE WEDNESDAY EVENING PRAYER MEETING: These meetings are conducted by the students and have been a source of much pleasure and profit to those who have taken part. The attendance was a little larger than last year and the spiritual tone was markedly higher and the fellowship closer. The meetings were addressed at different times by the members of the faculty. Not only were these addresses a great help to us, but they gave us an opportunity to fellowship with our professors in a way that we could not do in the class room, and so the bonds of sympathy were drawn more closely.

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MISSION WORK: The work in the rescue mission has been very gratifying and in the main very successful. As far as we have been able to learn, only words of commendation and appreciation can be passed on the activities in this department of our seminary work. We have taken part in the work of three rescue missions this year. To the Liberty Street and Second Avenue Missions we have sent at least two men every Friday evening to conduct the services, and not one engagement upon the schedule has been broken. The work in the Robinson Street Mission has not been so extensive and is of a social rather than an evangelistic nature. Our part of the work at the Deaconess Home for Boys has been largely carried on by Mr. A. S. Wilson and has been very beneficial both to the boys and to Mr. Wilson. All this work has been resystematized this year, which accounts for a part of the increased efficiency. The spirit and interest manifested in this work has increased noticeably over that of last year, due to two facts, better system and the experience which the majority of the boys had had during the previous year.

HOSPITALS: The usual morning services have been conducted regularly at the Presbyterian Hospital. This work is not a task at all, but on the other hand a great pleasure. Also once a month both at the Presbyterian and West Penn Hospitals the Sunday afternoon services have been in charge of our members. The Old Ladies' and Old Couples' Homes in Wilkinsburg have also come in for a due share of attention.

MISSION STUDY: Another most interesting branch of the work has been the mission study class under the leadership of Mr. Paul Eakin. In my three years of seminary life I have not been a member of a more interesting and more profitable mission study class.

R. E. KEIRN,
President.

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—OF THE—

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North Side, Pittsburgh, Pa.

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The Bulletin
of the
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THE BULLETIN

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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

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Exercises in Connection with the Laying of the Corner Stone of Memorial Hall

The corner stone of the new Memorial Hall was laid on the afternoon of May fourth, nineteen eleven, at four o'clock, immediately after the Commencement Exercises. Two addresses were delivered in the North Presbyterian Church, one by Mr. Charls Beatty Alexander, LL.D., of New York City, and the other by the Rev. Hugh T. Kerr, D.D., pastor of the Fullerton Avenue Presbyterian Church, Chicago. It was most appropriate that Mr. Alexander be one of the orators on this occasion, as he bears the name of the man who was the largest benefactor of the Western Theological Seminary, and through whose generous gifts the Trustees were able both to erect the building and purchase the house latey demolished to make room for the new dormitory. We refer to the late Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, Ohio. The second speaker, a graduate of the class of 1897, represented the younger generation of the alumni, who are enthusiastic in their support of the plans looking forward to a new Western Theological Seminary. Both these inspiring and eloquent addresses are printed in full.

After President Kelso had made a statement, giving the history of the present undertaking and the contents of the

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corner stone, the procession filed out of the North Presbyterian Church to the new Dormitory. The order of the procession was as follows:

1. The Officiating Persons.
2. The Faculty of the Seminary.
3. The Students of the Seminary.
4. Directors and Trustees of the Seminary.
5. Alumni and Friends.

CONTENTS OF THE CORNER STONE.

1. Copy of Scriptures, authorized version.
2. Copy of Scriptures, revised version, American edition.
3. Old Testament in Hebrew.
4. New Testament in Greek.
5. Constitution of Presbyterian Church, U. S. A.
6. Plan of Seminary.
7. Historical Sketch.
8. Biographical Catalogue, 1909.
9. Annual Catalogues, 1901-1911.
10. Program of this day's exercises, addresses, prayer.
11. *Presbyterian Banner*.
12. *The Continent*.
13. *New York Observer*.
14. *Herald and Presbyter*.
15. *The Presbyterian*.

The corner stone was laid by the Rev. J. C. Bruce, D.D., President of the Board of Directors, and Mr. George B. Logan, President of the Board of Trustees. Dr. Bruce read the following statement:

"As representatives of the Boards of Trustees and Directors, we have been requested to lay the corner stone of the new dormitory, Memorial Hall, of the Western Theological Seminary, an institution founded in 1825 by the General Assembly of the Presbyterian Church, for the purpose of raising up a godly and learned ministry. We share with the Church in all ages the belief that for all enduring religious work 'other foundation can no man lay than that is laid, which is Jesus

Exercises at Laying of Corner Stone.

Christ.' The Trustees and Directors therefore set apart this stone as the symbol of the spiritual foundation upon which this Seminary rests."

Then Mr. Logan tapped the stone, using the Trinitarian formula.

After the laying of the corner stone, the prayer of dedication was offered by the Rev. A. M. Reid, D.D., Ph.D., of Steubenville, Ohio.

"Our Father, which art in heaven, hallowed by Thy Name. We thank Thee for this Seminary in whose interests we are met today. We thank Thee for its beautiful history. We recall, with grateful hearts, that it has sent out hundreds of ministers to fill important places in this land, and scores of missionaries to every land under the sun. We thank Thee for the thousands upon thousands whom these heralds of salvation have been enabled to bring into Thy kingdom, build up in the holy faith, and fit for usefulness and happiness here and for glory and immortality in heaven hereafter. We thank Thee for the present prosperity of this institution. We bless Thee today that we are permitted to lay the corner stone of a new dormitory as a part of the buildings of our Seminary. And this we now do in the name of the Triune God, Father, Son, and Holy Ghost. May this building be speedily erected and finished without danger or accident to any who are engaged in the work. And when the young men, whose faces are turned toward the sacred office, come to this dormitory for needful sleep, may they lay their heads on the bosom of their Saviour and listen to the heart beatings of eternal love. And so may they go forth to the duties of a new day refreshed in body and soul, better fitted for making preparation for the great and responsible work they have in view. May they keep their bodies strong and pure, fit temples of the Holy Ghost. May they be earnest and faithful students, filling their minds with useful knowledge that shall fit them to be leaders of God's host in this age of thinking and reading and unrest. Above all, may they be men of God, full of faith and of the Holy Ghost, wearing evermore the white flower of a spotless life. So shall their lives as well as their lips be constantly pleading for Christ and His cause. And

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when, in due time, they shall be ordained to the full work of the ministry, may they go forth to preach with a passionate desire for the salvation of their fellow men. And to this end, with love and good-will to Christians of every name, may they preach in the power of the Spirit the simple gospel of faith in the Crucified Christ, and a life like His as the only hope of a lost world. And all this we ask in the name of our blessed Redeemer, who is God manifest in the flesh, and to Whom, with Thee and the Holy Spirit, one God, we give present and eternal praises. Amen."

The prayer was followed by the singing of three verses of the hymn, "The Church's One Foundation."

The Church's one Foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven He came and sought her
To be His holy Bride;
With His own blood He bought her,
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

. Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them the meek and lowly,
On high may dwell with Thee.

The exercises were concluded by the benediction, which was pronounced by the Reverend Professor Matthew Brown Riddle, D.D., LL.D.

Address at Laying of Corner Stone.

WESTERN THEOLOGICAL SEMINARY.

ADDRESS DELIVERED, BY INVITATION OF THE DIRECTORS, ON THE OCCASION OF THE LAYING OF THE CORNER STONE OF MEMORIAL HALL, A NEW DORMITORY, NORTH SIDE, PITTSBURGH, PENNSYLVANIA.

By CHARLES BEATTY ALEXANDER, LL.D.

Mr. President, Fathers and Brethren:

We are laying the foundations of a building, the future value of which it is hard to estimate. The time is past when institutions of learning were criticized because they spent a great deal of money on their material surroundings. While intellectual and moral interests should be supreme, it cannot be denied that the usefulness of a university, or seminary, or college, is very largely dependent on the way in which the members are housed. Our Protestant, and especially our Presbyterian, ancestors did not always realize this. They had simple ideas. They thought more of the inward and spiritual grace than they did of the outward and sensible sign.

But of late years the advantages of stately architecture have been more and more understood. Good buildings not only satisfy the aesthetic sense, but have a moral value. Much might have been lost from the influence of Oxford and Cambridge, if those universities had had their homes in the uncouth houses of the German schools.

There is a practical side to this subject. When a number of young men preparing for one of the learned professions, have to live with unattractive surroundings, they must be demoralized. To live in rooms that are clean and hygienic and comfortable, must surely make for a good and wholesome life.

Let me say also, that we owe something to men who are going out to sacrifice themselves for the Church. No doubt, there are some who will live very well in the great city parishes, and in prosperous towns. But there are many who will have to endure hardness as good soldiers of the Cross. It is a great thing for these to have a comfortable home, at least

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while they are preparing for their great conflict with the world. They can afterwards look back and say that the Church helped them to begin their career in comfort.

From a layman's point of view the existence of a Theological School of the right kind in a great center of industry like this, is of incalculable value to the city itself. It gives tone to all its surroundings. It brings in residence learned and able men. It gathers in the city advanced students, and it has a constant influence on the preachers of the Word. There have been cases where the influence of a Seminary, of a so-called ultra liberal type, has not been for the good of the surrounding Churches. But this is not that kind of an institution.

In seeing the corner stone laid of this important building, one cannot help thinking of another less material foundation upon which this Seminary is built. It is built upon the foundation of the Prophets and Apostles. Surely I do not have to tell you what it has done for the Church. It has occupied one of the strategic points, with Princeton on the east, Auburn on the north, and McCormick on the west.

It has in the years since its foundation in 1825 carried on a great work. Its advance under its present able President, Dr. James A. Kelso, of which this building will be an outward and visible sign, is known in all the Churches. It cannot be hid. We congratulate him on this auspicious occasion.

May we not without straining our imaginations indulge the hope that this great edifice, which we are beginning, may be one of a group of buildings, under the same able control, testifying to the willingness of Pennsylvania Christians to express by their gifts, their approval of great educational success?

Bishop Berkeley thought that the course of empire was toward the west. It seems to me that the course of theological empire is towards the east. As a Princeton and eastern man, I know what a refreshing source of inspiration this school of theology and this part of the country have been for different centers of learning. To speak specifically, our gardens farther east have been watered by such men as Archibald Alexander Hodge, M'Gill, Paxton, Warfield, Purves, and Gregg, who were famous here before we took them from you.

Address at Laying of Corner Stone.

There is, however, one professor whom we have never been able to lure across the mountains. He remains here, faithful to his ancestral soil, and loyal to the old blue flag of Allegheny. I refer to that most learned and saintly man, Professor Matthew Brown Riddle.

It is not for a layman to point out the things that have made this Seminary efficient. Yet I cannot refrain from referring to some of them.

In the first place, this school has always represented a very definite and uncompromising theology. For want of a better name, I shall call it Calvinism. Calvinism has had, and still has, its defenders and assailants. It is not always palatable. Sometimes it is thought to be medicinal. It has, however, one great advantage. It is true. However it may be regarded, its principles are the same, yesterday, today and forever. The eternal years of God are theirs.

In all the learned professions, particularly in law and theology, this is an age of compromise. The period of great advocates is almost past. We know that the battles in the courts are no longer what they were. It is now considered better to have disputes settled out of court, and to avoid the clamor and shouting of the forensic arena. In theology, it is the same. Men are looking always for a ground on which they can meet, and are seeking to obliterate so far as possible the old dividing walls which were once so bravely defended.

This tendency has its advantages. It lessens friction, and makes for peace. But I sometimes think that, with this habit of concessions and compromise, we are in danger of effacing the great dividing lines between truth and error, between the right and the wrong. As it was in the days of the Early Fathers, so it was in the day of the Reformers, so it is in our day. Truth is not discerned and won and conserved by concession and compromise. It is the spoils of war—a war not carnal, but intellectual and spiritual. This Seminary has been no friend of compromise.

And let me digress here and now to say to the young men present, from the point of view of the non-official layman, that the secret of clerical success at the present day is the uncom-

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promising preaching of the fundamental doctrines of Our Holy Faith.

In the second place, it seems to me that you have here taken a very practical view of religious teaching. How indeed could it be otherwise? You could not, if you would, give yourselves over to mere speculative dogma and sterile scholarship, being so near as you are to the great industrial capital with the flame of its furnaces before your eyes, and the sound of its machinery in your ears. The real world with its pathetic hunger and thirst after righteousness is at your very doors; and a man who can study here without knowing what he is studying for, must be both blind and deaf.

And thirdly, I think that this school of the prophets has been great, because of the fire of its missionary spirit. More than one of its professors have come from the foreign field to lead students to see farther horizons and more glorious visions. We recall the great Samuel Henry Kellogg, the translator of the Old Testament into the Hindi language, and Archibald Alexander Hodge; nor must we forget that a missionary home has given us the distinguished President of this institution.

I confess that I should like to read the record of those who have gone from here to carry light and life into the African jungle, and into the formidable regions of India and China, or who have worn out their lives on an apparently hopeless frontier nearer home. Our hearts burn when we remember J. C. Lowrie and John Newton (fifty-seven years a missionary). I must pause to tenderly refer to that saint and martyr, F. E. Simeox, who with his lovely wife and their three children, was brutally murdered in China in the year nineteen hundred.

The *Sun* (of New York) on Saturday last stated that Mr. Carnegie in an address on the twenty-eighth of April in this city deplores the expenditure the Churches make for Foreign Missions. I applied to him for a copy of his address. He replied that he had no notes of his address. He said: "The *Sun* is not correct. I gave no figures. I think it is the first duty of millionaires to attend to the needs of their neighbors. I count Home Missions first in importance".

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I hope Mr. Carnegie, although he has not contradicted the paragraph, did not say what was credited to him by the *Sun*. The protest would sound strange from the donor of the Peace Foundation, which is in itself a missionary work among foreign nations, the expenditures of which will not be confined to territorial limits. The Church will, we hope, continue to send abroad the Heralds of the Prince of Peace.

I hope you will forgive me now, if I refer to something more personal to me than are these general thoughts. I never come into this part of the country without realizing that it is a place made dear to me by many holy memories. Not far away was born one to whom I owe more than I do to any human being. Her father made Washington and Jefferson College the chief interest of his life. And I am very proud to wear today the gown and hood of doctor of laws of that College, bestowed on me at its Centennial. She often told me that her religious character was formed, at her mother's side, before she was ten years old, in the old President's Home in Canonsburg, and her interest in the educational work of this region was keen until her life closed last December. My mother was deeply gratified when, ten years ago, one of my brothers became a director of this institution.

Moreover the building which we begin today replaces one which was built by one of my own kindred, whose name I bear. There are probably very few here who remember Dr. Beatty, and the singular energy and pertinacity with which he gave himself to the cause of religion and education—the education of ministers, college education, the education of women. Although it was many years ago, I remember very well how he came to New York and, with Dr. William Adams of happy memory, worked to unite the divided branches of the Presbyterian Church, to make it once more a mighty fortress against ignorance and evil. Dr. Beatty was the pioneer of that great body of philanthropists who have made Pittsburgh famous. I very vividly recall his wife Hetty, called by hundreds of the women of this region "Mother Beatty", with her sweet face and Early Victorian curls on each side of her face. She was a woman well worthy of her distinguished husband.

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In closing, we wish for this Seminary a most prosperous career. May it continue to be a source of sound learning and of fervent piety, so long as time shall last.

We know not what the future has in store for Church or Country. In the Desert of Sahara, last winter, I was told, that in the sand storm in the darkest night, under a clouded sky, every true Moslem ever intuitively knows in what direction lies the Sacred City of Meecca. And when he prays, even as Daniel prayed, his "windows open toward Jerusalem", he turns toward his Holy Places. May it not be that in the days of darkness which may come in the future, Christians may turn in like manner to this sacred and historic hill, and receive as they pray to the God above, light and guidance and peace?

AN ADDRESS AT THE LAYING OF THE CORNER
STONE OF THE NEW MEMORIAL HALL.

HUGH T. KERR, D.D.

PASTOR OF THE FULLERTON AVENUE PRESBYTERIAN CHURCH,
CHICAGO.

I have the honor of representing the Alumni of this Institution on this most promising occasion. I am happy in presenting the felicitations and congratulations of that goodly company of graduates—those ministers and missionaries, those apostles and prophets—and shall I say also, those saints and martyrs—whose service has been in all the world. My position, however, is merely nominal. In a very real sense the well wishes of the Alumni cannot be presented, for the persons who are to receive and the persons presenting the congratulations are the same. The task is an impossible one. An institution may have a local habitation and a name in its buildings and equipment, but its life and influence and immortality are wrapped up in the men it has trained. No institution is so incarnate in its Alumni as is Western Theological Seminary. Her graduates are numbered among her honored professors and on her Board of Directors. An Alumnus is her wise and far-see-

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ing President, of whose scholarship and learning we are justly proud, and in whose far-seeing wisdom and statesmanlike executive ability we owe the happy inauguration of the new era which we celebrate today.

I come from my watch tower overlooking another institution with noble traditions. I am commissioned to present at this time the well wishes of McCormick, and I am happy in the thought that even that historic institution can not get along without one of our Alumni as President of its Board of Directors, and but yesterday it called another illustrious son of our institution to guide her students through the perplexing paths of modern theology, but since then Western has foreclosed the mortgage and claimed her own.

Robert Louis Stevenson once said, "A spirit communicated is a perpetual possession," and Western Seminary, whatever else she may have done, has always succeeded in communicating a spirit. That spirit stamps all the sons of Western as her own. It is a spirit positive and prophetic. However the Faculty may change, that spirit never dies. It is immortal because it is born of the Spirit of God. It is born also of the will of the flesh and of the will of man. It is a product, under God, of very human elements. How vividly we remember the Faculty of our own day. The sweet and benign gentleness of our Homeletics; the cautious reserve and eagle-eyed penetration of our Ecclesiastical History; the wondrously astute and scholarly analysis of the Old Testament; the rigidly logical and fundamentally four-square instruction in Theology; the inspiring and quickening and revealing subtleness of the interpretation of the New Testament; how it all comes back to us: mysteriously and unconsciously out of the eater comes forth meat and out of the strong comes forth sweetness.

I will be forgiven for speaking a passing word of appreciation for the work of Prof. Matthew Brown Riddle. This is his coronation year. We are among those who delight to do him honor. He has been a great asset to this institution. He is one of the greatest teachers God ever gave this country or any other country. Hardly a day passes but the impress of his genius is felt in the work of hundreds of his students. I hope that somewhere in the plans for the new order of things

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a place may be found for a "Riddle Hall," and for the accomplishment of that desired end, I feel safe in pledging the support and loyalty of that great body of Alumni in the moulding of which he has had so great a share.

This new building is a prophesy of better things to come. A quarter of a century ago Ruskin said there was thunder on the horizon as well as dawn. We have had not a little thunder. We are now beginning to enjoy the dawn. The men of the past builded well. We are beginning again to build upon their foundation. Among the records of the early days of our country we find this: "After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust". That was a glorious ideal and we have entered into the inheritance of its realization. That ideal, however, must in turn become ours and must not be allowed to fail, and it will fail unless the men of today will sacrifice and serve even as those New England Christians did, "cribbed, cabined and confined" as they were in all but their consciences. We must follow the gleam that lured them on and held their hearts. The Alumni and friends of this institution must pledge to the President and the Directors their loyalty and consecration in order that this enterprise so nobly begun may be brought to a glorious completeness, and that Western Seminary may have a plant entirely adequate for its great mission in the world.

We cannot get along without Western Theological Seminary because we cannot get along without its product. We can get along without many things in this world that are accounted necessary, but we cannot get along without spiritual leaders. "Where there is no vision the people perish." We can get along without tariffs and referendums and various commissions, but we cannot get along without the prophet and the priest. This age is rich in everything else, let it not fail in manhood. It is rich in leaders in great enterprises—com-

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mercial, financial, mechanical — let it not fail in prophetic leadership. We need here in Pittsburgh a School of Theology more than we need one of Technology. Kipling expressed it in his own strange way when he said:

“We’re creepin’ an wi’ each new rig, less weight and larger power

There’ll be the loco-boiler next and thirty knots an hour;
Thirty and more,—what I hae seen since ocean steam began
Leaves me no doot for the machine,—but what aboot the man?”

Every great era has been the creation of a preacher. When Italy was stagnant and sterile it was a preacher, Savonarola, who by his burning eloquence stirred from its long sleep the conscience of Italy, and by the mastery of his message created a new day for his nation. When Europe was playing a parrot’s part, mimicking the miraculous and trafficking in virtue, it was not the scholar, Erasmus, but Luther, the preacher, who shook the continent to its foundations and shook it again and again, until the unshakable things of the Gospel of Jesus remained the heritage of the people. When the light that Luther held aloft in his great hand began to burn low, and when darkness was creeping over the land, it was a preacher, Wesley, trained at Oxford, with the hand of God upon his heart, who spoke the Word of God to a decadent age and awoke England to her great mission in the world. When the passion for the lost, which followed the preaching of Wesley, died out of the heart of the Church, and cathedral worship, and chapel services grew cold and magnificiently worthless, it was a preacher, William Booth, who shook the world with earnest and heart-arresting message, and girded the globe with a golden chain of song and social salvation. We today are partakers in that new social Gospel which he proclaimed. Perhaps leadership in this high sense cannot come to more than one in a generation, or perhaps in a century, but the light that is kindled from the Master’s lamp may glow, though in diminished flame, in the hearts of thousands. It is still spiritual leadership, none the less, that is demanded in humble and unheralded places.

It is fourteen years since I graduated from this Seminary. I stand as it were between the men who have graduated today

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and those veterans into whose victories we have entered. The same year I graduated, the late Dr. Marcus Dods delivered the commencement address to the students graduating from the Free Church College, Edinburg. He prefaced what became a memorable address by saying that he did not know whether to pity or envy the men who would serve in the ministry during the next thirty years. One-half of that time is nearly gone, and those of us who have been out in the battle feel that *pity* is not the word. The minister of today is to be envied, not pitied. It is a great thing to be a minister of the Gospel of Jesus in this age. It is heartening to see the signs of the time. This new building is in itself a prophesy of the good things about to come. They are building no new heathen temples. Dr. Dods' solicitude came from the fact that theological thought was in transition. He had seen in America a house moved bodily from one foundation to another, and it was to him a parable of what was taking place in the realm of faith. During the Reformation the transfer was made from an infallible Church to an infallible Book. In our day the transfer has been made from an infallible Book to an infallible Christ. Other foundation can no man lay than that which is laid, even Jesus Christ. Obscured and neglected, He is at last becoming the chief corner stone of our humanity. As never before, Jesus is loved and worshipped, and crowned with many crowns. The note of apostolic optimism is being struck on many strings. When one of the soldiers of Julian the Apostate ridiculed a venerable Christian concerning his faith, saying "Where is your carpenter now?" the answer came with silencing swiftness "He is making a coffin for your Emperor." The Carpenter of Nazareth has made coffins for more than one crowned skeleton. The Christianity of our day strikes again the note of the supremacy and authority of Jesus. In the midst of the fire which blinds and burns and dazzles, there walks one like unto the Son of Man, and upon Him the touch of the first has no power.

The motto of one of God's great heroes was "Attempt great things for God and expect great things from God." In this center of Presbyterianism—a Presbyterianism that is becoming more and more united—great things must be expected

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and attempted. The future generations are calling for the best. The past is whispering that of its best we have been partakers. It is ours to see that those who have gone and those who are to follow will not be disappointed in the sacrifice, the loyalty, the achievement of the present. To stand still is to retreat. To beat time is to fall behind. To remain in the entrenchments our fathers have built is to be beaten. We must move forward. We must march on. We must follow our leader. We must

"Fill up the gaps in our files,
Strengthen the wavering line;
'Establish, continue our march
On, on the bound of the waste,
On to the city of God."

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Literature

COMMENTARY ON THE BOOK OF DEUTERONOMY. By W. G. Jordan, B.A., D.D. New York: The Macmillan Company. 75 cents.

The volume before us is one of a series of commentaries which are being published with the general title of "The Bible for Home and School", under the editorship of Dean Shailer Mathews, of the Divinity School of the University of Chicago. As this work on Deuteronomy is the first of these commentaries to be reviewed in these columns, it will not be amiss to give our readers the scope of this series. The aim is "to place the results of the best modern Biblical scholarship at the disposal of the general reader".

Its chief characteristics are (*a*) its rigid exclusion of all processes, both critical and exegetical, from its notes; (*b*) its presupposition and its use of the assured results of historical investigation and criticism wherever such results throw light on the Biblical text; (*c*) its brief explanatory notes adapted to the rapid reader; (*d*) its use of the Revised Version of 1881, supplemented with all important renderings in other versions. The Bible for Home and School is to be highly commended for the use of the Revised Version with references in the footnotes to the American Standard Edition of the Revised Bible.

Within these limits Dr. Jordan has succeeded in giving the general reader a clear and accurate commentary on one of the most important books of the Old Testament. The comments on the text are prefaced by a lucid introduction, covering twenty-eight pages, in which he discusses the literary and historical questions which naturally cluster about this important and interesting book of Scripture, and then he adds an illuminating exposition of the fundamental idea, the one supreme God, and the fundamental law, the one central sanctuary, together with a presentation of its religious significance and permanent influence. In this section of the book our author frankly takes the position of the School of Graf-Wellhausen, and Dr. Jordan will be either praised or condemned according to the reader's own opinions concerning the date and origin of the Pentateuch. But no one can deny that from his own point of view and from that of the editor of the series, our author has given us a commentary that was much needed. The highest praise that we can bestow is that this booklet, in its interpretation of Deuteronomy, does for the general reader what Professor Driver's larger work has done for the Hebrew scholar.

JAMES A. KELSO.

HISTORY, PROPHECY AND THE MONUMENTS. By John Frederick McCurdy, Ph.D., LL.D. New York: The Macmillan Company. \$3.00.

Professor McCurdy's volume is not a recent work; it is a new edition or reprint of his well-known treatise in three volumes, the first instalment of which appeared as early as 1894, and was followed by a second and third volume in 1896 and 1901 respectively. It was the intention of the author to furnish a treatment of Hebrew and Semitic history that would be helpful to Biblical students; that he succeeded in achieving his purpose is evident from the numerous reprints. The first volume has been reprinted three times, exclusive of the present one volume edition.

The reviewer has taught the Old Testament to candidates for the Presbyterian ministry for thirteen years, and has used "History, Prophecy and Monuments" as a reference book in connection with

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his lectures on Hebrew History and Old Testament Criticism. After this experience he still believes it is one of the best books extant for introducing a beginner to modern views of those providential movements and historic forces which prepared the Hebrew people for their mission as bearers of the torch of God's revelation to the world. Our author's treatment is an objective presentation of the history of the Hebrews, because the author is able to discriminate between a historical fact and mere hypotheses. If one turn to the chapter which deals with the Patriarchal Age (Vol. II, §§434-464), one finds a sane and judicious discussion of the many intricate problems which this period presents to the scientific historian. It is easy to arrange the facts of the Old Testament in chronological sequence, and it has been done successfully many times. But Professor McCurdy has gone much deeper; he has attempted to analyze the *inner life and movement* of which the outward events are the occasion. This is a modern innovation in treatises of Old Testament History. He has done this in a comprehensive way, by presenting Hebrew history as a part of the wider stream of the history of Western Asia and Egypt. The average theological student comes to this discipline with a vague idea that archaeological discoveries, which our author covers by the terms *Monuments*, serve the purpose of an easy and conclusive apologetic, because of the mention of Old Testament characters and events. Being introduced to this volume, he soon learns that modern Archaeology, assisted by Egyptology and Assyriology, have done far more than provide a superficial defence of the faith. They have done nothing less than give Old Testament history a new background, with a true perspective of the majestic purposes of God's providence in His dealings with Israel.

The author's treatment of Hebrew Literature is most happy. It is neither formal, nor analytic, nor statistical, but literary, historical and philosophical. The formal presentation, to which works in Old Testament Introduction adhere, follows the order of the Biblical books as arranged in the Hebrew canon. It is this formal statistical treatment, easily degenerating into the mechanical, which misleads the reader as to the purpose of literary criticism so that he fails to grasp the historical genesis of that great body of literature known to us as the Old Testament. We believe that what Budde has done for the Germans in his "Geschichte der althebräischen Literatur". Professor McCurdy accomplished in his chapter entitled, "Deuteronomy and Hebrew Literature" (Vol. III, §§ 865-945, 1350-1363 *et passim*).

We are surprised at one omission, which must be characterized as serious. One of the greatest and most significant discoveries of the historian of Semitic antiquity was the recovery of the stile with the Code of Hammurabi by J. de Morgan in 1902. A page or two as an appendix could have been added without much extra expense and would have made the book up-to-date. It is impossible to form a critical judgment of the Patriarchal Age and the work of Moses as law giver without a study of this ancient Babylonian code of civil and criminal jurisprudence.

For these reasons we heartily welcome this one volume cheaper edition, because the low price enables every student to purchase the work for himself. It is cheaper in price, but the typographical work is as good as that of the first edition.

JAMES A. KELSO.

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BIBLICAL GEOGRAPHY AND HISTORY. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. New York: Charles Scribner's Sons, 1911. 12mo., pp. xviii, 296, sixteen maps. \$1.50 net.

The author of this book, Dr. Kent, holds a high place today among Biblical scholars and teachers. As author and as editor of text-books, he has done much to bring the results of recent Biblical study before students and the reading public. This book is worthy of its author and to say this is to commend it.

It is a book which will appeal to the general reader who wishes to become familiar with the most recent archæological discoveries and geological investigations and their bearing upon the Bible. It is well adapted to serve as a text-book. The printing of the paragraph headings in bold-faced type and the outline of contents showing both chapter and paragraph headings, make the general outline and the detailed treatment clear. The insertion of the sixteen maps at appropriate intervals adds to the completeness of the book. The usefulness of the volume is enhanced by two appendices, the first presenting a selected bibliography, and the second a list of stereographs and stereoptican slides illustrating Biblical Geography and History.

The book is divided into two parts, the first dealing with the physical geography of Bible lands, the second with the historical geography. The author believes that "only in the light of their physical setting can great characters, movements, and events of human history be rightly understood and appreciated". He gives nine chapters to the study of physical features of Bible lands. He discusses the geological history of Palestine and shows the variety of its physical contour. He describes the Coast Plains, the Plateau of Galilee, the Plain of Esdraelon, the Hills of Samaria and Judah, the Jordan and Dead Sea Valley, and the East Jordan Land. The reasons which led to the selection of the two capitals, Jerusalem and Samaria, and their military strength, are discussed. Recognizing the importance of roads in determining the line of advance of tribes, of armies, and of commerce, the author has given one chapter on the great highways of the Biblical World. The accompanying map is also a great help.

Part II deals with Historical Geography. The key to this part is given in the opening sentences. "Historical Geography deals primarily with the background of history rather than with the detailed historical facts themselves." Professor Kent treats in outlines the Old Testament, Inter-testamental, and New Testament periods of Hebrew History, but always with the main emphasis upon the geography.

The civilization and religious conditions of early Palestine are treated in the light of excavations at Lachish, Gezer, Taanach, Megiddo, and Jericho. The author seeks to identify and then describe the places mentioned in the Bible in connection with the sojourn in Egypt, the Wilderness Wandering, and the settlement in Canaan. The main facts and the geographical setting of events during the period of the Judges, Kings, and Prophets are set forth, followed by those of the Babylonian, Persian, Maccabean, and Herodian periods. The book closes with three chapters on the scenes of Jesus' boyhood and ministry and of the spread of Christian thought throughout the Roman Empire.

Many books on Biblical Geography and History have recently been written, but it is a question whether in any other volume so much valuable material has been presented in such an interesting way and in so short a compass.

J. MILTON VANCE.

Literature.

"NEW TESTAMENT EVANGELISM". By T. B. Kilpatrick, D.D., Professor of Theology in Knox College, Toronto. New York: Geo. H. Doran Co. pp. 313. \$1.25 net.

Here is an excellent book. Describing evangelism as the proclamation of the salvation of God, wrought out by Jesus Christ His Son, the once crucified, the now living and exalted Redeemer, Professor Kilpatrick shows the absolute primacy of such work for the church as it is set forth in the New Testament, as it is illustrated in history, and as it must be applied to the circumstances of the modern church.

In Part 1 a most interesting and instructive review of the teaching of the New Testament on this subject is undertaken. The unique features of the Gospel message, the preparation and methods of its messengers in the apostolic church, and the qualities of soul called forth in its early hearers are most attractively recounted. A series of valuable suggestions for the church of to-day, derived from this study, brings this division to a conclusion.

Part 2 traces in briefest outline the presentation of the Gospel as the church has proclaimed it from New Testament times down to our own day. After glancing at the chequered history of the Pre-Reformation church, the great work in evangelism of the churches of the Reformation is described in four sections—as it was undertaken in Germany, Scotland, England and the United States.

With three points established from the New Testament and history, *i. e.*, that revival and moral renewal depend on the Gospel of Christ, that true evangelism cannot fail, revival will follow, and that God's methods and man's must not be confused—in Part 3 our author proceeds to examine the task that awaits the man who seeks to do the work of an evangelist in a modern church. Chapter One deals with our need of Divine power for this work, its promise to us, and its mode of operation; Chapter Two points out the various spheres for evangelism—in the home, in the congregation, and in the community. Chapter Three treats of the training, general and special, which is required for evangelistic work.

The book is concluded with two appendices. Appendix One, containing about thirty pages and written by Dr. Shearer, of the Board of Social Reform and Evangelism in the Presbyterian Church in Canada, consists of instructions in the methods of preparation for a simultaneous campaign of evangelism, its conduct, and the necessary work of following it up. The second appendix is a fine letter of helpful counsel, written by Dr. Kilpatrick as if to a young minister who had asked his advice about taking part in his first evangelistic campaign. It is full of meat.

The church owes Professor Kilpatrick a debt of gratitude for writing such a book. Manuals of instruction about the machinery required in an evangelistic campaign are common enough, as are also collections of sermons and addresses delivered by famous evangelists. But in the work before us other and more fundamental ground is covered. Under his masterly guidance we are led unerringly to a new sense of the value and absolute importance of the proclamation of the glorious Gospel of the blessed God. So easily and naturally does Professor Kilpatrick touch upon each phase of his many-sided theme that only at the end, when we pause to reflect, do we realize that in our journey we have traversed ground belonging to systematic theology, to New Testament exegesis, to church history, and to homiletics. There is not a trace of obtrusive learning—the book was written in a summer camp far from a library—but it is a superb example of the illumination of a great theme by the matured reflection

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of a true Christian scholar. The book is so simple and so clear that anyone actively engaged in Christian work will find pleasure and profit in reading it.

JOHN W. CHRISTIE, '07.

Columbus, Ohio.

NEW TESTAMENT THEOLOGY. By Henry C. Sheldon, Professor in Boston University, and author of "Unbelief in the Nineteenth Century," etc. New York: The Macmillan Company. 1911. Price, \$1.50.

The general character of Professor Sheldon's book is well expressed in the following words from the preface: "It has been our endeavor to prepare a book which, on the one hand, shall be sufficiently free from scholastic formality to be fairly acceptable to the general reader, and, on the other hand, sufficiently compact in statement, logical in arrangement, and fundamental in its treatment of the subject matter, to be fitted for service as a text-book". It sometimes happens that the hopes aroused by the preface are not fully realized on further acquaintance with the volume, but such is not the case with Professor Sheldon's "New Testament Theology", and we heartily congratulate the author and his readers on the success of his endeavor. The work is divided into six chapters, of which the first is introductory, treating of "The Powers Back of the New Testament Writings," and the remaining five deal with the theological teaching of the New Testament under the following headings: "The Synoptical Gospels and Their Teachings"; "Portions of the New Testament More or Less Akin to the Synoptical Gospels in their Representation of a Primitive Type of Christian Teaching"; "The Pauline Theology"; "Modified Paulinism—Hebrews and First Peter"; "The Johannine Theology". It will thus be seen that in Professor Sheldon's scheme the theological teaching of the New Testament falls into three main divisions—the Primitive Teaching, represented by the Synoptic Gospels, Acts, the Epistle of James, and the Apocalypse; the Pauline type, represented by the Epistles of Paul, the Epistle to the Hebrews, and First Peter; and the Johannine type, represented by the Fourth Gospel and the First Epistle of John. The simplicity of this arrangement of the material must be very helpful to the student by enabling him to grasp at once the historical development and the vital unity of the New Testament teaching.

Each chapter is introduced by a brief but adequate discussion of the critical questions involved. Professor Sheldon's critical position may properly be called conservative, but his treatment of the questions at issue is wholly free from "dogmatic prejudice", and his conclusions are stated with the reserve characteristic of a scientific mind. While it can scarcely be said that Professor Sheldon has made a new contribution to the interpretation of the New Testament, it is undoubtedly true that much in that interpretation has been given a new interest and value by his logical arrangement and his compact and yet lucid expression of it.

WILLIAM R. FARMER.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE. Edited by Samuel Macauley Jackson, D.D., LL.D. (Editor-in-Chief), George W. Gilmore, M.A. (Associate Editor), and others. Complete in twelve volumes. Volume IX, Petri to Reuchlin. New York: Funk & Wagnalls. Large quarto, 518 pages. Cloth: Price, \$5.00 per volume. Per set, \$60.00; Sheep, \$84.00; Half Morocco, \$96.00; Full Morocco, \$108.00.

Literature.

The preacher will open Volume IX of this standard encyclopedia with interest, as it contains an article covering thirty pages on "The History of Preaching." The author is no less an authority than E. C. Dargan, the author of the standard work "A History of Preaching." As might be expected, the article gives abundant evidence of a thorough mastery of details and is discriminating in its estimate of preachers of different schools and denominations. There are four main rubrics: (1) "In the Early Church"; (2) "In the Middle Ages"; (3) "The Continental Pulpit in Modern Times"; (4) "Preaching in the English Tongue". In the first two periods the treatment is brief, but it expands, becoming fuller and more interesting as it comes down to the present age.

The Presbyterian will turn with interest to the exhaustive review of his denomination, in thirty-nine pages. The history of the Presbyterian Churches in various parts of the world is treated by a representative member, and the article concludes with a brief outline of Presbyterian Polity by Dr. W. H. Roberts. Other important denominational articles are: "Protestant Episcopalians" and "Dutch Reformed Church".

Biblical students will find satisfactory articles on the Psalms and Proverbs, both by Professor Kittel, of Leipsic; the theologian will find his specialty well represented in articles dealing with the question of the future life—"The Resurrection of the Dead", by Professor Schraeder, of Kiel, and "Purgatory", by Professor Beckwith, of Chicago. What psychic research has to contribute is succinctly summarized by Hereward Carrington, the well-known writer, under the title, "Psychic Research and the Future Life". The philosopher will be interested in the authoritative and comprehensive articles on "The Philosophy of Religion" and "Platoism and Christianity." The friend of modern benevolent movements will discover that the editor has provided for him in the articles on "Prison Reform", "The Red Cross Society", and others.

The volume, like the earlier ones, contains a wealth of material on every imaginable theological or religious subject. As it furnishes an embarrassment of riches for the serious-minded student, it is only possible to call his attention to the leading articles.

JAMES A. KELSO.

PROTESTANT THOUGHT BEFORE KANT. By Arthur Cushman McGiffert. New York: Charles Scribner's Sons. pp. 261. \$1.50.

The topic of this volume is most attractive. What student does not feel the need of a systematic and luminous presentation of the development of Christian thought from 1648 to the present, a presentation which shall show the stages of progress, if there be any, towards a better condition of mind and heart than we find in the Reformers? The other great periods of Church History have been more satisfactorily treated than the modern period. This arises, at least in part, from the difficulty of settling upon a principle of unity and also from the necessity of harmonizing, if possible, with certain modern negations, principles which were fundamental and constructive in the theologies from Tertullian and Augustine down to the last of the Reformers. That is to say, a considerable part of the basal underpinning on which the great Christian thinkers of fifteen centuries and more built their hope and their theologic systems has been pronounced unsound and it must be retested.

But modern Church History must be written and this volume is a contribution to it. It is packed with matter and careful state-

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ment, made after diligent reflexion and patient reading. Just what the author means by "Christian Thought" must be derived from the material he presents. It does not seem to be quite so inclusive as Christian doctrine, for the creeds and confessions of the period are only briefly referred to, if mentioned at all. Nor is it so wide as to include those Church institutions and benevolent operations which Protestant thinking and planning have brought into being. In seven chapters, the work takes up the Continental Reformers, the radical Reformatory sectaries—the Anabaptists and Socinians,—and the English Reformation. In the eighth, it presents the Protestant Scholasticism of the 17th century, and this is followed by chapters on the Pietism and Rationalism of the 18th century. The reader has set before him the main elements in the intellectual progress of Europe within the boundaries of the Protestant communion during the last four centuries. In harmony with other treatments, the work does not follow leading ideas and movements with the personalities as subordinate, but rather deals with groups of religious leaders and writers from Luther to Reimarus, and from Zwingli and Calvin to Toland, Tindal, and Bishop Butler. Although the volume does not attempt to state with precision what was the gain which came to religion by the ratiocination of these centuries, the reader is put into the possession of the leading principles enunciated, and may form his own conclusions.

If we were to pass from the excellencies of the work to some criticisms in detail, I should feel inclined to dissent from Dr. McGiffert's definition of the Reformation which he declares was "not even chiefly a religious movement". On the contrary, it was "as much political as religious both in its causes and results". But what of the motives in which the movement was born? This new method of stating the purpose of the great protest, or, as Roman Catholic historians put it, the great innovation of the 16th century, is likely to have an inning of popularity. But the definition seems to be at variance with the author's own positive assertion that Luther was, above all, a religious character. The political motive was non-existent for him, at least in the earlier period of his reformatory activity, and, as Dr. McGiffert says, nothing would be more untrue than to ascribe to the German Reformer ethical interest as the controlling motive in his work. Without Luther, would the Reformation have come to pass? Sooner or later, perhaps, a new movement of territorial and scientific discovery, starting in the spirit of Humanism, would have come, but the Reformation was a much broader movement ushered in and controlled by religious interests, and humanistic because primarily religious. Would Erasmus or men like Colet and More have ushered it in? Were the motives growing out of the political dissatisfaction so dominating and drastic that we can say they would have led to a Reformation, that is, change in the very content and method of European thought? It is true that Maximilian seems to have been mildly contemplating the association of the tiara with the imperial crown, but the papacy had had many foes to face on the throne greater than Maximilian, as well as among those who wielded the pen. If the recent definition of the Reformation be true, that it was chiefly an economic movement, then the judgment we have had of the Reformers as a group of leaders must be subjected to alteration.

Another and even more startling statement is the assertion that Zwingli's place "in the history of thought is really more important than Calvin's". Dr. McGiffert may be right, but it is a hard saying which sets aside the judgment of Melancthon, who, himself the author

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of the first work on Protestant dogmatics, pronounced Calvin "the theologian." The assertion reverses the general judgment of the centuries. The writers of the Confessions, from the Gallican and the 1st Scotch Confession to those of the Synods of Dort and Westminster, were of another mind. After comparing Calvin and Zwingli, Dr. McGiffert says, "in Calvin's theology there was nothing new." If this were the case, it cannot be proved that Calvin, though doubtless much influenced by Bucer, drew directly from Zwingli. On the contrary, he was inclined to disparage Zwingli. Nor can novelty be the final test of relative importance and value. How far did Thomas Aquinas state anything that was new? Compared in this respect with Anselm he would be by far the less of the two. There seems to be no sufficient evidence that the Reformer of Zürich had any such grasp of the Christian system as a corporate body of divinity as did Calvin, or that he had any such mastery of Scripture as Calvin.

These criticisms aside, the student will find here, as he would expect, a discriminating and lucid setting-forth of the theological principles of the Reformers and the fundamental differences between Luther and Calvin in their conception of God's relation to man in the scheme of redemption.

Probably the most valuable part of the book is the discussion of rationalism in England in the 18th century and the controversy it involved. It is fair and informing, and adapted to start the question on the reading of every page as to how far that century has made permanent contribution to the sum of Christian thinking in the Protestant world. Dr. McGiffert says that at that time the alternative offered for a thinking man was mediævalism or irreligion. Both rationalism and pietism failed to meet the developing needs of the modern world. Nevertheless, both had their part by unsettling in particulars the theologic scheme of the Reformers and adding new elements, in preparing the way for that present mode of thinking by which, according to Dr. McGiffert, a man may be a Christian without being a mediævalist or unsympathetic towards modern scientific discoveries. Without making the author responsible for my statement, I gather from his treatment that, at least in these four elements, the progress of Protestant thought before Kant brought plausible alteration to the system taught by Reformers of the 16th century.

1. The undue stress laid upon other-worldiness, inherited from the Middle Ages and reaffirmed by the Reformers, was opposed by a Christian philosophy which gave a somewhat adequate valuation of the present world. Thomas Aquinas had simply expressed the common theologic belief when he declared "that the sole significance of the present life lay in the fact that it was a probation for the life to come" (p 5). Although Luther laid stress upon the men's daily worldly pursuits and relationships, he did not get beyond the mediæval conception. Much less did Calvin, who insisted upon the habituating of ourselves to a contempt of the present life,—the earth is vile and is to be so esteemed. It must be agreed that the ascetic view of life, which puts a man into the monastery and darkens his eye to all the beauties of nature, is out of accord with a healthy Christian state of mind. But I cannot regard the conception as a contrast to that of the Reformers, but rather as a natural outgrowth of it. For example, the soundness of Luther's instincts is shown in his exaltation of the home, which he made the seat of hilarity and joy, and in his ingenuity in parrying a Roman cardinal with merriment and jests.

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2. The doctrine of human inability and helplessness which the Reformers insisted upon was offset by the theory of moral ability. Human freedom is fundamental in the teachings, as Dr. McGiffert brings out. The Arminians may have caught the hint from them. Wesley certainly was debtor to the Arminians, and the whole troop of the Deists, exalting the religion of nature, followed the same path. Certainly the modern Church should be willing to acknowledge indebtedness to all who have asserted the glory and dignity of man whether it be an essential glory never lost or a glory forfeited but recoverable by a great redemption price. It does not seem fair, however, to Calvin to declare that he was more concerned to humble man than to magnify God.

3. The movement toward better things, according to this volume, showed itself in the emphasis laid upon the human reason. The Socinians (p 112) as all Humanists, insisted that "in theology as in all matters, the reason has its place". This view was not only emphasized by the labors of Descartes and others in the realm of philosophy and the theories and discoveries of Bruno, Copernicus and other investigators, but was given proper prominence by the Deists and the German Rationalists. Toland, for example, stated that there are, strictly speaking, only two categories, namely, according to reason and contrary to reason, and affirmed that the natural reason is the only safe guide. It is certain that Luther and Calvin posited the opposite principle as valid, namely, that Scripture (or Revelation) is the only safe guide. Although the natural reason is not the final judicature as affirmed by the author of *Christianity as Old as Creation*, a Christian philosophy would be out of date which did not recognize the princely function of the reason in matters of religious enquiry. This does not require the abandonment of the position that the facts of Revelation are *extra animam* and *supra animam*.

4. The value of the miraculous element in Christianity which the Reformers accepted without hesitation was reduced by the discussions of the 18th century and, in cases, altogether denied. Locke, to be sure, continued to present miracles as the proper credentials for accrediting a messenger sent from God, but the declaration became fashionable in certain literary circles that miracles were not needed or, at best, can have no apologetic value. Without setting prophecy and miracles aside, the Christian apologists, like Simeon Jenyns, gave prominence to the arguments from Christ's character and message. The early Christian apologists had also used the argument. But if as an indirect result of Deistic and Rationalistic strictures, the tendency has been developed to test Christ's miracles by His character and mission, we would be quick to acknowledge the gain. This, however, does not necessitate that the opposite method is false which finds in the miracles a proof of Christ's divine mission and, if you please, were definitely wrought to attest that mission.

Such trains of thought as these will be started by the reading of Dr. McGiffert's valuable book. To discern some gain to Christian thought from every Christian period and to incorporate it into the total conception of Christianity, must be the controlling purpose of a serious student of Church history.

In closing, it is a pleasure to quote from among a number of striking passages on Luther this one which shows plainly that, after all, the Reformer's interest in the other world was quite consistent with an adequate appreciation of the humanitarian purpose of the Gospel. "What Luther means by loving God and one's neighbor,"

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says Dr. McGiffert (p 35), "is made abundantly clear by these words: 'What is it to serve God and do His will? Nothing else than to show mercy to our neighbor. For it is our neighbor who needs our service. God in heaven needs it not.' " And the author adds, "Never, indeed, has love for others, expressing itself in social service, been more persistently emphasized and never has it been raised to a higher plane and given a more controlling place than by Luther." It is the vitalizing aim of the Gospel that makes it precious to mankind. For their own age who could have emphasized this more fully than did the Reformers in view of all the problems that confronted them? And if we see new methods of application for the second commandment we must remember that the age in which we live is not quite the same as the 16th century.

DAVID S. SCHAFF.

Western Theological Seminary.

UNITARIAN THOUGHT. By Ephraim Emerton. New York: The Macmillan Company, 1911. pp. ix, 309. \$1.50 net.

This volume, written by the professor of church history in Harvard University, is intended, as stated in the preface, for three classes of readers; first, for those who know nothing about Unitarianism; second, for those who believe that Unitarianism is hostile to Christianity and that Unitarians are wicked and dangerous persons; third, for Unitarians themselves, to remind them of the treasure received from their fathers and their obligation not to diminish it. This threefold purpose Professor Emerton realizes through 300 pages of lucid prose, treating his subject in a way adapted to the comprehension of the ordinary intelligent reader, without simplifying so much as to render the book valueless for the technically informed student.

The short introductory section asserts that the hope of the future consists in so clearing up the issues in religious controversy that all the lesser and fictitious antagonisms will disappear and the really great distinctions will be emphasized—that irreducible residuum on which no compromise is possible. The present volume is the attempt of a layman to state the consensus of Unitarian opinion on the main topics of religious discussion. There then follows in 10 chapters an exposition of present day Unitarian thought. The basis of belief in religious things may be either authority or the witness of the Spirit. The Unitarian holds to the latter, meaning by it the intellect and emotion of the individual man through which the voice of the spirit of all truth is heard. The miraculous is definitely denied in the interest of a clearer vision of spiritual things. Concerning man, the Unitarian believes that he is a unity with a threefold aspect: material, vital, spiritual, this last again a thinking, feeling and willing aspect. The charming fables of the Hebrews are but so many naïve attempts to account for the obvious facts of man's existence, and their view of man's origin and fall are to be rejected in favor of the Pelagian conception, translated of course into the scientific language of our times. The Bible is a work of human beings. Revelation is the unfolding to men, through their own powers, of the divine plan. Inspiration is the agency through which revelation acts. The Bible claims the reverent attention of the Unitarian, for it is the highest and clearest expression of that spiritual endowment which is to him an essential part of the very idea of mankind. Jesus was a man like the rest of us. All evidence that He was more than man is to be rejected as mythical decoration. One in-

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evitable conclusion is that he was a man of "sin" as we know ourselves to be. This statement, however, Professor Emerton makes as a deduction from his humanity, and although he states "even our meagre and laudatory accounts of Him give abundant support for this view" yet he brings forward no specific fact except that Jesus was tempted. Surely, however, temptation and *a fortiori* the *overcoming* of temptation cannot be called sinful! In place of the fall and the subsequent recovery of man through a divine Saviour, the Unitarian places the idea of a continuous development of the sense of righteousness through the free-will of man. In a word, they believe in "redemption by character". In Church organization the Unitarian favors Congregationalism, for it gives the freest play to the individual and the soundest basis for effective combination. In worship the Unitarian is the foe of all formalism and ritual. He will celebrate the Lord's Supper provided that it is quite clear that it is merely a memorial. He prays, but chiefly with a view to subjective effect. He holds to personal immortality, but asks that he shall not be called upon to give to this idea any precise and definite form. Finally, as regards God, the Unitarian believes in a power that makes for righteousness which is One, and for which he can use the endearing name of Father, Creator, Law. These appellations imply will, but Professor Emerton does not seem to use the idea of personality in reference to God.

The book makes no claim of novelty and in fact most of its statements have been already elaborated in the works of such men as Theodore Parker, Martineau, and Pfleiderer; all belonging to those who have been designated, not unaptly, "Speculative Theists". What is of interest here is not so much the conclusions, which negative in almost every particular the beliefs of orthodox, confessional Trinitarianism, but the method by which the conclusions are reached. This method turns out to be, in brief, the old-fashioned one of laying down certain fundamentals and then proceeding from them by a deduction by certain formulas. These fundamentals are all derived from the moral consciousness, or intellect. The word he (the Unitarian) likes best in this connection is reason, and by reason he means, not any definite process of reasoning, not dialectics, but that just balancing of all considerations which results in "reasonableness". This would seem to open the way to all sorts of caprice, but, as a matter of fact, Professor Emerton does not mean this, although, like Plato, he passes from philosophy to poetry when he attempts to define reasonableness. Nevertheless, granted the truth of these fundamentals and the view of the world that they necessitate, it is simply an application of the law of contradiction to prove that all other views, chiefly orthodox Christianity, are false.

The trouble with the "high priori road," as Professor Sidgwick somewhere calls it, is that those who walk it so frequently fail to see that their cherished fundamentals are merely definitions and as such are neither true nor false, only becoming so when there exist things corresponding to them. How is this to be settled? Some of us appeal to observation, but Professor Emerton, like all the rationalists, is unwilling to do so for he has settled the matter already just as much as when the triangle has been defined all the theorems concerning triangles have been settled. His pages are full of illustrations. Let us select one from the chapter on Miracles: "The Unitarian does not trouble himself to examine into the credibility of the evidence for alleged miraculous events. To him the very notion of human evidence for a divine manifestation is pre-

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posturous." Again the same defective method is seen in that mode of dealing with the beliefs of Christianity which is found today in all the treatises on Comparative Religion and which Professor Pfleiderer used to use so dazzlingly in his lectures. It is to take an indefinite number of historical phenomena, find a common idea which they may be thought to embody, and then use this common idea to explain away any individual one which may be selected for destruction. This is the method which Professor Emerton employs to get rid of the Virgin Birth, the Atonement, the notion of Heaven, etc. But why should the descriptions of Folk-Psychology be transmuted into causes and used to explain away phenomena which on other grounds have already been devoted to annihilation?

It may justly be demanded of any theological system that it be theoretically consistent, exemplified in experience, and religiously fruitful. The Unitarian system as here presented fails largely in these respects. It is eclectic, and no such system is consistent. It disregards experience and can only explain the phenomena of the Scriptures and of the religious life of the day by explaining them away. It is not fruitful, for how can a "Power that makes for righteousness," confined in its operations to the course of nature, satisfy the needs of the heart? How can one pray to a being who from the necessities of its own nature cannot answer our petitionary prayers? How can that certainty which is the basis of all effective individual ethics be secured when the only source of knowledge is the self contradictory intuitions of the individual mind? How, lastly, can that "atomistic" view of humanity, outlined by Pelagius and accepted by the Unitarian, form a basis for the social work of the modern church?

At the same time recognition is due to the reverent tone of the book and the moral earnestness of the writer. It is always to be accounted a service when the issues are made clear, and in these days of shifting it is worth something to have a volume in which we are told just what Unitarians think about the great questions in which all should be interested.

GEORGE JOHNSON.

Lincoln University, Pa.

IN THE CLOUDY AND DARK DAY. By the Rev. George H. Knight. New York: George H. Doran Company. \$1.25.

To review this book is like reviewing the rose. It is essentially a book consigned from a heart to a heart rather than from head to head. A good many of its sentences call for reading in the twilight when the soul is ready for tryst with the heavenly Bridegroom. The subject of its twenty-one chapters might well be "Twenty-one Stations on the Sorrow Road". The style is intimate; almost every page has its "we" and "you," but the chapters are not sermons. They were written for the book, and follow one another like the risers of a stair to a landing. This gratifies the reader in these days when so many religious books are bundles of sermons that defy the laws of association, like the seven women who take hold of one man asking only to bear his name.

The so-called "healthy minded" will not quite approve of Mr. Knight's book. They will consider it lacking in the "enthusiasm of life". "Earth's but a desert drear; Heaven is my home," is the point where our author starts. Eliphaz the Temanite was no sour pessimist, but expresses age-long experience in his "Man is born unto trouble as

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the sparks fly upward". The long story of the world fully told would be only like Ezekiel's roll, "A book written within and without with lamentation and mourning and woe". He quotes Bishop Huntington's thoughtful observation, "How small the audience would be that would assembly weekly, life through, to listen to a Gospel that has nothing to say to sufferers". Reading his Bible through with these thoughts in mind he is astonished to find how large the element of consolation in it is. He takes his inspiration from that beautiful, but little known passage in the 34th of Ezekiel, "Thus saith the Lord God: Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep and will deliver them out of all places where they have been scattered *in the cloudy and dark day.*" A few of the suggestive chapter subjects will indicate the path he travels: "The Universal Baptism" (sorrow), "Is it all a Mystery?", "Soul Healing First", "Sunshine on the Cloud", "The Drudgery of Common Life", "A Song in the Night", "Within the Veil". The book is fit to be a very *vade mecum* to all who travel the sorrow road. A recent writer on psychotherapy closes a paragraph of earnest exhortation, "I am well aware of the difficulties in what I propose for I have traveled the road myself". Right evidently our author has traveled the road.

There is not an unctuous line in the book. Many passages are expressed with naïve beauty, "The promises are like the bridges across a torrent bed, which do not seem to be of much use when the water is low and the channel is almost dry, but which will be used most thankfully when the floods are out and a raging stream is sweeping between the banks" (p. 8). The "cloud and the bow" of compensation are made to echo like the theme of an orchestra elsewhere (p. 55). He speaks of the lama sabachthani of the suffering Christian. "I would not paint death as a skeleton with a mower's scythe", said a child in looking at a picture representing it so. "I would rather paint him as an angel with a golden key" (p. 146).

Almost every page carries a sentence that strikes home and sticks because of a quaint freshness that reminds of George Herbert. "Many would never have had their place in the Father's house but for being smitten by the Father's hand and driven out of their self-made paradise" (p 15). Many Christians "in all the habits and plans and ambitions of daily life have one eye upon God and the other upon the world" (p 15). "Judging by their prayers some Christians suppose that God keeps a sort of heavenly warehouse with faith, patience, meekness, love, holiness put up in packages ready for purchasers" (p 44). "God cannot give us His best until we are calmly willing to accept His worst." "Our reason for calm trust will not be that we understand His ways, but that we understand Himself." "Five minutes in glory will more than compensate for fifty years of suffering." Christians, faithful in obscurity, are compared to "those plain old-fashioned clocks one sometimes sees in a humble cottage with their slow, monotonous, heavy click, yet doing their duty quietly, faithfully, and well" (p 91). "Praying in the dark may be a little like writing in the dark, a little confused; but He to whom the darkness is as the light will read the meaning easily." "A sick bed is often doing as much for Christ as many a pulpit." The reader owes Mr. Knight a debt for the fine inspiring bits of poetry he finds so aptly quoted, perhaps best of all is George Mathson's

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"One knock at the door would have opened wide
The home so dear to your heart's desires;
And the hours you spent in the porch outside
Might have glowed with the household fires."

The theologian will find here no startling theories on the mystery of pain. Our author's mind is totally free from the shackles of modern enslavement to godless law. His attitude is almost Hebraic in its leaping to the First Cause. The scientific student at the funeral thinks he sees deeper than the comforter who tells of the "providence of God that permitted this typhoid that His child might be with Him". He sees in it only a matter of "filthy water". After all, isn't the stating of the blatantly obvious but superficial vision? Mr. Knight would say that "all's law but all's love". He puts it concerning Christ thus, "When He lifted up His eyes to look to the heavenly side of the mystery, He saw the Lord of heaven and earth doing His inscrutable will; but He saw far more than that. The face that He saw was not merely the face of a sovereign, it was the face of a Father" (p 67).

Horatio W. Dresser, in his "Physician to the Soul", pleads for men who shall know the needs and medicines of the soul as physicians have learned to make the same diagnosis for the body. What an exquisite delicacy of feeling the minister needs! "Don't say a word", groaned a poor mother who had lost her firstborn, as the minister entered. On the loss of a dear brother, a pastor with such delicacy gave a great inspiration when he knelt at the bedside and clasped the hand of the sick brother who remained. "I haven't come to talk, only to weep with you, dear brother." That strange diary of Benson's anonymous friend with the title, "Beside the Altar Fire," which is the story of the evolution of a soul through sorrow to God, and Mr. Knight's book ought to be read by every one of us ministers who aims to be a true son of consolation.

Our author speaks out of a heart bathed in the sunshine of a great love for God. After quoting "To him that overcometh, I will give to sit with Me upon My throne", he writes, "A statement like this seems almost unbelievable. We can easily sympathize with the feelings of the Chinese convert who was assisting in the translation of the Scriptures into his native tongue, and who when he came to Rev. 3:21 laid down his pen and with tears of a beautiful humility running down his face, said, 'O, it is too much, too much, let me rather write, "They shall be permitted to kiss my feet"'".

ANDREW I. KEENER, '04.

THE SOCIAL BASIS OF RELIGION. By S. N. Patten. New York: The Macmillan Company. \$1.25 net.

A recent issue of the *Survey*, speaking of this book, lauds Professor Patten as a possible prophet from the New America who shall redeem the evil times of civilization. However that may be, this latest work of his presents in an original and striking way many of the problems of religion and society.

Why are religions pessimistic? Why are man and nature held to be essentially evil? Why are poverty, misery, and their attendant circumstances deemed absolute conditions of human life from which only a few fortunates may ever escape? Or, to put it briefly, why are we "under God's wrath and curse, liable to all miseries in this life, to death itself, and to the pains of hell forever"? The author applies to these questions the peculiar physical geography of the Medi-

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ranean world. Jewish and Christian dogmas of pessimism arose from the fact that rainfall was decreasing, that subsistence grew more difficult, that natural resources wasted away, that barbarians encroached. Behold the origins of the Augustinian theology and of total depravity. Shall we say that this is one of the most valuable discoveries of our time?

We would include chapters 1—VI and XII—XV as the message of the book. Chapters VI—XI are evolutionary psychologico-social philosophy, which has or has not pragmatic value. One feels that it lacks definition and illumination. One wishes that the author would make a study of sin. Everybody uses the term; no one defines it as a human and therefore a social phenomenon. Much sin, misery, and poverty, plus ignorance, do exist as cause and effect, but it would not be difficult to find many sinners well endowed with income. Brown stone fronts and \$25,000 a year do not necessarily produce saints, while poverty was a good thing for Socrates and Saint Francis of Assisi.

The beneficence of nature remains to be proven. We fear that the author is quite lacking in practical acquaintance with agriculture and other forms of raw production. He would be a bold man, who, knowing the relation between phosphorous and human life, would affirm such beneficence. Ignorance as a chief cause of poverty, misery, and sin, and the equalizing of intelligence on higher planes as a remedy are overlooked.

All who think on social and religious subjects should give this book careful reading. It contains the seeds of a new epoch in religion, though as old as the Greek Fathers.

GEORGE A. DICKSON.

New Castle, Pa.

Report of the President of the Seminary to the Board of Directors

ATTENDANCE—The total attendance for the year 1910-11 has been 80. It has been distributed as follows: Fellows, 3; Post Graduates, 14; Seniors, 20; Middlers, 21; Juniors, 22. It is gratifying to note that the average attendance for the last three years is 83.

CURRICULUM—The new curriculum, authorized by the Board of Directors, went into operation at the opening of the present term, and so far the results are most satisfactory. The changes have made our course sufficiently elastic to meet the changed conditions of the modern educational world. For example, two members of the Junior Class entered the Seminary with a year's Hebrew. Instead of being placed with beginners, they were admitted to an advance course and have finished in their Junior Year all the Hebrew required for graduation. On examining the matriculants of the year in Greek, it was discovered that there were three groups of men: first, those who had had about a year's Greek or even less; second, men who had taken the average course; third, a number who had specialized in classical and New Testament Greek. The last group have done special research work on the Synoptic Problem under Dr. Farmer; the second group have studied the Gospel of Luke and New Testament Greek with Mr. Culley; while a student instructor, whose salary is provided for by a friend of the Seminary, conducted the elementary class. These two illustrations, one taken from the Department of Old Testament Exegesis and the other from the New Testament, indicate the problem which the Seminary faces. These different classes of men can never be grouped together in these subjects during their Seminary course, and necessitate an ample elective system. The new course of study has also attracted a number of pastors of other denominations as well as our own, and indicates how the full development of the system will lead to the Western Theological Seminary becoming a greater force in this community.

Report of President to Board of Directors.

MUSIC DEPARTMENT—For the term of 1911-12 it is proposed to increase the efficiency of the Music Department by organizing a mixed chorus choir of twelve voices, under the supervision of Mr. Boyd. This choir is to take part in the regular preaching service of the Seminary, to illustrate Church Music and to cultivate the students' tastes for classical Church Music. The expense of this choir will be about \$350. Dr. Breed has kindly made himself responsible for the financial side of this undertaking for one year.

FOREIGN DEPARTMENT—Rev. D. E. Culley, assisted by Messrs. G. A. Frantz and J. N. Hunter, has continued to conduct special classes for foreign-speaking students, in addition to the regular curriculum of the Seminary. These special classes have taken up the following subjects: English, Elementary Greek, and Old Testament History. The following nationalities have been represented: Ruthenian (1), Bohemian (2), Slovak (1), Hungarian (4), Italian (4).

POST GRADUATE DEPARTMENT—This department continues to grow and indicates that it is meeting a real demand. During the past year 14 graduate students have been enrolled, most of them being candidates for the degree of Bachelor of Divinity. The most popular courses with graduate students have been those in Old and New Testament Theology; and next to them, those in Homiletics and Church History. We believe that the Western Theological Seminary has a great field for graduate work open to ministers of all denominations in this city, within whose territory there are more than four hundred Protestant ministers.

STUDENT Y. M. C. A.—The Wednesday evening prayer meetings, conducted by the students, have been a source of much pleasure and profit to those who have taken part. The attendance was a little larger than last year and the spiritual tone was markedly higher and the fellowship closer. The meetings were addressed at different times by members of the Faculty, thus affording an opportunity for fellowship between students and professors which was impossible in class room work. The work in the Rescue Mission has been very gratifying and in the main very helpful. As far as we have been able to learn, only words of commendation and appreciation

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can be passed on the activities of this department of our Seminary work. The students have taken part in the work of three rescue missions this year. To the Liberty Street and Second Avenue Missions at least two men have gone every Friday evening to conduct the services, and not one engagement on the schedule has been broken. The work in the Robinson Street Mission has not been so extensive and is of a social rather than an evangelistic nature. Mr. A. S. Wilson, of the Junior Class, has helped with the work at the Deaconess Home for Boys. All this work has been re-systematized this year, which accounts for part of the increased efficiency. The spirit and interest manifested in this work has increased noticeably over that of last year, due to two facts—better system and the experience which the majority of the boys had had during the previous year.

The usual morning services have been conducted regularly at the Presbyterian Hospital; once a month at the Presbyterian and West Penn Hospitals the afternoon services have been in charge of our students; the Old Ladies' and Old Couples' Homes in Wilkinsburg have also come in for a due share of attention. Another most interesting and profitable branch of the work has been the Mission Study Class under the leadership of Mr. Paul Eakin. The student body and Faculty continue to support a representative on the mission field, to whose support they contributed the sum of \$475.00. The present representative is Rev. O. C. Crawford, located at Soo Chow, China, a member of the class of 1900.

All the members of the Senior Class are already settled. Two of them go to foreign mission fields, Mr. W. H. Hezlep to the North India Mission, and Mr. Frank J. Woodward to the Gilbert Islands, under the American Board of Commissioners for Foreign Missions.

LECTURES—The following lectures have been given in the chapel in connection with the weekly conferences, which have been conducted by the Faculty:

Rev. W. H. Claggett, "Ministerial Sustentation."

Mr. Charles F. Weller, "Associated Charities."

Rev. R. M. Donaldson, D.D., "Home Mission Work."

Rev. Herbert E. House, "New Education in China."

Report of President to Board of Directors.

Rev. F. Zilka and Rev. Benjamin Kossuth, "The Bohemian Church."

Rev. W. O. Elterich, Ph.D., "The Awakening in China."

Rev. S. Hall Young, "Home Mission Work in Alaska."

Rev. A. F. McGarrah, "Church Finances."

Rev. J. D. Nutting, "Work Among the Mormons" (illustrated).

Rev. Louis Meyer, "Jewish Missions."

SEMINARY EXTENSION LECTURES—A new departure in the work of the Seminary during the current year was the organization of Seminary Extension Lecture Courses. Three courses of lectures were given on successive Wednesday evenings in three different churches of the city: (1) "The Sacraments," four lectures by Rev. D. R. Breed in the East Liberty Presbyterian Church; (2) "Social Teaching of the New Testament," six lectures by Rev. W. R. Farmer in the Shadyside Presbyterian Church; (3) "Theology of the Psalter," four lectures by President Kelso in the Third Presbyterian Church. Unusual interest was aroused in many of these lectures, and in one case—Shadyside Presbyterian Church—the lecture room was crowded. All these facts indicate that the Seminary is meeting a deeply-felt want in providing these lectures.

LIBRARY—A new arrangement has been made in regard to the Library. It is now open in the evenings from 7 to 10 and every week day from 9 A. M. to 4:30. Heretofore the Library was only open from 1:30 to 4:30 each afternoon. This was found entirely insufficient and the change has added greatly to the efficiency of the work. During the year a circular letter was sent out to 650 clergymen and educators residing in Pittsburgh and vicinity, inviting them to avail themselves of the advantages of our theological library. An acknowledgment of this invitation was received from a number of ministers and many have greatly made use of the privileges. During the year 1,152 volumes have been loaned and the reference room has been in constant use by students and members of the Faculty. There have been 1,402 additions by purchase or gift. The Library has on file 88 periodicals of standard value and special usefulness. The enlargement of the catalogue by the system of cross references and subjects is proceeding and will be pushed

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as fast as circumstances allow. A real desideratum is a complete rearrangement of the Library and new equipment.

PHYSICAL TRAINING—During the past year a regular class in physical training has been conducted by Mr. H. M. Butler in the gymnasium of the Allegheny Preparatory School. Mr. Butler gives the following report of this very important department of the seminary, when the health of the students is taken into consideration: “There were 33 regularly scheduled meetings of the class, 3 specially appointed periods for basketball practice, one evening meeting for a basketball game between our juniors (A. P. S.) and those of the Western Seminary, one evening meeting for the purpose of demonstration and entertainment of friends, and the class was twice excused. Twenty-six men registered during the course, with a record of 556 attendance credits and 243 absences. Twenty-one were examined and measured in the fall and 12 of them remeasured this spring. The second examination showed a pleasing growth of girth and strength and general development. Just one statistic might be taken as an example of the benefits of the year’s work. The twelve men in the fall averaged 26 years, 10 months in age. They could be said to have had their entire growth, yet their *average* chest expansion increased .45 of an inch and their cubic lung capacity 10.25.”

THE NEW DORMITORY—Late in December the Board of Trustees let the contract for the new dormitory to the Thompson-Starrett Company. The demolition of the old building was begun about the middle of February, and one of the features of today’s exercises is the laying of the corner stone of the new structure. This building is to be known as “Memorial Hall”, to preserve the associations with Rev. Charles Beatty, whose generosity gave the institution the former dormitory. During the interim while the Seminary is without a dormitory, the students have been housed in the residence located at 827 Lincoln Avenue. The use of this house has been donated to the Seminary by Mr. John R. Gregg, a member of the Board of Trustees. It is expected that the new dormitory will be ready for occupancy early in October.

In addition to seeking the gifts of men of wealth, an appeal was made to the churches to secure smaller gifts, and the

Report of President to Board of Directors.

Alumni were also called upon to assist. The response from the Alumni has been most hearty when we remember that they are ministers. The campaign in some of the churches has been very disappointing, while others have responded heartily. At the present time between \$90,000 and \$100,000 are in sight. The new building will cost about \$130,000. It is our intention to raise the balance of this sum during the coming summer. We had hoped to report something definite about a new building on the site of Seminary Hall, but all that can be said at the present time is that negotiations are in progress.

COMMENCEMENT AWARDS.

THE DIPLOMA OF THE SEMINARY was awarded to Charles Clair Cribbs, Harry Lavan Earnest, Wilhelm Gotthart Felmeth, Henry Geddes, Arthur Minton Guttery, William Herron Hezlep, John Lynn Howe, Reuel Emerson Keirn, Wilbert Blake Love, Malcolm Angus Matheson, John Ambrose Oldland, Francis Edward Reese, Matthew F. Smith, Rufus Donald Wingert, Lewis Austin Worley.

A SPECIAL CERTIFICATE was awarded to George Lang Glunt, Benton V. Riddle, Frank Johnston Woodward.

THE DEGREE OF BACHELOR OF DIVINITY was awarded to Francis Wayland Crowe, Charles Henry Hamilton, Andrew Ivory Keener, James Hood Lawther, Angus John MacInnis, Merrill Peter Steele, Albert Greer Weidler, Ph.D., Bartholomew Tron, Matthew F. Smith (of the graduating class).

THE FELLOWSHIP OF THE SEMINARY was awarded to Wilhelm Gotthart Felmeth.

SEMINARY FINANCES.

Herewith is presented a condensed statement of the Seminary's Finances for the year ending April 30th, 1911.

This shows a deficit of \$3,441.10, due partly to increased expenses, but more to a falling off in income, outside donations from churches and individuals having decreased. As the Seminary has no accumulated surplus income, this is a serious matter and one which requires the careful consideration and assistance of the friends of the Seminary. At the recent Annual Meeting of the Trustees a Special Committee was appointed to consider the finances of the Seminary, to make a budget of expenses and

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income for the coming year, and to formulate plans for the future. The accumulated deficits of many years account for the amount of uninvested funds, it being necessary to carry an undue amount in this way in order to take care of the shortage in income.

The Seminary cannot stand still any more than any other successful undertaking; it must grow or decay, and expenses must increase to maintain efficiency and hold its place in the work of the Church.

The Permanent Funds have been increased during the year by \$11,182.40, from legacies as shown in the statement, and the Treasurer has been advised of some others which will be received during the coming year.

Of the Income for last year \$39,997.09 was received as interest and dividends from Permanent Funds, leaving \$5,742.69 as donations, showing how largely the Seminary must depend on its friends.

Report of President to Board of Directors.

CONDENSED FINANCIAL STATEMENT OF
THE WESTERN THEOLOGICAL SEMINARY.

For Year Ending April 30, 1911.

General receipts for operation	\$ 45,739.78
Expense, salaries, taxes, etc.....	49,180.88

Deficit for year	\$ 3,441.10
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Permanent Funds.

	Amount	Invested
Contingent	\$172,406.85	\$172,095.28
Endowment	194,030.01	190,342.28
Lectureship	3,711.35	2,928.00
Library	31,176.93	30,767.46
Reunion and Memorial	112,280.29	108,571.60
Scholarship	131,717.74	122,916.52
Sacred Rhetoric and Elocution	79,669.49	78,929.33
Church Music Instructors	5,002.24	5,000.00
President's Chair Endowment	5,000.00	5,000.00
L. H. Severance Missionary Lectureship.....	5,000.00	5,000.00

\$739,994.90 \$721,550.47

Special Funds.

Special Instructors	\$ 172.61
President's Salary	1,858.44
Dr. Riddle's Assistant	1,114.63
Special Fund	66.72
Pension Fund	500.00

\$3,712.40

Building Fund.

Balance, April 30th, 1910.....	\$ 1,968.29
Donations during year	27,409.54

\$29,377.83

Paid on account of dormitory.....	8,065.50
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Balance April 3rd, 1911..... \$21,312.33

Above balance consists of Mortgage	\$600.00
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Uninvested	\$20,712.33
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Total increase in securities during year.....	\$27,609.56
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Total paid on account of dormitory during year.....	8,065.50
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Cash.

Income in People's Savings Bank 4-30-10.....	\$ 4,235.52
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Uninvested funds in Safe Deposit & Trust Co.	
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April 30th, 1910	19,923.66
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Income in Commonwealth Trust Co. of Pittsburgh, April 30th, 1911.....	\$ 806.62
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Uninvested endowment in Commonwealth Trust Co. of Pittsburgh, April 30, 1911.....	2,935.08
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Building Fund in People's Savings Bank April 30th, 1911	20,512.05
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\$24,159.18 \$24,253.75

Donations and Legacies Received During Year.

From estate of D. C. McConaughey.....	\$ 182.40
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From L. H. Severance Missionary Lectureship	5,000.00
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From estate of Mrs. Jos. Patterson, 3 scholarships.....	6,000.00
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Pension Fund	\$500.00
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CALLS.

Rev. W. H. Hoover ('09), of Dresden, N. D., on April 23 took charge of the Home Heights, Wellston, and Eden Missions of Grace Church, St. Louis, Mo.

Rev. Joseph A. Stevenson ('96), of Santa Ana, Calif., has been called to the First Church of Los Angeles, Calif.

Rev. E. A. Bleck ('08), of Keene, Ohio, has accepted a call to Carrollton, Ohio.

Rev. Platte T. Amstutz ('08), of New Athens, Ohio, has accepted a call to Marquette, Mich.

Rev. Alexander Laird ('91), of Brownsville, Pa., has been called to Holly Beech, N. J.

Rev. E. A. Cully ('94), of Barnesville, Ohio, accepted a call to the First Church of Parkersburg, W. Va., and took up work there June 4th.

Rev. T. C. McCarrell ('80), Mechanicsburg, Pa., has received a call to Middletown, Pa.

Rev. George S. Hackett ('82), of Murrysville, Pa., has accepted a call to Fayette City, Pa.

Rev. David Miller Lyle, of Hutchinson, Kan., has accepted a call to Cripple Creek, Colo.

Rev. C. E. Ludwig ('06) has resigned the pastorate at Windber, Pa., and has left for his new field in Hamilton City, Calif. This change was made necessary by the ill health of Mr. Ludwig's oldest son. The growth and progress of the church during his pastorate of a little more than two years has been quite marked.

Rev. R. B. Love ('81), of Belleville, Ohio, has accepted a call to Haysville, Ohio.

INSTALLATIONS.

Rev. George G. Burns ('96), was installed pastor at Millersburg, Ohio, on April 20th.

Rev. H. Vernon Baker ('08), was installed pastor of the church at Glenshaw, Pa., on April 13th.

Rev. W. E. Howard ('94), was installed pastor of the Oakland Church, Pittsburgh, Pa., on May 3. Rev. G. W. Shelton, D.D., presided and preached the sermon; Rev. J. M. Howard, D.D., father of the pastor, charged the pastor; Rev. J. T. Gibson, D.D., charged the people; and Rev. C. B. Wingerd offered the installation prayer.

Rev. J. M. Travis ('96), was recently installed pastor of the University Church of Westminster, Colo. Rev. C. E. Horn, Ph.D., Rev. J. F. Elder, Rev. J. P. Martin, Rev. F. W. Evans, and Rev. W. J. Gregory took part in the services.

Rev. T. J. Gaehr ('04), was installed pastor of the church at Camden, Ohio, on April 27th. Rev. C. A. Hunter presided and preached the sermon; Rev. H. G. Finney delivered the charge to the pastor, and Rev. F. S. Kreager charged the people.

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Rev. J. P. Calhoun, D.D., on May 14 was installed pastor of the Fourth Presbyterian Church, of Knoxville, Tenn. Rev. W. R. Dawson, D.D., presided and propounded the constitutional questions; Rev. Clinton Gillingham preached the sermon; Rev. Robert I. Gammon, D.D., charged the pastor, and Rev. Nathan Bachman charged the people.

GENERAL ITEMS.

The First Presbyterian Church of Mercer, Pa., Rev. John S. Duncan (98 pg), pastor, reported at its last annual congregational meeting an increase of more than fifty per cent over last year in the contributions to the benevolences of the church, all congregational expenses paid and a balance in the treasury. The pastor's salary was increased \$300 annually.

During a pastorate of four years and four months in the West End Church of Pittsburgh, Pa., Rev. C. B. Wingerd ('09 pg), who has lately accepted a call to the Park Avenue Church, received into membership 300 persons.

Reports made at the annual congregational meeting of the Presbyterian Church of Sistersville, W. Va., Rev. G. I. Wilson ('99), pastor, were very encouraging. During the year thirty members have been received and the amount of the benevolences was larger than at any time in the history of the church, amounting to \$1,762, an increase of \$542 over last year. During the three years of Mr. Wilson's pastorate 135 members have been received into the church, the church building has been remodeled, and a \$3,000 pipe organ installed.

Rev. John B. Kelso, Ph.D. ('04), has resigned his position as Professor of Greek at Grove City College and has accepted the chair of Greek at the University of Wooster, Wooster, Ohio, where he will take up the work September 1.

The several departments of the Brookville Church, Rev. J. B. Hill ('91), pastor, are growing apace. On Easter Sunday the Sunday School attendance was 420, over against an attendance of less than 200 the previous year; the Men's Bible Class has increased in the year from 10 to 100, and in six months the Women's Bible Class, from 25 to 75.

The Poke Run Church, Presbytery of Blairsville, of which Rev. H. U. Davis ('98), is pastor, held their annual business meeting and congregational dinner early in April. The reports were very encouraging, showing growth in every department and an increase of \$1,200 over the contributions of last year. Forty-six members have been received during the present pastorate of 14 months.

A quickening along all lines has taken place in the Church of Rural Valley, Pa., of which Rev. J. R. Mohr ('00), is pastor. The mid-week prayer meeting, which had been discarded, has been revived, a Men's Bible Class, organized in January and taught by the pastor, is steadily growing, and a Ladies' Bible Class was recently organized with a membership of 25. An organization of the ladies of the church, known as the Willing Workers, have in the year since their organization raised over \$400 for church purposes.

Early in April Rev. W. E. Slemmons, D.D. ('87), completed the tenth year of his pastorate in the First Church of Washington, Pa., which has been one of unusual harmony and success. In an anniver-

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sary sermon Dr. Slemmons reviewed the work of the past ten years, giving statistics of growth and progress. The evening meeting was presided over by Dr. Moffat and addresses were made by various representatives of the congregation. On the following Monday evening a reception was held in the church for Dr. and Mrs. Slemmons.

The Third Church of Washington, Pa., Rev. Matthew Rutherford, D.D. ('87), pastor, is planning to enlarge and improve its buildings during the summer at a cost of \$10,000.

As a result of a two weeks' meeting in the church of Clear Fork, Ohio, 45 members came into the Presbyterian Church on profession of faith, 6 by letter, and 5 converts united with other churches of the town. The reviving influence of these meetings, which were conducted by Rev. A. H. Gettman ('02), Synodical worker, seems to have spread over the entire community.

Following are some of the items taken from a very encouraging report made by the Vance Memorial Church, Wheeling, W. Va., at their last annual meeting. There were 31 new members received, making the present membership 284. The Sabbath School has an enrollment of 290. The contributions to congregational expenses were \$4,500 and to benevolence, \$2,152. Rev. J. M. Potter ('98), is pastor of this church.

The First Church of Newark, Ohio, Rev. F. E. Vernon ('96), pastor, is in a very flourishing condition. Eighty-two members have been received during the past year, making the total number received during the present pastorate of four years, 184. Reports along other lines are equally encouraging, making the past year one of the most successful in its history.

Work in every department of the First Church of Braddock, Rev. P. H. Gordon ('96), pastor, is very encouraging. The Sabbath School enrollment is over 600.

The address of Rev. Charles G. Williams ('93), is changed from Central City, Neb., to 1031 Fillmore Street, Denver, Colo.

Rev. J. J. Srodes ('90), has resigned the church of Moundsville, W. Va.

Rev. Silas Cooke, D.D., pastor of the church at Early, Iowa, has been apointed chairman of the Home Mission Committee of the Presbytery of Sioux City.

We learn from various church papers that the number of accessions at the Spring Communion in churches ministered to by the alumni has been very gratifying, and regret that we are able to do no more than give a tabulated list of these.

Pastor	Class	Church	Accessions
C. W. Wycoff, D.D.	1865	Bethel, Presb. of Pittsburgh	14
S. S. Wylie	1870	Middle Spring, Pa.	20
D. R. Montgomery	1900	Sharpsburg, Pa.	73
H. Vernon Baker	1908	Glenshaw, Pa.	21
W. E. Allen	1892	Elm Grove, W. Va.	51
P. H. Gordon	1896	First, Braddock, Pa.	16
C. S. McClelland, D.D.	1880	Mt. Washington, Pittsburgh, Pa.	14
O. J. Hutchison	1904	Natrona, Pa.	6
O. N. Verner, D.D.	1886	McKees Rocks, Pa.	31
J. B. Hill	1891	First, Brookville, Pa.	25

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M. S. Bush	1901	First, Ford City, Pa.	27
J. R. Mohr	1900	Rural Valley, Pa.	8
John Gourley	1877	Twin Falls, Ida.	11
C. L. Chalfant	1892	First, Boise, Ida.	43
P. W. Snyder, D.D.	1900	Homewood Ave., Pittsburgh, Pa.	23
C. B. Wingerd	1909	West End, Pittsburgh, Pa.	19
S. F. Marks	1882	Tidioute, Pa.	11
H. S. Shaw	1902	Unionville, Pa.	24
R. L. Houston	1908	Amsterdam, Ohio.	90
George W. Pollock	1881	Buckhannon, W Va.	35
Edgar W. Day	1882	Richland, W. Va.	14
J. M. Potter	1898	Vance Mem., Wheeling, W. Va.	28
F. N. Riale	1886	Grace, St. Louis, Mo.	20
W. E. Howard	1894	Oakland, Pittsburgh, Pa.	10
T. J. Gaehr	1904	Camden, Ohio.	20
F. M. Silsley, D.D.	1898	North, N. S., Pittsburgh, Pa.	16
U. S. Greves	1895	New Alexandria, Pa.	19
W. J. Hutchison, D.D.	1898	First, Kittanning, Pa.	33
H. U. Davis	1898	Poke Run, Pa.	16
E. L. McIlvaine	1898	Ridgway, Pa.	20
J. F. Elder	1897	First Avenue, Denver, Colo.	57
B. V. Riddle	1911	First, West Elizabeth, Pa.	22

The First Church of Halstead, Kan., Rev. J. M. Oliver ('97), pastor, has just closed a most successful year. The increase in contributions and membership was 10 per cent over that of last year. In five years this church has advanced from 35c to \$7 per member for foreign missions. Mr. Oliver has been granted a leave of absence for the summer, which will be devoted to special study in the East.

The First Avenue Church of Denver, Colo., has just closed a prosperous year both financially and spiritually. All the congregational expenses, amounting to \$5,772, were paid, leaving \$150 in the treasury, and although more than 100 members have been put on the lapsed list, the accessions have more than balanced this, leaving the membership about 600. Rev. J. F. Elder ('97) is pastor.

Early in April the 30th anniversary of the organization of the Presbyterian Church of Conemaugh, Pa., was celebrated. The records given in a history of the church, which was published at this time, show growth and progress and the outlook is bright for continued prosperity. Rev. George S. Bowden ('05) is pastor.

On Thursday, May 4, the members of the Presbyterian Church of Glenshaw, Pa., gave a reception to Rev. H. V. Baker and his wife, who have lately taken up the work there.

The churches of Fairmount and Pleasant Hill, Pa., have lately voted an increase of \$100 to the salary of their pastor, Rev. R. L. Biddle ('95).

An addition of \$240 has been made to the salary of Rev. F. W. Crowe ('02) by the congregation of Mt. Pisgah Church, Presbytery of Pittsburgh.

The following items, indicative of a very prosperous year, are taken from the last annual report of the Presbyterian Church of Scottdale, Pa.: Membership, 550; accessions during the year, 43; baptisms, 34; Sunday School membership, 340; total congregational

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expenses, \$3,737; total benevolences, \$2,150; balance in treasury, \$239.40. Rev. J. E. Hutchison ('94) is the pastor.

Rev. E. J. Knepshield ('05) has resigned the churches of New Geneva, Old Frame and Mt. Moriah, Pa.

The Presbyterian Church of Elm Grove, W. Va., has recently voted an increase in the salary of their pastor, Rev. W. E. Allen ('92), and are contemplating the enlarging of their buildings as a result of the growth in the Sunday School. A fund of \$22,000 is already in hand for this purpose.

Rev. Sherman H. Doyle ('90) has resigned the Fourth Church, Philadelphia, Pa.

On May 28 Rev. F. M. Silsley, D.D. ('98), pastor of the North Church, N. S., Pittsburgh, Pa., and chaplain of the Sixteenth Regiment, N. G. P., preached on "The Conscience of the American Soldier."

Rev. William O. Campbell ('66), pastor emeritus of the Presbyterian Church of Sewickley, Pa., has just returned from an extended European trip.

Grove City College has conferred the degree of D.D. on Rev. P. W. Snyder ('00), pastor of the Homewood Avenue Church, Pittsburgh, Pa.

Rev. T. E. Duffield ('06), of Suterville, Pa., has accepted the position of chaplain at the Allegheny County Workhouse.

The cornerstone of the new church at Avella, Pa., was laid on June 14. Rev. B. F. Heany ('06), formerly of Independence, Pa., is the pastor of this newly organized church.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, in their meetings held Monday morning of each week: May 1, "Back to Christ", Rev. J. S. Axtell, D.D. ('74); May 8, "The Negro Problem in the South", Rev. A. S. Hunter, Ph.D., LLD. ('85); June 12, "Breadth and Narrowness of Religion", Rev. J. T. Gibson, D.D. ('72); June 19, "Can the Vatican Accept Modernism?", Rev. S. J. Fisher, D.D.

The First Presbyterian Church of St. Cloud, Fla., Rev. J. H. Rodgers ('99), pastor, was dedicated with appropriate services on February 5th.

During the past quarter the Men's Bible Class of the Second Presbyterian Church of Mercer, Pa., completed an interesting and profitable course of study on "The Covenant", as set forth in Gen. 11:27—25:18. Rev. George Taylor, Jr. ('10), the pastor of the church, is the teacher of this class.

Rev. F. J. Milman, Ph.D. ('99), has just completed a pastorate of ten years in the Second Presbyterian Church of Pottsville, Pa., and has taken up work as assistant pastor of the Second Church of Newark, N. J. The high esteem in which Dr. and Mrs. Milman were held and the great success to which they attained during this pastorate, both in the church and in the community, are evidenced by the appreciative resolutions passed by the Christian Endeavor Society, the Session of the Church, and the Railroad Y. M. C. A. of Pottsville.

Rev. C. L. McKee ('91) has published a trenchant pamphlet on the immigration problem as the Church faces it. It is entitled, "Caring for the Stranger", and is published by the American Sunday School Union.

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Rev. R. Leard Smith, D.D. ('81), pastor of the First Presbyterian Church of Ligonier, Pa., preached on the King James Version of the English Bible, April 23.

Rev. A. L. Wiley ('99), Ratnagiri, India, has just published a "Life of Paul" in the Marathi language. Mr. Wiley has recently received the degree of Ph.D. from Grove City College.

THE GRADUATING CLASS

Charles Clair Cribbs, Clarksburg, Pa.; Grove City College, 1908; installed pastor of the churches at East Butler and North Butler, Pa., on Friday, May 5th.

Harry Lavan Earnest, Wolfsburg, Pa.; Albright College, 1907; pastor Lonaconing, Md.

Wilhelm Gothart Felmeth, Moravia, Pa.; Westminster College (Pa.), 1908; having been awarded the Seminary Fellowship, will spend the year at the University of Marburg, Germany.

Henry Geddes, Pittsburgh, Pa.; University of Wooster; pastor North Springfield, O.

Arthur Minton Guttery, Washington, Pa.; Washington and Jefferson College, 1907; secretary Y. M. C. A., Washington, Pa.

William Harron Hezlep, Pittsburgh, Pa.; Westminster College (Mo.), 1908; under appointment by Presbyterian Board of Foreign Missions to the North India Mission.

John Lynn Howe, Scotch Hill, Pa.; Grove City College, 1907; pastor Wessington, S. Dak.

Reuel Emerson Keirn, Barnesboro, Pa.; Grove City College, 1908; pastor Cross Creek and Two Ridges, O., Presbytery of Steubenville.

Wilbert Blake Love, Brookville, Pa.; Grove City College, 1906; pastor Smithfield, O.

Malcolm Angus Matheson, Little Narrows, N. S.; Franklin College (Ohio), 1908; pastor Murdocksville, Pa.

John Ambrose Oldland, Dawson, Pa.; Grove City College, 1908; pastor Unionport, Ohio.

Francis Edward Reese, Williamsburg, Pa.; University of Wooster, 1908; pastor Williamsburg, Pa.

Matthew F. Smith, Falls Creek, Pa.; Grove City College, 1906; installed pastor Hookstown and Mill Creek (Pa.) churches May 10, 1911.

Rufus Donald Wingert, Dalton, Ohio; University of Wooster, 1907; ordained and installed pastor East McKeesport, Pa., April 28, 1911.

Lewis Austin Worley, Mercer, Pa.; Grove City College, 1908; pastor New Waterford, Ohio.

George Lang Glunt, Pittsburgh, Pa.; installed pastor Forty-third Street Church, Pittsburgh, Pa., May 12, 1911.

Benton V. Riddle, N. S., Pittsburgh, Pa.; ordained and installed pastor West Elizabeth, Pa., May 1, 1911.

Frank Johnston Woodward, Indiana, Pa.; Indiana Normal School, 1908; under appointment by the American Board of Commissioners for Foreign Missions to the Gilbert Islands.

General Information.

General Information

A NEW PROFESSOR

At their annual meeting, held May 5th, the Board of Directors elected Rev. James H. Snowden, D. D., Associate Professor of Systematic Theology. The previous week Dr. Snowden had been unanimously elected to the same chair at McCormick Theological Seminary. It is seldom that a minister has two such calls at one time and the alumni of the Western Theological Seminary can justly feel proud that such a distinguished writer and scholar as Dr. Snowden is one of their number, and can congratulate themselves that he heeded the call of his alma mater rather than that of the great Theological Seminary on the shores of Lake Michigan.

GIFTS

The following books are the gift of Mr. Wilson A. Shaw to the Library of the Western Theological Seminary:

Rich and Poor—Mrs. Bernard Bosanquet.

The Principles of Relief—Edward T. Devine, Ph.D., LL.D.

Friendly Visiting Among the Poor—Mary E. Richmond.

The Care of Destitute, Neglected and Delinquent Children—Homer Folks.

Supervision and Education in Charity—Jeffrey Richardson Brackett, Ph.D.

Neglected Neighbors—Charles Frederick Weller.

The Family—Helen Bosanquet.

Modern Methods of Charity—Charles Richmond Henderson.

Guide to Study of Charities and Corrections—Alexander Johnson.

Constructive and Preventive Philanthropy—Joseph Lee.

A Good Neighbor in the Modern City—Mary E. Richmond.

Some Ethical Gains Through Legislation—Florence Kelly.

The Strength of the People—Helen Bosanquet.

The Campaign Against Tuberculosis in the U. S.—Philip P. Jacobs.

The Practice of Charity—E. T. Devine.

Charitable Relief—C. F. Rogers, M.A.

American Charities—Amos G. Warner, Ph.D.

Philanthropy and Social Progress—Seven essays by different authors.

Substitutes for the Saloon—Raymond Calkins.

Efficient Democracy—W. H. Allen, Ph.D.

Americans in Process—Robert A. Woods.

Tuberculosis, a Preventable and Curable Disease—S. Adolphus Knopf, M.D.

Dependents, Defectives, Delinquents—Charles Richmond Henderson.

The following book is the gift of Mr. Oliver McClintock to the Library: The Old North Trail, by Walter McClintock.

The Bulletin of the Western Theological Seminary.

FOREIGN DEPARTMENT

Since the publication of the February Bulletin, the following contributions have been received for the special support of the Foreign Department:

Third Presbyterian Church, Pittsburgh, Pa.	\$100.00
Evergreen Church, Youngstown, Ohio	3.00
Homestead Presbyterian Church	10.00
Sunday School of First Church, Burgettstown, Pa.....	8.90
Sewickley Presbyterian Church	100.00
Shadyside Church, Pittsburgh, Pa.	100.00
First Presbyterian Church, Pittsburgh, Pa.	90.00

BIBLE CONFERENCES.

GROVE CITY BIBLE SCHOOL

Alumni of the Seminary conduct two of the best organized and most popular Bible Conferences of the country, and professors of the Seminary are taking a prominent part as lecturers.

President Isaac C. Ketler ('88) has a more elaborate program than usual for the Grove City Conference:

SCHOOL OF SOCIOLOGY (August 1-10).

1. Course by Dr. Warren H. Wilson.
2. Special Conference Hour conducted by Dr. Wilson.
3. Course in Social Survey and Graphic Display by Mr. G. B. St. John.
4. Two Courses on the Rural Problem by Miss Mabel Carney.
5. A general course in Sociology by Dr. A. A. Tenney.

THE BIBLE SCHOOL (August 10-20).

The Old Testament.

Professor Robert Dick Wilson, of Princeton Theological Seminary.

Professor George L. Robinson, of McCormick Theological Seminary.

Professor D. A. McClenahan, of the Allegheny Theological Seminary.

President James A. Kelso, of the Western Theological Seminary.

The New Testament.

Professor Robert Law, of Knox College, Toronto.

Rev. Dr. Cornelius Wolfkin, of Rochester Theological Seminary.

Professor Matthew Brown Riddle, D.D., of the Western Theological Seminary.

Preaching, Rev. C. Sylvester Horne, D.D., pastor of the Whitfield Tabernacle, London, Eng.

A special course in Church History, by Professor George M. Richards, D. D.

Sacred Oratory, Professor George M. Sleeth, of the Pittsburgh Theological Seminaries.

Philosophy, by Professor A. T. Ormond, of Princeton University.

General Information.

COE COLLEGE BIBLE CONFERENCE.

President John Marquis, D.D., LL.D. ('90), has arranged a very strong program for the Coe College Summer Bible Conference, to be held July 31 to August 4.

The Rev. David James Burrell, D.D., LL.D., pastor of the Marble Collegiate Church, New York, will lecture daily to ministers on "Sermon Building". In addition he will preach each evening.

Dr. Josiah Strong, Secretary of the American Institute of Social Service, New York, will discuss the great questions of Christian Sociology.

The Rev. James H. Snowden, D.D., LL.D., Professor of Systematic Theology at the Western Theological Seminary, and author of "The World a Spiritual System" and "The Basal Beliefs of Christianity", will lecture daily on theological themes.

Dr. Louis M. Sweet, of the Bible Teachers' Training College, New York, widely known as a Biblical writer and lecturer, will present the general study of Bible Study.

Dr. Henry Frederick Cope, General Secretary of the Religious Education Association, Chicago, will conduct a course of studies in Practical Problems of Church Administration and Service.

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—OF THE—

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VOL. IV.

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THE BULLETIN

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Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME IV.

OCTOBER, 1911

No. 1.

The Value of Comparative Religion for the Pastor.

REV. OSCAR F. WISNER, D. D.

New disciplines find it increasingly difficult in these days to win a place for themselves. Courses of study are already overcrowded, and any additional subject must first clamor for attention, and is then rightfully challenged to show why it should be admitted. Comparative Religion is a relatively new science. True, it has been cultivated more and more ever since human knowledge began to take on world-wide proportions under the stimulus of modern geographical explorations and the establishing of communication and settled relations between large sections of the world hitherto unacquainted. But the question of including this as one of the subjects of recognized worth in the training of all Christian workers has only recently arisen. It will be the present writer's attempt to show how this study will have value for the average pastor of the present day.

1. Our first contention is that this subject forms a necessary part of the pastor's mental equipment as an educated man in these days. Every other discipline has become world-wide. Trade and diplomacy are international; Geology, Biology, and Anthropology take in the earth, life, and man in their entirety. Physical inventions vie with each other in the effort to obliterate

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the boundaries which men of former ages regarded as impassable barriers between nations, races, and sections of the world. Steam and steel and electricity are compelling us to realize the truth that God has "made of one blood all peoples for to dwell on all the face of the earth." All thought, all investigation has taken on this universal aspect. Darwin found it necessary to make a cruise of the world to gather evidence for his great generalization. Geology, Biology, Psychology, Sociology all derive their data from a world-wide observation of facts. In this day of increasing specialization of knowledge no man can claim to be master of his specialty until he has acquainted himself with the facts and conditions bearing upon it as found in all quarters of the globe.

The pastor is supposed to be a specialist in religion; and that training of religious specialists which confines itself to the study of the religion, however true, that has satisfied the needs of a very small minority of the race, and takes no account of the general manifestations of the religious impulse of mankind, will impress the modern layman, who is more and more a man of broad culture, cosmopolitan sympathies, and world-wide outlook, as being deplorably narrow and inadequate. The minister whose preparation is thus despised by the men whom it is his business to reach and influence for God and righteousness is thereby unnecessarily handicapped for his work.

Religion must be studied both historically and contemporaneously. The exponent of religion cannot afford to be ignorant of or to permit others to ignore the fact that religion is the mother of all cultures and human activities and interests. It was no exaggeration when Dr. Tiele described religion as one of the most potent factors of human history. We can trace back the stream of human development to a time when all interests were either undeveloped, or were united and under the domination of this supreme interest. As we read this ancient story we may see religion as Totemism, leading man to cultivate very intimate relations with animals and plants. Out of this intimacy we may picture growing up the domestication of animals and the cultivation of cereals, fruits, and nuts. In other words, the modern farmer, who constitutes the base of our social fabric, owes his occupation originally to the practices of religion. In like manner philosophy, medicine, law, music, sculpture, painting, architecture, were originally cultivated by

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the leaders of religion alone and only gradually separated and tended to become independent cultures. Life has become a complex of many apparently independent interests, but all of them will be found on investigation to owe their origin to this greatest and noblest of them all.

Religion is the most intimate concern of mankind everywhere. No people can be understood apart from their religious beliefs and practices. To neglect this study is to disqualify one's self for any substantial and useful comprehension of those sections of the human race which are diverse from one's own. In this day when the world is becoming small, when all men are neighbors, when our interests entangle us with the remotest parts of the world, for education to try to remain provincial is suicidal. Especially can the pastor not afford to be ignorant of these most important matters. It is no longer safe for him to venture to dispense with this kind of knowledge as a part of his equipment. Such a venture is likely to be disastrous unless he can prevent his parishioners reading the articles and books on foreign nations which are issuing from the press in such profusion, and unless he can be sure of being able to prohibit in his congregation all study of mission fields on the part of his young people, his women's societies, and his men's clubs. Seriously, if a pastor is to be the leader, intelligent and masterful, of all the organized activities of his church, and if he is to command the respect of the educated men and women in the community by not being behind them in his appreciation and comprehension of the great interests which appeal to men everywhere, he will want to know all he can about the various religious manifestations whose influence over the life of the various sections of the human family have been and are more profound than that of any other known force.

2. Without a careful study of the various religions of the world it is impossible for the pastor of today to enter appreciatively into the great present-day problem and undertaking of the church, which is to tax her utmost energies and abilities if it is to be accomplished. The two outstanding facts of the century just passed into history are the opening up of the closed, unexplored, unknown sections of the world, and the remarkable aggressiveness of the Christian Church in propagating the gospel in all inhabited parts of the globe. The increase of exploration, travel, trade, and communication have brought it about that

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there are no longer any unknown, unmapped regions of the world. We are on intimate terms with many millions of our fellow-men who were unknown to our grandfathers. As these new areas have been gradually made accessible to the influences of western life and thought, the church has eagerly pressed in with the purpose of saving them as far as possible from the evils that inevitably follow in the train of higher civilization, and of giving them that gospel of love, purity, and hope which has proved itself the power of God to transform men and build up in them that character which makes them the saviors of human society everywhere. In doing this the church has been loyally responding to her Lord's Great Commission, and acting upon her instinctive feeling that the nations of the world must have the gospel if they are to be saved under the stress of the new world of thought and experience to which they are being introduced.

The church is committed to a campaign of universal conquest. It is a stupendous undertaking. The population of the Christian countries of the world is vastly outnumbered by that of the non-christian countries. Within Christendom itself the voluntary adherents of Christianity are a minority. Within the church the Protestant branch constitutes another minority. Within this Protestant branch the real working force constitutes another decided minority. A mere handful, then, of devoted men and women, who admittedly form the living nucleus of the Christian church, and are the ones on whom the church's pastors must depend and with whom they must ally themselves for all aggressive Christian work, are seriously proposing to convert the remainder of their fellow-men to their form of faith and to their program of life, and some of them are proposing to do it within the present generation. This is the enormous task to which the Christian church of the present day is committed. This is the audacious enterprise in which it is launched, and for leadership in which it looks to its pastors, expecting that through their courageous and wise generalship the campaign shall issue successfully.

It does not appear to be an extravagant demand that education, particularly education of a technical and special kind, shall fit men for the work they are preparing to do. The public naturally and rightfully expects the schools that undertake to train teachers to introduce into their curricula subjects which

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will prepare their pupils for the demands that will be made upon them later as teachers. A medical school may fairly be expected to deal effectively with the subjects which a physician will require to know in order to deal successfully with the pathological and sanitary conditions of the community which he is to serve. So of law. So of business. So of military affairs. So, too, now of agriculture. And shall we expect the church to be satisfied if the schools which are training the men who are to have charge of the plans for realizing her most cherished hopes, her largest undertaking, shall neglect to secure their efficiency by giving adequate instruction in those subjects which shall best equip them to be leaders in this campaign of world conquest?

It scarcely needs to be said that it is useless to expect to displace with our religion those that were hoary with age when ours was in its swaddling clothes without a thorough and sympathetic understanding of those ancient systems. This is a campaign of sympathy and love, not one of intimidation or force. The surrender of the vanquished can only be entirely voluntary. This does not render superfluous the completest and most appreciative knowledge of their tenets and customs by the victors. It makes such knowledge all the more necessary. Without it success in the missionary propaganda of the church can no more be expected than an invading army would expect to conquer a strongly intrenched and well equipped enemy of whose territory and force its leaders were in entire ignorance. When the first modern missionaries went out they and their supporters anticipated a comparatively easy and speedy victory. This was because they were ignorant of the religions which they were seeking to displace with Christianity. We are now coming to see that the conversion of the world to Christ is the most stupendously difficult enterprise that has ever been undertaken in this world, and is likely to be one of the slowest in its completion. If the church militant is to succeed in taking the world for Christ it will only be by the most painstaking and exhaustive study of the religions that already pre-empt the field on the part of her organizing and directing officers, so that they may understand what is Christianity's best method of approach to these other faiths, what she has in common with them, and what she must persist in opposing as error with her divine truth.

3. The Christian minister needs to study other religions

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in order to understand his own. Christianity cannot be interpreted as an isolated phenomenon. It did not develop *in vacuo*. It has been profoundly influenced by its sources and relations. It grew out of Judaism. It passed immediately into the Roman world and there the external organization of the church shaped itself after the model of the perfect political organization of the great Empire. There too it encountered first the Platonic and then the Aristotelian philosophy, and had its most fundamental conceptions determined by them. Christianity cannot be understood apart from Judaism and the Graeco-Roman culture. Judaism in turn can only be thoroughly explained by showing among other things, the influence upon it of Egypt, Phœnicia, and the religion of the peoples of Canaan and the Mesopotamian valley.

Dr. Sayce in his Gifford Lectures on "The Religions of Babylonia" calls attention to some remarkable resemblances between the rites and appointments of religion in Babylon and in Israel. The tithe was "a marked characteristic of Babylonian religious life." The Babylonians offered "animal sacrifices," "meat offerings," "free-will offerings," and probably "trespass offerings." "The temple of Solomon was little more than a reproduction of a Babylonian sanctuary." The Babylonians, like the Hebrews, had their king's residence near the temple. The interiors of their temples were often adorned with painted or carved figures of cherubim. Both had the "atonement" and their offerings graded according to the wealth of the worshiper, and both required the sacrificial animal to be "without blemish." Both allotted the "right shoulder" and certain other parts to the priest. In both, and in Egypt to this day, a lamb was sacrificed at the door of the house and the blood "smeared on the lintels and doorposts." There were also interesting resemblances in their religious feasts and fasts. The calendar with both noted the festivals of the seed-time, harvest, and the mid-summer solstice. Moreover, "The Sabbath-rest was essentially of Babylonian origin."

"As we come to know more of the ritual of Babylonia, the resemblance it bears to that of the Hebrews becomes at once more striking and extensive. They both start from the same principles, and agree in many of their details. Between them, indeed, lies that deep gulf of difference which separated the religions of Israel and Babylonia as a whole; the one is mono-

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theistic, the other polytheistic. But, apart from this profound distinction, the cult and ritual have more than a family relationship. Customs and rites which have lost their primitive meaning in the Levitical Law, find their explanation in Babylonia; even the ecclesiastical calendar of the Pentateuch looks back to the Babylonia of the age of Khammurabi. It cannot be an accident that the Khammurabi or Ammurapi of the cuneiform inscriptions is the Amraphel of Genesis, the contemporary of Abram the Hebrew, who was born in 'Ur of the Chaldees.' The Mosaic Law must have drawn its first inspiration from the Abrahamic age, modified and developed though it may have been in the later centuries of Israelitish history."

Dr. Sayce has done us similar service in pointing out our indebtedness to the religion of Ancient Egypt, in his Gifford Lectures on that subject. His concluding paragraph is again to the point. "It was given to the Egyptians to be one among the few inventive races of mankind. They were pioneers of civilization; above all, they were the inventors of religious ideas. The ideas, it is true, were not self-evolved; they presupposed beliefs which had been bequeathed by the past; but their logical development and the forms which they assumed were the work of the Egyptian people. We owe to them the chief moulds into which religious thought has since been thrown. The doctrines of emanation, of a trinity wherein one god manifests himself in three persons, of absolute thought as the underlying and permanent substance of all things, all go back to the priestly philosophers of Egypt. Gnosticism and Alexandrianism, the speculations of Christian metaphysic, and the philosophy of Hegel, have their roots in the valley of the Nile. The Egyptian thinkers themselves, indeed, never enjoyed the full fruition of the ideas they had created; their eyes were blinded by the symbolism which had guided their first efforts, their sight was dulled by overmuch reverence for the past, and the materialism which came of a contentment with this life. They ended in the scepticism of despair or the prosaic superstitions of a decadent age. But the task which dropped from their hands was taken up by others; the seeds which they had sown were not allowed to wither, and, like the elements of our culture and civilization, the elements also of our modes of religious thought may be traced back to the 'dwellers on the Nile.' We are heirs of the civilized past, and a goodly portion of that civilized past was the creation of ancient Egypt."

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It will not contribute to the completest understanding of our Christian religion to regard it as an isolated fact of the religious world. Rather will it help to its best understanding and highest appreciation to study it in its relations with the other religions of mankind where they have come in contact, to see in it the highest fruitage and most complete development of those common hopes, desires, beliefs,—those common feelings after God in the effort to reach him and know him—which are found among all our fellowmen.

4. Lastly, this study should be indirectly of the greatest benefit to the minister in his work as pastor. It will make him broad-minded, attentive to and tolerant of the religious views and experiences of others. One of the dangers that lurks in the way of the spiritual leader of men is that of narrowness and dogmatism. Influence among his fellowmen is his by reason of his special privilege of devoting himself wholly to the problems and phenomena of the religious life. Because of his knowledge and his power he is in peril of insisting that all shall conform to his favorite type of religious experience, his ideal of the Christian character. A certain influence is his by virtue of his office. In proportion as he uses that influence to enforce uniformity he will find it slipping away from him. Men refuse to be forced into a single mould. The man who would retain and increase his hold upon his fellows must be a man of broad sympathies. He must habitually look at the facts of religion through other eyes as well as his own. No discipline will so help him to do this as the persistent effort to enter into the religious life of other peoples. In his own study the minister may cultivate the power to feel the pulsing of a common religious aspiration in those whose expression of it differs apparently by a whole diameter from his own, by faithfully applying himself to the study of religions quite diverse from his own, and trying to put himself in the place of the devotees of those religions, to feel with their hearts, to see with their eyes, to think with their minds. Such a study, in a spirit divested of all prejudice, will require effort. It will be found one of the hardest tasks the minister can set himself. It will be necessary, as Dr. Morris Jastrow points out in his book on "The Study of Religion," for the student to "divest himself of all prejudiced opinions as to the value or worthlessness of any particular form of belief, to throw aside all species of intolerance,

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purge his soul of all hatred, except the hatred of injustice, to free his mind of bitter thoughts, remove every taint of cynicism and of the assumption of superiority," otherwise he cannot prosecute the study with profit. But such study and such self-discipline will yield the richest reward in fitting him to enter sympathetically into the heart experience of every member of his community. The preacher should be a man rich in human sympathy, a man with a large, many-sided life, to whom men will come for spiritual help because they find in him that which responds to their every mood and experience. The heart-culture necessary to give a man that sure and tender touch of a friend which is such an asset of power to any public man, but above all to the Christian minister, can best be cultivated through intimate association in spirit with the Christ and with the good and true of all times and of every place, and by the effort conscientiously and perseveringly made, to understand the workings of the human heart in its outreachings after God, no matter under what grotesque and even degenerate forms these may manifest themselves.

Wooster, Ohio.

Ancestor-Worship.

REV. U. S. GREVES.

The subject will be considered under (1) Its practice, (2) Its origin, (3) Its relation to religion.

1.—ITS PRACTICE.—Ancestor-worship is the practice of nearly all savage and pagan nations, and has existed from the earliest times. In the "Cyclopedia of Religion and Ethics," the forms of such worship in 25 nations and tribes are described. Probably the most familiar form of it, because we know the people best, is that of China. The annual family sacrifice is in the form of a banquet, at which a grandson or other descendant is dressed in the clothing or costume of an ancestor to give reality to the scene. There is no air of asceticism, and some say, no feeling of fear or thought of propitiation in the service, though this is denied by others. Music, fruits and flowers may add to the cheerfulness of the occasion. There is no heaven to anticipate and no hell to fear in the religion of China. The daily life occupies the center of the stage, and religion, such as it is, is a part of life. There is no Bible, no care-takers of religion, no religious instruction. The family is perpetuated chiefly that worshipers may be provided. There is no personal immortality or hope of it, but only the continuance of the family.

Confucius, (the Latinized name of Kung-fu-tszi, Master Kong) the religious master of China, if a mere moralist may be so called, taught that the reverence due to a father should be that of placing him on an equality with heaven; but he did not originate the custom, and added nothing to what he found. He simply crystallized, formalized to some extent, what already existed.

Unquestionably there is some sense of fear associated with this worship. No religion is without it in some form or degree; but it is individually true that the Chinese people "are kept all their lifetime in fear, not of death, but of the dead." So at least the testimony of the missionaries to that country.¹

¹ Bennis, Christian Missions and Social Progress.

Ancestor Worship

The Aryan worship of ancestors is a relic of the patriarchal household. Ancestors were buried under the hearth, and the hearthstone thus became the family altar. Much of our beautiful sentiment about the home and the hearth we owe to the ancestral customs of these, our own forbears. The father is the *pontifex maximus*, and none but members of the family are admitted at the stated period of this forerunner of modern family worship. "Aryan worship is family religion pure and simple."² Consequently, ancestor-worship is less artificial than that of other nations; and also more effective in its bearing upon the family life. Yet even here it became formal and elaborate, so that it is described among the Hindus as having "an elaborate liturgy and ritual" for which particular directions are given in the law books.³

2.—ITS ORIGIN.—Of this, various accounts are given. That of Menzies is that men first arrived at the idea of a human spirit separable from the body. In a dream the sleeper passed through leagues of space, yet knew on awaking that he had not been absent from his rude hut. He sees in a vision the form of a friend or enemy whom he knows to be far distant. Thus he thinks—and who will say that he is mistaken?—that the spirit, which he calls by the various names of "shade," "image," "heart," "breath," "soul," leaves the body and returns. Death was to him at first as it was to the descendants of Cain when Lamech accidentally struck and killed his fairest boy,

"And tried to wake him with the tenderest cries
And fetched and held before the glazed eyes
The things they best had loved to look upon,
But never glance or smile or sigh he won,"

for,

"In Cain's young city none had heard of Death
Save him, the founder."

(George Eliot, *The Dream of Jubal.*)

But even this could not stamp out the belief in the spirit's existence—it is simply staying elsewhere. So the grave is piled with food, utensils, weapons, even with the bodies, dead or alive, of friends, for use or companionship on the long journey or in the far away land. If an enemy, he must be propitiated in like

² Menzies, *History of Religion*.

³ Maine, *Early Law and Customs*.

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manner. In some such manner arose the custom of offerings to the dead.

3.—ITS RELATION TO RELIGION.—Is there any relation between this custom and religion? And if so, what? To this there are two answers. First, that it is the earliest form of religion. Second, that it is related to religion, not as cause, but as effect—a sort of by-product. This is the position of Jevons, who states the argument as follows:

(a) The family feast, held immediately after the death of the deceased and repeated at intervals afterwards, and the other offerings of food to the deceased, are not originally acts of worship.

(b) The same sort of offerings and festivals came to be employed in the case of supernatural spirits and to constitute the external worship of those spirits.

(c) The offerings to the spirits of the dead then became ancestor-worship.

The validity of this argument rests upon the identity of the ritual used in honoring the spirits of the dead and worshiping supernatural spirits, a conclusion which he rejects. His argument is that ancestor-worship is a by-product of religion because it continued to exist side by side with the worship of the gods without merging in such worship.

The other theory that ancestor-worship is the earliest form of religion is held by Spencer, who says, "The rudimentary form of all religion is the propitiation of dead ancestors."⁴ Tylor reaches the same conclusion by a different route. If there are spirits in the bodies of men, so must there be in all material objects. Hence, animism. Spirits are divided into three classes, (a) Ancestors, (b) Nature, (c) Independent or bodiless. But all these spring from the discovery of spirit in man. They differ only in rank. The weak point in this otherwise forceful argument is that it fails to account for the recognition of the great powers of nature antecedent to the discovery of the human spirit.

Prof. Caird's argument is that ancestor-worship is a late form of totemism. The opposition which the human mind felt to exist between the finite and infinite led to the search for God in that which was far off from humanity. Therefore, the being worshiped is not considered as a god because an ancestor, but

⁴ Sociology, Ecclesiastical Institutions.

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conceived as an ancestor because believed to be their god. For the god is yet represented as a mere object, and the only way in which men can as yet think of an objective power which is not themselves, as being friendly to them, is by supposing it to be of their own blood. This, he claims, is the only rational explanation of objects represented as ancestors. And thus, as man wished the friendship of all objects which might become his ancestors, arose the practice of polytheism.⁵

To sum up the foregoing arguments.—

1. There can be no doubt of the early origin of the practice of ancestor-worship.

2. The question of the date of origin is too uncertain to form any definite conclusion, if it is ever known, other than that of an *a priori* argument. Do we know that man worshiped the great powers of nature before he discovered his own spirit; or *vice versa*?

3. It seems most reasonable to suppose that man arrived at the idea of a spirit or spirits to be worshiped through the idea of spirit as he first discovered it in himself.

4. In any case, as Illingworth ("Personality") says, the Genesis account of the origin of religion is as compatible with a low, as with a high, state of culture, and the first glimmerings of religion were probably through myth, in which "God left not himself without a witness."

The foregoing study seems to give point to this striking and suggestive statement in Frazer's "The Golden Bough." "Contempt and ridicule or abhorrence and denunciation are too often the only recognition vouchsafed to the savage and his ways. Yet of the benefactors whom we are bound thankfully to commemorate, many, perhaps most, were savages. For when all is said and done our resemblances to the savage are still far more numerous than our differences from him, and what we have in common with him, and deliberately retain as true and useful, we owe to our savage forefathers who slowly acquired by experience and transmitted to us by inheritance, those seemingly fundamental ideas which we are apt to regard as original and intuitive. We are like heirs to a fortune which has been handed down for so many ages that the memory of those who built it up is lost, and its possessors for the time being regard it as having been an original and unalterable possession of their race

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since the beginning of the world. But reflection and inquiry should satisfy us that to our predecessors we are indebted for much of what we thought most our own, and that their errors were not wilful extravagances or the ravings of insanity, but simple hypotheses justifiable as such at the time when they were propounded, but which a fuller experience has proved inadequate —Our gratitude is due to the nameless and forgotten toilers, whose patient thought and active exertions have largely made us what we are."

This is not the way in which we have been accustomed to view the heathen religions, yet it is probably the true one. The whole trend of recent study in comparative religion has been to find a unity running through all forms of religion, however diversified in theory and practice; and something of good by which we may appeal to the worshipers, however degraded and repulsive may be their worship.

New Alexandria, Pa.

The Greater Sage.

REV. STEWART KUNKLE.

Modern learning is bringing to light many remarkable schools of thought in ancient China. Confucius no longer holds the field all to himself. In these days of change in China there are not wanting those who speak of his old rival, Micius, as the greater sage. At any rate he presents a point of contact with the great ideals of the western world.

Micius had a strong sense of the needs of the masses. He condemned Confucius and his disciples because they were doing nothing for the betterment of social conditions. They lived too much apart from men, absorbed as they were in pleasure, in music, in poetry. Against such precious sentiments as "The noble walk ahead but do not work;" "The noble man is a bell, strike it and it sounds, otherwise not", Micius urged the nobility of work, the duty of service, and the need of striving for the good.

Confucius was a conservative, Micius, a progressive. The former urged regard for the great worthies of the past; the retort of the latter was that past times were once present times and what distinguished these worthies was the inventions they made and the changes they introduced. Against the determinism of the Confucianist, Micius upheld personal responsibility. As to formalism, "Right needed no bobbing-up-and-down ceremonies to express itself."

In the age of Micius, luxury seems to have made considerable headway and already stood out in sharp contrast to want upon the part of the lower classes. For the sake of the poor, one ought to live simply. "The man of love will not have what is pleasing to his eye, regaling to his ear, sweet to his palate, comfortable to his members, if thereby means for the clothing and nourishment of the people are withheld and wasted." Extravagance without meeting any real need of men, leads to poverty and degeneracy. The simple life alone is rational. "Dwellings should be built to meet the practical uses of living, not for the luxury of the eye; clothing and shoes for the comfort of the body, not for the indulgence of peculiarity."

Micius is noteworthy as an early advocate of peace. He proposed "confidence-alliances" to take the place of war. He would not do away with war preparation entirely; for then "the right could not be enforced, even though the right be on your side." But he hated war with its devastation, suffering, and death. Nations should be judged by the same moral standards as individuals. A long argument is given to support this idea which we can but briefly indicate. A thief is caught and punished. Why? Because he injures another to benefit himself. It is considered worse to kill a man. Why? Because the injury to others is greater, the want of love deeper, the fault more potent. Everyone denounces such a deed. To kill one man is a crime. To kill many men would seem a still greater crime. When one nation makes war on another thousands of men are killed and yet people praise it and call it righteous! That is like seeing a little black and calling it black, seeing much black and calling it white.

But war, to Micius, was only a part of the deep seated disorder that pervades the whole of society. Everywhere he saw 'rulers and people at strife and robbing one another; fathers without love; children without reverence; brothers without concord.' What would set all things right? The answer is "mutual love." And what a love Micius taught! A love as broad as humanity and as deep as its needs. "Look on man's country as on your own country, on man's kin as on your own kin, on man's self as on your own self Princes will not then quarrel and go to war, and wrong one another, men will not harm one another, the strong will not seize upon the weak, the rich will not despise the poor." His was the true love that cannot but result in helpfulness. "Let him who has strength be jealous to assist others; him who has possessions, to give to others, him who has experience, to teach others. The man of love, in what he does will make it his business to further all under heaven that is of benefit, to banish all under heaven that is of harm. Keen ears and clear eyes will see and hear for others, strong hands and feet will go about and provide." The hungry will be fed, the cold clothed, the sick cared for, the dead buried.

Micius based his ethical demands on religious belief in a way unusual to Chinese thought. He believed in Heaven and the host of ministering spirits. The spirits were charged with

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the reward of the good and the punishment of the evil. The will of Heaven, Micius maintained, was the standard of right and wrong. "I use the will of Heaven as the wheelright, the circle, and the carpenter, the square; what corresponds is right, what does not correspond is wrong. Heaven is the standard; we must move and work and speak after the measure of Heaven! What Heaven wishes, that do! What Heaven does not wish, that stop!"

What then is the nature of Heaven and what is His will? The answer is emphatic, "Heaven desires righteousness and hates unrighteousness." He is a god of love as well as of righteousness. "Heaven loves all the tribes of earth alike. Heaven must desire that all men love and help one another, and not desire that they hate and harm one another."

This, in brief, is the message of the greater sage. The old books tell us that once he had a great following in China. But strange history it is, that he was then forsaken and forgotten, and so for well nigh two thousand years. The coming of the Gospel of love brings him to his own. He rises to share in the labors of bringing China and the world under the reign of the Prince of Peace.

Lien Chow, China.

The Minister as Prophet.

REV. JAMES A. KELSO, Ph. D., D. D.

Gentlemen of the Graduating Class:—

It is a privilege as well as an official duty to address you in some words of counsel as I hand you the diplomas which are the tokens of the completion of your theological studies and your fitness to enter upon the active duties of the Gospel Ministry. It is not a fit time for formal instruction on any theological theme, but rather my words ought to give you a broader vision of the scope of your work, a deeper insight into the secret springs of your calling, and a new inspiration to heed Christ's call with dauntless courage and a sunny optimism. With this end in view many subjects suggested themselves to my mind, but the one which appealed to me most strongly as setting forth an essential element in ministerial equipment was the theme, "The Minister as Prophet."

To some minds this theme may seem startling and artificially forced, to others it may be suggestive of heresy. But, young gentlemen, believe me, it is not only scriptural, but brings out a vital element in the work of your calling. A contrast will lead up to the idea which is to be emphasized in this connection. In some communions of Christian believers—the Roman Catholic and High Anglican—the spiritual leader of the flock of Christ is not only called a priest, but actually performs priestly functions such as offering a sacrifice and pronouncing absolution for sin. A glance at the English Prayer Book will show that the priestly element is uppermost in the ideals of the Episcopal Church.

We believe this is unscriptural, contrary to the express teaching of the New Testament, and actually a sur-

NOTE. This address of President Kelso, delivered at the Commencement exercises, May 4, 1911, is published by special request.

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vival of pagan as well as Levitical ideas in Christianity. No Church has protested against this conception, both in theory and practice, more strongly than the Presbyterian. When one enters a Roman Catholic cathedral or an Episcopal church, the altar at once arrests the attention. It is the most prominent and elaborate article of furniture in the building. You scarcely need to be reminded that the very semblance of an altar has been banished from the Presbyterian house of worship, and hence it would be contrary to the genius of the faith which we hold to conceive of our life work under the analogy of priestly mediation.

If the priestly ideal is false, are we guilty of a similar anachronism in speaking of a modern minister of the Gospel as a prophet? Are the functions of an official of the Old Testament again unjustifiably transferred to a minister of the New Dispensation? Do we fail to catch the inner spirit of Christianity or do we do injustice to the Hebrew prophets, when we consider ourselves as their true successors?

Such and similar questions arise in our minds. Before answering them, let us refresh our memories in regard to the duties of a prophet. The activity of an Old Testament prophet was many sided; the various designations applied to him in the Old Testament prove that his work was not cribbed and cabined within narrow bounds. The epithets bestowed on him by the writers of Scripture point to multiform activities and at the same time give us the essentials in the idea of a prophet. Beginning with the most general terms, we find him honored with the title 'man of God'; when the receptive side of his mental activity is uppermost, he is addressed as 'a seer', indicating his intuition of the truths of God. After he has received his vision of the Holy One of Israel, he becomes 'a messenger of God', 'an interpreter of God,' and finally as the prophet *par excellence* he becomes a speaker of the things of God to men. You will all recall that this is the significance of the Hebrew term *nabi*.

When proper allowance is made for certain differences in environment and endowment, the work of a Presbyterian minister is essentially prophetic. It is true you cannot

expect to have visions of new truth or fresh intuitions of God's purposes concerning his Kingdom, such as were vouchsafed to an Isaiah, an Ezekiel, or a Jeremiah. If you are wise, you will disclaim any ability to scan the future and to utter predictions. A large portion of the prophet's activity was a direct result of the supernatural influence of God's Spirit in revealing new truth, and giving panoramic visions of the future. These elements of the prophet's experience cannot and will not be reproduced in your lives, but in other respects your activity ought to be a counterpart of theirs.

We have noticed that he received the title 'man of God.' This was expressive of the special relation which he assumed to his divine Master. He was thought to be more closely related to God than other men were. It brought out the deeply spiritual nature of the prophet. Turn the pages of the Old Testament Scripture, and you will discover that the greatest of the long line of the prophets had the epithet applied to them. Moses, Samuel, Elijah, and Elisha were honored with no greater distinction than to be known simply as 'men of God'. Occasionally a stern prophetic figure steps across the threshold of history, thunders his philippic against some sin of God's people, or utters a doom on a reigning house. His name is straightway forgotten, but he passed into history simply as a 'man of God'.

It is here, young gentlemen, that your experience ought to be prophetic. Your lives should be lived on such a high plane that men will instinctively apply the title 'man of God' to you.

The epithet 'man of God' implies deep spirituality and it is worthy of our notice that the prophets of the Old Testament cultivated communion with God. Their lives were full of intense activity; they overthrew dynasties and dictated policies of state, but they also withdrew from the conflict which they were waging to gain new inspiration and strength from God.

Moses received his first revelation in connection with the burning bush far away from the marts of commerce and the thronged cities of the Nile; and when he drafted the laws of the theocracy, it was in the loneliness of the

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mountain side that he had fellowship with God. And recall that Moses was the greatest of the prophets.

Retirement into solitude is a necessary condition which you must meet if you are to become 'men of God' in the prophetic sense. I am pleading for the devotional life as necessary to your work as modern prophets. It cannot be attained by magic or by force, but it must be wooed in the old prophetic manner by retirement when the voices of the world are hushed and the whispers of the Almighty can be heard; in solitude where the scenes of the material life fade away like the fabric of a dream, and their place is taken in our minds by a vision of the eternal realities of the unseen world. You must meet these conditions, for they embody the inexorable laws of the spiritual world.

If you become men of God, you will find yourselves possessors of tremendous influence for righteousness in the communities where you carry on your ministerial work. Let me give you one example from modern life. Professor Henry Drummond, who was as great an evangelist to college students as was Dwight L. Moody to the masses, impressed his associates with his genuine piety, free from any suggestion of cant. An instructive incident is narrated in his biography. It occurred at Northfield in connection with a lecture engagement. Professor Drummond's works on the relation of Christianity and science had aroused a storm of opposition in certain quarters, and by many good but narrow Christians he was branded as a heretic. A committee of such people waited upon Mr. Moody after Professor Drummond had begun his course of lectures and asked him to cancel them. Mr. Moody asked for twenty-four hours to consider the matter. The next morning the deputation returned and the great American evangelist informed them he had laid it before the Lord, and the Lord had shown him that Drummond was a better man than himself, so he was to go on. After Henry Drummond's death, Mr. Moody wrote: "Never have I known a man, who in my opinion, lived nearer the Master or sought to do His will more fully". This is the modern exegesis of the ancient Hebrew term 'man of God.' Henry Drummond was a modern 'man of God'; this was

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the secret of his power. Strive to attain it with zeal and earnestness.

Notice, very briefly, another Old Testament epithet for a prophet; it is exceedingly significant for a modern minister—*Nabi*, spokesman in behalf of God. The preacher of the Gospel, if the predictive element is left out of consideration, is a spokesman in behalf of God and His Son, Jesus Christ. He brings the message of Heaven to sin cursed, sorrow burdened, and yearning humanity. As a prophet he finds his message distinctly outlined and defined for him. What was the essence of the message of the Hebrew prophet? Let us use a mathematical figure; like an ellipse it revolved around two foci, God and Israel, and their relation to each other. This involved the great truths concerning God and His salvation for sinful man. This point of view led him to denounce sin with unmerciful severity and to proclaim redemption in the most evangelical strain. But with all his preaching he never forgot that his concern was with the Kingdom of God. I exhort you most earnestly to follow the prophetic example in this matter also. Preach the great unique and fundamental principles of the Gospel of Jesus. Never make your pulpit a lecture platform to discuss current topics or the trivial gossip of the newspapers. Be a spokesman for God and His Son in a real sense. Saturate your souls with the truths of the Scriptures so that you will proclaim them by force of habit. Carry about with you the atmosphere that comes from long continued meditation on great spiritual realities.

Now as I hand you these diplomas, in the name of the Faculty and by the authority of the Board of Directors, let me encourage you to face life with a cheery optimism. Take up your glorious prophetic calling with the sublime faith of the Apostle Paul: "If God is for us, who is against us?" with the sublime assurance of the same Apostle, "Nay in all these things we are more than conquerors through Him that loved us."

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-- **Commentary on the Book of Job.** By George A. Barton, Ph. D., Professor of Biblical Literature and Semitic Languages in Bryn Mawr College, New York. The Macmillan Company. 90 cents net.

This volume belongs in the series of commentaries entitled "The Bible for Home and School," Shailer Mathews, General Editor. The purpose of the series is, as announced in the general introduction, to place the results of the best modern scholarship at the disposal of the general reader. One of the chief characteristics is "its presupposition and its use of the assured results of historical investigation and criticism wherever such results throw light on the Biblical text." This volume and all the volumes of the series are written from the standpoint of the Higher Criticism. There are a number of good points about this book.

1. It is brief in its introduction and in its comments on the text, being well suited for the use of the busy layman.

2. The text of the revised version is used. The type is good; it can be used without strain on the eyes.

3. The problem of the book of Job is, in the introduction, well and clearly set forth. Why do good men suffer? This has not ceased to be a problem even to-day. Professor Barton's portrayal of the growth of Job's soul in suffering is a fine piece of work. He shows Job's development along three lines: (1) The growth of Job's faith in God; (2) The growth of his faith in a future life; (3) The discovery of the healing power of present communion with God.

4. The author gives us a splendid detailed outline of the great Job-poem. This is placed before the text and comments, so that the reader can have it before him as he studies the book, enabling him to hold the forward movement of the poem throughout. This outline can not be too highly commended.

5. The comments are brief, but clear and helpful: all processes are omitted; only results are given.

6. The author gives evidence of familiarity with the whole field of the literature relating to Job:—versions, commentaries, and critical discussions as to the text and integrity of the book, assuring the reader that conclusions have been reached only after a full weighing of all the considerations.

7. There is a discriminate bibliography, only the books which the author considers will be most helpful are given. Wisely he heads the list with A. B. Davidson's "The Book of Job" in the Cambridge Bible series, which, after all, holds the first place as a help in the study of Job.

There are some points in which the readers of the review will hardly care to follow the author. That there are corruptions in the text of Job, and interpolations, almost every student admits; but many will not follow Professor Barton in all his findings. The same may be said of his freedom in amending the text, his transpositions, and his omissions. Nevertheless, he has done some fine reconstructions, notably in the third cycle of speeches.

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The author has a fine appreciation of the Job-poem as will be seen in these quotations: "The book is studded with exquisite figures, and the speech of Jehovah is, for sustained dignity and beauty, unsurpassed in the world's literature." "The book of Job is one of the world's masterpieces. It stands beside the greatest of the works of Aeschylus, Sophocles, or Euripides, or Dante's 'Divina Comedia,' or Goethe's 'Faust' as an immortal portrayal of the struggles of the soul."

D. A. McCLENAHAN.

Social Aspects of the Cross. By Henry Sloan Coffin, Minister in the Madison Avenue Presbyterian Church, and Associate Professor of Homiletics in Union Theological Seminary, New York City. Hodder & Stoughton, New York; George H. Doran Company. 1911. Price 60 cents.

The significance of Dr. Coffin's modest little book is out of all proportion to its bulk. For it presents within its narrow compass of eighty-three pages an excellent illustration of the value of life and action in the interpretation of truth. One of the distinguishing characteristics of Christianity in the last few years is the emphasis which has been laid upon the social applications of the truth as it is in Jesus Christ, and now the development of the "social consciousness" is beginning to throw back a reflex influence on that truth itself, by giving us a new point from which to view the central fact of Christian faith and life, the Cross of Jesus Christ.

Dr. Coffin's book consists of four short essays on "Sin", "Duty", "Man", and "God". Of these four the first is perhaps most suggestive of the contribution which the modern "social consciousness" may make toward the interpretation of the Cross. In the form of an exposition of the text "He was numbered with the transgressors", Dr. Coffin discusses the vicarious character of the suffering of Christ, showing how this essential element of Calvary can be set forth under those forms of thought which are most vital in the life of today.

In the second essay the author emphasizes the connection between God's love and our duty, as it is expressed in the words of John: "Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren". We might not have chosen the rather startling forms of expression which Dr. Coffin uses in affirming the ethical quality in the love of God, but we must thank him nevertheless for his insistence on the intimate relation between God's love and His justice, and the imperative which that love and justice, as exhibited in the Cross, lay upon us.

In the essay on "Man" a very beautiful comparison is used to show that the sense of individual, private relation to Jesus Christ crucified should still lead us into a realization of the universality of the Cross, and so make us more mindful, in sympathy and service, of the brother for whom Christ died. The great conception of the brotherhood of man, with all that it involves in the way of mutually helpful fellowship, is thus shown to lie at the very heart of our private spiritual life, and the Cross of Christ is at once the measure of individual value and a check upon that false individualism which forgets brotherhood.

It is a little difficult to see the bearing which the concluding essay, on "God", has upon the main conception which Dr. Coffin has treated so

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suggestively in the other essays. It is a statement of the apologetic value of the Cross, as proving not only God's love and righteousness, but His wisdom and power also. But as a fresh and helpful presentation of a theme which is theological rather than social, it has its own independent value, and must command the attention of all who would enlarge their understanding of the meaning of Calvary.

We have to thank Dr. Coffin—and his publishers—for giving us in this little book a distinct contribution to the interpretation of the Cross, in a form which is as satisfying to the eye as its substance is to the mind.

W. R. FARMER.

Beitraege zur Byzantinischen Kulturgeschichte am Ausgange des IV. Jahrhunderts aus den Schriften des Johannes Chrysostomos. By J. Milton Vance, Ph. D., Professor of Biblical Instruction in the University of Wooster. This little book was presented by the author, in the form of a dissertation, to the philosophical Faculty of the University of Jena for the degree of Doctor of Philosophy in 1906. It is not on sale, but may be found in many of the leading libraries of this country.

In recent times the study of history has demanded the lion's share of attention in the philosophical and theological faculties of most of the American and European universities. The lectures on the history of Egypt, the ancient Semitic world, Greece, Rome, and mediaeval and modern times, are among the most popular courses the modern curriculum offers, and the historical seminars are crowded. Now that the old boundaries of knowledge have been broken down in every direction we are eagerly hunting for new facts, and historical science is especially active in the quest. We are plowing up the sands of Egypt, digging through ruins to the earliest foundations of ancient Babylonian, Assyrian, and Palestinian capitals, and rummaging through the dump-heaps of long deserted cities for information—a scrap of writing, a tax-receipt, or a school boy's letter to his father.

In the instance before us, the writer has ransacked the sermon-barrel of "the greatest expositor and preacher of the Greek Church," and gathered therefrom a surprising quantity of information concerning the conditions of life and civilization prevailing in the Byzantine Empire at the close of the 4th and the beginning of the 5th centuries. The Homilies of Chrysostom have never been lost sight of as forceful examples of pulpit rhetoric, but here their worth as historical documents has been tested. As indicated by Prof. Vance, considered as source-material for history the Homilies possess certain advantages, but they have some disadvantages as well. 1. They are contemporary with the times described therein, which is a primary requisite for an historical document of the first rank; 2. The preacher is speaking to a public which knows the conditions described as well as he himself, which would tend to influence him to accuracy of statement; 3. The secondary character of the material used as illustration is evidence of its commonly recognized correctness, inasmuch as it is not the speaker's purpose to bring forth proof concerning what he says, but simply to make clear his meaning; 4. Chrysostom's choice of examples was, in general, from frequently occurring and well known

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cases; they were the rule rather than the exception. It must be considered a disadvantage for source-material, on the other hand, however, that the preacher's observations concerning his times were made at random and not with the purpose of describing the conditions of life about him. Neither can it be denied, secondly, that Chrysostom had prejudices. His pictures may, in consequence, lose in perspective or be at times overdrawn or too heavily colored. He was a friend of the poor, for example, and an enemy of luxury. He was Christian and opposed heathenism. He hated unrighteousness and immorality, and in his manner of thought he leaned strongly towards asceticism (p. 2 f.).

The Homilies give us information concerning all grades of society from the emperor and his court down to the hungry, shivering beggar finding a bed on the ash-heap in the courtyard of the baths. They show us the emperor in his relation to his subjects and indicate his prerogatives. They present us a picture of him in public—his dress, his appearance in well-adorned chariots in processions, and give us a conception of the pomp and richness of his courtiers. They have much to say of law and the imperial powers. Taxes are described as legal robbery; Chrysostom's own mother, as a widow, had cause to fear the tax-gatherer, who might cast delinquent taxpayers into a prison-cell or have them put into the stocks.

In thirteen brief chapters Prof. Vance discusses the testimony of the Homilies concerning: The Administration of Law and Justice; The Army; The Religious Life—the constant struggle of the Church with heathenism; Teachers and Physicians; The Industrial Life; Farming; Pleasures and Pleasure Seekers; Immorality; Luxury; The Poor and Charities; Slavery; and finally, The Life of the Family. How extremely conversant must have been this great preacher at the close of the 4th century with every phase of the life of his day, the conditions and needs of his city and the Empire!

In the little book Prof. Vance has set out on a profitable line of research. Just now a good history of the social conditions of any period of the past has a practical value. Last year the work of Prof. Vance's teacher at Jena, Prof. Heinrich Gelzer, appeared in Germany in the form of a handbook entitled "Byzantinische Kulturschichte," and something similar to it in English dress would doubtless be welcome to American students of history. We hope Prof. Vance may find time to fulfill in this way the promise this little volume has given in this direction.

D. E. CULLEY, '04.

Public Worship for Non-Liturgical Churches. By Prof. A. S. Hoyt, D. D. New York: George H. Doran Company, 1911. 75 cents net.

This is an excellent little book of 164 pages. Its burden is well expressed in the peculiar form of its title. It is substantially a statement of the argument as between liturgical and non-liturgical forms, summarized by the author in these words: "Any question of worship resolves itself finally into liturgy or free worship" (p. 57). The argument, pro and con, appears in the successive chapters, in connection with preaching, prayer, praise, and Scripture reading.

The author's conclusion is found on p. 67, as follows: "Certain

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liturgical elements can be introduced into our ordinary worship without danger to doctrine or spirit, and to the great help of the loyal, reverent, and social spirit of our churches. The Commandments, the Psalms, the Lord's Prayer, the Apostles' Creed are the germ of all liturgies. *The abuse of liturgy is no argument against its wise use.*" (The italics are mine.) "Simplicity may be combined with form pure and beautiful."

This conclusion appears to the reviewer to be both eminently wise and eminently timely. Worship should be free. The grand objection to liturgical forms is the obligation to conform to them. The freedom of worship, however, should include the freedom of employing such liturgical forms whenever they are suited to the need of the occasion and the condition of the worshipers. Dr. Hoyt quotes McFadyen with commendation in his declaration of this principle and his assertion that "the free churches have something to learn from the dignity, beauty, and order of the liturgical churches."

Dr. Hoyt tells us in the preface that his book "has grown from the attempts to help young men weigh the meaning of words and acts of worship, and the dignity and worth of their spiritual leadership. It has grown from an increasing sense of the need of the age to deepen its devotional life, to be cured of its glibness and flippancy, to be taught how to reverence and adore and praise".

The book is certainly calculated to do all which the author has attempted. It covers the ground concisely, but comprehensively. There are nine chapters, proceeding from the fundamental elements of worship in individual life through its public forms, with special chapters on its various elements. Its main position is taken in these words: "Historically, worship has lost in spirituality as it has gained in elaborate form." Therefore, "the nature of the forms should be simple." The New Testament gives no definite instruction with regard to forms, yet the elements of public worship may be gathered from its pages. They are seven in number: (1) Scripture reading; (2) exposition of Scripture; (3) prayer; (4) singing; (5) the Creed—that is, public testimony to the faith; (6) the offering; (7) the Sacraments. These are briefly discussed. Then follows a history of worship from the Apostolic Age; and then the discussion of the main question, "Liturgical or Free Worship?". Chapters V and VI are upon Public Prayer; chapter VII on Scripture Reading; chapter VIII on Sacred Song; and chapter IX concludes the book with admirable suggestions for the development and improvement of free worship.

The book may be studied with great profit by all non-liturgical people, both clergymen and laymen. It will prove a safe guide to the many who at the present time are very sorely distressed by the questions which it discusses. Our own church, together with others which employ free worship, is in a somewhat deplorable, if not dangerous, predicament. The barrenness of many services, and the crude, distasteful leadership of some ministers have produced a positive and widespread desire for a regular liturgy to which many have been disposed to yield. Others, however, have very clearly perceived that such a tendency, if followed to its legitimate conclusions, will run into empty formalism and uninspiritual sacramentalism. What, then, is to be done? How shall the crudity and the barrenness be corrected without involving the literalism and formality? We do not know any book in which such questions are so satisfactorily answered as in Dr. Hoyt's little volume.

DAVID R. BREED.

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Christian Counsel. By the Rev. Prof. David Smith, M. A., D. D.
New York: George H. Doran Company, 1911. \$1.50 net.

Readers of that great Non-Conformist journal of Great Britain, the British Weekly, find the column which contains the correspondence of Professor Smith by no means the least suggestive or least helpful department of this weekly. In it Professor Smith discusses all manner of religious problems and questions raised by men and women all over the world. It is a sort of Protestant inter-denominational confessional, for our author has presented to him the struggles of souls in their efforts to shake off the fetters of sin, or to solve some of the many intellectual difficulties which the believer faces in this age of transition.

In the volume now before us the author has published that portion of this correspondence which seemed important enough to be put in more permanent and accessible form. The brief letters are grouped together according to subject matter. The main topics covered are God, The Church, The Lord's Supper, The Lord's Day, The Holy Ministry, The Holy Scriptures, The Works of Grace, Doubt, The Christian Life. Under these headings we have pertinent and timely discussions of present-day religious problems. These pages do not breathe the air of pedantry or scholasticism, for they were written in answer to the cry of the poignant sufferer or the query of the perplexed seeker after certainty in his religious beliefs, but they give abundant evidence of the profound learning of the author. His reading has covered a wide range, and while he has mastered the problems and literature of theology, he has not lost the sympathetic touch of the true pastor.

We can give no higher commendation to the work than to say that it ought to be on the shelves of every minister, for it will assist him in solving many of the practical difficulties which will come to him in the routine of his parish work. Two indexes make the learning of the author accessible to the reader.

JAMES A. KELSO.

The Unification of the Churches. By Daniel W. Fisher, D. D., LL. D. New York: Fleming H. Revell Company, 1911. Price 45 cents.

We are especially interested in this booklet. Its author is one of the most distinguished alumni of the Western Theological Seminary, who has used his pen to such good effect since his retirement from active life in 1907. In an earlier number of THE BULLETIN we had the privilege of noting the publication of "A Human Life," by Dr. Fisher.

All thoughtful members of the various Protestant denominations of the United States are coming more and more to realize that denominationalism as it now exists is a great barrier to the efficiency and the progress of the Church of Christ. Of all questions, both practical and doctrinal, that of Church unity is the one most pressing for solution. To it our author brings his mature judgment and long years of observation as a Christian educator. His own attitude to the problem is best summed up in a sentence of the "Foreword": 'He is confident, also, that beyond all that has yet been achieved other universal advances toward unification of churches are practicable in our day, and deserve whole-souled co-operation'. The discussion of the subject falls into two main divisions, the first taken up with a statement of the problem, and the second outlining the progress that has been made toward the unification of Protestant Christianity, both in Christendom and on Mission fields.

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The entire discussion is one of the most satisfactory that has come to our hands, because of the writer's grasp of the historical reasons for denominationalism on this continent; on account of his ability to make distinctions and to appreciate differences in religious opinions and practices; and, above all, because of the sanity of his judgment in estimating the difficulties in the way of union, and the spirit of sweet Christian charity in which he points out the removal of these obstructions. The pages are not loaded with statistics and dry details, but there is abundant evidence of a mastery of all the data involved in the subject. If this book could be placed in the hands of every member of the various Presbyterian bodies of our land, it would be a potent factor in that smaller reunion for which so many of us long and pray.

JAMES A. KELSO.

The Re-Appearing. By Charles Morice. New York: George H. Doran Co. 1911, \$1.20.

The volume before us is a translation of a striking French novel with the title "Il Est Ressuscité" in the original. It is characteristically French both in its ideas and setting, and to do it justice it cannot be judged from the point of view of American Evangelical Christianity. The story of the book may be told very briefly. The scene is laid on the Parisian boulevards, and the events narrated in these pages run their course between December 11, 1910, and Christmas Day of the same year. On the former date the world of journalism in the city on the banks of the Seine is thrown into bewilderment and confusion because the evening journals contain no printed matter on their last pages, with blank spaces scattered here and there throughout the sheets. No one can explain this novel feature; conjectures are rife, rewards are offered to the one who can solve the enigma. Every effort toward solution is futile, but one fact stands out beyond all question, namely, everything false and dishonorable is omitted. What a biting satire on modern society is before us, when the test of truth leads to the omission of all political and financial news and renders the daily journals mere blank sheets! In our story this goes on in Paris until December 14, when the early morning editions of the papers publish the startling announcement: "The Son of God has no need of advertisement. He is staying at *L' Hotel Des Trois Rois sur La Place De L'Etoile*. He will receive, from midday to midnight, all day long, this 14th day of December, and tomorrow".

We cannot proceed with the story within our limits, but must be satisfied with a brief characterization. The author has written a biting satire on the conventionality, hollowness, and falsity of modern society. In the presence of the Holy Christ the superstructure totters, the foundations are shaken, and a terrific crash comes, leaving the social organization in crumbling ruins. In ten days the presence of Christ in Paris disrupts business and society, throwing the government into panic. Pathetically and tragically the end comes, when the Prefect of the Police, in the name of the French Republic, calls upon the Stranger to leave the city. Ten days of the actual presence of Christ is too much for Paris.

"The Re-Appearing" is a novel for the minister; let him analyze the theology which underlies it. He will discover the pathetic cry of despair of a society which has banished the glorified Christ from its faith, and looks up to the sky for His return in the flesh as did the confused disciples on Ascension Day. Christ is actually present in human society, and is the touchstone of its hollowness and sham.

JAMES A. KELSO.

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CALLS.

Rev. C. C. Miller ('92), of Dunbar, Pa., has accepted a call to Tamaqua, Pa.

Rev. J. N. McCoy ('79), of Rayne, Pa., has accepted a call to the First Church of Pike, Presbytery of Genesee, N. Y.

Rev. H. C. Prugh, Ph.D. ('98), of Mount Pleasant, N. J., has been called to the churches of Burnham and Little Valley, in the Presbytery of Huntingdon, Pa.

Rev. David M. Lyle ('98), of Hutchison, Kan., has accepted a call to the church at Cripple Creek, Colo.

Rev. J. J. Srodes ('90), of Moundsville, W. Va., has accepted a call to New Athens and Crab Apple, Ohio.

Rev. John T. Hopkins ('84), of Fullerton, Cal., has received a call from the First Church of Turlock, Cal.

Rev. Clarence E. Houk ('07), pastor of the Pleasant View Church, Presbytery of Redstone, has been called by the Concord Church, Presbytery of Butler.

Rev. Homer K. Miller ('07) has accepted a call from the churches of North Clarenden, Pittsfield, and Garland, Pa.

Rev. A. P. Bittinger ('03), who has been pastor of the churches of Rimersburg and Sligo, Pa., since leaving the Seminary, has accepted a call to Zelienople, Pa., and taken up the work there.

Rev. M. S. Bush ('01), of Ford City, Pa., has received a call to Holy Trinity Church in North Philadelphia, Pa.

Rev. William A. Ferguson, D. D. ('65), of La Rue, Ohio, has accepted a call to Lee Street Church, Marion, Ohio, and will commence work in the new charge November 1.

Rev. William E. Allen ('92), pastor of the Elm Grove (W. Va.) Church, has accepted a call to New Cumberland, W. Va.

Rev. William H. Leslie ('98), of Lebanon, Pa., has accepted a call to Grenloch, N. J.

Rev. W. F. Gibson, D. D. ('77), of Sheboygan, Wis., has accepted a call to Litchfield, Ill.

Rev. R. J. Roberts ('94), of Mosgrove, Pa., has accepted a call to Marion Center, Pa., and has entered upon the work in the new field.

Rev. J. P. Anderson ('86), of Huron, S. Dak., has received a call to the church at Central City, Neb.

Rev. D. W. McLeod ('08), of Dresden, Ohio, has accepted a call to Barnesville, Ohio.

Rev. R. F. Getty ('94) has just closed a very successful pastorate in the West Union and Mount Union Churches, Presbytery of Wheeling, to accept a call to Murraysville, Pa.

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The congregation of the Wilmerding Presbyterian Church has very reluctantly accepted the resignation of their pastor, Rev. J. C. Dible ('93). In the interest of the health of both Mrs. Dible and himself, Mr. Dible has accepted a charge in the Presbytery of San Joaquin, Cal.

INSTALLATIONS.

Rev. Alexander Laird ('91) was installed pastor at Holly Beach, N. J., June 27th.

Rev. T. C. McCarrell, D. D. ('80), was installed pastor at Middletown, Pa., July 13th.

Rev. Merrill P. Steele ('06), who spent the past year in post-graduate study at the Seminary, was installed pastor at Minerva, Ohio, July 6th. Rev. J. G. Black preached the sermon, Rev. J. L. Ritchie charged the pastor, and Rev. W. K. Weaver charged the people.

Rev. Orville J. Hutchison ('04) was installed at Ellwood, Pa., June 28th. Rev. Edward L. Gibson presided and gave the charge to the people, Rev. Fred. O. Scurrah preached the sermon, and Rev. George A. Little delivered the charge to the pastor.

Rev. R. A. Watson ('74) was installed pastor at West Liberty, W. Va., October 7th.

Rev. R. B. Love, D. D. ('81), was installed pastor at Haysville, Ohio, September 18th.

On October 5th Rev. John W. Little ('72) was installed pastor of the First Presbyterian Church of Meriden, Iowa. Rev. J. W. Bean presided and preached the sermon, Rev. G. W. West gave the charge to the pastor, and Rev. W. S. Harris charged the people.

Rev. M. Wilson Keith ('95) was installed pastor of the First Church of Coraopolis, Pa., on Wednesday evening, Oct. 4. Rev. Frank W. Sneed, D. D., presided; Rev. W. R. Farmer, D. D., preached the sermon, the charge to the pastor was delivered by Rev. J. M. Mealy, D. D., and the charge to the people, by Rev. J. M. Mercer.

The service in connection with the installation of Rev. J. W. Brockway ('97) as pastor of the First Church of Apollo, Pa., was held on Monday evening, Oct. 9. Rev. John S. Helm presided and propounded the constitutional questions, Rev. G. M. Ryall preached the sermon, Rev. Thomas S. Watters charged the pastor, and Rev. M. S. Bush, the people.

GENERAL ITEMS.

The address of Rev. E. A. Culley ('94) has been changed from Barnesville, Ohio, to Parkersburg, W. Va., where he has had charge of the work of the First Church since June 1st.

Rev. John S. Blayney ('99), formerly of St. Clairsville, Ohio, has taken up the work as pastor of the First Church of Hutchinson, Kan.

Rev. Joseph H. Stevenson, D. D. ('64), at the age of eighty years, has resigned the pastoral charge of Brookfield Church and been honorably retired by the Presbytery of Ottawa. His address for the winter will be Topeka, Kan.

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On six of the vacation Sabbaths of Rev. E. Trumbull Lee, of the First Church of Wilkinsburg, Pa., the pulpit was filled by alumni of the Seminary. They preached as follows: July 16th, Rev. A. T. Taylor ('93), pastor of Cooke's Church, Toronto, Canada; July 23d, Rev. S. B. McCormick, D. D. ('90), Chancellor of the University of Pittsburgh; July 30th, Rev. J. I. Blackburn, D. D. ('81), pastor of the First Church of Covington, Ky.; August 6th, Rev. J. L. Ewing ('93), pastor of the First Church of Jersey Shore, Pa.; August 13th, Rev. R. P. Daubenspeck, D. D. ('99), pastor of the Presbyterian Church of Huntingdon, Pa.; August 20th, Rev. H. B. Hummel, D. D. ('93), pastor of the First Church of Boulder, Colo.

On June 30th a delightful reception was held by the congregations of Fairmount and Pleasant Hill, Pa., the occasion being the fifteenth anniversary of the wedding of their pastor, Rev. R. L. Biddle ('95) and his wife.

Rev. J. M. Wilson, D. D. ('85), for nine years pastor of Westminster Church, Seattle, Wash., has taken up his work as pastor of Willamet Church, Chicago, Ill.

At the last Commencement of Lafayette College, the degree of D. D. was conferred on the Rev. J. S. Axtell ('74).

For the past seventeen years the First Church of Dayton, Ohio, Rev. Maurice E. Wilson, D. D. ('79), pastor, has maintained a mission for which it has recently dedicated a new chapel. They now have a minister in charge of this work, and it is expected that in the not far distant future it will become a self-supporting church.

The address of Rev. J. C. Gourley ('75) has been changed from Greenup, Ill., to McBain, Mich.

The fifth anniversary of the organization of the Blackadore Avenue Church, Pittsburgh, Pa., Rev. J. H. Lawther ('01), pastor, was observed on Sabbath, July 16th. When Mr. Lawther took charge of the work here, a little more than five years ago, there were sixteen members. During this pastorate there have been 652 accessions to the membership, or an average of over 130 a year.

Rev. William P. Chalfant ('84), of Ching-chow-fu, China, occupied the pulpit of the Sheridan Church on the morning of August 6th, and that of the Park Avenue Church, Pittsburgh, July 13th. He also gave two addresses on Theological Education in China at the Grove City Bible School.

On Friday evening, July 28th, a class of twelve young people, who had completed Oliver's course in teacher training, were graduated at the Plains Presbyterian Church. After Rev. Plummer R. Harvey ('08), pastor of the church, who had been leader of the class, had presented the diplomas, he was pleasantly surprised by being presented with a traveling bag, the gift of the members of the class.

Rev. F. N. Riale, D. D. ('86), has resigned the pastorate of the Grace Church, St. Louis, Mo.

Rev. James P. Linn, D. D. ('98), has accepted a call to the presidency of Buena Vista College, Storm Lake, Iowa, and took charge of the work August 15th.

Rev. S. D. McFadden, D. D. ('95), for seven years pastor of Westminster Church, Des Moines, Iowa, has resigned to accept the position of vice president of Highland Park College. On account of the illness of President Longwell, most of the managing of the institution will fall upon

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Dr. McFadden. With an enrollment of 2,500 students and two new buildings in the process of erection, the duties devolving upon him are very important ones.

During the first week of August Rev. J. H. Lawther ('01), pastor of the Blackadore Avenue Church, Pittsburgh, gave three illustrated lectures on his trip through Europe, Egypt, and the Holy Land, in the Whitesburg Church, Presbytery of Kittanning.

The cornerstone of the First Church of Ellwood City, Pa., Rev. W. F. Reber ('97), pastor, was laid on Thursday evening, August 24th.

Rev. A. B. Minamyer ('99), until recently pastor at Antonito, Colo., will supply the Westminster Church of St. Paul, Minn., for the remainder of the church year.

Rev. John M. Oliver, D. D. ('97), pastor of the Presbyterian Church of Halstead, Kan., has declined an invitation to become associated with the faculty of Bellevue College. The Halstead Church is noted for being the most liberal church in Kansas, giving more for missions than for self-support.

Rev. Arthur E. Hubbard ('98), pastor of the Presbyterian Church of Fairview, W. Va., and Miss Irene B. Hutchison, of Rochester, Pa., were married on September 14th, by Rev. C. S. McClelland, D. D., in the parlor of the Mt. Washington Presbyterian Church, Pittsburgh, Pa.

Rev. G. J. Timblin ('97) has resigned the church at Portersville, Pa., on account of ill health.

Rev. William G. McConnell ('04), who has been pastor of the Fourth Church of New Castle, Pa., has taken up his new work at Gunnison, Colo.

Rev. Harvey G. Furbay, Ph. D. ('91), has resigned the pastorate of the Union Church, New York, to become superintendent of the Anti-Saloon League in Montana.

Rev. John T. Hopkins ('84) has resigned the pastorate of the First Church, Fullerton, Cal., where he has been located for over seven years.

For the third time in a pastorate extending over almost twelve years, the salary of Rev. R. C. Aukerman ('95), Dunlap's Creek, Pa., has been increased. At the congregational meeting in September, \$200 were added to his salary.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, in their meetings held Monday morning of each week: September 11th, "The Resurrection of Christ the Only Adequate Explanation of Christianity," Rev. J. T. Gibson, D. D. ('72); September 18th, "The Value Judgment of God," Rev. C. B. Wingerd (pg. '09); September 25th, "The Modern Trend in Christological Thought," Rev. Jesse C. Bruce, D. D. ('76).

We learn from various church papers that the number of accessions during the summer in churches ministered to by the alumni has been very gratifying, and regret that we are able to do no more than give a tabulated list of these.

PASTOR	CLASS	CHURCH	ACCESSIONS
R. J. Phipps, Ph.D.,	1886	Hiawatha, Kan.,	6
R. H. Allen,	1900	Brighton Rd., Pittsburgh, Pa.,	12
R. P. Lippincott,	1902	Calvary, Braddock, Pa.,	10
P. W. Snyder, D. D.,	1900	Homewood Av., Pittsburgh, Pa.,	37

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Jesse C. Bruce, D. D.,	1876	First, Crafton, Pa.,	10
C. B. Wingerd,	pg. 1909	Park Ave., Pittsburgh, Pa.,	19
James B. Hill,	1891	Brookville, Pa.,	8
William J. Hutchison,	1898	First, Kittanning,	15
Orville J. Hutchison,	1904	Elwood, Ind.,	8
William G. Reagle, D. D.,	1891	First, Wellsville, Ohio,	18
W. B. Love,	1911	Smithfield, Ohio,	38
J. M. Potter,	1898	Vance Memorial, Wheeling, W. Va.,	25
Francis A. Kerns,	1888	Corsica, Pa.,	15
Plummer R. Harvey,	1908	Plains, Pa.,	5
J. Way Huey,	1907	St. Paul, N. Dak.,	11
Frederick W. Evans,	1905	Mont View Boulevard, Den- ver, Colo.,	57
Charles S. Beatty, D. D.,	1900	Girard, Pa.,	12
John Gourley, D. D.,	1877	Twin Falls, Ida.,	18
U. S. Greves	1895	New Alexandria, Pa.,	6
C. S. McClelland, D. D.,	1880	Mt. Washington, Pgh., Pa.	20
H. U. Davis	1898	Poke Run, Pa.,	39

During the first two weeks of August, Rev. Charles F. Irwin ('01) had in charge the management of a Boys' City Camp on Orchard Island, Logan County, Ohio. Over 130 boys registered and enjoyed the two weeks' outing. A Chautauqua is conducted on the island. Next year Mr. Irwin will again manage the Boys' City and is planning for 500 boys. The Boy Scouts predominated in the camp, although any boys' club was welcomed.

On Sunday afternoon, Oct. 15, the corner stone of the new church at Gibsonia, Pa., was laid with appropriate ceremonies. Rev. J. E. Miller ('00), has had charge of the work here since its organization three months ago. The building when completed will cost about \$5,000.

The members of the Presbyterian Church of Wilmerding, Pa., are rejoicing in the fact that they have recently been able to cancel their entire indebtedness and burn a mortgage of \$5,500. Under the efficient leadership of their pastor, Rev. J. C. Dible ('93), they have raised about \$8,000 during the past fifteen months.

It will be interesting to the alumni and friends of the Seminary to know that three graduates of our institution are conducting the classes in Systematic Theology in McCormick Theological Seminary. The men thus honored are Rev. S. J. Nicolls, D. D., LL.D. ('60), Rev. D. W. Fisher, D. D., LL.D. ('60), and Rev. Hugh T. Kerr, D. D. ('97).

The following characterization of Dr. Hayes ('82) and his work appeared in a recent number of "The Continent."

"Ever since the decease of Dr. Calvin Mateer, the senior member of the faculty in point of service in the Shantung Christian University at Tsingtau, China, has been Professor Watson M. Hayes, a man whose profound abilities and broad usefulness are all too little appreciated by the church of whose missionary force he is so admirable an ornament. An associate in the work of the university pays Dr. Hayes this beautiful and expressive tribute:

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'Dr. Hayes is the quietest of men. He uses few superlatives, and no superfluous words. He is wise and long-headed, of wide experience, a versatile scholar, a veritable steam engine in clothes for turning out an unthinkable amount of work. He is never sidetracked, always busy at the most important thing to be done at that particular time. He is grave from heavy responsibilities, high ideals, rectitude of life and long years of service in different tasks for Jesus Christ; but at the same time is genial and kindly, enjoying good fun, always helping other folks and a veteran who has thoughtfully taken pains not to forget how to sympathize with young missionaries in their trials. Needless to say, his solid advice is constantly sought.

'The currents of religion run quiet, but deep and strong in his soul, for he has caught of the Master's spirit. Christ's words have been Dr. Hayes' life-long study; Christ's example his life-long practice. He testifies what good it did him to hear Dr. Mateer pray. We can testify the heart strength it puts into us to hear him pray.'

Dr. Hayes' life has for the most part been a very quiet one, given over almost wholly to study and teaching. But once at least he went under a "baptism of fire" which showed that he had the courage of the soldier and the spirit of the hero in him. While the college was still at Tengchou, during the Chinese-Japanese war, the Japanese fleet anchored off that port and began shelling the city, evidently using the conspicuous college buildings as their target. Dr. Hayes ran up the United States flag, but that didn't succeed in diverting the shells in a different direction; and he therefore put off from shore in an open boat, with native oarsmen, and rowed straight toward the battleships through a hail of shells. The boatmen were so terror-stricken that only by prodding them constantly with a stout oar was he able to keep them at work. Despite, however, all efforts of the missionary and his far from willing helpers, a wind which suddenly rose made it impossible for them to reach the side of the war vessels, and the little sampan was driven far down the coast; and it was only after a great peril of life that Dr. Hayes and the boatmen got back safe on shore again. The expedition was a failure, but the failure did not lessen the popular esteem of the courage of the man who undertook it."

On Sunday, September 17, the First Church of Ridgway, Pa., Rev. E. L. McIlvaine ('98), pastor, was dedicated with appropriate exercises. The dedicatory sermon was preached in the morning by Rev. James D. Moffat, D. D., and a fraternal meeting was held in the afternoon. Special services for the different departments of work were held during the week as follows: Monday evening, Sunday School work; Tuesday evening, Young People's work; Wednesday evening, Women's work; Thursday evening, Men's work. The concluding service was an organ recital held on Friday evening.

On August 31 the fortieth anniversary of the pastorate of Rev. Greer M. Kerr, D. D. ('71), was observed by the congregation of the Raccoon Presbyterian Church, Candor, Washington County, Pa., where Dr. Kerr has served since his graduation from the Seminary.

Rev. William J. Hutchison ('98) during the early summer received a call from the Green Ridge Church of Scranton, Pa., which he declined. His own congregation at the First Church of Kittanning, Pa., showed their appreciation of his decision by voting a substantial increase to his salary.

During the past summer the Presbyterian Church of Hiawatha, Kan., Rev. R. J. Phipps ('86), pastor, installed a three thousand dollar pipe organ.

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The past year has been one of success in the Arlington Avenue Church, Brooklyn, N. Y., Rev. John H. Kerr, D. D. ('81), pastor. Eighty-six were added to the membership, sixty-eight on profession and eighteen by letter. Money raised for all purposes amounted to a little over \$12,000, of which \$5,000 was applied on the mortgage indebtedness and a larger amount than ever before given to missionary and benevolent objects.

The church at Cherry Tree, Pa., never tried to have a pastor of their own until about a year ago when they called Rev. John B. Worrall ('76). Since that time they have accomplished a remarkable work for a people who have always been grouped. In calling Mr. Worrall they doubted what they had been accustomed to pay a pastor. The past year has seen more than eighty members added, and they have, almost without exception, "stuck". This year they added \$200 to the pastor's salary, bought a beautiful new parsonage, handsomely finished and with all modern conveniences, and a Sabbath School room in the basement of the church is now being completed.

Harvest Home services were held in the Hiland Church, Perrysville, Pa., on the second Sunday of October. Not the least important of the exercises, which were most interesting and appropriate, was the taking of a very liberal collection for a new church building.

The First Church of Monessen, Pa., has opened the fall campaign in all departments with a rally which promises much for the year's work. The wide-awake interest in the Bible School is especially noteworthy. Among other things recently accomplished by this church was the burning of a thousand dollar mortgage. This mortgage, with other indebtedness, was paid off during the past year. A new organ was recently installed by the Men's Bible Class. Rev. H. O. Macdonald ('99) is pastor of this church.

On Sunday, October 15, the members of the Homewood Avenue Church, Pittsburgh, Pa., celebrated the twentieth anniversary of the organization. We note a few of the many interesting facts presented by the pastor, Rev. P. W. Snyder, D. D. ('00), in a history of the church which he read on this occasion. "Beginning with 73 members, the congregation has had a remarkable growth; 2,036 members have been received, 986 on examination and 1,050 by letter. The Blackadore Avenue Church was organized about six years ago and more than 100 names were transferred to the new church. The present membership is 1,110. During the twenty years more than \$98,000 were raised for congregational expenses. Two buildings have been erected, the first a frame chapel, which was destroyed by fire in 1897, and replaced by the present structure the same year. The congregation has outgrown the present quarters and ground is being purchased for a new and larger church building."

Substantial growth along all lines in the Second Presbyterian Church of Mercer, Pa., Rev. George Taylor, Jr. ('10), pastor, is evidenced by the following facts: During the year 70 new members have been added to the church roll—49 on confession and 21 by letter. The morning congregation has nearly doubled, the evening congregations have become three-fold larger, and the Sabbath School has increased 40 per cent. in membership and attendance. This increased interest has compelled them to furnish more room, so they are building a four-room addition to the rear of the church, costing about \$1,100.

We have received copies of two addresses by Rev. J. M. Kyle, D. D. ('80), which we are, unfortunately, unable to reproduce in this issue. The one, entitled "The Romish Hierarchy the Enemies of Free Institutions and

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of True Religion", was delivered at the National Reform Convention held in Park Street Church, Boston, October 26, 1910, and has been reprinted by request. The other, on "The Bible and Protestantism" was read before the Presbyterian Ministers' Association of Greater Boston, April 17, 1911, and published at the request of the Association.

We quote the following from "Kure Bulletin, No. 15", the quarterly letter sent out by Rev. Harvey Brokaw ('96) and Mrs. Brokaw to keep their friends at home informed about the work at that very important mission station in Japan:

"The year 1910 was reactionary. Mission work suffered because many officials and citizens mistakenly connected Christianity with the extreme socialism which resulted in the execution of the twenty-six anarchists. The mistaken notion seems to be a blessing in disguise. Opportunity was thus given for re-statement in press and pulpit of the relation of Christianity to Japanese nationalism. Many are again seeing that a Christian patriotism broadens and fulfills, but never destroys, a patriotism based on ancient systems. So 1911 has already given indications of being a year of recovery and blessing."

Mr. Brokaw gives the warrant for this confidence by a detailed account of successful work. From that account we can quote only one paragraph, chosen because it gives us a glimpse of some interesting phases of "the social applications of Christianity" in Japan:

"You have read of the famous, and infamous Yoshiwara in Tokyo, the headquarters of Japan's licensed vice. Is it not singular that every house in the Yoshiwara was burned? We are sorry for the sufferings, but we rejoice in the providential opportunity for agitations against rebuilding. Madame Yajima, principal of our girls' school in Tokyo, the Joshi Gakuen, has headed the opposition, ably seconded by Count Okuma, and the Hon. Saburo Shimada, Christian member of Parliament. (Count Okuma takes positions so Christian that we wish he were not almost, but fully persuaded.) We have strong hopes that the Yoshiwara will not be rebuilt, and that licensed vice will get its death-blow in this most beautiful land, where 'only man is vile'".

Rev. U. S. Bartz ('96) was elected moderator of the Synod of Ohio, which met in the Presbyterian Church of Mansfield, Ohio, October 9-12.

NECROLOGY.

ALCOTT, AHAZ N.—Born, Olmstead, Ohio, December 4th, 1838; Jefferson College, 1865; Seminary, 1868-70; licensed 1869, and ordained 1870, Presbytery of Richland; pastor, Savannah, Ohio, 1871-4; Fredericksburg, 1874-9; withdrew from Presbyterian Church, 1879; ordained, Unitarian Church, 1882; pastor, Kalamazoo, Mich., 1882-6; Elyria, Ill., 1886-98; Minneapolis, 1898—; died, Macomb, Ill, December 29th, 1910.

ARMSTRONG, ROBERT T.—Born, Robbstown, Pa., November 17th, 1820; Franklin College, 1847; Seminary, 1847-9; D. D., Franklin College, 1882; licensed, October 1st, 1850, and ordained June 21st, 1851, Presbytery of St. Clairsville; stated supply, Grandview, Barnesville, and New Castle, 1851-7; Short Creek, O., 1857-71; New Athens and Wheeling Valley, O., 1857-84; Worthington, 1884-6; Lower Liberty,

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O., 1887; Birdseye Ridge and Glenwood, Mo., 1888; Canton and La Grange, Mo., 1889; Woodsfield, New Castle and Buchanan, O., 1890-4; honorably retired, 1895; residence, Canton, Mo.; died, Newburg, Ind., December 30th, 1910.

BEEBE, WILLIAM COURTNEY.—Born, Pleasantville, Pa., July 12th, 1848; A. M., Allegheny College, 1874; Seminary, 1874-7; licensed, April, 1876, Presbytery of Erie; ordained, April, 1878, Presbytery of Colorado; stated supply, Rimersburg, Pa., 1876; home missionary, Animas City, Colo., 1877-9; Orinoco, Minn., 1879-80; pastor, Watsburg, 1882; stated supply, Halleck, Minn., 1883; Rathdrum, Ida., 1884; home missionary, Presbytery of Spokane, 15 years; missionary, Pittsburgh, Pa., 5 years; died, Pittsburgh, Pa., December 1st, 1910.

BOYD, FULTON A.—Born, Freeport, Pa., April 11th, 1846; College of New Jersey, 1871; Seminary, 1871-4; licensed, April, 1873, Presbytery of Butler; ordained, June, 1874, Presbytery of Redstone; pastor, Pleasant Unity, Pa., 1874-7; Rehoboth, 1877-83; Poland, Ohio, 1884-91; Irwin, Pa., 1891-4; Homewood Avenue, Pittsburgh, Pa., 1894-5; evangelist, Allegheny, Pa., 1896-8; evangelist, Limestone, Pa., 1904—; died, Chandler, Fla., June 9th, 1911.

BROWN, MILTON W.—Born, Wayne County, O., May 20th, 1821; Jefferson College, 1848; Seminary, 1849-51; licensed April, and ordained November, 1851, Presbytery of Coshocton; pastor, Hopewell and Nashville, O., 1857-71; Mt. Eaton, 1871-9; Radner, 1879-87; evangelist, 1887-92; honorably retired, 1892; died, Delaware, O., January 14th, 1911.

CAMPBELL, WILLIAM.—Born, Wellsville, O., August 24th, 1825; Jefferson College, 1850; Seminary, 1852-5; licensed, June, 1855, Presbytery of New Lisbon; ordained, Presbytery of Western Reserve; pastor, Northfield, O., and stated supply Bedford, 1855-65; pastor, Manteno, Ill., 1866-70; home missionary, San Buena Ventura, Cal., 1870-1; pastor, Goodland, Ind., 1871-9; stated supply Manteno, Ill., 1880-7; Delano and Maple Plain, Miss., 1888-90; Long Lake and Crystal Bay, Minn., 1890-2; honorably retired, 1903; died, Stillwater, Minn., November 17th, 1910.

CRIST, ASAHEL CLARK.—Born, Hocking County, O., April 19th, 1845; A. B., Vermillion Institute, 1870; Seminary, 1870-3; A. M., Ohio Central College, 1877; licensed April 18th, 1872, and ordained, April 23d, 1874, Presbytery of Marion; Brown, Kingston and Porter, O., 1872-4; Brown and Berlin, 1874-6; Iberia, 1877-89; pastor, Ostrander and stated supply, Providence and Jerome, 1889-98; pastor at large, Delaware, O., 1898—; Professor of Languages for 9 years, Ohio Central College, while at Iberia; died, Delaware, O., July 20th, 1911.
Publications: Church History of Delaware County, O.; Military History of Delaware County, O.; History of Marion Presbytery.

DICKSON, WILLIAM.—Born, County Down, Ireland, March 25th, 1830; Jefferson College, 1858; Seminary, 1858-61; D. D., Mt. Union College, 1875; licensed, 1860 and ordained, 1861, Presbytery of New Lisbon; pastor, Long's Run and Madison, O., 1861-5; stated supply, East Liverpool, O., 1865-6; pastor, Deerfield, 1866-76; stated supply, Canfield, O., 1881-98; principal, Poland Academy, 1876-81; professor N. E. Normal School, 1881-98; honorably retired; residence, Canfield, O.; died, Youngstown, O., March 1st, 1911.

Published "A Yankee in Dixie."

DUNLAP, CYRUS H.—Born, Porterville, Pa., October 15th, 1834; West-

Alumniana

minster College, 1861; Seminary, 1861-4; licensed, April 12th, 1863, Presbytery of Shenango; ordained, April 26th, 1864, Presbytery of Allegheny; pastor, North Church, Allegheny, Pa., 1864-6; Carondolet, Mo., 1866-8; Sedalia, 1868-72; Springfield, 1872-9; New Castle, Pa., 1879-95; Avalon, Pa., 1896-1910; D. D., University of Pittsburgh, 1909; died, Orlando, Fla., December 30th, 1910.

ELLIOTT, SAMUEL WILSON.—Born, Tippecanoe County, Ind., November 29th, 1844; Washington and Jefferson College, 1867; Seminary, 1867-70; Ph. D., University of Wooster, 1887; licensed, April, 1870, Presbytery of Logansport; ordained, June, 1871, Presbytery of Des Moines; pastor, Woodburn and stated supply Russell, Iowa, 1871-4; Louisville, Ky., 1875-6; Wilmington, O., 1876-9; Thorntown, Ind., 1879-82; West Union, 1882-8; Kingston, 1888-96; residence, Lafayette, Ind.; died, Winona Lake Park, Ind., July 12th, 1911.

HUNTER, CYRUS J.—Born, Cadiz, O., May 31st, 1836; Franklin College, New Athens, O., 1861; Seminary, 1861-4; D. D., Franklin College, 1880; licensed, April, 1863, Presbytery of St. Clairsville; ordained, April, 1865, Presbytery of Steubenville; pastor, New Philadelphia, O., 1865-71; Dennison, O., 1871-80; Northeast, Pa., 1880-94; Uhrichsville, O., 1895—; died, Uhrichsville, O., December 23d, 1910.

HUNTER, RICE VERNON.—Born, Cumberland, O., June 22d, 1851; University of Wooster, 1877; Seminary, 1879-82; D. D., Hanover College, Hanover, Ind., 1896; licensed, September 14th, 1881, Presbytery of Crawfordsville; ordained, May 3d, 1883, Presbytery of Bloomington; stated supply and pastor, Philo, Ill., 1882-4; pastor, Seventh Church, Indianapolis, Ind., 1884-92; Terre Haute, Ind., 1892-6; superintendent Winona Lake Association and Summer School, 1896; stated supply, Seventh Church, Indianapolis, Ind., 1896-1901; pastor elect, Central Church, Buffalo, N. Y., 1902-11; died, Clifton Springs, N. Y., March 3d, 1911.

KUHN, JASPAR JAY.—Born, June 19th, 1870; Westminster College, New Wilmington, Pa., 1894; Seminary, 1894-7; licensed, April 8th, 1896, Presbytery of Shenango; ordained, September 6th, 1897, Presbytery of Erie; pastor, Atlantic, Pa., 1898—; died, Atlantic, Pa., April 3d, 1911.

LYON, JAMES HARRISON.—Born, Woodstock, Conn., December 28th, 1839; Williams College, 1861; Seminary, 1861-4; licensed, October, 1862, and ordained, February 12th, 1863, Congregational Association of Western Pennsylvania; stated supply, Plymouth Church, Pittsburgh, Pa., 1862-5; pastor, Woodstock, Conn., 1865-7; Central Falls, R. I., 1867—; died, Central Falls, R. I., February 19th, 1911.

McDONALD, HENRY R.—Born, Woodlawn, Pa., 1842; Washington and Jefferson College, 1870; Seminary, 1871-4; licensed, April, 1873, Presbytery of Allegheny; ordained, 1875, Presbytery of Emporia; stated supply, Marion Center, Kan., 1875; Freeport, O., 1876-81; Anderson, Ind., 1882; Columbus Grove, O., 1883-4; pastor, Sistersville and stated supply, Long Reach, W. Va., 1886-9; Kingwood, W. Va., 1891; evangelist, 1885 and 1890; Monaca, Pa., 1893-8; Uhrichsville, O., 1899-02; Baker's Landing, Pa., 1903-5; Colona, Pa., 1906—; died, Colona, Pa., January 17th, 1911.

NEWTON, FRANCIS JANVIER.—Born, Sabathu, Northern India, July 24th, 1847; Washington and Jefferson College, 1867; Seminary, 1867-70; Jefferson Medical College, 1877-9; M. D., Jefferson Medical College, 1891; licensed, April, 1869, and ordained, July, 1870, Presbytery of

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Steubenville; foreign missionary, Lahore, India, 1870-9; Ferozepore, 1879—; died, April 28th, 1911. Published “Treatise on Christian Evidences in Urdu.”

REESE, JAMES WILLIAM.—Born, Monmouthshire, England, January 23d, 1850; Marietta College, 1874; Seminary, 1875-8; licensed, 1877, Presbytery of Pittsburgh; ordained, April, 1879, Presbytery of Mahoning; pastor, Ellsworth and N. Jackson, O., 1879-87; Girard, Pa., 1887-1910; Williamsburg, Pa., 1910—; died, Williamsburg, Pa., February 20th, 1911.

SHERRARD, JOHN HINDMAN.—Born, near Steubenville, O., March 24th, 1830; Washington College, 1857; Seminary, 1857-61; licensed, April, 1860, Presbytery of Steubenville; ordained, September 26th, 1866, Presbytery of Clarion; pastor, Bethesda, Oak Grove, and Middle Creek, Pa., 1861-7; Bucyrus, O., 1867-78; Upper Ten Mile, Pa., 1878-82; Delphos, O., 1882-8; Rockville, Ind., 1888-95; Thornton, Ind., 1895-00; moderator, Synod of Toledo, 1874; associate principal, Washington Female Seminary, 1878-80; traveled, Palestine, 1895; honorably retired, 1900; died, Wilkinsburg, Pa., May 31st, 1911.

SMYTH, GEORGE HUTCHINSON.—Born, County Antrim, Ireland, March 20th, 1839; New York University, 1862; Seminary, 1862-3; Princeton Theological Seminary, 1863-4; D. D., Geneva College, Beaver Falls, Pa., 1889; licensed, October, 1864, and ordained, October 16th, 1864, Presbytery of Washington City; pastor, Sixth Church, Washington, D. C., 1864-9; West Church, Wilmington, Del., 1869-72; chaplain, House of Refuge, Randall's Island, N. Y., 1873-81; pastor, Dutch Reformed Church, Harlem, N. Y., 1881-91; evangelist, 1892—; residence, East Orange, N. J.; died, Holyoke, Mass., May 4th, 1911.

Publications: “Little Bessie,” “Life of Henry B. Plant.”

STEWART, THOMAS DICKSON.—Born, Mercer County, Pa., February 20th, 1849; A. B., Westminster College, New Wilmington, Pa., 1873; Seminary, 1873-6; licensed, April 26th, 1875, Presbytery of Shenango; ordained, May 8th, 1877, Presbytery of Erie; stated supply, Sugar Creek, Sugar Creek Memorial, and Sunville, Pa., 1876-7; pastor, do., 1877-83; pastor, Unity, Pa., 1883-1906; pastor, Hebron and Mt. Olivet, Pa., 1906—; died, Murdocksville, Pa., August 22d, 1910.

STUART, THEODORE SCOTT.—Born, New York City, June 28th, 1881; A. B., Grove City College, 1902; Seminary, 1903-6; studied, University of Leipzig, 1906-7; licensed, September, 1905, and ordained, April 17th, 1906, Presbytery of Shenango; pastor, Central Church, Pittsburgh, Pa., 1908—; instructor in Latin, Fredonia Institute, 1902-3; died, Pittsburgh, Pa., March 8th, 1911.

WILSON, WILLIAM SWAN.—Born, Westmoreland County, Pa., May 16th, 1831; A. B., Jefferson College, 1851; Seminary, 1851-4; licensed, June 14th, 1853, Presbytery of Blairsville; ordained, May, 1855, Presbytery of Ft. Wayne; pastor, Warsaw, Ind., 1854-68; Owatonna, Minn., 1868-71; stated supply, Dundas, 1873-7; Carmi, Ill., 1878-81; Presbyterial missionary, Vincennes, Ind., 1881-2; home missionary, Northfield, Minn., 1882-4; pastor, Flora, Ill., 1884-7; Sumner, Ill., 1887-8; Carlisle, Kan., 1888-96; Cathersville, Ill., 1896—; chaplain, U. S. A., 1862-3; honorably retired, 1897; temporary mission work, Kansas, 1899; died, Carlisle, Kan., January 8th, 1911.

YOUNG, QUILLIN LOYAL.—Born, French Creek, W. Va., December 4th, 1851; Marietta College, 1879; Lane Theological Seminary, 1881-2; Seminary, 1882-4; licensed, November 10th, 1883, and ordained, Octo-

The Senior Preaching Service

ber 5th, 1884, Presbytery of Parkersburg; stated supply, Hughes River and Pennsboro, W. Va., 1884-5; Hunter and Blanchard, N. D., 1885-7; Clarksburg and Knatty Creek, W. Va., 1888-9; Barlow, Watertown, and Decatur, O., 1889-91; Barlow and Watertown 1891-2; Barlow, 1892-3; Syracuse and Bashan, O., 1893-5; Bristol, Pleasant Grove, and Cross Roads, 1895-8; Hanging Rock, 1898-9; occasional supply, Centralia, Wash., 1899—; died, Ford's Prairie, near Centralia, Wash., January 31st, 1911.

THE SENIOR PREACHING SERVICE.

The new arrangement with regard to the Senior Preaching Service on Monday evenings has proved a decided success. The Cecilia Choir has been reorganized and is now the regular Seminary Choir. It is in attendance at every service. Its members are:

Soprano	Alto
Miss Elsie Breese	Miss Virginia Adams
Miss Blanche Hilliard	Miss Marguerite Andrews
Mrs. Edith Taylor Thomson	Miss Hattie K. Merker
Miss Bessie Zimmerman	Miss Winifred Reahard
Tenor	Bass
Maxwell Cornelius	Ross H. Gauger
Frederic Hill	Walter G. Gross
John McIlroy	Ralph K. Merker
Charles S. Suiter	Marius R. Suliot
Louis E. Vierheller	
Mrs. Charles N. Boyd, Accompanist	
Charles N. Boyd, Director.	

In addition to leading the hymns, an anthem is rendered at each service. The list for October and November is follows.

Gloria—From Tallis' Choral Service

The Lord's Prayer—From Tchaikowsky's Liturgy

Anthems

Oct. 16:	Te Deum in E flat,	John Stainer
Oct. 23:	Welcome, Welcome, Dear Redeemer,	Cesar Franck
Oct. 30:	Seek Ye the Lord,	J. V. Roberts
Nov. 6:	How Lovely is Thy Dwelling Place, (Responses to the Commandments—G. J. Elvey)	Brahms
Nov. 13:	Like as the Hart,	Palestrina
Nov. 20:	The Lord is My Shepherd, (For women's voices)	Schubert
Nov. 27:	If a Man Die, Shall He Live Again?	Charles Macpherson

Friends of the Seminary are cordially invited to attend this service. They will get a better idea of the work which is being accomplished than from any other single exercise, and have the opportunity of hearing the members of the graduating class and of judging their spirit and qualifications. Every Monday at 7:30 P. M.

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Faculty Notes

Following is the program in full of the exercises in connection with the celebration of the twenty-fifth anniversary of the pastorate of Rev. James H. Snowden, D. D., LL. D. ('78), in the Second Presbyterian Church of Washington, Pa., and of the exercises connected with its close, October 15, 16 and 17.

Sunday, October 15th, 1911

Morning Service

Eleven o'clock

Sermon by the pastor,

Subject: Retrospect and Prospect

Text: Finally, brethren, farewell. Be perfect, be of good comfort, live in peace; and the God of love and peace shall be with you. II Corinthians 13:11.

Closing Hymn

"At the Parting of the Ways"

BY PROF. W. C. McCLELLAND.

We may not stop the flowing tide,
Nor stay the rising star;
Now gleams a good sword by our side
And now it shines afar.

As by the changing winds of heaven
Descends the rain, or snow,
True men are lent, but never given;
Our leaders come and go.

When in this war of wrong and right
The good cause stands in need,
God calls a man to lead the fight;
We bid him all God speed.

From parting thoughts that throb with pain,
We may not all forbear,
But trust that in the larger gain
We, too, shall have a share.

Faculty Notes

Evening Service

Seven-thirty o'clock

Sermon by the pastor, Subject: Memory
Text: The memory of thy great goodness. Psalm 145:7.

Closing Hymn

By Dr. Jas. H. Snowden

God of our fathers, who didst lead
Their feet in thine own ways,
Thou hast led us with loving care
Through all these happy days.

Thy messages of truth and grace
Have shown us paths of light,
Our feet shall tread until our day
Has faded into night.

The mystic cords of memory
Bind all these fruitful years,
In golden sheaves of peace and joy,
Unmixed with pain and tears.

In coming days as our paths run
In lines that fall apart,
The memory of these precious years
Will cheer the fainting heart.

O God, our Guide in time to come,
Where'er our feet shall roam,
Hold Thou our hands in Thine, and bring
Us all to heaven our home.

Monday, October 16th, 1911

Seven-thirty P. M.

A Service of Appreciation

Organ Voluntary,

Johann M. Blose, Mus. Doc.

Anthem

Antennae

Devotional exercises led by Rev. Mathew Rutherford, D. D., Pastor of the
Third Presbyterian Church, Washington, Pa.

Hymn 8

Reading of Scripture, Rev. William E. Slemmons, D. D., Pastor of the First Presbyterian Church, Washington, Pa.

Prayer, Rev. George C. Shepherd, D. D., Pastor of the Methodist Protestant Church, Washington, Pa.

The Bulletin of the Western Theological Seminary

Hymn 6

- Introduction of the chairman of the meeting, by Dr. Rutherford
Chairman's Opening Remarks, Judge John Addison McIlvaine
For Washington Presbytery, Rev. Henry Woods, D. D., Stated Clerk
of the Presbytery and Pastor of East Buffalo Church.
For Washington and Jefferson College, Rev. James D. Moffat, D. D.,
LL. D., President of the college.
Solo, Miss Rebecca McClane
For the students who attended the Second Church during this pastorate,
Rev. James A. Kelso, D. D., President of Western Theological Seminary.
For the ministers of the town, Rev. Pressly Thompson, Pastor of the Second United Presbyterian Church.
For Pittsburgh and the Western Seminary, Rev. William L. McEwan,
D. D., Pastor of the Third Presbyterian Church, Pittsburgh, Pa.
For the readers of The Banner and the Church at Large, Rev. John A.
Marquis, D. D., President of Coe College, Cedar Rapids, Iowa.

Hymn

Benediction

Tuesday, October 17th, 1911

Seven-thirty P. M.

Congregational Reception
in the lecture room

Last Words

in the auditorium at nine o'clock

- For the women, Miss Emma Frazier
For the men, Prof. W. C. McClelland

Response

BIOGRAPHICAL CATALOGUE —OF THE— Western Theological Seminary

No Library of a graduate of the Western Theological Seminary can be complete without this handsome volume of our Biographical Catalogue. It contains an accurate record of all professors and alumni, together with every partial student of this Seminary, comprising 2098 matriculated students, over 1000 of whom are now living. Sign and mail the blank below.

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CATALOGUE
1911-1912

THE BULLETIN
OF THE
**WESTERN THEOLOGICAL
SEMINARY**

PUBLISHED FIVE TIMES DURING THE YEAR: IN JANUARY,
FEBRUARY, APRIL, JULY AND OCTOBER, BY THE
TRUSTEES OF THE
WESTERN THEOLOGICAL SEMINARY
OF THE
PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA

Press of
PITTSBURGH PRINTING COMPANY
Pittsburgh, Pa.

Calendar for 1912

THURSDAY, FEBRUARY 8th
Day of Prayer for Colleges.

THURSDAY, MAY 2nd
Written examinations at 9:00 A. M.; continued Friday, May 3rd
and Saturday, May 4th

SABBATH, MAY 5th
Seniors' communion service at 3:00 P. M. in the Chapel.

MONDAY, MAY 6th
Oral examinations at 9:15 A. M.; continued Tuesday, May 7th,
and Wednesday, May 8th

THURSDAY, MAY 9th
Annual meeting of the Board of Directors in the Chapel at
10:00 A. M.

THURSDAY, MAY 9th
Commencement exercises. Conferring of diplomas and address
to the graduating class, 3:00 P. M.

FRIDAY, MAY 10th
Annual meeting of the Board of Trustees at 3:00 P. M., in the
President's Office, 731 Ridge Ave.

SESSION OF 1912-13

TUESDAY, SEPTEMBER 17th
Reception of new students in the President's Office at 3:00
P. M.

Matriculation of students and distribution of rooms in the
Chapel at 4:00 P. M.

WEDNESDAY, SEPTEMBER 18th
Opening address in the Chapel at 10:30 A. M.

TUESDAY, NOVEMBER 19th
Semi-annual meeting of the Board of Directors in the Chapel
at 2:00 P. M.

WEDNESDAY, NOVEMBER 20th
Semi-annual meeting of the Board of Trustees at 3:00 P. M. in
the parlor of the First Presbyterian Church, Pittsburgh.

THURSDAY, NOVEMBER 28th—TUESDAY, DECEMBER 3d.
Thanksgiving recess.

SATURDAY, DECEMBER 21st—THURSDAY, JANUARY 2nd
Christmas recess.

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*J. Franklin Robinson	Pittsburgh, Pa.

*Deceased.

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Annual Meeting, Friday before second Tuesday in May, 3:00 P. M.

Semi-Annual Meeting, Wednesday following third Tuesday in November, 3:00 P. M.

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Samuel Ewart	Pittsburgh, Pa.

*Deceased.

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

CLASS OF 1915

Rev. William E. Slemmons, D. D.	Washington, Pa.
Ralph W. Harbison	Sewickley, Pa.
Rev. Oscar A. Hills, D. D.	Wooster, O.
Wilson A. Shaw	Pittsburgh, Pa.
Rev. A. M. Reid, D. D., Ph. D.	Steubenville, O.
Rev. Calvin C. Hays, D. D.	Johnstown, Pa.
James I. Kay	Pittsburgh, Pa.
Rev. J. Kinsey Smith, D. D.	Pittsburgh, Pa.
Rev. Wm. H. Oxtoby, D. D.	Philadelphia, Pa.

STANDING COMMITTEES

Executive Committee—D. S. Kennedy, D. D., S. B. McCormick, D. D., James I. Kay, W. L. McEwan, D. D., J. C. Bruce, D. D., R. W. Harbison, James Laughlin, Jr., J. A. Kelso, D. D. (ex officio).

On Curriculum—W. H. Spence, D. D., C. C. Hays, D. D., J. M. Mealy, D. D., T. D. Davis, M. D., Wilson A. Shaw.

Annual Meeting, Thursday before second Tuesday in May, in the Chapel at 10:00 A. M. Semi-annual meeting third Tuesday in November, in the Chapel at 2:00 P. M.

FACULTY

REV. JAMES A. KELSO, PH. D., D. D.

President and Professor of Hebrew and Old Testament Literature
725 Ridge Avenue, N. S., Pittsburgh, Pa.

REV. DAVID GREGG, D. D. LL. D.

President Emeritus and Lecturer Extraordinary
372 Carlton Avenue, Brooklyn, N. Y.

REV. MATTHEW BROWN RIDDLE, D. D., LL. D.

Professor of New Testament Criticism
Edgeworth, Pa.

REV. ROBERT CHRISTIE, D. D., LL. D.

Professor of Didactic and Polemic Theology
723 Ridge Avenue, N. S., Pittsburgh, Pa.

REV. DAVID RIDDLE BREED, D. D.

Professor of Sacred Rhetoric and Elocution
123 Dithridge Street, Pittsburgh, Pa.

REV. DAVID S. SCHAFF, D. D.

Professor of Ecclesiastical History and History of Doctrine
737 Ridge Avenue, N. S., Pittsburgh, Pa.

REV. WILLIAM R. FARMER, D. D.

Memorial Professor of New Testament Literature and Exegesis
1000 Western Avenue, N. S., Pittsburgh, Pa.

REV. JAMES H. SNOWDEN, D. D., LL. D.

Associate Professor of Systematic Theology.
1002 Ridge Ave., N. S., Pittsburgh, Pa.

REV. WILLIAM H. JEFFERS, D. D., LL. D.

Lecturer on Ecclesiastical History.
Los Angeles, Cal.

REV. D. E. CULLEY.

Instructor in Hebrew and Tutor for Foreign Students.
1928 Lithgow Ave., N. S., Pittsburgh, Pa.

PROF. GEORGE M. SLEETH.

Instructor in Elocution

721 Forest Ave., Avalon, Pa.

CHARLES N. BOYD.

Instructor in Music

Jenkins Arcade, Pittsburgh, Pa.

REV. S. J. FISHER, D. D.

Librarian and Instructor in Christian Ethics and Missions
5611 Kentucky Ave., Pittsburgh, Pa.

COMMITTEES OF THE FACULTY

CONFERENCE:

DR. BREED AND DR. CHRISTIE

ELLIOTT LECTURESHIP:

DR. SCHAFF AND DR. FARMER

BULLETIN:

DR. SNOWDEN AND MR. CULLEY

CURRICULUM:

DR. FARMER AND DR. SNOWDEN

LIBRARY:

DR. FISHER AND DR. SCHAFF

FOREIGN STUDENTS:

MR. CULLEY AND DR. BREED

SPECIAL LECTURES

REV. E. P. COWAN, D. D.

"The Boards of the Church"

REV. J. A. EAKIN, D. D.

"Siam"

REV. VACLAV LOSA

"The Evangelization of the Foreigner"

REV. A. F. McGARRAH

"The Budget"

REV. J. D. NUTTING

"Work Among the Mormons"

REV. S. HALL YOUNG, D. D.

"Alaska"



THE NEW DORMITORY.

BALLIN, FR. & PERROT.
ARTISTES & ENGRAVERS.

AWARDS: May, 1911

THE DIPLOMA OF THE SEMINARY

was awarded to

Charles Clair Cribbs	Reuel Emerson Keirn
Harry Lavan Earnest	Wilbert Blake Love
Wilhelm Gotthart Felmeth	Malcolm Angus Matheson
Henry Geddes	John Ambrose Oldland
Arthur Minton Guttery	Francis Edward Reese
William Herron Hezlep	Matthew F. Smith
John Lynn Howe	Rufus Donald Wingert
Lewis Austin Worley	

A SPECIAL CERTIFICATE

was awarded to

George Lang Glunt
Benton V. Riddle
Frank Johnston Woodward

THE DEGREE OF BACHELOR OF DIVINITY

was awarded to

Francis Wayland Crowe, Oberlin Theological Seminary,.....	1902
Charles Henry Hamilton, Western Theological Seminary,.....	1903
Andrew Ivory Keener, Western Theological Seminary,.....	1904
James Hood Lawther, Western Theological Seminary	1901
Angus John MacInnis, Western Theological Seminary,.....	1910
Merrill Peter Steele, Western Theological Seminary,.....	1906
Bartholomew Tron, Western Theological Seminary,.....	1910
Albert Greer Weidler, Ph.D., Allegheny Theological Seminary,..	1911
Matthew F. Smith, (of the Graduating Class).	

THE POST-GRADUATE FELLOWSHIP

was awarded to

Wilhelm Gotthart Felmeth

MERIT SCHOLARSHIPS

were awarded to

Henry Bogart Thompson
Frank Eakin
Paul Eakin
George A. Frantz
Edward B. Shaw

STUDENTS

FELLOWS

- Wilhelm Gotthart Felmeth, Moravia, Pa.
University of Berlin, Berlin, Germany
Westminster College, New Wilmington, Pa., 1908.
Western Theological Seminary, 1911.
- Alexander Peebles Kelso, Jr., Dehra Dun, India.
Worcester College, Oxford, England
Washington and Jefferson College, 1906.
Western Theological Seminary, 1910.
- William Harvey Orr, Petrolia, Pa.
Johns-Hopkins University, Baltimore, Md.
Clarion Normal School, 1902.
Western Theological Seminary, 1909.

GRADUATE STUDENTS

- Sigmundus A. Byczynski,..152 McClure Ave., N. S., Pittsburgh, Pa.
Manitoba Theological Seminary, 1908.
- William Warden DinsmoreWebster, Pa.
Western Theological Seminary, 1907.
- Arthur Minton GutteryWashington, Pa.
Western Theological Seminary, 1911.
- Russell B. McGiffin635 Herron Ave., Pittsburgh, Pa.
Hannua Divinity School, 1905.
- Malcolm Angus MathesonMurdocksville, Pa.
Western Theological Seminary, 1911.
- James Erskine MillerGibsonia, Pa.
Western Theological Seminary, 1900.
- William Lacy NicholsonHaysville, Pa.
Western Theological Seminary, 1905.
- Eric Johan Nordlander, Ph. D.McKeesport, Pa.
University of Pittsburgh, 1910.
- W. E. Pierce665 Orchard Ave., Bellevue, Pa.
Bethany College, 1903.
- William Jacob SnyderImperial, Pa.
Western Theological Seminary, 1907.
- George E. SehlbredeMonaca, Pa.
Western Theological Seminary, 1896.

SENIOR CLASS

James Hillcoat Arthur, Shanghai, China,	S. H., 11
University of Wooster, 1909.	
Harry Henderson Bergen, Petersburg, Pa.	S. H., 14
Washington and Jefferson College, 1909.	
Percy Earle Burtt,	Pittsburgh, Pa.
University of Pittsburgh, 1908.	
Francis Hor nicek, Albion, Pa.	M. H., 20
Dubuque College, 1909.	
Theodore Halenda, McKees Rocks, Pa.	M. H., 20
James Charles Hughes, N. S., Pittsburgh, Pa.	S. H., 13
Washington and Jefferson College.	
James Norman Hunter, Grove City, Pa.	S. H., 13
Grove City College, 1909.	
Geo. Kmeczik, Buczlo, Hungary, 527 Ridge Ave., McKees Rocks, Pa.	
Gymnasium in Eperjes, 1905.	
Jacob Anthony Reis, Jr., Cincinnati, Ohio	S. H., 17
"German Theological School of Newark, N. J." Bloomfield, N. J.	
*Mayson H. Sewell . . . 1209 Buena Vista St., N. S., Pittsburgh, Pa.	
Oskaloosa College, Iowa, 1911.	
*William H. Schuster 810 Tripoli St., N. S., Pittsburgh, Pa.	
Evangelical Theological Seminary, 1907.	
John Sirny, Derry, Pa.	M. H., 20
Dubuque College, 1909.	
†Timothy Asbury Speckman . . . 305 Millbridge St., Pittsburgh, Pa.	
German Wallace College, 1895.	
Henry Bogart Thompson, Grove City, Pa.	M. H., 11
Grove City College, 1908.	
Edward James Travers, Jersey City, N. J.	S. H., 9
Franklin College, Ohio, 1908.	
†Mahlon J. Weaver 1120 Greenfield Ave., Pittsburgh, Pa.	
Juniata College, 1901.	
Edward Ludwig Wehrenberg, Wellston, Ohio	M. H., 18
University of Wooster, 1909.	
Harry Eldred Woods	McDonald, Pa.
Washington and Jefferson College, 1909.	
Mahlon Hart Woolf, East Akron, O.	S. H., 3
University of Wooster, 1909.	

MIDDLE CLASS.

Howard J. Baumgartel, Allison Park, Pa.	S. H., 8 Franklin College, Ohio, 1910.
Charles Carson Bransby, New Malden, Surrey, England	M. H., 9 School of Technology, Manchester, England, 1904.
Charles W. Cochran, Dayton, Pa.	M. H., 14 Grove City College, 1910.
Delbert L. Coleman, Rochester, Pa.	S. H., 18 Geneva College, 1910.
Frank Eakin, Emlenton, Pa.	M. H., 13 Grove City College, 1910.
Paul A. Eakin, Petchaburee, Siam	M. H., 13 Grove City College, 1910.
George A. Frantz, Conowingo, Md.	M. H., 14 Grove City College, 1910.
William Waltz F'ghberger, West Newton, Pa.	M. H., 2 Washington and Jefferson College, 1908.
†Roy Wherry Jamieson, Monmouth, Ill.	616 W. North Ave., N. S. Monmouth College, 1910.
Samuel L. Johnston, Burgettstown, Pa.	M. H., 3 Grove City College, 1910.
Roy McKee Kiskaddon, Kittanning, Pa.	S. H., 19 Washington and Jefferson College, 1910.
John Lang, Marion Center, Pa.	M. H., 12 Washington and Jefferson College, 1910.
Charles E. Peterson, Reeds, Mo.	953 W. North Ave., N. S. Missouri Valley College, 1909.
Adolph A. Schwarz, Pittsburgh, Pa.	M. H., 19 The "German Theological School of Newark, N. J." Bloomfield, N. J.
Edward B. Shaw, Yellow Springs, Ohio	M. H., 10 Cedarville College, 1910.
James T. Simpson	Pittsburgh, Pa. Meadville Theological School.
David Ryan Thompson, Grove City, Pa.	M. H., 11 Grove City College, 1909.
Ashley Sumner Wilson, Calcutta, Ohio	M. H., 1 Grove City College, 1910.

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

JUNIOR CLASS

- R. Earl Boyd, Kingsley House Pittsburgh, Pa.
Allegheny College, 1910.
- Maxwell Cornelius, Oil City, Pa. S. H., 15
University of Wooster, 1911.
- Dwight M. Donaldson, Huntington, W. Va. S. H., 7
Washington and Jefferson College, 1907.
- George Morgan Duff, Carnegie, Pa.
University of Princeton, 1907.
- John L. Ernst 415-40th St., Pittsburgh, Pa.
Eden Theological Seminary.
- †Grover Cleveland Fohner Trafford, Pa.
Geneva College.
- †Robert G. Graham Beaver Falls, Pa.
Geneva College, 1911.
- Leroy Cleveland Hensel, 224 Jefferson St., Youngstown, O. S. H., 16
Otterbein University, 1909.
- Edwin Carl Howe, Grove City, Pa. M. H., 3
Grove City College, 1911.
- Julius Kish, Wooster, Ohio S. H., 15
University of Wooster, 1912.
- D. George MacLennan, Boston, Mass. M. H., 21
Franklin College, Ohio, 1911.
- Mark Brown Maharg, Penn Twp., Butler Co., Pa. S. H., 10
Grove City College, 1911.
- †Grace Elizabeth Marrett 59 Chatham St., Pittsburgh, Pa.
Vassar College, 1906.
- Walter B. Purnell, Mattoon, Ill. S. H., 20
Grove City College, 1911.
- William Riley Van Buskirk, Halfway, Mo. S. H., 3
Missouri Valley College, 1912.
- Nodie Bryson Wilson, Calcutta, Ohio M. H., 1
Grove City College, 1911.

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SPECIAL

- William Horatio Crapper, Sharon, Pa. M. H., 12
Moody Bible Institute, 1911.
- George Wesley Guthrie 1220 Boyle St., N. S., Pittsburgh, Pa.
University of Wooster.
- Andor Adam Harsanyi Homestead, Pa.
Franklin and Marshall College.
- Andrew Kovacs, Leechburg, Pa. M. H., 21
Grove City College.
- Thomas G. Mowry Derry, Pa.
Washington and Jefferson College, 1911.
- Nicholaus Pazar, Eperjes, Hungary S. H., 12
Gymnasium in Eperjes, 1905.
- Alfred Henry Reasoner, 1012 Wylie Ave., Pittsburgh, Pa.
Pittsburgh Bible Institute, 1908.

*Unclassified.

†Pursuing selected studies.

STUDENT ORGANIZATIONS

SENIORS.

President, J. Norman Hunter. Secretary, J. H. Arthur.
Treasurer, Harry E. Woods.

MIDDLERS.

President, C. C. Bransby. Secretary, R. M. Kiskaddon.
Treasurer, C. W. Cochran.

JUNIORS.

President, D. M. Donaldson. Secretary, M. B. Maharg.
Treasurer, W. B. Purnell.

Y. M. C. A.

President, H. H. Bergen. Vice-Pres. R. M. Kiskaddon.
Sec.-Treas., D. L. Coleman.

Y. M. C. A. COMMITTEES.

Devotional.	Social.	Missionary.	Evangelistic.
R. M. Kiskaddon	R. M. Kiskaddon	D. L. Coleman	D. L. Coleman
C. C. Bransby	G. M. Duff	J. H. Arthur	C. W. Cochran
G. A. Frantz	E. B. Shaw	D. M. Donaldson	G. D. MacLennan

SUMMARY OF STUDENTS.

Fellows	3
Graduates	11
Seniors	20
Middlers	18
Juniors	22
Total	74

INSTITUTIONS REPRESENTED.

Seminaries.

Eden Theological Seminary	1
Evangelical Theological Seminary	1
German Theological School of Newark, N. J.	2
Hannua Theological Seminary	1
Manitoba Theological Seminary	1
Meadville Theological Seminary	1
Western Theological Seminary	10

COLLEGES AND UNIVERSITIES.

Allegheny College	1	Monmouth College	1
Bethany College	1	Moody Bible Institute	1
Cedarville College	1	Oskaloosa College	1
Clarion Normal School	1	Otterbein University	1
Dubuque College	2	Pittsburgh Bible Institute	1
Eperjez, Gymnasium in	2	Princeton University	1
Franklin College, Ohio	3	School of Technology, Man-	1
Franklin & Marshall College	1	chester, England	1
Geneva College	3	University of Pittsburgh	2
German Wallace College	1	Vassar College	1
Grove City College	14	Washington & Jefferson College	9
Juniata College	1	Westminster College, Pa.	1
Missouri Valley College	2	Wooster University	6

STATES AND COUNTRIES REPRESENTED.

China	1	Missouri	2
England	1	New Jersey	1
Hungary	1	Ohio	8
Illinois	2	Pennsylvania	52
India	1	Siam	1
Maryland	2	West Virginia	1
Massachusetts	1		

HISTORICAL SKETCH

The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to-wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western Theological Seminary of the Presbyterian Church in the United States." The Assembly took active measures for carrying into execution the resolution which had been adopted, by electing a Board of Directors consisting of twenty-one ministers and nine ruling elders, and by instructing this Board to report to the next General Assembly a suitable location and such "alterations" in the plan of the Princeton Seminary, as, in their judgment, might be necessary to accommodate it to the local situation of the "Western Seminary".

The General Assembly of 1827, by a bare majority of two votes, selected Allegheny as the location for the new institution. The first session was formally commenced on November 16, 1827, with a class of four young men who were instructed by Rev. E. P. Swift and Rev. Joseph Stockton.

During the eighty-four years of her existence, two thousand one hundred and sixty students have attended the classes of the Western Theological Seminary; and of this number, over seventeen hundred have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred and nineteen in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.

LOCATION

The choice of location, as the history of the institution has shown, was wisely made. The Seminary in course of time ceased, indeed, to be *western* in the strict sense of the



SEMINARY HALL.

term; but it became *central* to one of the most important and influential sections of the Presbyterian Church, equally accessible to the West and East. The buildings are situated near the summit of Ridge Avenue, Pittsburgh (North Side), mainly on West Park, one of the most attractive portions of the city. Within a block of the Seminary property some of the finest residences of Greater Pittsburgh are to be found, and at the close of the catalogue prospective students will find a map showing the beautiful environs of the institution. They are twenty minutes' walk from the center of business in Pittsburgh, with a ready access to all portions of the city, and yet as quiet and free from disturbance as if in a remote suburb. In the midst of this community of more than 1,000,000 people and center of strong Presbyterian Churches and church life, the students have unlimited opportunities of gaining familiarity with the work of city evangelization. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element of their preparation for the ministry.

BUILDINGS.

There are three public buildings—the Seminary Hall, Memorial Hall, and the Library; also four dwellings for the professors.

Seminary Hall contains a commodious chapel and six lecture rooms, four of which are on the second floor. On the third and fourth floors are furnished rooms for the accommodation of students.

Memorial Hall, the main dormitory, was erected in 1877 on a bequest of Mrs. Hetty Beatty. For several years it has been felt that a more commodious and modern structure was needed. On December 21, 1910, the Trustees awarded a contract for the erection of a new dormitory on the site of Memorial Hall and the adjoining house. This building, now nearing completion, is a re-enforced concrete, fire-proof structure, equipped with all the modern improvements

usually found in the dormitories of educational institutions. It contains suites of rooms for eighty-five students, with a gymnasium, a social hall, and a dining room. \$135,000 is being expended in the erection and furnishing of this building. It will be ready for occupancy by Feb. 15th.

The Library is a carefully built, fire-proof structure, adjoining Memorial Hall, lighted from the roof, with alcoves on the first and second floors. A reference room for quiet study has been fitted up on the second floor.

ADMISSION.

The Seminary, while under Presbyterian control, is open to students of all denominations. As its special aim is the training of men for the Christian ministry, applicants for admission are requested to present satisfactory testimonials that they possess good natural talents, that they are prudent and discreet in their deportment, and that they are in full communion with some evangelical church; also that they have the requisite literary preparation for the studies of the theological course.

College students intending to enter the Seminary are strongly recommended to select such courses as will prepare them for the studies of a theological curriculum. They should pay special attention to Latin, Greek, German, English Literature and Rhetoric, Logic, Ethics, Psychology, the History of Philosophy, and General History. If possible, students are advised to take elementary courses in Hebrew and to make some study of New Testament Greek. In the latter subject a mastery of the New Testament vocabulary and a study of Burton's "Moods and Tenses of New Testament Greek" and Moulton's "Prolegomena" will be found especially helpful.

All applicants for admission will be required to pass an examination in the English Bible, the scope of the examination to embrace such elementary matters as a student ought to know in order to take up the work of the Seminary intelligently.

If an applicant for admission to the regular course is not a college graduate, he is required either to furnish a certificate covering the work which he has actually done, or to pass examinations in each of the following subjects:

- (1) Latin: Grammar; Livy, Bk. 1; Horace, Odes, Bk. 1.
- (2) Greek: Grammar; Anabasis, 4 books; Homer's Iliad, 2 books; Xenophon's Memorabilia; Plato's Apology.
- (3) English: Rhetoric, Genung or A. S. Hill; Pan-coast, History of English Literature; two of the dramas of Shakespeare; Browning's "A Death in the Desert" and "Saul"; Tennyson's "In Memoriam"; Essays of Emerson and Carlyle; Burke and Webster, two orations of each.
- (4) General History: A standard text-book, such as Fisher, Meyer, or Swinton; some work on religious history, such as Breed's "The Preparation of the World for Christ."
- (5) Philosophy: Logic, Jevon's or Baker's Argumentation; Psychology, James' Briefer Course; History of Philosophy, either Weber's or Falkenberg's standard works.

Students who wish to take these examinations must make special arrangements with the President.

Any young man with the proper ecclesiastical credentials may be admitted as a special student and permitted to take the courses for which he has the necessary equipment. This provision is made for the preparation of lay evangelists or other lay workers.

STUDENTS FROM OTHER THEOLOGICAL SEMINARIES.

Students coming from other theological seminaries are required to present certificates of good standing and regular dismissal before they can be received.

GRADUATE STUDENTS.

Those who desire to be enrolled for post-graduate study will be admitted to matriculation on presenting their diplomas or certificates of graduation from other theological seminaries.

Resident licentiates and ministers have the privilege of attending lectures in all departments.

SEMINARY YEAR.

The Seminary Year, consisting of one term, is divided into two semesters. The first semester closes with the Christmas Holidays and the second commences immediately after the New Year. The Seminary Year begins with the third Tuesday of September and closes the Thursday before the second Tuesday in May. It is expected that every student will be present at the opening of the session, when the rooms will be allotted. The more important dates are indicated in the Calendar.

EXAMINATIONS.

Examinations, written or oral, are required in every department. The oral examinations, which occupy the first three days of the last week of the session, are open to the public. Students who do not pass satisfactory examinations may be re-examined at the beginning of the next term, but failing then to give satisfaction, will be regarded as partial or will be required to enter the class corresponding to the one to which they belonged the previous year.

DIPLOMAS.

In order to obtain the diploma of this institution, a student must be a graduate of some college or else sustain a satisfactory examination in the branches of literature usually taught in our colleges; and he must have completed a course of three years' study, either in this institution, or partly in this and partly in some other regular Theological Seminary.

The Seminary diploma will be granted only to those students who can pass a satisfactory examination in all departments of the Seminary curriculum and have satisfied all requirements as to attendance. Only in exceptional cases will examinations be conducted in languages other than English.

The same regulations as those governing regular students are in force with respect to the attainments and attendance of special students.

Men who have taken the full course at another Seminary, including the departments of Hebrew and Greek Exegesis, Dogmatic Theology, Church History and Pastoral Theology, and have received a diploma, will be entitled to a diploma from this Seminary on condition: (1) That they take the equivalent of a full year's work in a single year or two years; (2) that they be subject to the usual rules governing our class-room work, such as regular attendance and recitations; (3) that they pass the examinations with the classes which they attend; (4) it is a further condition that such students attend exercises at least in three departments, one of which shall be either Greek or Hebrew Exegesis.

In default of any of these conditions, a certificate reciting the facts in the case, and signed by the Faculty will be given.

RELIGIOUS EXERCISES.

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect himself with one of the congregations in Pittsburgh, and thus to be under pastoral care and to perform his duties as a church member.

Abundant opportunities for Christian work are afforded by the various churches, missions and benevolent societies of this large community. This kind of labor has been found no less useful for practical training than the work of supplying pulpits. Daily prayers at 11.20 a. m., which all the students

are required to attend, are conducted by the Faculty. A meeting for prayer and conference, conducted by the Professors, is held every Wednesday morning, at which addresses are made by the professors and invited speakers.

STUDENTS' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, and one of the professors is a member of the executive committee. Meetings are held weekly, the exercises being alternately missionary and devotional. It is the successor of the Student's Missionary Society and its special object is to stimulate the missionary zeal of its members; but the name and form of the organization have been changed for the purpose of a larger and more helpful co-operation with similar societies.

CHRISTIAN WORK.

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. The term 1911-12 has seen an increased interest on the part of the students, in this kind of work. Regular work in several different lines has been carried on under direction of committees of the Y. M. C. A., including the regular services in the Presbyterian Hospital, services in the West Penn Hospital, at the Old Ladies' Home and the Old Couples' Home, Wilkinsburg, at two Missions in the downtown district of Pittsburgh. Several students have had charge of Mission churches in various parts of the city while others have been assistants in Sunday School work or have conducted Teachers' Training classes. Those who are interested in settlement work have unusual opportunities of familiarizing themselves with

this form of social activity at the Wood's Run Industrial Home. President Kelso is a member of the Board of Managers of this settlement and can arrange work for students who desire it.

THE BUREAU OF PREACHING SUPPLY.

A bureau of preaching supply has been organized by the Faculty for the purpose of apportioning supply work, as request comes in from the vacant churches. *No attempt is made to secure places for students either by advertising or by application to Presbyterial Committees.* The allotment of places is in alphabetical order. The members of the Senior Class and regularly enrolled graduate students have the preference over the Middle Class, and the Middle Class, in turn, over the Junior.

RULES GOVERNING THE DISTRIBUTION OF CALLS FOR PREACHING.

1. All allotment of preaching will be made directly from the President's Office by the President of the Seminary or a member of the Faculty.
2. Calls for preaching will be assigned in alphabetical order, the members of the senior class having the preference, followed in turn by the middle and junior classes.
3. In case a church names a student in its request the call will be offered to the person mentioned; if he decline, it will be assigned according to Rule 2, and the church will be notified.
4. If a student who has accepted an assignment finds it impossible to fill the engagement, he is to notify the office, when a new arrangement will be made and the student thus throwing up an appointment will lose his turn as provided for under Rule 2; but two students who have received appointments from the office may exchange with each other.
5. All students supplying churches regularly are expected to report this fact and their names will not be included in the alphabetic roll according to the provisions of Rule 2.
6. When a church asks the Faculty to name a candidate from the senior or post-graduate classes, Rule 2 in regard to alphabetic order will not apply, but the person sent will lose his turn. In other words, a student will not be treated both as a candidate and as an occasional supply.

7. Graduate students, complying with Rule 4 governing scholarship aid, will be put in the roll of the senior class.
8. If there are not sufficient calls for all the senior class any week, the assignments the following week will commence at the point in the roll where they left off the previous week, but no muddler will be sent any given week until all the seniors are assigned. The middle class will be treated in the same manner as the seniors, i. e., every member of the class will have an opportunity to go, before the head of the roll is assigned a second time. No Junior will be sent out until all the members of the two upper classes are assigned, but like the members of the senior and middle classes each member will have an equal chance.
9. These rules in regard to preaching are regulations of the Faculty and as such are binding on all matriculants of the Seminary. A student who disregards them or interferes with their enforcement will make himself liable to discipline, and forfeit his right to receive scholarship aid.
10. A student receiving an invitation directly is at liberty to fill the engagement, but must notify the office, and will lose his turn according to Rule 2.

LIBRARY.

The Library of the Seminary contains about thirty thousand volumes. Additions are being constantly made to all departments, and the aim is to make the Library very complete along its special lines. During the year 1911 the additions to the Library numbered 386. They were distributed in the various departments of theology as follows:

Exegesis	44
History	73
Systematic Theology and Philosophy	52
Homiletics	21
Missions	18
Oriental Languages	11
Sociology	45
Pamphlets	200

Of late years the Library has been made much more complete in its historical departments, affording unusual opportunities for historical research and exegesis. The mediaeval writers of England and France are exceedingly well represented in excellent editions, and the collection

of authorities on the Papacy is quite large. These collections, both for secular and church history, afford great assistance in research and original work. The department of sermons is supplied with the best examples of preaching—ancient and modern—while every effort is made to obtain literature which bears upon the complete furnishing of the preacher and evangelist. To this end the alcove of Missions is supplied with the best works of missionary biography, travel, and education. The department of hymnology has been enlarged and embraces much that relates to the history and study of music. Constant additions of the best writers on the oriental languages and Old Testament history are being made, and the Library grows richer in the works of the best scholars of Europe and America. The department of New Testament Exegesis is well developed and being increased, not only by the best commentaries and exegetical works, but also by those which through history, essay, and sociological study illuminate and portray the times, peoples, and customs of the Gospel Age. The Library possesses a choice selection of works upon theology, philosophy, and ethics, and additions are being made of volumes which discuss the fundamental principles. While it is not thought desirable to include every author, as many works are unauthoritative and ephemeral, the leading writers are given a place without regard to their creed. Increasing attention has been given to those writers who deal with the great social problems and the practical application of Christianity to the questions of ethical and social life.

The Library has the following journals on file:

Advocate of Peace.	American Journal of Sociology.
Allegheny Co. S. S. Association.	American Journal of Theology.
Am. Catholic Quarterly Review.	American Missionary.
American Journal of Semitic Languages.	Amethyst.
American Journal of Archaeology	Archiv fuer Reformationsgeschichte.
	Assembly Herald.

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

Bible Student and Teacher.	Outlook.
Biblical World.	Palestine Exploration Fund.
Bibliotheca Sacra.	Pittsburgh Christian Advocate.
British Weekly.	Presbyterian.
Charities.	Presbyterian Banner.
Christian Endeavor World.	Presbyterian Brotherhood.
Contemporary Review.	Princeton Review.
Continent.	Quarterly Register of Reformed Churches.
Converted Catholic.	Quarterly Review.
Cosmopolitan.	Reformed Church Review.
Die Christliche Welt.	Revue Asiatique.
East and West.	Revue Biblique.
Evangelische Kirchenzeitung.	Revue des Etudes Juives.
Expositor.	Revue D'Assyriologie.
Expository Times.	Revue de L'Histoire des Religions.
Glory of Israel.	Revue Internationale de Theologie.
Hartford Seminary Record.	Royal Asiatic Society's Journal.
Harvard Theological Review.	Revue Semitique.
Herald and Presbyter.	Sailors' Magazine.
Hibbert Journal.	Society of Biblical Archaeology.
Homiletic Review.	Spectator.
Independent.	The Survey.
International Kirchliche Zeitschrift.	Theologische Literaturzeitung.
Jewish Quarterly Review.	Theologisches Literaturblatt.
Journal Asiatique.	Theologische Studien und Kritiken.
Journal of Biblical Literature.	Theologisch Tijdschrift.
Journal of Hellenic Studies.	United Presbyterian.
Journal of the Royal Asiatic Society.	Wiener Zeitschrift fuer die Kunde des Morgenlandes.
Krestanske Listy.	World Evangel.
Labor Digest.	Zeitschrift der Deutschen Morgenlaendischen Gesellschaft.
Labor Temple Bulletin.	Zeitschrift des Deutschen Palaestina-Vereins.
Liberty.	Zeitschrift fuer Alttestamentliche Wissenschaft.
London Quarterly Review.	Zeitschrift fuer Assyriologie und Verwandte Gebiete.
Lutheran Quarterly.	Zeitschrift fuer Kirchengeschichte.
Medical Missionary.	Zeitschrift fuer Neutestamentliche Wissenschaft.
Mercer Dispatch.	Zeitschrift fuer Wissenschaftliche Theologie.
Mittheilungen und Nachrichten des Deutschen Palaestina-Vereins.	
Missionary Herald.	
Missionary Review of the World.	
Modern Electrics.	
National Prohibitionist.	
Neue Kirchliche Zeitschrift.	
New Church Review.	
Nineteenth Century and After.	
North American Review.	

The professors give instruction in the bibliography of their several departments. The Librarian is present to assist the students in the use and selection of books and develop the full resources of the Library, and is glad to be

consulted upon all questions which are connected with the various departments.

The Seminary Library is essentially theological, though it includes much not to be strictly defined by that term; for general literature the students have access to the Carnegie Library, which is situated within five minutes walk of the Seminary. The relocation of the Reference Library in another part of the building—where greater quiet and better light and air are obtained—has made the facilities for reference study more attractive, while the introduction of electric and Wellsbach group lights has increased the usefulness of the Library. It is hoped that the generosity of friends will, in the near future, permit the modernizing of the stack system, and increase the capacity of the Library and the accessibility to the departments and their preservation.

The Library is open to all ministers, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 4:30 daily except Monday and Saturday; Monday from 1:30 to 4:30; also four evenings of the week for reference and study from 7 to 10 P. M. A printed copy of the rules may be obtained from the Librarian.

The Library has recently received by gift from Mr. Oliver McClintock, a copy of *The Old North Trail* by Walter McClintock, of Pittsburgh and the *History of Beaver Co., Penna.*, in 2 volumes, by Prof. J. H. Bausman. Mr. Wilson Shaw has also donated a number of volumes relating to Sociology, Benevolence, Charities, and cognate subjects, which make this department well furnished with an authoritative literature. Rev. D. W. Fisher, D. D., has presented a copy of his "*A Human Life*", also of his "*The Unification of the Churches*". Rev. C. R. Zahniser has given a copy of his "*Social Christianity*", Rev. I. W. Adams of his "*Yodogima in Feudalistic Japan*", and Pres. A. H. Strong, through a friend, a copy of his volumes on "*Theology*" and the "*Great Poets and their Theology*".

PHYSICAL CULTURE.

Ample provision is made for physical culture, and students are encouraged to take systematic exercise. During the early part of the first semester, as well as in the Spring, tennis is a popular game, as a first-class court is maintained in the rear of Seminary Hall. While the Seminary does not possess a gymnasium, students have access to that of the Allegheny Preparatory School, located within two blocks of the Seminary buildings. During the term of 1911-12 a regular class has been conducted by Mr. H. M. Butler, the competent gymnasium director of the Allegheny Preparatory School. The members of this class are enthusiastic over the physical benefit which they have received from this systematic gymnasium work. The new dormitory contains a well equipped gymnasium, eighty feet long and fifty feet wide.

EXPENSES.

A fee of ten dollars a year is required to be paid to the contingent fund for the heating and care of the library and lecture rooms. Students residing in the dormitories and in rented rooms pay an additional twenty dollars for natural gas and service.

Board in private families or at restaurants can be obtained at from four to five dollars per week.

Prospective students may gain a reasonable idea of their necessary expenses from the following table:

Contingent fee	\$ 30
Boarding for 32 weeks	128
Books	25
Sundries	15
Total	<hr/> \$198

Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Edu-

cation. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

SCHOLARSHIP AID.

1. The distribution is made in three equal installments, on the first Tuesdays of October, December, and February.

2. A student whose grade falls below "C" or 75 per cent, or who has five absences from class exercises without satisfactory excuse, shall forfeit his right to aid from this source.

3. A student who so desires, may borrow his scholarship aid, with the privilege of repayment after graduation; this loan to be without interest.

4. A special student must take twelve (12) hours of recitation work per week in order to obtain scholarship aid and have the privilege of a room in the Seminary dormitory. Work in Elocution and Music is regarded as supplementary to these twelve hours.

5. Post-graduate students are not eligible to scholarship aid, and in order to have the privilege of occupying a room in the dormitory, the student must take twelve hours of recitation and lecture work per week.

6. Hereafter, students marrying during their course of study at the Seminary will not be eligible to scholarship aid. This rule does not apply to those who enter the Seminary married.

LOAN FUND.

The Rev. James H. Lyon, a member of the class of 1864, has founded a loan fund by a gift of \$200. Needy students can borrow small sums from this fund at a low rate of interest.

DONATIONS AND BEQUESTS.

All donations or bequests to the Seminary should be made to the "Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania."

In this connection the present financial needs of the Seminary may be arranged in tabular form:

Dormitory	\$125,000
Administration Building	75,000
Chapel	75,000
President's Chair	94,000
Library Fund	20,000
Two Fellowships	20,000

The Memorial idea may be carried out either in the erection of one of these buildings or in the endowment of any of the funds. During the past two years the sum of five thousand dollars has been contributed by Mr. L. H. Severance, of Cleveland, for the endowment of a missionary lectureship and ninety thousand dollars have been subscribed to the fund for the erection of the new dormitory.

REPORTS TO PRESBYTERIES.

Presbyteries, having students under their care, receive annual reports from the Faculty concerning the attainments of the students in scholarship, and their attendance upon the exercises of the Seminary.

LIST OF SCHOLARSHIPS.

1. The Thomas Patterson Scholarship, founded in 1829, by Thomas Patterson, of Upper St. Clair, Allegheny County, Pa.
2. The McNeely Scholarship, founded by Miss Nancy McNeely, of Steubenville, Ohio.
3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.

5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D. D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa., " Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D. D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn N. Y.

27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melanchthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D. D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Smith Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.
38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D. D., of Carlisle, Pa.
43. The Moorhead Scholarship, founded by Mrs. Annie C. Moorhead, of Pittsburgh, Pa.
44. The Craighead Scholarship, founded by Rev. Richard Craighead, of Meadville, Pa.
45. The George H. Starr Scholarship, founded by Mr. George H. Starr, of Sewickley, Pa.
46. The William R. Murphy Scholarship, founded by William R. Murphy, of Pittsburgh, Pa.
47. The Mary A. McClurg Scholarship, founded by Miss Mary A. McClurg.
48. The Catherine R. Negley Scholarship, founded by Catherine R. Negley.
49. The Jane C. Dinsmore Scholarship, founded by Jane C. Dinsmore.
50. The Samuel Collins Scholarship, founded by Samuel Collins.

51. The A. G. McCandless Scholarship, founded by A. G. McCandless, of Pittsburgh, Pa.
 - 52-53. The W. G. and Charlotte T. Taylor Scholarships, founded by Rev. W. G. Taylor, D. D.
 54. The William A. Robinson Scholarship, founded by John F. Robinson in memory of his father.
 55. The Alexander C. Robinson Scholarship, founded by John F. Robinson in memory of his brother.
 56. The David Robinson Scholarship, founded by John F. Robinson in memory of his brother.
 - 57-58 The Robert and Charles Gardner Scholarships, founded by Mrs. Jane Hogg Gardner in memory of her sons.
 59. The Joseph Patterson, Jane Patterson, and Rebecca Leech Patterson Scholarship, founded by Mrs. Joseph Patterson, of Philadelphia, Pa.
 60. The Jane and Mary Patterson Scholarship, founded by Mrs. Joseph Patterson.
 61. The Joseph Patterson Scholarship, founded by Mrs. Joseph Patterson.
 62. The William Woodward Eells Scholarship, founded by his daughter, Anna Sophia Eells.
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COURSES OF STUDY

A thoroughgoing revision of the curriculum was made at the beginning of the academic year 1910-11. The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the scope of practical Christian activity has necessitated a specialized training for ministerial candidates. In recognition of these conditions, the curriculum has been modified in the following particulars:

The elective system has been introduced with such restrictions as seemed necessary in view of the general aim of the Seminary.

The elective courses are confined largely to the senior year, except that students who have already completed

certain courses of the Seminary will not be required to take them again, but may select from the list of electives such courses as will fill in the entire quota of hours.

Students who come to the Seminary with inadequate preparation will be required to take certain elementary courses, e. g., Greek, Hebrew, Philosophy. In some cases this may entail a four years' course in the Seminary, and students are urged to do all preliminary work in colleges.

Fifteen hours of recitation and lecture work are required of Juniors and Middlers, fourteen of Seniors. Elocution and music will not be counted either in the fifteen or fourteen hours. Students desiring to take more than the required number of hours must make special application to the Faculty, and no student who falls below the grade of "A" in his regular work will be allowed to take additional courses.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Theology. The election of the studies must be on the group system, one subject being regarded as major and another as minor; for example, a student electing N. T. as a major must take four hours in this department and in addition must take one course in a closely related subject, such as O. T. Theology or Exegesis. He must also write a thesis of not less than 4,000 words on some topic in the department from which he has selected his major.

HEBREW AND COGNATE LANGUAGES

The Hebrew language is studied from the philological standpoint, in order to lay the foundations for the exegetical study of the Old Testament. With this end in view, courses are offered which will make the students thoroughly familiar with the chief exegetical and critical problems of the Hebrew Old Testament.

1. Introductory Hebrew Grammar. Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 12-30. First semester, 4 hours weekly; second semester, 3 hours weekly. Juniors. Required. Mr. Culley.

2. First Samuel, I-XX. Rapid sight reading and exegesis. One hour weekly throughout the year. Mr. Culley. All classes. Elective.

3. Deuteronomy I-XII. Hebrew Syntax. Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year. Middlers. Required. Prof. Kelso and Mr. Culley.

4. The Psalter. An exegetical course on the Psalter, with special reference to the critical and theological problems of the Psalter. One hour weekly, throughout the year. Seniors (1912-13). Elective. Prof. Kelso.

5. Isaiah I-XII, and selections from XL-LXVI. An exegetical course paying special attention to the nature of prophecy, and critical questions. One hour weekly throughout the year. Seniors (1911-12). Elective. Prof. Kelso.

6. Proverbs and Job. The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year. Seniors and Graduates (1912-13). Elective. Prof. Kelso.

Biblia Hebraica, ed. Kittel, and the Oxford Lexicon of the Old Testament, are the text-books.

7. Biblical Aramaic. Grammar and study of Daniel 2:4b-7:28; Ezra 4:8; 6:18; 7:12-26; Jeremiah 10-11. Reading of selected Aramaic Papyri from Elephantine. One hour weekly throughout the year (in alternate years). 1912-13. Elective. Prof. Kelso.

OLD TESTAMENT HISTORY AND LITERATURE

8a. The History of the Hebrews. An outline course from the earliest times to the Assyrian Period in which the Biblical material is studied with the aid of a syllabus and reference books. One hour weekly throughout the year. Juniors. Required. Prof. Kelso.

8b. The History of the Hebrews. A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. One hour weekly, first semester. Middlers. Required. Prof. Kelso.

9. Hexateuchal Criticism. A thorough study is made of the modern view of the origin and composition of the Hexateuch. One hour weekly, second semester (1911-12.) Middlers. Required. Prof. Kelso.

10. Hebrew Wisdom and Wisdom Literature. In this course a critical study is made of the books of Job, Proverbs, Ecclesiastes and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates. (1912-13.) Elective. Prof. Kelso.

11. Old Testament Prophecy and Prophets. The date of origin, the authorship and the contents of the books of the prophetic canon are carefully examined. One hour weekly throughout the year. Seniors and Graduates. (1911-12). Elective. Prof. Kelso.

12. The Canon and Text of the Old Testament. This subject is presented in lectures, with collateral reading on the part of the students. One hour weekly, second semester. Middlers. Required. Prof. Kelso.

All these courses are based on the English Version as revised by modern criticism and interpreted by scientific exegesis.

NEW TESTAMENT LITERATURE AND EXEGESIS

A. Linguistic:

13. Elementary Course in New Testament Greek. The essentials of Greek Grammar and the reading of the entire Gospel of John. Harper's "Introductory New Testament Greek Method" is used as a text-book. Required of all students entering the Seminary with insufficient preparation in Greek. Four hours weekly throughout the year. Mr. Frantz.

14. New Testament Greek. Some portion of the Synoptic narrative is read, with a view to making the students familiar with the forms and usages of the New Testament Greek. In addition to the Gospel text, Burton's "Moods and Tenses of New Testament Greek" is used as a text-book, and constant reference is made to the grammars of Winer, Jannaris, and Moulton, and the treatises of Deissman and Dalman. Two hours weekly throughout the year, Juniors. Mr. Culley.

(Students who enter the Seminary with sufficient preparation in Greek to make this Course unnecessary will be required to take in its place Course 19.)

15a. Septuagint Greek. Selected portions of the Septuagint are studied, with the purpose of enabling the student to make use of this version in his Old Testament study, and to appreciate the value of the Septuagint as one of the sources of the New Testament Greek.

15b. The Teaching of the Twelve Apostles. A study of the linguistic phenomena and the religious and ethical teaching of the Didache, to which is added, if the time permits, a study of some of the more important of the apocryphal fragments and the Greek papyri. Courses 15a and 15b are offered to Juniors who are sufficiently advanced in Greek to render course 14 unnecessary. One hour weekly throughout the year. Prof. Farmer.

B. Historical:

66. The Maccabean and Roman Periods. The main course of pre-Christian history from the beginning of the Maccabean period is presented in a series of lectures at the beginning of the Junior year, by way of introduction to the study of the life of Christ. In addition to the lectures, the students are required to read Rigg's "Maccabean and Roman Periods." Juniors. First semester. Prof. Farmer.

16. The Life of Christ. In this course a thorough study is made of the life of our Lord, using as text-books the Gospel narrative as arranged in the Harmonies of Robinson (Riddle's edition of the Greek Harmony), and Stevens and Burton. Two hours weekly throughout the year. Juniors. Prof. Farmer.

17. The Apostolic Age. The aim in this course is to prepare the students for the exegetical study of the Pauline Epistles, by giving them a clear and correct idea of the development of the Christian Church under the guidance of the Apostles, as it is recorded in the Book of Acts. The genesis of the Pauline and other Epistles is here considered with the history of which it forms a part. One hour weekly throughout the year. Middlers. Required. Prof. Farmer.



THE LIBRARY

C. Exegetical:

18. Hermeneutics. This subject is presented, in a brief course of lectures, in the first semester of the Middle year. The various types of exegesis which have appeared in the history of the Church are discussed, and the principles which lie at the foundation of sound exegesis are presented. Prof. Farmer.

20. The Epistle to the Romans. In this course the aim is two-fold: first, to train the student in sound methods of exegesis, and, second, to give him a firm grasp on the theological content of the Epistle. Two hours weekly throughout the year. Prof. Farmer.

21. Selections from the Epistles. This course is a continuation of Course 20, and is elective in the Senior year. One hour weekly throughout the year. Prof. Riddle.

D Critical:

19a. The Synoptic Problem. A first-hand study of the phenomena presented by the Synoptic Gospels, with a view to forming an intelligent judgment of the relations between them. One hour weekly throughout the year. (1912-13.) Seniors and graduates. Prof. Farmer.

19b. The Fourth Gospel. A critical and exegetical study of the Fourth Gospel, for the purpose, 1st, of forming a judgment on the question of its authorship and its value as history, and, 2nd, of enabling the student to apprehend in some measure its doctrinal content. One hour weekly throughout the year. (1913-14.) Seniors and graduates. Prof. Farmer.

22. Textual Criticism. The history and the leading principles of textual criticism are presented in a brief course of lectures in the first semester of the Middle year. Prof. Farmer.

23. Introduction to the Gospels. At the beginning of the first semester in the Junior year this subject is presented in lectures, in preparation for Course 15a. Prof. Farmer.

24. The Canon of the New Testament. The aim in this course (lectures) is to enable the student to make independent use of the internal evidence of canonicity. Second semester. Seniors. Prof. Farmer.

BIBLICAL THEOLOGY

25. Biblical Theology of the Old Testament. A comprehensive historical study of the religious institutions, rites, and teachings of the Old Testament. The Biblical material is studied with the aid of a syllabus and reference books. Two hours weekly throughout the year. Required of Seniors and open to Graduates. Prof. Kelso.

26. Biblical Theology of the New Testament. A careful study is made of the N. T. literature with the purpose of securing a first-hand knowledge of its theological teaching. While the work consists primarily of original research in the sources, sufficient collateral reading is required to insure an acquaintance with the literature of the subject. Two hours weekly throughout the year. Seniors. Prof. Farmer.

ENGLISH BIBLE

The study of the English Bible is made prominent throughout the entire course.

27. Old Testament. Three courses are offered, in which the Revised Version, American Standard Edition, is used as a text-book:
1. Old Testament History. 2. The Prophets—Isaiah, Jeremiah, Ezekiel and the Minor Prophets. 3. The Poetical Books—Job, Proverbs, Ecclesiastes and the Song of Solomon.

28. New Testament. Every book of the New Testament is carefully read and analyzed with a view to fixing its outlines and teaching in the mind of the student.

29. Homiletics. The English Bible is carefully and comprehensively studied for several weeks in the department of Homiletics, for homiletical purposes; the object being to determine the distinctive contents of its separate parts and their relation to each other, thus securing their proper and consistent construction in preaching.

CHURCH HISTORY

30. The Anti-Nicene and Nicene Periods, 100 to 600 A. D. This course includes the constitution, worship, moral code, and literature of the Church, and its gradual extension in the face of the opposition of Judaism and paganism from without, and heresy from within. Union of Church and State; Monasticism; the Episcopate; Ecumenical Councils; the Pelagian Controversy. Two hours weekly throughout the year. Juniors. Required. Prof. Schaff.

31. Mediaeval Church History., 600 to 1517 A. D.

(i) Conversion of the Barbarians; Mohammedanism; the Papacy and Empire; the Great Schism; social and clerical manners; Church Government and Worship.

(ii) Hildebrand and the Supremacy of the Papacy; the Crusades; Monasticism; the Inquisition; Scholasticism; the Sacramental system.

(iii) Boniface VIII and the decline of the Papacy; Reforming Councils; Mysticism; the Reformers before the Reformation; Renaissance. Three hours weekly, first semester. Middlers. Required. Prof. Schaff.

32. The Reformation, 1517 to 1648. A comprehensive study of this important movement from its inception to the Peace of Westphalia. Three hours, second semester. Middlers. Required. Prof. Schaff.

33. Modern Church History, 1648 to 1900. The issue of the Counter-Reformation; the development of modern rationalism and infidelity, and progress of such movements as Wesleyanism and beginnings of the social application of Christianity; Modern Missions; Tractarian Movement; Tendencies to Church Union. Two hours weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaff.

34. American Church History. The religious motives active in the discovery and colonization of the New World to the present

state of religion in the United States. One hour weekly throughout the year. Seniors and graduates. Elective. Prof. Schaff.

36. History of Presbyterianism.

The instruction in this department is given by text-book in the period of ancient Christianity, and by lectures in the mediaeval and modern periods, from 600 to 1900.

Readings in the original and secondary authorities are required, and the use of maps is made prominent.

SYSTEMATIC THEOLOGY AND APOLOGETICS

37. Theology Proper. Sources of Theology; the Rule of Faith; God knowable; the method applied to the study of Systematic Theology; nature and attributes of God; the Trinity; the divinity of Christ; the Holy Spirit, His person and relation to the Father and the Son; the decrees of God. Two hours weekly, first semester; three hours, second semester. Juniors. Required. Prof. Snowden.

38. Apologetics. Theism and Antitheistic Theories. Text-books: Flint's "Theism" and "Antitheistic Theories". One hour weekly, first semester. Juniors. Required. Prof. Christie.

39. Anthropology, Christology and the Doctrines of Grace. Theories of the origin of man; the primitive state of man; the fall; the covenant of grace; the person of Christ; the satisfaction of Christ; theories of the atonement; the nature and extent of the atonement; intercession of Christ; kingly office; the humiliation and exaltation of Christ; effectual calling, regeneration, faith, justification, repentance, adoption and sanctification; the law; the doctrine of the last things; the state of the soul after death; the resurrection; the second advent and its concomitants. Three hours weekly throughout the year. Middlers. Required. Profs. Christie and Snowden.

40. History of Christian Doctrine. Text-book and lectures. One hour weekly throughout the year. Seniors. Elective. Prof. Christie.

41. Philosophy of Religion. A thorough discussion of the Problems of theism, and antitheistic theories; and a study of the theology of Ritschl. Graduates. By special arrangement. Prof. Christie.

41a. The Psychology of Religious Experience. A study of the religious nature and activities of the soul in the light of modern psychology. One hour weekly throughout the year. Seniors and graduates. Elective. Prof. Snowden.

DEPARTMENT OF PRACTICAL THEOLOGY

Including Homiletics, Pastoral Theology, Elocution, Church Music, the Sacraments and Church Government.

Homiletics:

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are advanced from the simpler exercises to the more abstruse as they are prepared for this by their advance in exegesis and theology.

42. Hymnology. The place of Sacred Poetry in history. Ancient Hymns. Greek and Latin Hymns. German Hymns. Psalmody. English Hymnology in its three periods. Proper Use of Hymns and Psalms in Public Worship. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes." One hour weekly, first semester. Juniors. Required. Prof. Breed. (See "Church Music").

43. Public Prayer. The Nature of Prayer—Private and Public. Elements. Subjects. Materials. Prayer-Books. Errors in Public Prayer. Prayers of the Scripture. The Lord's Prayer. Lectures. Two hours per week for five weeks, second semester. Juniors. Required. Prof. Breed.

44. Public Reading of Scripture. Place of Scripture Reading in Public Worship, Scriptural Illustrations. Rules for selection and arrangement. Four comprehensive rules of Elocution, Lectures. Six exercises, second semester. Juniors. Required. Prof. Breed. (See also "Elocution").

45. Preparatory Homiletics. General survey of the Scriptures for homiletical purposes. The Scriptures as a whole. Relation of the different parts to each other. Nature of the various Covenants. The Law. The Mission of Christ. The extension of the Gospel to the Gentiles. Definition of Scripture terms commonly used in preaching. Textual Analysis for homiletical purposes. Lectures. Thirteen exercises, second semester. Juniors. Required. Prof. Breed.

46. Homiletics Proper. Sermon Construction, Argument, Illustration, etc. Lectures on the Narrative Sermon, the Expository Sermon, Sermons to Children and Sermons in Courses. Text-book: Breed's "Preparing to Preach", Lectures. Weekly exercises in sermonizing with criticism. Two hours weekly throughout the year. Middlers. Required Prof. Breed.

47. Sacred Rhetoric. The Art of securing Attention. The Art of Extemporaneous Discourse. Pulpit Manners. Style. The Philosophy of Preaching. Special Lectures on the Evangelistic Sermon. Special Sermon. Illustrated Sermon, and Doctrinal Sermon. Weekly preaching in the Chapel before the faculty, students and others. One hour weekly throughout the year. Seniors. Required. Prof. Breed.

48. Pulpit Delivery and Drill. Members of the class meet the professor in groups and are drilled individually. One hour weekly throughout the year. Elective. Prof. Breed.

49. Evangelism. Pulpit and private work. Organization of workers. Methods. Five exercises. Seniors and Graduates. Elective. Prof. Breed.

Elocution:

50. Vocal Technique. Training of the Voice. Practice of the art of Breathing. Mechanism of Speech. One hour weekly, first semester. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly, second semester. Juniors. Required. Prof. Sleeth.

52. Speaking, with special reference to enunciation, phrasing and modulation. One hour weekly throughout the year. Middlers and Seniors. Elective. Prof. Sleeth.

Church Music:

The object of the course is primarily to instruct the student in the practical use of desirable Church Music; after that, to acquaint him, as far as is possible in a limited time, with good music in general.

53. Hymn Tunes. History, Use, Practice. Text-book: Breed's "History and Use of Hymns and Hymn-Tunes". One hour weekly, first semester. Juniors. Required. Prof. Breed and Mr. Boyd.

54. Practical Church Music. Choirs, Organs, Sunday-School Music, Special Musical Services, Congregational Music. Thorough examination of tunes in the "Hymnal". One hour weekly. Juniors, second semester; Middlers, entire year. Required. Mr. Boyd.

55. Musical Appreciation. Illustrations and Lectures. One hour weekly, first and second semesters. Seniors. Elective. Mr. Boyd.

56. In alternate years, classes in vocal sight reading and choir drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. Open to students of all classes. Elective. Mr. Boyd.

The Cecilia Choir:

The Cecilia Choir is a mixed chorus of sixteen voices. It was organized by Mr. Boyd to illustrate the work of the Musical Department of the Seminary. It is in attendance every Monday Evening at the Senior Preaching Service to lead in the singing and furnish model exercises in the use of anthems in worship. Students of sufficient attainment are admitted to membership and all may attend its rehearsals.

Poimenics:

57. Pastoral Theology. Scriptural Warrant. Nature of the Office. Functions and Duties. Revivals. The Sunday-School. Benevolences. Reforms. Catechetics, etc. One hour weekly first semester. Seniors. Prof. Breed.

58. Sunday-School Normal Work and Pedagogy. Nature of the Normal Class. Courses of Lessons. Methods. One hour weekly, second semester. Seniors and Graduates. Elective. Prof. Breed.
The Sacraments:

59. Relation of the Sacramental System to Doctrine and Polity. Various Forms, Sacraments of the Old Testament. Sacraments of the New Testament. Method of Administration. Sacramental Services and Addresses. One hour weekly, first semester. Middlers. Required. Prof. Breed.

Church Government:

60. Relation of Government to Doctrine. Various Forms. Presbyterian Law. Presbyterian Discipline. Text-book: Moore's Digest. Lectures. One hour weekly, second semester. Middlers. Required. Prof. Breed.

The following books of special reference are used in the department of Practical Theology: "History of Christian Preaching", Pattison; "The Philosophy of Preaching", Behrends; "Rhetoric, Its Theory and Practice", Phelps and Frink; "The Best Church Hymns", Benson; "The Art of Extemporaneous Speaking", Bautain; "Extemporaneous Prayer", Talling; "The Book of Common Prayer"; "Music in the History of the Western Church", Dickinson; "The Mystery of Baptism", Axtell; "Christian Sociology", Stuckenbergs; "Life and Labor of the People", Booth; "The Quintessence of Socialism", Schaeffle. Valuable new books are constantly being added to the library, and special additions, in large numbers, have been made on subjects related to this department, particularly Pedagogics, Bible-class Work, Sociology, and Personal Evangelism.

CHRISTIAN ETHICS AND SOCIOLOGY

61a. Christian Ethics. The Theory of Morals considered constructively from the point of view of Christian Faith. Two hours weekly throughout the year. Elective. Dr. Fisher.

61b. The Social Teaching of the New Testament. This course is based upon the belief that the teaching of the New Testament, rightly interpreted and applied, affords ample guidance to the Christian Church in her efforts to meet the conditions and problems which modern society presents. After an introductory discussion of the social teaching of the Prophets and the condition and structure of society in the time of Christ, the course takes up the teaching of Jesus as it bears upon the conditions and problems which must be met in the task of establishing the Kingdom of God upon the earth, and concludes with a study of the application of Christ's teaching to the social order of the Graeco-Roman world, as set forth in the Acts and the Epistles. One hour weekly, throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

62. Sociology. A study of modern social problems from the standpoint of Christian Ethics. The Family; Poor Relief; Labor Problem; Liquor Problem; Immigration Problem; Negro Problem; City Missions; Settlement Work. One hour weekly throughout the year. Seniors and Graduates. Elective. Dr. Fisher.

MISSIONS AND COMPARATIVE RELIGIONS

63. Modern Missions. A study of fields and modern methods; each student is required to either read a missionary biography or investigate a missionary problem. One hour weekly, second semester. Seniors and Graduates.

64. Lectures on Missions. In addition to the instruction regularly given in the department of Church History, lectures on Missions are secured from time to time from able men who are practically familiar with the work. The students have been addressed during the past year by several returned missionaries.

65. Comparative Religions. A study of the origin and development of religion, with special investigation of Primitive Religion, Hinduism, Buddhism, Confucianism, and Islam, with regard to their bearing on Modern Missions. Two hours weekly throughout the year. Elective. Prof. Kelso.

OUTLINE OF COURSE

Required Studies.

Junior Class.

	Hours Per Week		Hours Per Week
First Semester:		Second Semester:	
Hebrew	4	Hebrew	3
OT History	1	OT History	1
Life of Christ and History of NT Times	2	Life of Christ and History of NT Times	2
NT Exegesis	1	NT Exegesis	1
*NT Greek	2	*NT Greek	2
*NT Greek (elementary course)	4	*NT Greek (elementary course)	4
Church History	2	Church History	2
Apologetics	1	Apologetics	1
Theology	2	Theology	2
*Philosophy and Metaphy- sics	2	*Philosophy and Metaphy- sics	2
Practical Theology	2	Practical Theology	2
Elocution	1	Elocution	1
		Hymn Tunes	1

Middle Class.

OT Exegesis	2	OT Exegesis	2
OT History	1	Canon and Text	1
NT Exegesis and Intro- duction	3	NT Exegesis and Intro- duction	3
Church History	3	Church History	3
Theology	3	Theology	3
Homiletics	2	Homiletics	2
Sacraments	1	Church Government	1

Senior Year.

Homiletics	1	Homiletics	1
Practical Theology	1	Sunday-School Methods and Pedagogics	1
NT Theology	2	NT Theology	2
OT Theology	2	OT Theology	2

Elective Studies.

Middle Class.

Elocution	1	Elocution	1
Music	1	Music	1

Senior and Graduate Classes.

OT Exegesis	2	OT Exegesis	2
NT Exegesis	2	NT Exegesis	2
Modern Church History ..	2	Modern Church History ..	2
History of Doctrine ..	1	History of Doctrine ..	1
American Church History.	1	American Church History.	1
Symbolics	1	Symbolics	1
Study of Special Doctrines	1	Study of Special Doctrines	1

Psychology of Religion	1	Psychology of Religion	1
Theology of Ritschl	1	Theology of Ritschl	1
Pulpit Drill	1	Pulpit Drill	1
Christian Ethics	2	Christian Ethics	2
Sociology	1	Sociology	1
Social Teaching of NT	1	Modern Missions	1
Comparative Religions	2	Comparative Religions	2
Elocution	1	Elocution	1
Music	1	Music	1
Biblical Aramaic	1	Biblical Aramaic	1
Elementary Arabic	1	Elementary Arabic	1
Elementary Syriac	1	Elementary Syriac	1
Elementary Assyrian	1	Elementary Assyrian	1

*Courses intended for students who are inadequately prepared.

GRADUATE STUDIES.

The Seminary has the right to confer the degree of Bachelor of Divinity. It will be bestowed on those students who complete a fourth year of study.

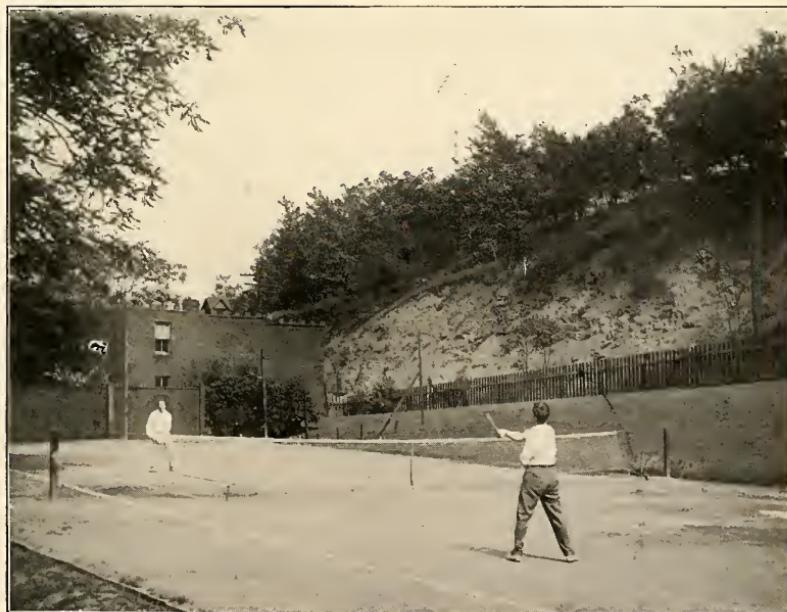
This degree will be granted under the following conditions:

- (1) The applicant must have the degree of Bachelor of Arts.
- (2) He must be a graduate of this or some other theological seminary.
- (3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.
- (4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor.

In the department of the major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th. of the academic year at the close of which the degree is to be conferred. By April 1st. a typewritten copy of this thesis is to be in the hands of the professor for examination. At the close of the



WEST PARK FROM SEMINARY HALL.



THE TENNIS COURT.

year he shall pass a rigid examination in both major and minor subjects.

- (5) Members of the senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions to major and minor subjects theses, etc., shall be the same as for graduate students, except that in this case students must select their major and minor courses at the opening of the middle year, and give notice October 1st. of that year that they expect to be candidates for this degree.

The post-graduate courses of the University of Pittsburgh are open to the students of the Seminary. The A. M. degree will be conferred on any student of the Seminary who completes graduate courses of the University requiring three hours of work a week for two years; and on account of the proximity of the University, all requirements for residence may be satisfied by those who desire the degree of Doctor of Philosophy.

FELLOWSHIP AND PRIZES.

1. A fellowship paying \$500 is assigned upon graduation to that member of the senior class who has the best standing in all departments of the Seminary curriculum. It is offered to those who take the entire course of three years in this institution. The recipient must pledge himself to a year of post-graduate study at some institution approved by the Faculty. He is required to furnish quarterly reports of his progress. The money will be paid in three equal installments on the first day of October, January and April.

2. All students reaching the grade "A" in all departments during the junior year will be entitled to a prize of \$50, which will be paid in three installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the middle year. Prizes of the same amount and under similar conditions will be available for seniors, but no student whose attendance is unsatisfactory will be eligible to these prizes.

LECTURESHIPS.

THE ELLIOTT LECTURESHIP. The endowment for this lectureship was raised by Prof. Robinson among the alumni and friends of the Seminary as a memorial to Prof. David Elliott, who served the institution from 1836 to 1874. Several distinguished scholars have delivered lectures on this foundation: Principal Fairburn, Prof. James Orr, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., and Rev. Hugh Black, D. D.

The next course on the Elliott Foundation will be delivered by Rev. M. W. Jacobus, D. D., of Hartford Theological Seminary, during the session of 1912-13.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift of Mr. L. H. Severance, of Cleveland, Ohio. The income of this fund is available for the session of 1911-12, and early in March a course of missionary instruction will be given by Mr. Edward Warren Capen, Ph. D., of the Hartford School of Missions. His general theme will be "Sociological Progress in Mission Lands".

SEMINARY EXTENSION LECTURES

A new departure in the work of the Seminary during the year 1910-11, was the organization of Seminary Extension courses. Since the organization of this work the following courses of lectures have been given in various city and suburban churches:

- (1) "The Sacraments", four lectures, by Rev. D. R. Breed, D. D., in the East Liberty Presbyterian Church. Repeated in the Shadyside Presbyterian Church.
- (2) "Social Teaching of the New Testament", six lectures, by Rev. W. R. Farmer, D. D., in the Shadyside Presbyterian Church. Repeated in the First Presbyterian Church, and before the Ministerial Association of Butler, Pa.
- (3) "Theology of the Psalter", four lectures, by President Kelso, Ph. D., D. D., in the Third Presbyterian Church.

Unusual interest was aroused in many of these lectures, and in one case, Shadyside Presbyterian Church, the lecture room was crowded. All these facts indicate that the Seminary is meeting a deeply felt want in providing such lectures.

FOREIGN DEPARTMENT

For several years the Seminary has provided special courses of study for students whose mother tongue is not English. The purpose of the instruction thus given is to prepare the student to take up the work of the regular Seminary curriculum as well as to fit him for Christian activity among his own countrymen settled in America. The work done in this department is *extra-curriculum*, and will not be accepted in lieu of curriculum courses in granting the Seminary diploma. At present the following tongues are represented: Bohemian, Hungarian, Ruthenian and Slovak.

INSTRUCTORS.

Rev. D. E. Culley, Instructor in Hebrew.

Mr. George A. Frantz, Instructor in Greek.

Mr. Edwin C. Howe, Instructor in English.

COURSES OF STUDY.

I. OLD TESTAMENT: History of the Hebrews from the age of the Patriarchs to the Roman Period; following Ottley's Short History of the Hebrews. One hour weekly throughout the year. Mr. Culley.

II. NEW TESTAMENT: An elementary course in New Testament Greek; the essentials of Greek Grammar, the acquirement of a working vocabulary and the reading of the entire Gospel of John. Four hours weekly throughout the year. Mr. Frantz.

III. ENGLISH. Higher English Grammar, English Composition and the reading of English classics. Two hours weekly throughout the year. Mr. Howe.

THE
ALUMNI ASSOCIATION
OF THE
WESTERN THEOLOGICAL SEMINARY

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THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A.M.	Sr.	Church History-33 PROF. SCHAFF	0. T. Exegesis-5 PROF. KELSO	0. T. Exegesis-11 PROF. KELSO	Church History-33 PROF. SCHAFF	
	Mid.	Q. T. Exegesis-3 MR. CULLEY	O. T. Exegesis-3 MR. CULLEY			Hebrew-Slight Reading MR. CULLEY
	Jr.			Hebrew-1 MR. CULLEY	Hebrew-1 MR. CULLEY	Church History-30 PROF. SCHAFF
9.30 A.M.	Sr.	Social Teaching-61b PROF. FARMER	Pastoral Theology-57 PROF. BREED	O. T. Theology-25 PROF. KELSO	Christian Ethics-61a DR. FISHER	Sociology-62 DR. FISHER
	Mid.	Church History -31, 32 PROF. SCHAFF	O. T. History-8b PROF. KELSO	Church History -31, 32 PROF. SCHAFF	N. T. Exegesis-20 PROF. FARMER	N. T. Exegesis-20 PROF. FARMER
	Jr.	Theology-37 PROF. SNOWDEN	Sphiugant Greek-19 PROF. FARMER	Apologetics-38 PROF. CHRISTIE	Church History-30 PROF. SCHAFF	Hebrew-1 MR. CULLEY
10.30 A.M.	Sr.	History of Doctrine-40 PROF. CHRISTIE	N. T. Exegesis-21 PROF. RIDDLE	N. T. Theology-26 PROF. FARMER	N. T. Theology-26 PROF. FARMER	Pulpit Drill-48 PROF. BREED
	Mid.	Homiletics-46 PROF. BREED		Sacraments and Church Government-60 PROF. BREED	Theology-39a PROF. SNOWDEN	Theology-39a PROF. SNOWDEN
	Jr.	Life of Christ-16 PROF. FARMER	Q. T. History-8a PROF. KELSO	Theology-37 PROF. SNOWDEN	Homiletics-42, 45 PROF. BREED	Life of Christ-16 PROF. FARMER

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

SCHEDULE OF HOURS.

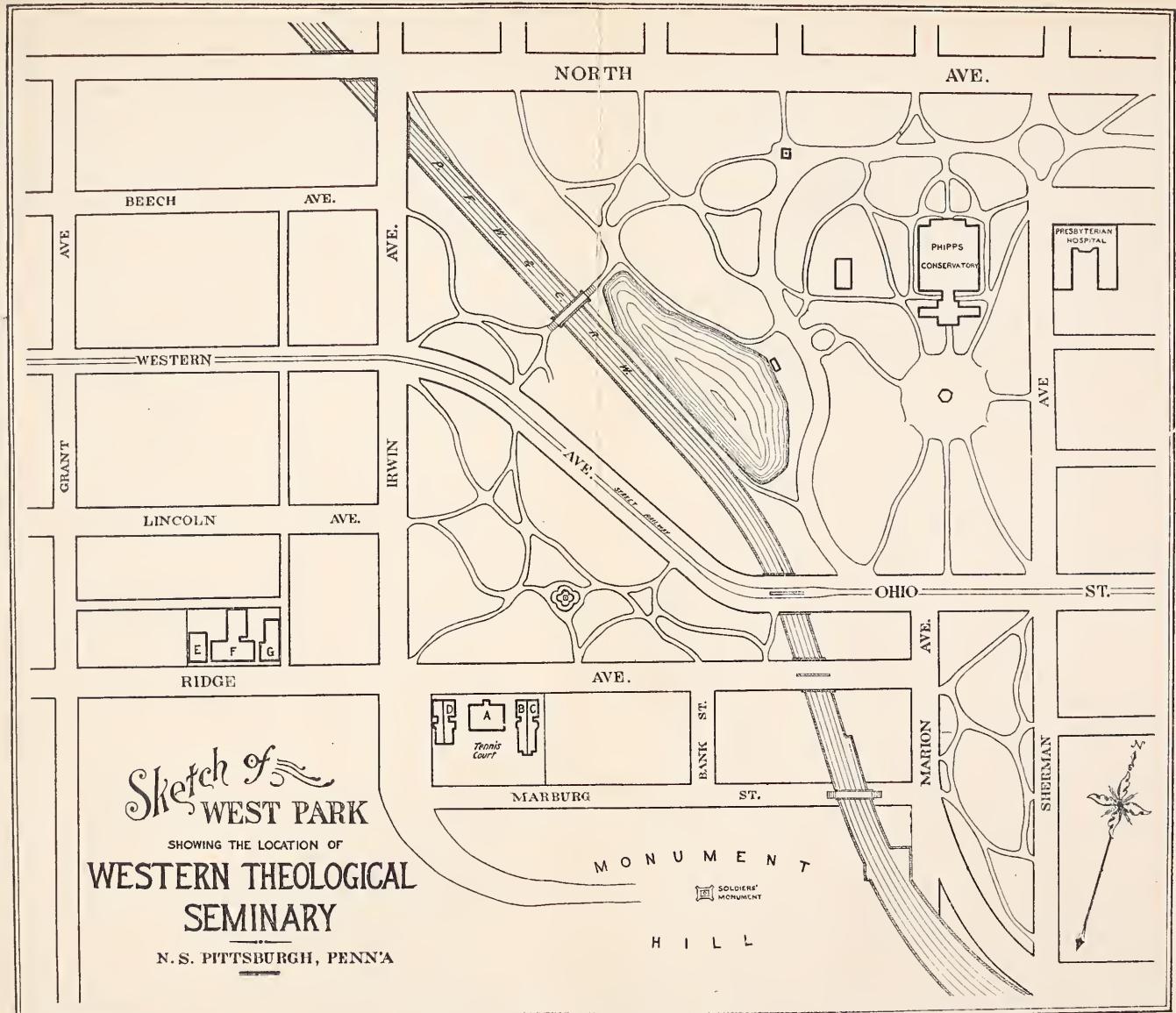
HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
11.30 A.M.	Sr. Mid.	<p>Homiletics-47 PROF. BREED</p> <p>Theology-39b PROF. CHRISTIE</p> <p>(1st Sem.) Hebrew-1 Mr. CULLEY</p>	<p>American Church His-34 PROF. SCHAFF</p> <p>Conference</p>	<p>Christian Ethics-61a DR. FISHER</p> <p>Church History-31, 32 PROF. SCHAFF</p> <p>Theology-39b PROF. CHRISTIE</p> <p>Homiletics-49, 45 PROF. BREED</p>	<p>O: T. Theology-25 PROF. KELSO</p> <p>Church History-31, 32 PROF. SCHAFF</p>	<p>Apostolic Age-17 PROF. FARMER</p>
1.30 P.M.	Md.			Elocution PROF. SLEETH		
2.30 P.M.	Jr.			Elocution, 50, 51 PROF. SLEETH		
	All			Sight Reading Mr. BOYD		(Elective Courses are in heavy type.)

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A—SEMINARY HALL.

B—DR. KELSO'S RESIDENCE.

C—DR. CHRISTIE'S RESIDENCE.

D—DR. SCHAFF'S RESIDENCE.

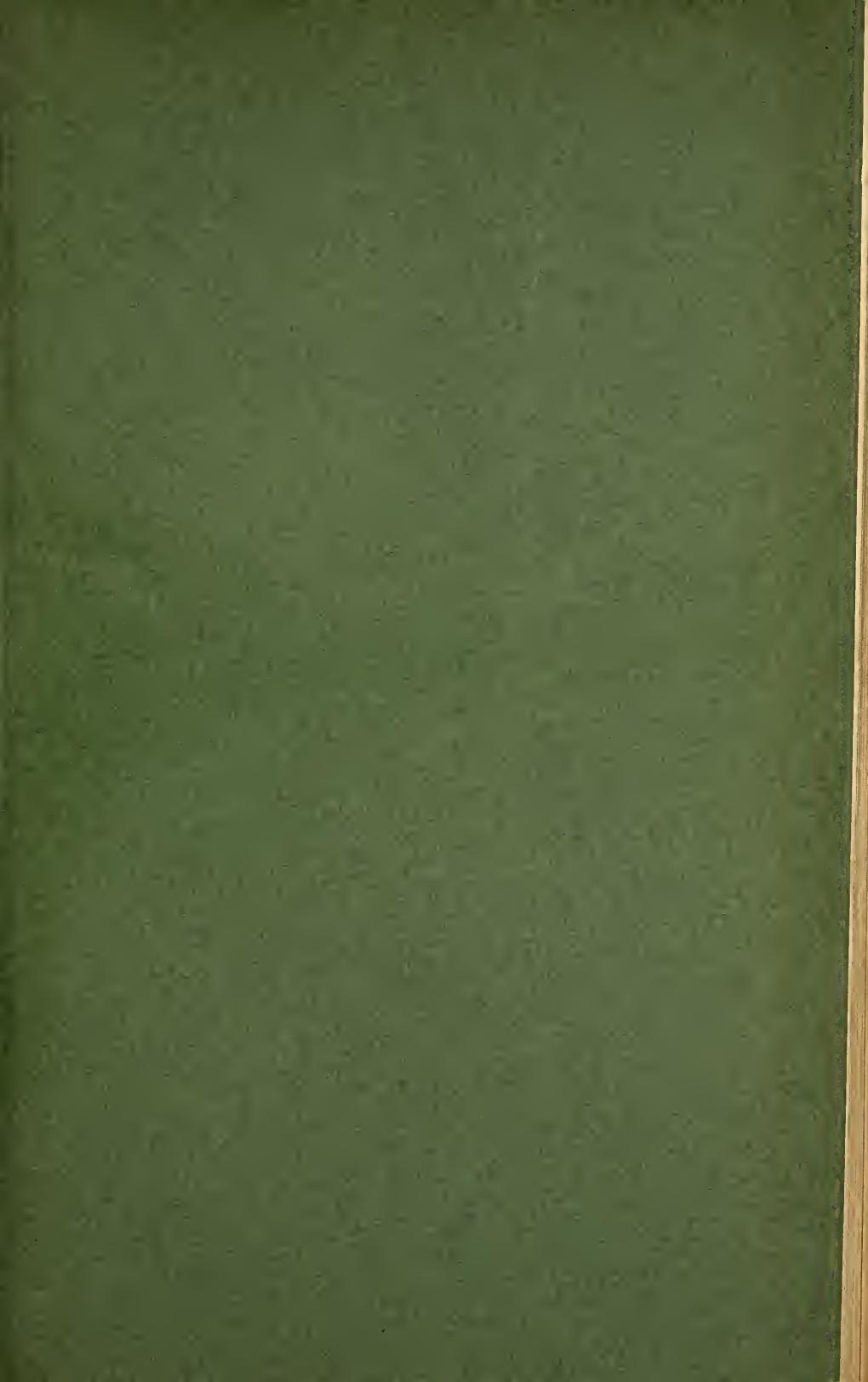
F—MEMORIAL HALL.

G—DR. RIDDLE'S RESIDENCE.

E—LIBRARY.

YAHWEH'S TESTIMONY

THE BIBLE
TESTIMONY OF
YAHWEH



The Bulletin
of the
Western Theological
Seminary



VOL. IV.

February, 1912

No. 3.

The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1825

The Faculty consists of seven professors and four instructors. A complete modern theological curriculum, with elective courses leading to the degree of B. D. Graduate courses of the University of Pittsburgh, leading to the degrees of A. M. and Ph.D., are open to properly qualified students of the Seminary. A special course is offered in Practical Christian Ethics, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

The students have exceptional library facilities. The Seminary Library of 30,000 volumes contains valuable collections of works in all departments of Theology, but is especially rich in Exegesis and Church History; the students also have access to the Carnegie Library, which is situated within five minutes' walk of the Seminary buildings.

A post-graduate scholarship of \$500 is annually awarded to that member of the graduating class who has the highest rank and who has spent three years in the institution.

A gymnasium and grounds afford ample opportunity for recreation. A new dormitory, equipped with latest modern conveniences, will be ready for occupancy in March, 1912. All the buildings of the Seminary are located on West Park, one of the most beautiful residence districts of Greater Pittsburgh.

For further information, address

Rev. James A. Kelso, Ph.D., D. D.

North Side, Pittsburgh, Pa.

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published five times during the year: in January, February, April, July and October, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

Edited by the President with the co-operation of the Faculty.

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Communications for the Editor and all business matters should be addressed to
Rev. JAMES A. KELSO, Ph. D., D. D.,
731 Ridge Ave., N. S., Pittsburgh, Pa.

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Each author is solely responsible for the views expressed in his article.

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PRESS OF
PITTSBURGH PRINTING COMPANY,
PITTSBURGH, PA.
1912

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Rev. DAVID GREGG, D. D., LL. D.
President Emeritus and Lecturer Extraordinary.

Rev. MATTHEW BROWN RIDDLE, D. D., LL. D.
Professor of New Testament Criticism.

Rev. ROBERT CHRISTIE, D. D., LL. D.
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Back to Christ

REV. J. S. AXTELL, PH. D., D. D.

“The movement or tendency described by the phrase ‘Back to Christ’, both in its extent and in its far-reaching consequences for religious thought, justifies us in regarding it as the most important event of the last half century”. This is a statement of a writer in Hasting’s “Dictionary of Christ and the Gospel”. He is speaking of a movement in Christian doctrine only. The phrase is used by others with a different meaning, as in ethical and sociological teaching. They hold that Christ emphasized ethical and sociological principles, and that Christian society has substituted metaphysical doctrine and become aristocratic and unsocial in sympathy and unethical in conduct. Hence the slogan of reform is “Back to Christ”. Upon this phase of the subject we cannot now enter. The limits of this article confine us to a general account of the doctrinal movement, with a brief statement of some of its dangers and some of its benefits.

The movement has received some impulse at different times from both skeptical and spiritual forces. In recent years the floodgates of free thought have been opened into the fields

of Biblical criticism and many able writers have been caught in the current and carried into dangerous extremes. With many, however, the desire is to gain a clearer view of the person and work of Christ, and with this end in view the movement is to be commended.

The movement in its character, extent, and motive may be said to have three stages. The first is, Back from the Creeds to the Christ of the Apostles. The second is, Back from John and Paul to the Christ of the Synoptic Gospels. The third is, Back from the written Gospels to the man Jesus, as he becomes known to us, it is said, through a critical reconstruction of the history. A fourth stage might be added, in which the Christ is regarded only as a personal embodiment of some ancient myth or some tendency; but theories of this kind, though recently advocated by some German critics, are so devoid of historical and rational basis that I do not regard them as worthy of any attention.

THE MAN CHRIST JESUS.

Reversing the order of these stages, the third, which may be called the radical stage, assumes that the Apostles, after the death of Christ, endowed him with the highest ideals of the Old Testament Messiah, and that, in harmony with the spirit of that age, which freely attributed divine honors and miraculous powers to emperors and others, the disciples, in their great admiration for Jesus, cast a halo about his person, and spoke of some of the things that he did in such terms that all were led to think of them as miracles. The critics, therefore, reconstruct the history so as to exclude the deity of Christ, his incarnation, his miracles, his vicarious death, and his resurrection. After dissecting the body of history they find no soul in the scraps. They teach only that Jesus was a great prophet, that his entire mission was to proclaim the love of God and to teach a high ethical and spiritual ideal of life, that his death was not properly vicarious but only a martyr's crown, and that his resurrection was at best psychological rather than actual.

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This is called advanced thought; and the drift in recent years has been strongly in this direction, and many writers have yielded to its influence. Most radical critics and most Unitarians are found here. Many popular writers have added their force to the movement, such as J. Brierley of England, and in this country many, from Pres. Eliot in his proposed "Universal Creed", down to the vaporings of Hubbard, the Philistine.

We may give the critics and others in this stage of the movement some credit for historical research, removing some errors of traditionalism, emphasizing the human elements in the New Testament, and exalting the human nature of Jesus, whom they acknowledge as the world's greatest teacher. We recognize with them that Jesus had a nature like our own, made under the law, subject to all of our natural wants and weaknesses, tempted in all points like as we are, and thus through experience able to sympathize with us in all of our infirmities and trials. But here is the vital question of Christianity: Was Jesus human only, or was he both human and divine? They affirm the first and deny the second; we affirm both.

THE DIVINE IN THE HUMAN—IMMANUEL

We cannot now enter into the age long controversy concerning the natural and the supernatural, nor attempt to state the evidences of our Lord's deity. We may only remark: (1) that a recognition of the truly human nature of Jesus does not in any way disprove or disallow his divine nature. The divine acts in and through the human. (2) The fact that the character of the Messiah, as revealed by the prophets, was applied to Jesus does not disprove his right to that character, and the fact that divine honors were ascribed to emperors and others does not invalidate the direct and positive evidences of Christ's deity. (3) The accredited words and deeds of Jesus prove him to have been something more than a prophet. "Never man spake as that man". All writers call him great and good. Some admit that he was divine, in the sense that

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every man is somewhat divine. He was, they say, the divinest man that ever lived. This is good, but not enough. He was conscious of a relation to God which no other has ever experienced, and he claimed and exercised a power which could come only from God. (4) The invention and portrayal by the fishermen of Galilee of a life and character such as they found in Jesus would in itself be a miracle as great as any recorded in the Gospels. These disciples were not inventors or artists but discoverers. They were simply witnesses and told what they knew. Being spiritually enlightened, they saw Jesus, as Peter testified, to be "the Christ, the Son of the living God". (5) Spiritually-minded people in all ages recognize Jesus as truly divine. People with artistic taste appreciate art, and such as have musical culture understand fine music, and those that have a poetic spirit and inspiration enjoy the character and work of a great poet; so the spiritually enlightened and godly recognize the true character and worth of Jesus Christ. Faith in him is, therefore, not a blind and unreasoning confidence, but springs out of a spiritual insight and an intelligent judgment.

The rational character of our faith in Christ may be made clear by a psychological principle, which Ritschl has made prominent in what he calls "Value Judgments". Ritschl uses the principle to excess and is not always a safe guide; but the principle is endorsed by psychologists and is sound. In every perception, which he calls a judgment of fact, or a "factual judgment", there is also involved, he says, a judgment of value. We perceive the object not only to exist but also to have certain characteristics of power and of value, which bring the object into some relation to ourselves. Thus, for example, if I am building a house and perceive some rocks which I may need for a foundation, my value judgment at once becomes active and critical, and, if I judge them to be such as I need, I take measures to secure them and build my house upon them. This last is an act of faith, and is at once an expression and a test of my value judgment. The illustration shows that faith springs out of an intelligent judgment

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of value, and, when prompted by a sense of need, acts through the will and brings us into a personal relation to the object.

According to this principle, when the disciples became personally acquainted with Jesus and were spiritually enlightened, they perceived him to be a divine Savior, and feeling their need of him, they chose him as their Lord and rested on him. In like manner all who are spiritually enlightened, in becoming acquainted with Christ, discover him to be worthy of confidence and have faith in Him. Thus true faith implies insight and is at once an expression and a test of an intelligent value judgment. Hence the faith and experience of the spiritually-minded in all ages have a rational basis and are a strong proof that Jesus is divine. While, therefore, we go back with the radical critics into the early history and recognize with them the true humanity of Christ, we must join with the writers of the Gospels and with the spiritually enlightened in all ages in the firm belief in his deity.

CHRIST REVEALS GOD.

In the second stage of the movement, which is "Back to the Synoptic Gospels", it is held that John and Paul present the glorified Christ, and that we have accepted from them "the Christ of faith" rather than "the Christ of history". "The Reformation", says W. Morgan in Hastings', "was a return to primitive Christianity, but less to Christ than to Paul". In the writings of John and of Paul, he says, the "figure of Jesus disappears behind the pre-existing Logos, the early ministry behind the idea of the incarnation, the cross behind the doctrine of the atonement". Hence he thinks we should not be satisfied with Paul's interpretation of the Christ but seek to know him for ourselves, and thus, as Prin. Fairbairn says, "meet the great problems of religion through the person to be interpreted rather than through the interpretation of his person". "When this change has been effected", he says, "theology ceases to be scholastic and becomes historic". The theological task is therefore said to be to interpret God and

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all the problems of religion through the history and the consciousness of the historic Christ, who, as they insist, is the Christ of the Synoptic Gospels and not the glorified Christ of the Apostles.

Many excellent writers have favored this movement. Prof. Seeley in his "Ecce Homo" was a pioneer in the movement. Later we find Harnack, "What is Christianity"; Sabatier, "Outlines of a Philosophy of Religion"; Ritschl, "Justification and Reconciliation"; Wendt, "Teaching of Jesus"; Hermann, "Communion of the Christian with God"; Adamson, Tolstoi, and others, recognizing Jesus as one sent of God to reveal God to men and to lead all to God. These writers exalt His prophetic and kingly offices, but ignore his priestly and sacrificial character. Some of them approach the radical stage of the movement, and being caught in the current slip away at times from the solid ground and we cannot follow them.

THE CONSCIOUSNESS OF CHRIST.

All of these writers give great prominence to the expressed consciousness of Jesus. This is one of the good results of the movement; for the devout study of the inner life of Jesus brings us nearer to him and gives us a clearer and higher knowledge of his person; and his consciousness, as expressed in his accredited words and deeds, must be recognized as an authority that is supreme and final in our beliefs concerning him. What he thought of himself and of God, of his relation to the Father, and of his mission in the world must be accepted as the essential factor, if not the entire substance, of our Christology and of Christian Theology.

The mistake which some writers have made is in assuming his consciousness to be entirely in harmony with their own experience or theory, and hence they arrive at nothing more than their own preconceived notions. When Jesus said of himself, (Matt. 11:27), "No one knoweth the Son save the Father, neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him", he is assert-

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ing a consciousness which differs in kind from any thing known in human consciousness and is in every way superior to human experience. Harnack recognizes this fact and in speaking of this passage says: "How he came to this consciousness of his unique relation to God, how he came to the consciousness of his power and to the consciousness of the obligation and mission which this power carries with it, is his secret, and no psychology will ever fathom it".

We cannot expect to discover spiritual truth above our own experience, without some degree of inspiration. Devout seekers after truth "as it is in Jesus" will not reject or lightly esteem the company and aid of such spiritually enlightened disciples as John and Paul. They were spiritual experts whose insight and value judgment are of great worth. They reveal Christ to us in his completed work and in his fullness. "They were", as Forsyth says, "the organs of Christ himself, and their truth has a value for all successive times which partakes of the authority of that revelation whom they interpret".

CHRIST AND PAUL.

It is not correct to say that John makes "the figure of Jesus to disappear behind the pre-existing Logos". By this term he reveals the true character of Jesus. It is not true that Paul obscures the cross in his doctrine of the atonement. His doctrine exalts the cross. His constant theme is "Christ and him crucified". He does not substitute "an interpretation of the person", as Fairbairn asserts, "for the person to be interpreted". No writer keeps the person of Christ more constantly in view. His own life, he says, is "in Christ", and he keeps his Lord before all believers as "the hope of glory".

Paul's writings differ, indeed, from the written Gospels. But the difference is not in any change in the Gospel, but in the fact of Christ's completed work and in Paul's special mission. He proclaims the facts of Christ's early life, as Dr. R. H. Knowling fully proves in his "Testimony of St. Paul to Christ". But Paul speaks more of the purpose and results of

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his life than of his deeds and words, because the power of the Gospel is in Christ's death and resurrection. He interprets Christ to the people but he does not substitute his interpretation for the person of Christ. He proclaims Christ as a living power in the world, and teaches that our salvation is secured only by union with him through faith and love.

Paul's mission to the gentiles required him to state the Gospel in harmony with the Greek mode of thought. Christ in his life came primarily to the House of Israel whose type of mind, being oriental, was intuitive, respectful of authority, and expectant of miracles as a sign of authority. Hence Christ spake with authority, and confirms his words with miraculous signs. On the other hand, the gentile type of mind, as represented by the Greeks to whom Paul was sent, was discursive rather than impressional, and hence influenced less by authority than by reason. Hence he states the Gospel in logical forms and shows the reasonableness and the completeness of Christ's work. Paul's statement of the Gospel, as in his Epistle to the Romans, brought the western world to Christ. We of the western type of mind cannot go back from Paul, unless we first adopt the oriental mode of thought, but we can and do go back with Paul to Christ. The Reformation was a movement back, not to Paul, but to the Christ of Paul and of John and of all the Apostles. The historic Christ is the Christ of the entire New Testament.

One good effect of this modern movement may be said to be the stimulus which it has given to many able writers to state anew the use and the value of the entire New Testament as a revelation of Jesus Christ. Among the writings that are strong and helpful in this respect, we may name, J. B. Bruce, "The Humiliation of Christ"; R. H. Knowling, "The Testimony of St. Paul to Christ"; D. W. Forest, "The Christ of History and of Experience"; James Denney, "Jesus and the Gospels"; P. T. Forsyth, "The Person and Place of Jesus Christ". These and others that might be named are masterly works, rather heavy perhaps in the reading, but well worth the effort. They are illuminating and inspiring. They find in the

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Synoptic Gospels the consciousness of Christ concerning his own person and mission in his estate of humiliation, and in the rest of the New Testament the same character and purpose revealed in his completed work and in his glorification.

CHRIST AND THE CREEDS.

We come now to the first stage of the movement, which is, Back from the Creeds to the Christ of the Apostles. It is held that the creeds in the process of their formation have taken elements of Greek philosophy and scholastic forms, and have by so much obscured the person of Christ, and, in fact, substituted a metaphysical doctrine in the place of a personal Savior. It is held also that faith has been regarded as assent to the creed rather than personal reliance on Christ, and that such prominence has been given to the creed and the Church as in effect to put them in the place of Christ. Hence it is said we should get back to Christ. This is the most plausible phase of this general movement, and it is favored by most of the writers already mentioned and by many others. It is not in sympathy with the radical stage but is a part of the general unrest of modern theologic thought.

The creeds of the Church have partaken somewhat of the form and coloring of the philosophy and the scholasticism of their times. It is true also that some of their statements are derived from the system of thought rather than from the essential truth. The creed, however, has an important place as the mature value judgment of the Church concerning Christ and Christianity, and we ought not to stumble over mere technicalities and forms of thought. The garments in which it presents our Lord may be ancient, but we ought to be able to recognize and honor him in these and in his seamless robe as well as in more modern styles. The creed is not, of course, a primary authority, and we ought to have, as indeed we do have, liberty to give it a scriptural rather than a strictly historical and technical interpretation. But to cast it aside or to modify it in any essential doctrine is to discredit the con-

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sciousness and the testimony of the Church and thereby to weaken the force of Christ's witnesses. To simplify the creed, says Denney, "is a very easy matter, but what a contemptuous censure it passes on the Christian thought of the centuries".

The Church in the Middle Ages required assent to the creed and submission to the Church rather than personal faith in Christ. This is still true of some branches of the organization. The Church has taken the place of Christ. This is what the poet Lessing had in mind, when he said: "The Christian religion has been tried for eighteen centuries, the religion of Christ remains to be tried". The movement back to Christ is to be commended in so far as it removes all barriers between the believer and his Lord. The Church, however, has its place and its work. It is not simply a political or a social organization; in its essential character it is the body of Christ in the world, and he is its true life and Head. The body is designed to manifest its life, not to conceal it. Its strength is not in its physical form but in its spirit. The visible Church may help us in coming to Christ, but we become members of his body, not by a formal union with the body of flesh, but by a vital union with Christ and a reception of his life in the soul. The mission of the Church is the manifestation of the Christ in its creed and life and work. The organization should not take the place of Christ, nor stand between the believer and Christ, but should be accepted by all believers as the divinely appointed agency through which the love, the truth, and the life of Christ are revealed to the world.

The movement back to Christ, as stated in the beginning, is theological rather than strictly religious. It is a change of emphasis and of expression rather than a change of heart. Theologians have made the creed scholastic and technical and have exalted the formulas of truth, but the heart of the Church has always been with Christ. Faith is a personal and vital relation to Christ. This is the general belief of the Church. Faith is truly defined as a "receiving and resting upon him alone for salvation as he is offered to us in the Gospel". This

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is the point to which this phase of the movement is directed. It is the religion of "the simple life". In Christian experience Christ is not found in some abstract, metaphysical doctrine, but in the quiet closet and in the humble walks of life; not high up in the steeple but down among the people". The Middle Ages exalted the Church, the Reformation exalted the truth; we now exalt personality, as the Church in its inner life has always done.

PERSONALITY AND TRUTH.

In exalting personality, as we do, we should not ignore or belittle the power of the truth, Dr. Morgan, in Hastings', says: "The elevation and enrichment of man's spiritual life have been effected far less by the introduction and development of ideas than by the appearance on the stage of history of great creative personalities. Such personalities are fountains of life for many succeeding generations". It is doubtless true that truth in itself does not have great power. But it is equally true that personality without some great truth to impart does not have far reaching influence. It is only when truth is embodied in personality, and when a great personality is filled and fired by a great truth, that the influence is wide and lasting. Paul, Augustine, Luther, Calvin, and Wesley had great influence, because of the great truths which they powerfully proclaimed. The power of Christ is deep and abiding, because he brings to the world truth as well as life.

Our belief is not our life; but there can be no well directed life without a well developed belief. Truth and life, creed and conduct, principle and personality must ever be kept together. The creed must be in the life and the life in the creed, and both must be in Christ.

In conclusion we may state that the movement under consideration, in its extreme forms, has led some to take a low view of God and of religion and to doubt the deity of Christ, the inspiration of Scripture, and the validity of all Christian doctrine. On the other hand, the movement has brought all believers into a closer and clearer view of the historic Christ.

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It has confirmed our belief in his true humanity and also in his deity. It has established the foundation of religion in his consciousness and in the revelation which he has given of his own person and mission and of God. It has shown that a personal relation to Christ by faith is the essential factor in Christian religion. It has shown that the Apostles do not present a religion different from that of Christ, and do not stand between the believer and Christ, but are his messengers qualified by his Spirit to lead us to him and to God. It has removed the Church and the creed from between the believer and Christ, and has shown the creed to be the consciousness and value judgment of the Church concerning Christ, and the Church to be the embodiment of his presence and Spirit for completing his work in the world. In brief, it has exalted the personality of Christ and revealed anew his personality and presence in the Bible, in the essential principles of the creed, and in the experience and consciousness of the Church.

Homestead, Pa.

The Revised Presbyterian Hymnal.

The Revised Presbyterian Hymnal*

REV. DAVID R. BREED, D. D.

MR. CHARLES N. BOYD.

The attempt to better that which is already first-class is always hazardous, but it has been successfully accomplished in this instance.

The Presbyterian Hymnal of 1895 was the best book of congregational song of its time and its rank has been steadily maintained since its publication. But the Revised Hymnal is a manifest and decided improvement upon the older book and will speedily displace it.

Before proceeding to the review of this revision some things should be said with regard to the use of the Hymnal in the Western Theological Seminary as giving a peculiar value to comments proceeding from members of its faculty.

The Hymnal has been in constant use in our services from its appearance in 1895. It is used every day in the week except Sunday, at our daily chapel services, our weekly meeting for conference and prayer, and in our Senior preaching services—all of which are attended by faculty and students—besides those services which students only attend. A careful record has been kept of the hymns and tunes which have been sung, the respective dates and the professor by whom the hymn and tune were selected.

These professors have most of them been pastors. Some of them are musicians themselves. A number are quite expert hymnologists. Their judgment in such matters is therefore valuable.

More than this; in the course of instruction in our department of church music, every tune in the book is passed in review, examined and criticised in class before the close of the

* The Revised Presbyterian Hymnal. Philadelphia: The Presbyterian Board of Publication. 1911. \$1.00.

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Junior year. Thus both faculty and students know the book, know it intelligently and know it well. There is probably no congregation in the church which has so large a repertoire of hymns and hymn-tunes as ours in the seminary; none in which the hymn-book is used so frequently or with equal good judgment.

Still further. Upon the appearance of the Revised Hymnal it was at once subjected to the most minute and careful scrutiny by the undersigned professors. Several weeks were occupied—as the time could be had—for this important work; and this was not for mere purposes of review, but to afford capable, exact, and thorough work in teaching and guiding those under our instruction. The results of this investigation we now give for the benefit of the readers of the Seminary *Bulletin*.*

The Hymnal contains 724 hymns, exclusive of the chants. Of these we have used in the Seminary 323. But there are certain classes of hymns for which, of course, we would have no use in our services under any circumstances. Such are those embraced under the subjects "Baptism", "Sea", "Marriage" and others. We estimate that at least 55 could not be employed by us.

If these be deducted from the whole number of hymns there are 669 remaining. We have used over 48 per cent of this number—a larger proportion, we venture to say, than is used by any regular congregation, and probably as great as the usage of the church at large.

From this showing—taken in connection with our preliminary remarks, we conclude that the Hymnal is nearly twice as large as it needs to be; that it would be a better and more serviceable book if the number of hymns were reduced.

The Revision contains 10 more hymns than the Hymnal. Herein then it is not improved.

A similar conclusion may be reached with regard to the tunes. We have very generally sung the tune set to the hymn.

* In order to distinguish between the older and the new book we will call the older "The Hymnal," and the new "The Revision".

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The proportion however is almost 50 per cent—a little larger than in the case of the hymns.

When we come to the hymns and tunes which the revisers have rejected we find that their judgment is emphatically confirmed by seminary experience.

The Revision omits 117 hymns found in the Hymnal. Of these we have used only 28, or 24 per cent. But a careful examination of these shows that 16 of these 28 have been used only once; 9 have been used only twice. One has been used 7 times, but in every instance announced by one and the same professor.

Of the tunes 194 are rejected, of which we have used but 23, or about 12 per cent, and 10 of these have been used but once. One has been used 7 times; but it is the tune set to the hymn mentioned above, viz.: "Lenox". We must conclude from this that if these hymns and tunes, now rejected, had never been included in the Hymnal it would not have been injured thereby but the rather improved. But why not also conclude that it is a mistake to include in the Revision a large number of hymns and tunes that will meet—not simply in the seminary, but in the church at large—with a similar fate?

Nevertheless the fact that a hymn or a tune is seldom in use is no sufficient reason for its rejection. It may be suited to an occasion for which no other is suited. That occasion may seldom arise; but when it does arise it should find a supply—for this reason we believe that a few of these rejected hymns and tunes should have been retained. We are sorry to part with them. For example, "All is o'er, the pain the sorrow", No. 230, is the only hymn in the book well suited to the Saturday of the Saviour's entombment. It is a fine hymn in itself, as well. "Sinners turn, why will ye die?" No. 450, by Wesley, is the first great English evangelistic hymn. It will be sadly missed. "I love to steal awhile away", No. 720, by Phoebe Brown, is precious to very many souls. It has been stored in the memory of hundreds of devout souls. But it is dismissed. We count 14 such, and there would be still 103 rejected.

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So also of the tunes. "Woodstock" which is set to Phoebe Brown's hymn, should have been retained with it. "Ephratah" is not set to "O little town of Bethlehem", though given on the opposite page. But it is a better tune than "St. Louis" in that it does not have the difficult melodic intervals of the latter. However there are only five tunes rejected that we wish remained.

We pass now to what may be called the "*misfits*" of the Revision. In the Hymnal a number of hymns were divorced from the tunes to which the church had been accustomed to sing them. In many cases the older tunes have been restored, as we shall presently see; but the Revision is still at fault in this particular. This is by no means a plea for the uniform use of the old tune. If it is a poor tune or ill-adapted to the words it should be set aside for a better one. But otherwise the old tune should be retained.

So in the Revision "Christ whose glory fills the skies" is set to "*Lux Prima*". Herein the tune is changed from "Ratisbon" and "Day Star" of the Hymnal. In both books "Dix" should have been used, at least as an alternate. Such is the case, however, in but ten of the selections.

These criticisms are not very serious, but we believe they ought to be made by the careful reviewer.

Passing now to the marked excellencies of the new book, we note first the considerable number of restorations, to which we have already referred. There are twenty-two of these, all fine and all very welcome. Among them are "Refuge" restored to "Jesus, lover of my soul" as an alternate with "Martyn" and "Hollingside"; "Olive's Brow" to "'Tis midnight, and on Olive's brow"; "St. Agnes" to "Jesus the very thought of thee"; "Loving kindness" to "Awake my soul in joyful lays"; "Fleming" to "O holy Saviour, friend unseen"; and "Spohr" ("Cherith") to "As pants the hart for cooling streams". Such returns to blessed old associations will fill many a worshipper with joy.

The Hymnal was lacking in certain popular hymns of what might be called the "Gospel Song" character. Their

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absence drove many a congregation into the use of inferior books. They demanded hymns of this kind particularly in the evening service and social meetings. It was not well to omit them so entirely. But the revisers have shown a very wise discretion in adding a number of these hymns to their collection. There are seventeen of this character new to the book. They are among the best of their kind and in fine variety; for example, "Rescue the perishing", "Safe in the arms of Jesus", "Day is dying in the West", "What a friend we have in Jesus".

There are also fine additions of standard church hymns, such as "Crown his head with endless blessing", "Rise crowned with light", "Our country's voice is pleading", "Faith of our fathers", and "I know no life divided", as well as a few meritorious new hymns.

Nevertheless the larger number of additions might well have been spared. There are in all 116, 41 of which we hail with pleasure.

Among the few matters for regret is the retention of the former version of the music of Tallis's "Evening Hymn" and the omission of the same composer's fine "Ordinal"; also the failure to include Smart's "St. Leonard" as one of the tunes for "All hail the power of Jesus' name", which, by the way, is our special choice in Seminary services. Three tunes are offered in the Revision for "Brightest and best of the sons of the morning" but not one of them is as attractive as Barrett's "Santa Laura". We regret, also, that instead of using Beethoven's "Hymn of Joy" to a different hymn the compilers have not omitted it entirely.

On the other hand an improvement of the versions of "Sicilian Mariners" and Haydn's "Creation" is welcomed. The latter, in the short form of the Hymnal, was mutilated. It is now restored to dignity.

There are minor harmonic changes and notations in other tunes to their improvement. The matter of transposition has also been considered to advantage in a number of cases. The revision of information regarding sources of

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tunes, dates, and other historical matters shows great and praiseworthy care and much more research than the casual observer would imagine. The spacing and general make-up of the pages, also, mark a distinct advance.

Of the tunes which may be called "new", in that they have not come into general use, we mark 9 "very fine"; 32 "good"; 51 "fair" and 19 "poor". But this is a very good showing. When we remember that it is almost as difficult to produce a really good congregational tune as a good hymn, we must decide that the revisers have been most successful. After all, the church itself is the final judge of both hymns and tunes, and its usage will settle their place in the permanent collection. In the Hymnal a large number of hymns and tunes were submitted. After fifteen years of trial about one-sixth of the hymns and one-fourth of the tunes were rejected. The Revision is now offered to the church with the same earnest effort and honest intention. The work deserves our high commendation and the workers our abundant thanks.

Other improvements in the book than those which we have mentioned are noted in its preface, to which we direct attention. It is the crowning glory of the book that it seeks to promote congregational worship in the noblest congregational song. It will have a mighty influence. It should find a place as speedily as possible in every Presbyterian church, and in every Presbyterian household. Meanwhile it will also be found in many companies of Christians of another name.

Finally, the low price at which it is published (\$1.00 per volume) brings it within reach of almost any congregation.

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The Bible and Protestantism

REV. J. M. KYLE, D. D.

The Tercentenary of the Authorized English Bible is an occasion which touches a responsive chord in the hearts of all English-speaking Protestants. Like the birthday anniversary of a very dear friend, or our own birthday, it sets us to thinking along many lines. Various themes have been suggested for consideration as we turn our minds to this great historic event. At the time and to the actors in it, it would not seem to be of such great importance. The translators had only added one more to several existing versions of the Bible in English, but we can look back from this distance and see what they accomplished and its importance in the religious history of our branch of the human race.

Let us, however, view their work as a part of the Protestant effort to give the common people a version of the Bible in their own tongue. My purpose in this article is to show the intimate connection between the production of these versions and the great Protestant movement. The effect of this rapid survey, let us hope, will be to make us forget for the moment the little eddies of our time and look out upon the mighty current of Christian thought as it sweeps down the ages. The world of human thought has widened marvelously since the dawn of the Reformation and the chief agency in the emancipation of the human mind and the enlargement of our views of God and the universe was the changed attitude which that movement brought about in regard to the place the Bible should hold in our religious life. Our complex, modern life with its multitude of activities and interests, our ever-widening literature which treats of an immense number and variety of subjects, have left little time for the study of the one book which has been the source of our religious, moral and intellectual life.

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It is well to consider for a little what the Bible in our common tongue has meant and means to us as Protestant Christians.

When on that November day in 1517, brave Martin Luther nailed his ninety-five theses to the door of the Church in Wittenberg, he inserted the entering wedge which divided Western Christendom into two opposing camps. We may lament the necessity that drove him to adopt this course, but when once the necessity is recognized, we can have nothing but praise for the man who had the courage to attack the most shameful corruption in the Church and who was God's instrument in saving religion, who sounded the death-knell of the Dark Ages and opened the way for modern civilization with all its blessings. The far-reaching effect of the work of the Protestant Reformers is thus summed up by Prof. Harnack in one of his latest books, "The nations of Western Europe still live as Catholics or Protestants, there is as yet no third course open": Thus after nearly four centuries have passed, these two opposing camps still face each other and the only terms of peace are unconditional surrender. If Romanism is true, then Protestantism is false and we are fighting against God; if we Protestants are right, then the Romanists are all wrong and both their doctrines and their practices are contrary to God's revealed will. By their acceptance of the doctrine of Papal infallibility the Romish hierarchy have made all concessions or compromises impossible, they deliberately made their Church irreformable.

On the other hand, so long as Protestants remain true to their historic attitude toward the Bible, so long as they hold that it contains the will of God for their salvation, they cannot compromise with Rome. We cannot capitulate without trampling upon our most precious rights and principles, without doing violence to reason, losing our independence and forfeiting our God-given and blood-bought liberty of conscience.

The differences between Protestants and Romanists are fundamental. It is not simply a question of whether we are to have a little more or a little less ritual, nor of fine distinctions in theological definition;—if this were all they would present no

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great difficulty in an age which is growing indifferent to such matters. Among the many formidable obstacles in the way of any reconciliation between the contending forces, none holds a larger place in the mind of the average Protestant than the hostile attitude of Rome to the use of the Bible in the vernacular. Why, he asks, should Rome wish to deprive me of the Bible in my own language, why should I give up the study of the most religious book in the world, why should this message of God to His children be considered dangerous? In the last analysis, the question is, Shall we close our ears to the voice of God and listen to an Italian priest?

For centuries previous to the Reformation, the Bible was little known. The questions raised by the Reformers aroused an intense interest in the book which all considered the court of appeal in religious controversies. Luther's course was the natural one and he also followed logic and a true instinct. Before the Diet of Worms he declared, "It is impossible for me to recant unless I am proved to be in the wrong by the testimony of Scripture or by evident reasoning". Immediately after his open defiance of the Emperor and the Pope, during his stay in Wartburg castle, he translated the Bible into the plain, rugged speech of the German people.

But the Reformers' appeal to the Bible, while in perfect harmony with the meager use made of it in the Middle Ages, grew out of their religious experience. Out of this grew the doctrine of justification by faith alone; they felt the joy and peace that came through the free forgiveness of their sins. As they read the pages of the Bible, the new light broke on their minds, the new truth gripped their hearts, God was brought near, and the knowledge of a full and free salvation through Christ filled the orbit of their vision and it was far more to them than the papacy with all its history, with all the glamour of its ritual, with all its prestige and power. This book satisfied the deepest needs of their souls. They felt that it contained the message of God to men. This book confirmed what their own experience had already taught them, the truth that

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God is pleased when we come directly to Him and cast ourselves upon His mercy in Jesus Christ.

It is no wonder after such an experience and when they saw the discomfiture of Rome's champions, who sought to establish their doctrines and claims on a Scriptural basis, that they threw themselves heart and soul into the work of translating the Bible into the language of the people. It is little wonder, too, that Rome, when she found that the Bible did not support her contentions, and when she saw whole nations slipping from her grasp as the people began to read the Bible, should change her attitude toward a book so damaging to her cause.

The Reformers were so thoroughly convinced that they were right in their attitude toward the Scriptures that they did not hesitate to introduce a radical change in public worship and gave the Bible a central place in public devotion. A pulpit, and not an altar, occupied the most prominent position in the house of worship. He who directed the worship was no longer a priest, but a minister of the Word. The most important part in the order of worship was the reading of the Bible and the preaching of its truths. In this way thousands received the knowledge of the Gospel and the people were taught to prize and reverence God's Word.

At this distance, it is hard for us to appreciate the courage needed to make such sweeping changes. Timid souls were troubled, but the Reformers could not doubt their own experience and trusted God and man. Some, no doubt, have wrested the words of Scripture to their own destruction, but millions have in this way learned to know God and Jesus Christ His Son, and have found eternal life. The Bible read and preached year after year from the thousands of Protestant pulpits all over the world, has had a most salutary effect. It was a return to the New Testament model of church worship, and God has owned and blessed His Word. The courage of the Reformers has been fully justified by experience.

Rome has not changed her course. The altar still holds the most prominent place. The mass is still said in Latin, an

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unknown tongue. No appeal is made to the reason or intelligence of the people and their souls are not fed.

When the Bible was translated into the vernacular, another result also followed; it soon held an important place in the religious life and experience of the people. They read it daily in their homes and in private and it affected profoundly their whole inner life. Here they found answers to the deepest questionings of their souls. It became the companion-book of every Protestant Christian, his counselor and comfort in the day of trouble; it brought strength, hope, and peace in times of disappointment. The place it holds in his religious life, no other book, nor all other books, can fill. In the words of George Gilfillan, "It is at the same time the Bible of the poor and lowly, the crutch of the aged, the pillow of the widow, the eye of the blind, the solace of the sick, the light of the dying, the grand hope and refuge of simple, sincere and sorrowing spirits".

Burns in his "Cotter's Saturday Night" has drawn a beautiful picture of the place of the Bible in the homes of Scotland, how with his family gathered round him, at the close of day,

"The priest-like father reads the sacred page."

Such scenes are the glory of Protestantism, and we echo the poet's lines,

"From scenes like these, old Scotia's grandeur springs.
That makes her lov'd at home, rever'd abroad."

Ever since the Bible began to be read in the homes of the people, it has exerted a purifying and elevating influence, so that plain men as well as theologians have heard their Father's voice, learned their Redeemer's purpose, and believed in their Lord's promises. Protestants have always held that the Bible is the people's book and that the human soul needs nothing for spiritual life and power that is not derived from its pages. It was this conviction which led to the organization of our great Bible Societies and is the motive behind their work of circulating the Scriptures in all parts of the world.

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The Reformers also sought through the Bible a purified faith. By its teachings they tested the doctrines and traditions of Rome. They believed firmly what Bishop Wescott so well expressed, "A people which is without a Bible in its mother tongue, or is restrained from using it, or wilfully neglects it, is also imperfect, or degenerate, or lifeless in its apprehension of Christian Truth, and proportionately bereft of the strength which flows from a living Creed".

The Reformers approached the Bible from the side of religious experience, of actual and personal communion with God. To them it was not a kind of "spiritual law-book, a storehouse of divinely communicated knowledge of doctrinal truths and rules for moral conduct—and nothing more". They received the Bible as a direct and living message from God. This fact gave them a firm grasp of the meaning of Scripture, so that when they made their appeal to it in the controversy with Rome, the Romish theologians were routed.

And since they found in the Bible that which satisfied both their conscience and their reason, and this neither Church, nor council, nor pope had done, they naturally made the Word of God the last and final authority and based their creeds on a personal, experimental, intellectual, and practical knowledge of the Scriptures. A creed with any other foundation is of no worth.

In our day the creeds of the Church are neglected and, like the dead body of Caesar, there are few "so poor as to do them reverence". But that piece of lifeless clay once held the soul of the mighty conqueror. So the great Protestant creeds were once the expression of a living faith. They do not contain mere theological definitions, but they set forth what the Reformers believed to be the mind and will of God for their salvation. If Protestantism has been a power for good in the world, it is because the great body of the Protestant Church has held firmly to the substance of the evangelical creeds. Say what we will, there is a most intimate connection between belief and conduct. A holy life must have for its root a pure and

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holy faith. Our creeds will change as to their forms of expression and as to their points of emphasis, but so long as we are Protestants, we must continue to hold with the Reformers, that the Scriptures of the Old and New Testaments contain a full, plain and safe rule of faith and practice.

A Church with an open Bible has at hand the means by which it can reform itself. If error creeps in, if its members grow cold or indifferent, the Spirit of Almighty God can revive spiritual life and rekindle the flame of love to God and man. As the Scriptures are read and studied, forgotten truths will be rediscovered, wrong views will be corrected, and new light will break from the sacred pages.

The Bible is a Protestant book, not because Protestants translated it, but because the Bible has made and nurtured Protestantism. English-speaking Protestants, as they celebrate this Tercentenary of their English version, do well to call to mind what a great place it has held in their history and religious life. Their enlightenment, their progress, their religious and civil freedom, their independence of a priestly class, in a word, all that we mean by the term Christian civilization, is owing in large part to the fact that they have had the Bible translated into their own speech, in language of indescribable simplicity and charm, whose words fall upon their ears like the sweet sound of evening bells.

In strange and painful contrast with this uniform attitude of Protestants toward the translation and circulation of the Bible, stands that of the Romish Church. In the first place, it would not be hard to show that Romanists never made a translation of the Bible into the language of the people, except under compulsion or in pure self-defence. And these Romish versions are always accompanied by Romish interpretations of controversial texts. And even so, Rome has never shown any zeal in circulating her own versions. In Protestant countries, either through fear of criticism or because her own followers are more independent, she does not think it wise to prohibit or openly discourage the reading of the Bible. But in Roman Catholic countries the attitude of the rank and file of the clergy

is one of open hostility to the Bible as circulated by Protestants, and even the use of their own versions is discouraged.

Luther was told by his teacher of theology in the convent at Erfurt, "Brother Martin, let the Bible alone, the reading of the Bible breeds unrest". In 1875 the Romish Bishop of Coimbra, in Portugal, published a translation of the New Testament in Portuguese, and in his preface he says:

"Protestants, under pay of the London Bible Society, push into our faces Bibles that attack the religion taught us by our fathers, which we know to be the only true one, out side of which there is no salvation. If they could, they would almost force us to receive their falsified, vitiated and truncated Bibles, which speak against the pope, against the Church, against confession, against the Eucharist, against Jesus Christ, against the most holy Mary, against the saints, against all that is good. In the place of such Bibles, the translator offers the Catholic New Testament".

We have here the damaging admission that the Bible, when printed without note or comment, even in a Roman Catholic version, is opposed to the pope. There is ground for this, for the New Testament does not speak of such an office. Paul lived in Rome for at least two years and in his letters does not so much as mention a pope. The Bible certainly does not support any of the preposterous claims of the papacy; it says nothing about the mass, nothing of purgatory, nothing of the confessional, nothing of prayers for the dead or of the intercession of the saints, nothing of the worship of Mary. These admissions, so ingenuously made by the Bishop, have made his edition of the New Testament a terrible arm against Rome among the people of Portugal and Brazil, where the Protestants are far more eager to buy it than are the Romanists.

But the hostility of the Romish clergy to the circulation of the Scriptures is not always so easily turned against them. In Brazil, the priests still burn and destroy copies of the Bible wherever they can and some of them openly call it "the Devil's book".

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We freely admit that the Reformers made mistakes. We own that there are pages in the history of Protestantism we would gladly see blotted out. There are imperfections in all our Protestant churches. We have often not lived up to the light we enjoy. But if there is one thing in Protestantism of which we are not ashamed, it is of the consistent effort of the Protestants, from Wiclif's time to our own, to give the Bible to the people in their mother tongue. We glory in our noble English version.

If our differences with Rome were a matter of mere human opinion touching the interpretation of a few Scriptural texts, we might be persuaded some day, for the sake of peace and unity, to yield our views. But Rome's whole attitude to the Bible is so utterly opposed to ours, so many of her doctrines are either not found in the Bible, or are contrary to its plain teachings, that we would be false to conscience, false to our fellow-men and false to God, if we should relegate His Holy Word to the obscure and secondary place it holds in the Romish system.

We know too much of history and too much of the good effects the reading of the Bible has produced always and everywhere, our English Bible has entwined itself too closely about our hearts and holds too large a place in our lives for us to give it up. We do not idolatrise a book; we worship Christ, whose life and character, whose mission, teachings, and spirit the book makes known.

Romanists and Protestants cannot drop their differences until Rome changes her entire attitude toward the Scriptures. We do not ask that Roman Catholics become disciples of Luther, or Calvin or Knox, we only ask that they read the Bible with an open mind, accept its teachings and follow its precepts. Let Rome abandon all her unreasonable and unscriptural claims and humbly sit at the feet of Christ and His Apostles. We ask nothing more.

I find no more appropriate words with which to close than the following written by Mr. Wilfrid J. Moulton and taken from a book just off the press in London:

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"No thoughtful mind can approach the study of the Bible without a sense of reverence and of wonder. No one, whatever his personal religious opinions may be, can deny that we have to deal here with the most influential book in the world's literature. 'When the last word of knowledge has been said about its growth and structure, the great fact still remains that the mystery with which we are face to face in Scripture is that of a message or word from God, a divine book, which, as a matter of age-long experience, has actually produced in every period which has followed its completion spiritual results of infinite magnitude and importance.' When to this thought we add the memories of the struggles of our own Reformers to secure the free circulation of the Bible in the language of the people, and of the martyrs who laid down their lives rather than surrender their right to take and read this Book of books, we cannot fail to hear the voice which says: 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground' ".

Lowell, Mass.

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REV. JOHN L. PROUDFIT.

Amiel, to some minds, was one of the most fascinating characters of the nineteenth century. Suspecting himself, it may be, of greatness, he quotes Goethe and Decartes as saying that in the neighborhood of all famous men, we find men who never achieve fame, and yet are esteemed by those who do as their equals or superiors. Professing to be afraid of fame, he shrank from the glare of the world's light. He lived in solitude, conversing with ideas, thinking the thoughts that intoxicate, and dying was found to be among the world's worthies. Like Homer, when he had passed, men would fain claim him as theirs. Born of Swiss parentage, in France, educated in Germany, he yet belongs to the world.

Unlike Kant, he traveled widely, knew men as well as things, learned the ways of the world, then retired within himself and found a satisfaction which the outer world could not give. Renan pronounced him "one of the strongest speculative heads who have reflected on the nature of things." A philosopher in whom there was no guile, a poet also, and a prophet, he is known almost entirely through his *Journal Intime*, in which he recorded himself.

From the pages of this Journal there looks out upon us the sad face of a man little understood by his own generation, a simple and yet complex character; "a Christian head and a pagan heart, tenderness and pride; with strength of mind and feebleness of will; the two men of St. Paul; a seething chaos of contrasts, antinomies and contradictions; childish simplicity and boundless mistrust; analysis and intuition, patience and irritability; kindness and dryness of heart; carelessness and anxiety, enthusiasm and languor, indifference and passion", incomprehensible to himself and to others; timid and yet bold, curious to know and hesitating to do; like the glow-worm

which he saw among the leaves on the turf, the light that radiated from him did not cast its rays afar. At the same time he did not consider himself different from other men. "What interests me in myself," he writes, "is that I find in my own case a genuine example of human nature, and therefore a specimen of general value." The longings of our own hearts, the desire to know our relation to the universe, our inmost yearnings for the Infinite—these all are mirrored in the soul of Amiel.

Like Marcus Aurelius, he sought to make his life a journey toward the ideal. Like Joseph, he was a dreamer, as most great men are, and his dream was of the highest. The ideal was truer than the real to him, the unseen than the seen; it was the eternal element in perishable things. Yet, it was disappointing. He could not attain it. He loved woman-kind but no woman, philosophy but no system of philosophy, religion but not religions, Christ but not Christianity. Because he could not find the perfect he passed by the imperfect. Not being able to obtain all his nature longed for, he was sometimes ready to renounce the whole. Scherer said "he had the malady of the ideal." Amiel knew it. It poisoned for him all imperfect possessions, destroyed his happiness in the name of dignity, and, as he said, like the goad of Siva, quickened life to hasten death.

It gave him also an antipathy to action, for action to him was but coarsened thought. Practical life made him afraid. He was satisfied with the power to act but had not the will. Like Hamlet, he stood in terror of what he was called to do and his indecision slew him. Sadly he says, "Yearning for the ideal will have cost me the real." Sometimes he felt himself a statue by the river's brink, dumb and powerless to act; sometimes he was caught up into the heavens and looked down upon life as an insignificant incident in his existence.

His religion was no veneer. It possessed him. By it he tested everything. It was rapturous, ecstatic, bringing delight to his otherwise sad life.

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Like David his soul was athirst for God. As a young man beginning his Journal, he writes: "There is but one thing needful—to possess God. All our senses, all our powers of mind and soul, all our external resources, are so many ways of approaching the divinity, so many modes of tasting and adoring God." A Hebrew prophet's words? Nay, those of a professor of philosophy in the last century, not preaching, but writing his secret thoughts in a diary. He longed to absorb himself in God, to embalm his soul in the Infinite, to make within himself a temple for the divine. As was said of Spinoza, he was intoxicated with God. He wanted to see all things in God and God in all things. Approaching children in slumber, they were "sleeping under the wing of God"; walking forth in nature, he "kissed the hem of the garments of God"; dreaming, he was "asleep on the fatherly breast of God"; hearing the matin bells, they seemed to say, "Adore a fatherly and beneficent God"; experiencing evils, he thought them "the parental scourge of God."

In the city of Geneva he might well have been accused of pantheism; but this he disclaimed, though admitting that the immanent God was more real to him than the transcendent God, saying that "each man enters into God as much as God enters into him," and quoting Angelus, "The eye by which I see God is the same by which he sees me." The last year of his life he testified that the religion of Jacob had been more alien to him than that of Kant, or even of Spinoza. "Christianity," he said, "if it is to triumph over pantheism must absorb it. To our pusillanimous eyes Jesus would have borne the marks of a hateful pantheism." Yet Amiel was not a pantheist. He prayed to God always, believed in his kindly providence and thought that "to feel one's self individually cared for and protected by God gives a special dignity and beauty to life." In the moments of tete-a-tete with the infinite, he felt the fullness of life flow into him; and his existence was dull only when, like Moses, he came down from the mount at the call of duty.

If sometimes he thought of God as the great Dramaturgus, more often he thought of him as the One who loves his

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children. If sometimes he felt God stir within, sometimes also he looked up and said "Our Father, who art in heaven."

Amiel thought sin the cardinal question. If Renan refused to consider it, Emerson practically ignored it, Fiske thought it necessary, Amiel looked upon it with horror and awe. A superficial conception of sin was in his mind the great defect of liberal Christianity. To him it was a stern reality, lurking about every Eden, present in our very marrow, circulating in us like blood in our veins and mingling with our very substance. Did he think too seriously of sin? Our age may think so, for it esteems sin lightly. It holds its congresses of religions and exalts the virtues of heathen cults, but what of sin? As Dr. Cook propounded, who can wash the blood spots off Lady Macbeth's little red hand? Fools may pass this question by, philosophers refuse to answer it, but the returning prodigal wants to know. Christianity was to Amiel the best of all religions because it proposed a cure. Death to sin! was and is its battle cry. Release the Abel in us that he may overcome the Cain. Sin is not necessary. The new birth is possible and after that life unto God.

Repentance, confession, the new birth, are everywhere in the Journal. The cross looms large and the Crucified has felt the weight of the world's sin. Perhaps it is the influence of Calvin upon another son of Geneva.

Such a man as Amiel must of course consider Christ. The picture which he presents is not complete. Nor does he know where to turn for the perfect picture. "Our century wants a new theology," he writes, "that is to say, a more profound explanation of the nature of Christ and of the light which it flashes upon heaven and upon humanity". John's Christ did not satisfy him, nor Paul's, the theologians' Christ, was not the Christ he knew, and "the white-marble Christ of Renan," he declared, "was not the Christ who inspired the martyrs and dried so many tears".

The strictly orthodox will not like the Christ of Amiel either. He drew the portrait too much with the colors of his own inner life. The Christ of the Journal is not the full-orbed

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Christ of the Gospels; yet the Crucified meant to him the "death of death, the defeat of sin, the beatification of sacrifice, the raising to the skies of voluntary self-denial, and the defiance of pain". It may be that Amiel never tried and never intended to try, to fathom the depths of the historical Christ. We are not surprised that he cared nothing for creeds. This is his explanation: "If I reject many portions of our theology and of our church system, it is that I may better reach the Christ himself. We may hold aloof from the churches and yet bow before Jesus. We may be suspicious of the clergy, and refuse to have anything to do with catechisms, and yet love the Holy and the Just, who came to save and not to curse. Jesus will always supply us with the best criticism of Christianity."

Amiel lived in a transition period and knew it. He declared that Christianity must adapt itself to every age. His philosophic mind enabled him to distinguish between the passing and the permanent; and, while we may not always agree with him, we believe he did a distinct service to his age in calling it back to Christ. His criticism of the preachers of his day was just: "There is too much philosophizing in the pulpit". He thought good preaching should combine, as Schleiermacher did, moral humility with independence of thought, a profound sense of sin with a passion for truth. This was his lament, the lament of the simple folk: "They have taken away my Savior and I know not where they have laid him".

Amiel's *Journal Intime* reveals to us a sensitive, truth-loving spirit. Mysticism almost proved his undoing. The truth must be established and be witnessed to by the inner life. Religion without mysticism was to him a rose without perfume. He regretted that we had lost the mystical sense. Jesus in his mind was a mystic.

So Amiel was given much to reverie—"the Sunday of the soul", as he called it; that which "like the rain of night, restores color and force to thoughts which have been blanched and wearied by the heat of the day". Yet he knew how to think vigorously. His mind was alert and he was sincere. If he differed with others, it was an honest difference. "I would

rather cut myself off from all life's joys than deceive or be deceived." If he was an iconoclast, it was not from choice but through compulsion. Judaism, Phariseeism, formalism, dogmatism, scholasticism, were alike hateful to him. He puts it forcefully thus: "To persuade me a man must begin by showing a temper of sincerity; he must explain to me how the matter lies, point out to me the questions involved in it, their origin, their difficulties, and their degree of probability. He must respect my reason, my conscience, and my liberty. All scholasticism is an attempt to take it by storm; the authority pretends to explain itself, but only pretends, and its deference is merely illusory. The dice are loaded and the premises are prejudged. The unknown is taken as known, and all the rest is deduced from it". Few in his day would have cared or would have dared to have so declared themselves.

So we leave Amiel and his Journal. The latter's pages are filled with contradictions. The man was a contradiction to himself, as who is not?

He inquired too curiously into himself. Introspection was his weakness. Better if he had followed his own admirable advice: "Let mystery have a place in you; do not always be turning your whole soil with the plow-share of self-examination; but leave a little fallow corner in your heart ready for any seeds that winds may bring, and reserve a nook for the passing bird; keep a place in your heart for the unexpected guests, an altar for the unknown God. Then if a bird sing among your branches, be not too eager to tame it. If you are conscious of something new—thought or feeling—wakening in the depths of your being, do not be in a hurry to let light in upon it; to look at it; let the springing germ have the protection of being forgotten, hedge it around with quiet, and do not break upon its darkness; let it take shape and grow, and not a word of your happiness to anyone. Sacred work of nature as it is, all conception should be enwrapped with the triple veil of modesty, silence, and night."

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Amiel passed—not amid the plaudits of men, but alone as in life. Counting his career a failure, he committed his soul to God. In silence and in solitude he went out, his pathway not choked with flowers, but, we trust, to

“Lie, as he had lain, breast to breast with God”.

Connellsville. Pa.

Literature.

Preparing to Preach. By David R. Breed, D. D., Professor of Homiletics in the Western Theological Seminary, Pittsburgh, Pa. New York: George H. Doran Company. Copyright 1911. 9x6½ in., pp. 446. \$2.00 net.

If any ancient Alumnus of the Western, or of any other Theological Seminary, has fallen into the habit of gazing at fixed stars, or seated "by the wayside on a mossy stone", "all the landscape" of the irrevocable past "like a page" peruses, here is golden opportunity for enlivening diversion. First, let such a one take up the catalogue number of the "*Bulletin of the Western Theological Seminary*" issued January 1912, and discover on pp. 39-41, what the department of Practical Theology offers, and then find on pp. 50-51, in the schedule of hours, the definite appointments fixed for Dr. Breed, Professor Sleeth, and Mr. Boyd to make good the promises of the prospectus. Our "hoary pilgrim" should accept these findings as convincing evidence of notable efficiency in the administration of the various theoretical and accumulative disciplines of the Seminary. For great activity in the shipping department presupposes abundant goods in the storage rooms. But, if upon any sporadic principle of higher criticism, by some stray germ of the *Zeitgeist* our diverted star-gazer should be inclined to relegate the readings of the "*Bulletin*" to the realms of romance, the proper anti-toxin is found in the volume noted at the head of this review. It is a pleasing paradox that the monument corroborates the "*Bulletin*". The exuberant vitality of our Practical Theology has survived the dark valley of cold type. A live teacher has produced a living book.

Presumably all students in the Seminary will be required to read this book. To the outside reader the preface may afford a loophole of escape. But even to the undergraduate it will be an advantage to read the preface. It is laconic—scarcely sixteen lines—graceful, illuminating. Moreover, the man without the academic walls is likely to be won into the penetralia of the volume by the attractiveness of the vestibule.

The writer sets to work at once in a persuasive introductory chapter upon the essential element in preaching. In accordance with the method which runs through the volume, the page facing the opening of the chapter contains a succinct analysis of the chapter, and a few carefully selected references to appropriate literature. These library prescriptions of the writer are very wisely made. They are not so extensive as to be discouraging or burdensome. They are sufficient to give the student by reasonable degrees during the course presented in the text-book a first hand acquaintance with the views of some fifty-two other authorities upon the points traversed. This is a fine example of how much by patient continuance in well doing the faithful student may accomplish by taking for many times a little at a time. In the case in hand it is seen to be, using a favorite word of our author,—“considerable”, very “considerable”.

The introduction affirms that the essential element in preaching is the prophetic element. The true preacher is a seer of the

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truth contained in the Holy Scriptures, that truth of God which saves sinners, edifies and guides the people of God. Sharp discrimination must be made between the spectacular earnestness of the merely professional preacher and the spiritual fire of the spirit-illumined man to whom the Most High has given a supernatural message.

A glance at the table of contents, which comes next, shows that with decent preliminary study, and with about thirty hours of heart to heart conference with the enthusiastic professor, his students who are preparing to preach should have the doctrines of this volume well in mind. This does not imply that the book is hard to read. It is not. The reviewer went through it at a single sitting the very night in which it came to his hand. But the reviewer has been reading homiletical treatises for more than thirty-three years and previous to that he was saturated with Broadus' "Preparation and Delivery of Sermons". The book is not hard to read. This is so because the author has attained unto the degree of the ninth of the homiletical maxims on p. 301; "The finest literary art is to simplify the profound". If any man thinks that Dr. Breed is too easy, that man is recommended to take up for corrective intellectual gymnastic, Forsyth's *Positive Preaching and the Modern Mind*, the Yale Lectures, 1907. Afterwards, he will be pretty sure to say that Dr. Breed is better for the boys. The undergraduate or the post-graduate who will deliberately master Dr. Breed's perspicuous book, "Preparing to Preach", with the assigned collateral reading, should "thank God and take courage" as he presses on so well directed to give "positive preaching" to "the modern mind".

In the study, such a preacher, knowing the advantages of texts, will follow the good way of the acquisition of texts. He will devoutly put himself in the way of texts that they may find and possess him. In each instance he will set himself to do his duty by his text. He will preach its one meaning. He will find that meaning by adequate analysis. He will plan the elaborated utterance of that meaning consistently with the interests of the people and of the preacher. His answer to the unspoken question of the people, "How will the preacher use this text?" will be made sure by the studious formulation of his attack upon the text. He will observe the qualities of a good introduction and avoid special faults in the introduction of the sermon that is to be. He will properly articulate, build up, and culminate the sermon body, and, then, carefully, simply, and modestly conclude. He will know the general and special sources from which the materials for sermons are to be drawn and how upon occasion to avail himself of materials so multifariously offered. He will gratefully practice the methods suggested for keeping the sermonic product fresh. For, *mirabile dictu*:—here at chap. X. p. 149, is at last the Fountain of Youth, under caption and cover of "Ministerial Senility", which our well prepared preacher under God will avoid as the swift years roll on, by cultivating the perennial savour of a worthy personal originality. He will not forget that in the New Homiletics the prime element of successful sermonizing is instruction. He will hold fast what and how the preacher shall teach. In such a time as this he will observantly keep in mind the noteworthy words of p. 213, "It is his business to reorganize society, but only by giving power to its leaders", etc., etc. He will certainly treasure for use the judicious prelection on Argumentation that he may preserve in the pulpit the true relation and proportion between argument and the "campaign of educa-

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tion" which is now on. He will appreciate the difficulties and values of illustration, and here too, in particular, remember and follow Jesus Christ. In this connection he will keep on trying to understand better, to cultivate thoroughly, to use assiduously the seer's great faculty,—imagination. And, since the end of preaching is to move others, the well instructed preacher will keep alive the distinction between conclusion and application. He will aim to make application in the text, in himself, and in the sermon, "a pervasive rather than an explicit thing". He will scrupulously guard "the spirit and temper of the sermon" that it may speak to the waiting people great good cheer from a strong, warm, confident, hopeful heart. His words will be in respectable vernacular, in patient good nature, with absolute faith, unswervingly expressed, in the infinite willingness of God to save and to bless through Jesus Christ who "for all preaching purposes must be wisdom from God, righteousness, sanctification, and redemption". He will see to it that the sermon gets to Christ. "*It must get to Christ*", p. 300. It is pleasant, indeed, to anticipate how the young master of this book, growing in prophetic power as the world spins on, will turn with affectionate recollections of the friend who uttered them, to the homiletical maxims of chap. XVIII, p. 301. By them he can gauge his progress and bring up his arrears.

In the pulpit, the prepared preacher, after this, will surely "mind his manners". In all probability, as upon the whole the best method for himself as well as for the mass of preachers, he will seize the advantages and observe the fundamentals of extemporaneous preaching. He will to this end command large resources, and arrange material with great care. In each preparation, as a test of possession, he will write fully and flowingly. When the best possible preparation has been made he will trust God and go ahead. He will understand that the attention of his audience is indispensable, and, that, therefore, the art of securing and of holding that attention is also indispensable.

It must not be overlooked that the man prepared to preach will be able to produce various kinds of sermons, narrative, expository, evangelistic, and the special sermon—special in the sense explained in this text-book. He will produce the doctrinal sermon as "the culmination and crown of all sermonizing". He will be ready to undertake according to Dr. Breed's skillful directions, the illustrated sermon. Finally he will doubtless profitably practice the judicious theory of "Sermons in Courses" with which our volume closes. The value of the diagrams in this connection on p. 452 cannot be stated commercially. They are, especially the last one, in the same class with the *Fountain of Youth*, p. 149 ff.

May the Holy Spirit guide all preachers to the discovery and use of that truth which He has engaged to employ and bless. p. 302.

Henry T. McClelland, '78.

Clarksburg, W. Va.

Introduction to the Life of Christ. By William Bancroft Hill, D. D., Professor of Biblical Literature in Vassar College. New York: Chas. Scribner and Sons. 1911. pp VIII+226. \$1.25 net.

There is a great need today and also a great demand for suitable text-books to be used by College Classes in the Department of

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Biblical Literature. They must be scholarly, and thoroughly abreast of all recent discoveries and investigations, entirely logical and clear, and written in such a way as to strengthen the faith of the student. When new ideas are presented, it must be made evident that they are not inconsistent with a thorough Christian life and belief.

It seems to the reviewer, that this book comes as near being ideal in all these respects as it is possible for a book to be. The topics are well chosen and are treated in the right spirit, and with sufficient detail. It is a book well fitted to be put in the hands of a college student. The following subjects are taken up in successive chapters: Heathen and Jewish writings; Christian Writings other than Gospels; The Apochryphal Gospels; The Canon, Text and Date of the Gospels; The Synoptic and Johannine problems; The Characteristics of each Gospel; The Trustworthiness of the Gospels; The Use of the Gospels for a Life of Christ. These subjects, comprising twelve chapters, are followed by an appendix which traces the course of modern thought concerning the life of Christ and gives an estimate of the most noteworthy books on the life of Christ, which have appeared up to the present time.

In chapter I. the author notes the scarcity of references to Christ in heathen writings. He quotes and weighs the passages from Tacitus, Suetonius, and Pliny which bear on the problem. Turning to Jewish sources, he notes the silence of Philo, and estimates the references in Josephus and the Talmud. In this connection, one fact specially worthy of commendation may be mentioned, whenever a new name is introduced, care is taken to state exactly who the person is, so that the value of the testimony is made apparent. The majority of books fail entirely to do this.

Chapter II. treats of Christian writings other than the Gospels as sources for the Life of Christ. Both New Testament books and writings of the Apostolic Fathers are considered. Regarding the former, two facts are noted; 1st, that these twenty-three books contain very little about Jesus, which is not also found in the four Gospels; 2nd, that the scattered allusions in these books, although they present only a small fraction of the material given us in the Gospels, nevertheless may be brought together in such a way as to form a fairly complete outline of the Life of Christ. To make clear the character of the testimony of the Apostolic Fathers, a few statements of Justin Martyr are cited, and a collection of the more important Agrapha is given. In chapter IV. the author divides the Apochryphal Gospels into two classes which he names, the Rejected Gospels and the Discarded Gospels. The Rejected Gospels, he says were never taken seriously in their day. They were rather religious romances, which may be compared to "Ben Hur" in our own day. Such were the "Protevangelium of James", the "Gospel of Thomas", etc. The Discarded Gospels were Lives of Christ which our author believes were meant to be taken seriously, but were finally lost or discarded because the Canonical Gospels were so much superior to them. Examples of these are the "Gospel according to the Hebrews", the "Gospel according to the Egyptians", and the "Gospel of Peter".

The Chapter on the Canon speaks 1st of the period when there were no Lives of Christ either oral or written. Later there arose the oral, and then the written Lives. Finally the last stage came, when these were accorded the same authority as the sacred Scriptures of the Old Testament. In the last quarter of the second cen-

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tury, "because the heretics had their own sacred books, or because they claimed the right to reject any Christian books that did not agree with their own teachings, the Church was compelled to emphasize the sacredness and consequent authority of the writings it had accepted". "The Spirit of God working in the Church . . . was the real agent in the formation of the Canon".

The Text of the Gospels is treated in two chapters. Under the heading *Manuscripts*, the author carefully explains the terms ostraca, papyri, parchments, and codices. Five of the principal codices are described. The Syrian, Alexandrian, Western and Neutral groups of manuscripts are discussed. The value of the versions and the writings of the Fathers in helping us to determine the correct text is indicated. The chapter closes with a few examples of "the chief changes in the text of the Gospels adopted by the best textual critics of today."

The External and Internal evidence for determining the Dates of the Gospels is next given. This chapter presents both methods and results.

The next three chapters present the Synoptic Problem, Johannine Problem, and characteristics of the separate Gospels in a very clear manner.

The true instinct of the teacher is seen in the last two chapters. After all the details of criticism presented in the preceding chapters, the author presents convincing reasons for believing the Gospels to be trustworthy. The final chapter on the Use of the Gospels classifies the different schools of modern critics and shows which are safe and which are dangerous and why. It draws the line clearly between constructive and destructive criticism, and makes it possible for each reader to decide such matters for himself.

All in all, the book will be found not only valuable as a textbook for college classes, but very instructive and interesting to the general reader, who has a real desire to know the facts about the four Gospels and the Life of Christ.

University of Wooster.

J. Milton Vance.

The Ideal of Jesus, by William Newton Clarke, D. D. New York: Charles Scribner's Sons. 1911. 8vo. pp 329. \$1.50 net.

Dr. Clarke, author of the widely read Outline of Christian Theology, The Christian Doctrine of God, etc., has chosen a title for his latest work which is fairly indicative of its content. The book is designed to present in broad outline the ideal of life which Jesus strove to inspire in the hearts of his followers.

Dr. Clarke's very liberal theological standpoint is too well known to need comment. No one who reads this book will be disposed to deny that it has furnished an admirable vantage ground from which to view large portions of the teachings of the Master.

The ideal of Jesus, as Dr. Clarke conceives it, is not to be sought as if it were embodied and realized in some definite institution or set of facts or ideas that correspond entirely to the Master's original gift. It is to be found in Jesus' conception of what life ought to be and of what he supremely desired that life might become—life rightly allied to the powers above and rightly exercised upon the plane of its being; life personal, expressed in all such character and conduct as are worthiest of men; and life social, wrought out in all such

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spirit and service as make the best and most successful world. Since Jesus nowhere set forth this ideal systematically but everywhere lived it himself, exhibited it in its particular application to each case as it presented itself in his ministry, and commented upon its various aspects from time to time as his hearers were able to comprehend them, the only method by which we can depict this ideal for ourselves is to recreate it by an inductive study of the pertinent material in the Gospels. Only the Synoptic Gospels are used, for the teachings of Christ as presented in the Fourth Gospel are held to have been too thoroughly recast in the mind of the author of that Gospel to be available for our present purpose. The synoptic material itself, Dr. Clarke handles freely. He observes that where the strictest criticism might deprive Jesus of some saying attributed to him, the saying may still be valuable in our study as reflecting the opinion of a disciple who had been near to the mind of the Master. On the other hand, some critically impregnable sayings of Jesus appear to be contradictory to the general drift of his teachings elsewhere upon the same theme. These he simply omits from present consideration.

Turning now to the body of the work, we find that our author has followed the method of grouping this material topically without regard to its chronological position or emergence in Christ's utterance. Within the narrow limits of this review we can only enumerate the topics which are used as chapter headings in the book:—The Picture of the High Aim, The Kingdom of God, Righteousness, The Twofold Law of Love, The Filial Life, Deliverance from Evil, Liberty, Human Value, Justice, Wealth, Christianity, The Church, and Society.

A short time ago, Dr. Stalker in his "Ethic of Jesus" interpreted practically the same material that Dr. Clarke has here utilized. Many of the topics discussed are the same, but his standpoint was individualistic and evangelical and his interests were chiefly religious and only secondarily ethical. In Dr. Clarke's book the theological standpoint is anything but evangelical, the teaching is distinctly social, and the emphasis is placed on what is ethical although what is religious is inseparably associated with it.

As an illustration of Dr. Clarke's treatment of these themes, let us follow him through one of these chapters. I select, almost at random, the one entitled Liberty. He begins by pointing out the fact that while we do not know that Christ ever used the word Liberty, he did set forth the thing, and in such a way as to make it a vital and imperishable part of his teaching. In his day, legalism was the only orthodoxy. It demanded a careful conformity to the minute externals of the law, a ceremonial obedience which ruled out independent judgment and free personal action. It obscured, if it did not destroy, all real spiritual communion between God and man. Jesus lived under this system and understood it well but legalism was altogether strange to his lips and thought. There is no record that for himself he ever performed any act of ceremonial obedience or paid any form of legal deference to the law. He proclaimed a genuine personal liberty and openly set his friends at work in making use of it. He never called it liberty or formulated any doctrine of it, but liberty it was and nothing else. A brief but luminous examination of the question asked Jesus by the Pharisees and certain disciples of John about fasting, and his answer, leads to this conclusion, heretical and revolutionary, but true and full of the spirit of freedom, "If a man feels that he must fast, he may fast, but it becomes him to

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have a good reason for it". Again, an examination of Jesus' teaching when questioned concerning ceremonial cleansings and defilements shows how freely he exercised his moral judgment upon even ancient law written in the Scriptures, and leads up to the statement that defilement is inherent in no food, but its source is to be found in living evil in the heart. God is not mindful of the thousand and one externals but only of that which is spiritual and ethical. From another point of view, Jesus taught the lesson of liberty when he opened to his followers a noble freedom with reference to the use which they should make of the Sabbath Day. Religious institutions have their true place as servants of man. The substance of his teaching on the law was that moral value alone can give it permanent validity. Men must in any given case freely act upon their own judgment of good and evil. The chapter closes pointing out the general bearing of all these various declarations. They establish one lordship over man's spirit—that of God. They do away with all other and lesser authorities. The Soul's loyalty to God is the key of its freedom from the domination of man. True liberty is grounded in the last analysis in religion.

No brief review can do justice to the book. As our thoughts wander back over its contents, chapter after chapter seems to call for special mention. Nothing, for instance, could be finer than the sane and judicial consideration of the vexed question of Christ's attitude toward wealth. Again the chapter on the Church is a most satisfactory presentation in brief compass of what a church really ought to be. The origin of the Christian Church, its development, the features which may properly be deemed essential to it, and the points in which our churches fall short of Jesus' ideal are all admirably treated. We could mention others but the book itself must be read to be appreciated. Its many excellencies make it amply worth reading. It is written in Professor Clarke's bright, clear, delightfully readable style. There is not a single technical theological term in it. From first to last its English is the English of ordinary cultivated use. The quotations from Scripture are particularly well handled, being sufficiently distinguished from the comment by some clear indication, and yet at the same time being made an integral part of the text of the chapter, thus obviating the necessity of footnotes. We do not know whether it will be considered an advantage or a detriment by most readers that there is not a single chapter or verse reference. But we are sure that for many people the book would have been more available for ready reference if it had been furnished with an index of some kind—if not of subjects, at least of texts upon which comment was made.

As we are closing this review, word comes of the death of its honored author. We are inclined to think that his writings were more widely read the world over than those of any other American theologian—perhaps than any other writer in English on systematic theology. In this day of the neglect of theology, that a book dealing with that subject should have reached its nineteenth edition, as is the case with Dr. Clarke's Outline, is of itself a tribute to his genius as an author, unique in his generation. In many a manse in Scotland this book is the only recent contribution to theology from this side of the water. Men like Dr. Clifford quote it. And we remember that Dr. Agar Beet in the introduction to his own work on theology had this to say, "Of modern manuals of theology the most able and outspoken and stimulating is Dr. W. N. Clarke's 'Outline of Theol-

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ogy' ". Two Americans, and only two, were mentioned by Hermann in his lectures during a summer semester several years ago. One was Professor Clarke, the other was William James. The news of his death will therefore be felt as a loss by a very wide circle, and we close the book we have just reviewed with a deep feeling of sorrow that it is the last we shall have from an author so universally read and esteemed.

John W. Christie, '07.

The Five Great Philosophies of Life. By William De Witt Hyde, President of Bowdoin College. New York: The Macmillan Company. 1911. pp. X+296. \$1.50 net.

This is the second edition of a work originally published in 1904 as the Haverford Lectures and with the title, "From Epicurus to Christ: A Study in the Principles of Personality". The author justifies the new edition under a new title on the ground that "From Epicurus to Christ" had an "antiquarian flavor" and suggested an air of finality contrary to the object of the book which was intended as an "approach to present day solutions of the fundamental problems of life". The last chapter on "The Christian Spirit" is re-written and considerably enlarged.

The book contains five chapters with the titles, "The Epicurean Pursuit of Pleasure", "Stoic Control by Law", "The Platonic Subordination of Lower to Higher", "The Aristotelian Sense of Propportion", and "The Christian Spirit of Life". These topics are discussed from the standpoint of practical rather than theoretical ethics. In the treatment of the defects of Epicureanism (pp. 36ff), for example, little or no use is made of the stock criticisms of Hedonism furnished by modern psychology. The writer's plan is to let "the masters of these sane and wholesome principles of personality talk to us in their own words; with just enough of comment and interpretation to bring to us their points of view, and make us welcome their friendly assistance in the philosophical guidance of life" (p. vi). We are given these points of view from different angles. In the chapter on Hedonism we have quotations from Epicurus, Horace, Spencer, Omar Khayyam, "Our American Pagan, Walt Whitman", as well as from the "confessions of an Epicurean heretic", John Stewart Mill. In the chapter on Stoicism extracts are given from Epictetus, Marcus Aurelius, Seneca, Maeterlinck, and Kant. Of particular interest and value is the author's sympathetic interpretation of the good in each philosophy. One feels after reading the chapter on Epicureanism that the writer might have made a good Epicurean himself, though the philosophy of Aristotle is doubtless the one that best represents his ethical point of view.

The presentation of Jesus' philosophy of life, to which the last seventy-five pages of the book are devoted, is singularly colorless and uninteresting as contrasted with the chapters that have preceded. The excuse for re-writing this chapter is that "while the faith of the world has found in Jesus much more than a philosophy of life, in its quest for greater things it has almost overlooked that" (p. vi). It may be seriously doubted whether Jesus has any philosophy of life apart from these "greater things". The Love that is placed by the writer at the core of Jesus' philosophy cannot be measured in terms of the social sanctions that govern the ethics of Plato

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or Aristotle. Its sanctions are essentially transcendental and spiritual and the springs of conduct for Jesus can only be understood in terms of a far deeper psychological analysis of his inner religious consciousness than President Hyde has given us. It is because his words are divorced from the religious experience from which they spring that they have for us so little meaning, for it is the fringe or the setting that carries the meaning. The book is written with that grace and perspicuity of style that characterizes everything from the pen of the President of Bowdoin College.

Jno. M. Mecklin.

Lafayette College.

Everyman's Religion. By George Hodges. New York: The Macmillan Company. 1911. \$1.50 net.

This book by Dr. Hodges, dean of the Theological School at Cambridge, is one that will repay careful reading and re-reading. The writer's intention was to write concerning the facts and problems of every day religion in a frank and direct manner; to speak plainly, so that every man may read and comprehend. His style is well fitted for such work. Short, terse sentences, a vocabulary noticeably free from technical phrases, fit the book for its express purpose,—to write of religion, which is the practical side of that subject of which theology is the philosophical side. Without any introduction, Dr. Hodges comes to the consideration of his subject, and treats it under fifteen chapters, beginning with "The Background of Religion", and leading up to one on "The Life Everlasting". In the opening chapter, he shows that although man has been traveling the road of knowledge from the beginning, and has learned much concerning himself and the world in which he lives, yet he has not far to go along any line until he confronts mystery. Our writer adopts the naturalistic theory to explain the rise of religion in the human consciousness. Man sees above him the starry sky and the blazing sun, and becomes first of all a sun worshipper, coming by steps to be a worshipper of the Being that he perceives working in and through these wonders.

The chapter on the "Fundamental Facts of Religion" contains a definition of religion as "the relation between the soul and God", and is built upon the postulate: "With God and the soul, religion is imperative". Men may and do know certain facts that do not admit of conclusive proof; those forces and spiritual entities that cannot be seen or weighed, or come within the grasp of a syllogism. Proof there is, however, in what our author happily calls the uncommon experience of uncommon people, of poets and prophets, who are the seers of our race. Then the experience of the everyday man goes to sustain those conclusions, and they have been accepted while philosophers doubted. Man has always believed in immortality and in the efficacy of prayer.

Treating of "Religion and Revelation", the necessity is pointed out that what is inborn shall be made definite, God must reveal Himself to man to counteract the shortcomings of the human mind and defects of character. This He does through the Bible,—the revelation through Jesus Christ being dealt with separately. This communication is given by inspiration as contrasted with dictation, the latter being what Dr. Charles Hodge calls "the mechanical theory of inspiration". Here we are told that inspiration is God's

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speaking through those people who are fitted to receive the revelation, those who in religious matters are able "to understand more, to do more". To him inspiration is the same thing in religion as genius in arts and letters, as discovery in science. The fact of miracles is fully accepted, though they are but few, grouped in three general periods, that of Moses, of Elijah and of Christ. Their chief value is not to substantiate the reality of religious truth, as Christ himself would not depend upon them for evidential value. They are more to show that God really cares for his people, and is interested in their welfare. Miracles convinced but few, and were more useful to strengthen faith than to produce it. The greatest miracle is Christ, "the supreme disclosure of God". Christ is the perfect prophet, revealing with perfect clearness the nature of God. Christ is God incarnate. In him are fulfilled the two great desires, that of man to know God, and that of God that man should come to understand something of him as self-revealing. Of Christ we are to think, not as of God "coming down" in His incarnation, but as "shining through" Him;—a phrase, by the way, permitting of a variety of interpretations, according to the theological bent of the reader.

Character is the "supreme requirement of religion". Not ritual nor creed, nor church is the essential, but the living of a good life, practical carrying into daily effect of the articles of belief. Character is capable of receiving a Christian definition, not in terms of deed, but of aspiration, as shown in the Beatitudes. So the whole Sermon on the Mount replaces specific commands with ideals. Righteousness does not consist in a given number of praiseworthy acts, but in the rightness of the motives controlling the life. Character is to be interpreted in terms of aspiration and of service on behalf of humanity. This life brings one into contact with "the world, the flesh, and the devil", to quote the well known phrase from the Litany. Though in the world, the Christian must not be worldly minded, but must keep things in their true relation, loving neither the world nor the things of the world. Through the world he is subjected to temptations leading to sins against society; through the flesh, to sins against the body; and through the devil, to sins of the spirit.

The function of prayer is to intensify and make concrete human desires, not for God's sake, who knows our necessities before we ask, but for ours. Prayer is always answered. Not invariably in exact correspondence with the request, but according to God's gracious will. Not by prayer alone is Christian character to be re-enforced, but by use of the means of grace, the sacraments,—helps placed at our disposal in the search after goodness. In treating of the sacraments, our author takes a broad, evangelical view, that in their spiritual and symbolical nature, and as spiritually administered, they are the source of much good to the earnest participant.

All this is for the attainment of happiness here and hereafter. Salvation and happiness are synonymous in religion, a happiness independent of circumstances, but built upon the rock of faith in God. This happiness becomes possible because the Christian is taught the meaning of the world. It is God's world, and all things are under His care. In the conflict with the sin they find in the world, believers have ample help; they need be no longer bound but have real freedom, theirs through the supremacy and sacrifice of Jesus Christ. If as one reads the chapter on "The Supreme Disclosure of God", he regrets that the author has nothing to say

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concerning the sacrificial side of our Lord's work, he will the more gladly welcome the concluding paragraphs of this chapter on the attainment of happiness. Christ died for our sins, and through the reconciliation thus purchased, we enter into the joy of God both here and hereafter. In this day the emphasis has been shifted from the blessings that shall be ours hereafter to the good that we can enjoy here and now. Back of that thought, however, and upholding our present joy is that prospect of that which shall be ours in the life everlasting. That we shall enter into this life is one of the unshakable convictions of our being, resting upon a belief in the soul's immortality. Even death, sure and relentless, cannot rob men of this hope, a fundamental intuition, strengthened by consideration of the worth of the individual, and the master argument, the resurrection of our Lord.

Taking the book as a whole, it is good to read. Its quiet assurance is refreshing in this day when the axioms of religious thought must be re-examined so often, and the foundations of faith tested to see that they are firm. Modern scientific thought and philosophical speculations are no strangers to our author, but do not alter his belief, so clearly, so quietly stated. Dr. Hodges has succeeded in making "his points clear and convincing, and this book will give every reader a new sense of the reality, the necessity, the fruitfulness and blessedness of religion".

J. P. Leyenberger, '93.

Wheeling, W. Va.

The Theology of Schleiermacher. By George Cross, Ph. D., D. D., Professor of Christian Theology in the Newton Theological Institution, Newton Center, Mass. Chicago: University of Chicago Press. 1911. \$1.50 net.

For the first time we possess a proximate translation of the book that may be said to have made that unique phenomenon in the history of the world, the German Theologian. This dictum has been said of Schleiermacher's *Reden*, i. e., his essays on religion, to whom Neander attributed his conversion, and whose publication made even Fichte, Schelling, Goethe pause in their hurried solution of the problems of the universe. But it is truer of the *Glaubenslehre*, for in it Schleiermacher speaks not so much to the "cultured despisers" of Christianity, as to those who would construct the system of Christian thought. And surely this is at once a more important and difficult task. It may belong to the romance of philosophy that those glowing rhetorical periods of the *Reden* made the Wednesday Club of Berlin, whose ideal was Wilhelm Meister, pause in their supercilious rejection of Christianity; but far more enduring fame—far more permanent influence—is to be found in a work that has made the religious thought of a whole nation.

Harnack says that two theologians were so far in advance of their age, as never to have been followed by the Church—Origen and Schleiermacher. And if it was not a one-sided statement, we might prophecy that modern theology is bound in time to accept—not Schleiermacher's result so much as his viewpoint. To read through this transcendental analytic of the Protestant mind is to strengthen not only one's faith in the Reformation, but in the Christian revelation itself. It thus affords a two-edged sword:—against the medieval thinker as he reappears in much of dogmatic assertion

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of today, and against that self-styled "new" theologian, whose only dogma is "No-dogma", and who would reduce the intellectual content of theology to a liturgical entertainment. In other words, the book relieves us of what some believe to be a real dilemma:—that we must either stop at Thomas Aquinas or cease to be Christians. Whether Schleiermacher be right or not, at least he shows us that modern philosophy is not necessarily the weapon of agnosticism or naturalism.

The book, as Dr. Cross presents it to us, is of 335 pages, only 217 of which give us "The Christian Faith", Schleiermacher's most perfect and carefully written work. On estimating the number of words in this and the original, we find this to be about one-sixth as large. According to our interest in the subject, Dr. Cross has our thanks or criticism. It forms at least an admirable introduction, and those who are pressed for time will no doubt be grateful; but it affords no escape from nearly a thousand pages of intricate German for those who wish to master Schleiermacher's work. It is to be hoped, therefore, that the author will some time provide us with a full translation.

There are certain minor criticisms. On p. 41, the *Monologen* are called "philosophical". This is misleading; for some might be tempted to find metaphysics therein—they are, however, almost purely ethical, and could not be understood by one who did not already know Schleiermacher's philosophy. There are two errata. For "Protestant" read "Protestant", 71²⁰; for "Protestantism" read "Protestant", 148¹⁵. Moreover one cannot but feel that an historical sketch which omits Schleiermacher's break with the family of Schlobitten, leaves out an episode which gives us a key to much in Schleiermacher's character and writings that would be otherwise unintelligible—namely, his extreme impulsiveness—an impatience that has bequeathed forty-three volumes to the world, a large part of which were never revised—a haste for which his standing as a thinker has had to suffer. The picture of a penniless tutor bouncing out of his employer's house because he had dared to advise the tutor how to educate the children, may seem like trifling gossip, but is it not rather an exhibition of that morbid self-respect which Romanticism bred—an individualism like that so marked in Goethe, to cite the common instance—and a subjectivism that underlies his very theology?

The book under consideration contains more than this abbreviated translation. An historical introduction deals first with Schleiermacher's life and then with Protestantism preceding him—a curiously, and perhaps happily inverted order. The volume closes with an estimate of Schleiermacher's theology.

The biographical sketch is not as graphic or detailed as in Monroe's book on Schleiermacher's Philosophy, which, by the way, is the most heinous omission from the appended bibliography, inasmuch as it is the only book in English on this great thinker (at least the only one I have been able to discover).

The section on Protestantism is the most unsatisfactory part of the book. The author might have, at least, indicated the proof for some of his assertions. "Established Protestantism was a compromise. It represents an inconsistent combination of Catholicism with Christian radicalism". While as Presbyterians we might be inclined to admit this in regard to Church government, yet when we find that an "inevitable nemesis" has followed on the Protestant

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theology, apparently as on a house divided against itself, we would like to know how the author has arrived at this idea of disintegrating Protestantism (75). "Protestantism stands for the worthfulness and the sanctity of the natural" (78) is either an obvious platitude or dually meant phrase—one side of which is bitterly contested.

The estimate of Schleiermacher's system, while more satisfactory than this resumé of Protestantism, is even less valuable, because not detailed enough to be convincing. It loses sight of the fact that Schleiermacher never imagined he was putting down the ultimate statements, under which the Christian truth was contained; but was only describing the Protestant mind. Hence his famous dictum:—"Protestantism makes the relation of the individual to the Church dependent on his relation to Christ; Catholicism makes the relation of the individual to Christ dependent on his relation to the Church". (147). In regard to this Dr. Cross quotes, with approval, a criticism of Ritschl's that, though Schleiermacher was enough of a thinker to realize the value of the Church (we might note his theory that the Holy Spirit is the spirit of the Church—just as there is a national spirit), that he (presumably in such a definition) nevertheless compromises by using a formula that is nothing but a "pietistic disintegration of the idea of the Church". But when we remember that Schleiermacher was only describing the Protestant consciousness, we ought to credit him with the belief that the average Protestant did believe in a church. But of course this leads back to that still unsolved problem of how the individual Christian and the Church are related.

Schleiermacher's theory of religion is, in short, that religion is the consciousness of absolute dependence on the All, as Spinoza would have said. In fact, Schleiermacher was one of the leaders in the renaissance of Spinozism. His logical dualism appears in his dividing this consciousness into (a) a feeling of sin, (b) a feeling of redemption. By such a procedure a great many difficulties vanish, e. g., prayer, of course, is purely subjective.

Aside from the general charge of obscurity, backed by no less a name than that of Kaftan, it is a rather serious sin that is laid at his door, when he is said to have separated the religious life from the rest of life, leaving no room for the intellectual in our religion. It is well that he is not charged with having done the same with morality, for the mere fact that he founded the science of Christian Ethics would have refuted that. It might, however, seem a strange charge against a man who wrote this Dogmatik. However, I think it would have been truer to say that Schleiermacher did remove religion from being one of the departments of life, by making it a phase of life in its entirety. Whereas Hegel divides the functions of the Spirit into art, religion, and philosophy—practically (by others, if not by himself) reducing religion to morality, yet Schleiermacher has vindicated religion in showing us that whereas man in his thinking, in his art, in his ethics reveals his spontaneous side, yet in religion he is purely a recipient. This surely does not remove religion from life; but makes it the basis of all.

A. P. Kelso, Jr., '10.

Studies in the Highest Thought. By A. T. Schofield, M. D. New York: Geo. H. Doran Co. XVIII+150 pp. 1911. \$1 net.

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This new volume, by the author of "The Unconscious Mind", "The Knowledge of God", etc., is the testimony of a sincere and earnest Christian, evidently a member of the Church of England. In seven chapters, including Introductory, in which he defines degrees of thought, and followed by The Father of Spirits, The Way, The Inner Shrine, The Spirit Life, Beyond The Veil, and the Valedictory, he leads to "the different planes or degrees of thought, the positive, the comparative, and the superlative. Only that thought can claim to be highest which has for its object the Infinite, God. It is the matter, rather than the manner, of thought which entitles it to be called high".

The author's testimony in regard to the Bible in his opening chapter, the reverent manner in which he deals with it as the infallible Word of God, and his constant insistence upon its authority in every question concerning the articles of our faith, and no less so his affirmation in regard to the cross of Christ and its saving power, are truly refreshing.

In "The Way" he points out the avenues of human approach to the Deity, viz., by reason, emotion, and will, and shows that the blessings of life are not blue skies and smooth seas, but that they lie in learning the lessons in the Highest Thought about the Father's will and in the psychological education of the spirits and souls of men.

In the chapter on "The Spirit of Life" the unseen world is described as the cause of everything; the seen world is the effect; all things that are seen and temporal are merely the result of what is unseen and eternal. The writer's views are thoroughly mystical. (pp. 85. 111. 115. 128-9.)

To Americans it is rather amusing to note how we look to this Englishman. "Look across the Atlantic at the picture of the great American nation, with its politics and its millionaires, and consider that here we are supposed to see the latest advances and evolution of mankind in its intelligence and wisdom. What an incredible and amazing picture it presents!"

The style of the book is repetitious and somewhat heavy, and while it does not really contribute any strikingly new note, nor add materially to the real assets of Christian knowledge, it compels our admiration by its reverent spirit and its lofty aim, expressed in the motto of the title page, "Altiora peto".

Theophilus J. Gaehr, '04.

Christian Thought to the Reformation. By Herbert B. Workman, M. A., D. Litt. Principal of the Westminster Training College, London. New York: Charles Scribner's Sons. 1911. Price, 75 cents.

The readers of Principal Workman's: "The Church of the West in the Middle Ages" (2 vol. 1898), "The Dawn of the Reformation" (2 vol. 1900), "The letters of John Hus" (1904), and "Persecution in the Early Church" (1906), will welcome, as the mature fruit of years of research and reflection, the present little book from the author's productive pen. The work, is the seventh volume to appear in a series of handbooks entitled: "Studies in Theology". Earlier volumes in the series received notice in these columns as they came from the press. The publishers of the series are to be congratulated upon their venture to supply for the English reader

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a collection of handbooks on the great subjects of theology corresponding to the theological handbooks published in Germany by J. C. B. Mohr of Tübingen (*Grundriss der Theologischen Wissenschaften*), and Quelle und Meyer of Leipzig (*Evangelisch-theologische Bibliothek*). The "Studies" are intended for ministers, theological students, and general Bible readers. They are not to take the place of more lengthy works on the subjects treated, but are to serve rather as an intelligent introduction, giving a complete survey of the field of their investigation without going too much into detail. They might well be used in the class-room as a basis for lectures, saving the instructor and student the tiresome and mechanical process of dictation. It must be considered cause for regret that the series (to be complete in twelve volumes), does not embrace a wider scope of subjects, furnishing a general view of the entire range of theology and related studies.

In the preparation of the volume under review the author has had a difficult task set for him; to trace the development of Christian thought from the Apostolic Age to the dawn of the Reformation, always keeping on the proscenium the leading movements in the march of fifteen centuries of Christian thought, is not the work of a tyro, and the task becomes especially difficult when the writer is confined to the limits of a volume of 256 pages. "On the one side was the danger of so emphasising detail as to make the book a pocket dictionary of names and opinions; on the other hand, generalisation without considerable foundation of fact is valueless when not dangerous". (preface). For detail, the student is counselled to consult the great works on the History of Dogma:—Harnack, Loofs, Seeberg, Fisher, etc.; yet sufficient data from original sources and modern authorities, have found a place in the text to substantiate conclusions arrived at by the author. Unfortunately the limits of the volume preclude footnotes, but a judiciously selected bibliography at its close will be found a very useful guide to the student desiring to pursue the subject more at length.

In the early chapters of the book the debt Christianity owes to the Jew, the Greek, and the Roman is set forth in a lucid and illuminating manner. The contribution of the Jew to Christian theology was slight, monotheism was Jewish, as was also the doctrine of the Messiah. Christianity was built on Jewish foundations, but "the direct influence of the Jew upon Christian thought after the Apostolic age became comparatively insignificant" (p. 3). In fact, "for the Jewish Christian Church, the earliest form of Christianity almost ceased to exist with the close of the second century". (p. 4).

The Jewish influence was felt in three directions, mostly negative. 1. Hostility to everything Jewish led to the Marcion heresies and reaction against them resulted in a heritage to the Church of Old Testament legalism and the triumph of the allegorical method. 2. To a Jewish source, is to be traced also the introduction into Christian circles of apocalyptic literature, with all its baneful tendencies. And, finally, in Jewish Philosophical schools are to be sought the origin of the positive doctrine of the Logos, or the "Reason of God immanent in the creation which He fosters and sustains".

That the influence of the Jewish spirit was confined to the birth of Christian thought and retardive to its development, while the Hellenic spirit, coming later, was beneficial to its growth, is the finding of the author. Opposing the contentions of the school of interpreters of Christian history led by Harnack and Ritchl, which

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deplores the Hellenizing of the primitive faith, the writer believes that "Greek Philosophy had a divine function in the world as well as Mosaic law", (21) and that, "Hellenization was a necessary factor in the growth of the church and part of the work of the Holy Spirit", (22). True, the working of the Greek mind was attended by dangers for the development of Christian thought, nevertheless apart from the contributions of Clement, Origen, Basel, the Gregories, Athanasius, Chrysostom, and others, to the formation of Christian theology the chances for its development would have been small. "Hellas was necessary to Judaea, if Christianity was to receive its fulness of meaning, if the Messiah of Nazareth was ever to become the Christ of the world instead of the possession of a single people", (p.21).

And vast as was the influence of the Hellenic spirit in shaping Christian creeds, the Roman world, with its Tertullian, Cyprian, and St. Augustine, was of very considerable importance in determining the Church's institutions and theology. For more than a thousand years Roman ideas fixed the form of the Church's organization and the channels of her thought. To give an example of her influence in the words of the author: "One of the chief results of the Roman genius for law was the influence exerted upon western conceptions of truth . . . As regards the Atonement, the Eastern Church looked to the Divine Immanence as the answer to its questions. Hence its emphasis of the Incarnation. But one result of the legal attitude in the Latin Church was that the whole stress of its thought was thrown upon the death of Christ, and not upon His Incarnation. The Atonement was looked upon as almost accidental, certainly no necessary part of the Divine Nature, as distinct from the duty of a Divine Law-giver. Regarded thus under the category chiefly of 'satisfaction', it was almost limited to the Cross, to which the Incarnation was but ancillary". In the terminology of much of the later Christian thought the jurist, Tertullian left his impress. Such expressions as: 'satisfaction', 'faith', 'merit', 'sacrament', 'original sin', etc., had their origin with him. In the Dark Ages classic culture was lost, but the old Roman law remained with a twofold result: the development of the Canon law and "the permeation of medieval theology with forensic ideas and their expression in forensic language". (p. 135).

Upon the "thorny subject" of the origin of the sacerdotal and hierarchical idea in the Church. Principal Workman has no hesitancy in assigning to Cyprian the "establishment of the rule of the hierarchy". The Roman primacy owes more to this metropolitan than to any one else for the principle upon which it builded. "His theory reigned until the Reformation almost unchallenged", (107). At the same time the author's assertion is qualified when he says: "The time has not yet come for the dispassionate historian to lay down, with general approval, the genesis of the sacerdotal and hierarchical idea, its relation to the original concepts of the Apostles and the Master, and the stages of its growth". But its "adoption was more momentous for good or ill" than any other "that has ever been taken by the Christian Church". (107).

The chapter on the Person of Christ, as well as the author's sympathetic treatment of the work of St. Augustine,—the greatest of Christian Philosophers, as the author following Euken pronounces him,—we must pass over, and turn to the Christian thought of the Middle Ages.

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In the century following Augustine's death thought became fixed, "Doctrine became a sacred deposit handed down from the fathers". And as a result of this mental stagnation "the first characteristic of medieval thought was its essential unity". All schools were one. No attempt was made at dissention. Nevertheless medieval thought "possessed well defined periods". These were determined . . . by the discovery or promulgation of certain recognized text-books. For centuries law and divinity centered round the study of Gratian's *Decretum* and Peter Lombard's *Sentences*. But the authoritative text-books *par excellence* were to be found in the works of Aristotle". (132). It is, therefore, in relation to Aristotle, the author finds, that the periods of medieval thought may best be defined. "In the first period the works of Aristotle were known only in misleading and partial Latin versions. In the second period fuller and more accurate translations were introduced from the East to the Western world, and were made the basis of a vast superstructure of Christian theology. In the third period, which begins in the fourteenth century, the growing knowledge of letters made it impossible that men should remain satisfied with the confined outlook of the past, or with the narrow philosophical foundations upon which the current thought rested". (132).

The history of the Christian thought of the Middle Ages is the history of scholasticism. The average reader has been "misled by current tradition", in regard to the schoolmen. "He has probably thought of schoolmen as idle babblers, making bricks without straw, erecting stupendous syllogisms upon foundations of sand. We must beware of despising the ladder whereby we have climbed". The schoolmen were indeed, "no ordinary men". (167). Scholasticism is difficult of definition,—it was both scientific and critical, but its great mistake lay "in its daring assumption of the all-sufficiency of its method. It absorbed all forms of thought and knowledge within theology. "Even Geography resolved itself into an *a priori* study, the basis of which was not the mariner's compass but the Bible. The maps of the times were found in the tabernacle of Moses". (p. 168).

The author finds three forces at work which differentiate the earlier from the later schoolmen: 1. the rise of the secular universities as the centers of learning and thought; 2. the coming of the friars; and 3. the adoption by the Church of Aristotle as her pilot in the search for truth. The greatest of these three in the opinion of the author was the growth of the new universities although "on the side of practical piety the coming of the friars was, perhaps, the greatest popular movement recorded in history". (213).

The brief sections characterizing the addition to the Christian thought of their centuries by Thomas Aquinas, Marsiglius of Padua, and Wm. Occam are among the best in the book. One could wish that the whole volume had been written on the later schoolmen, including Wyclif, though the author finds that "as an intellectual movement the work of scholasticism finished with Ockham, for Wyclif as a schoolman does little more than gyrate on a well beaten path, oftentimes concealing his track with clouds of dust". (241).

On the whole the book is well written. It is scholarly yet its style is sufficiently popular to make it attractive to the lay reader. The volume is to be highly commended to the student desiring a resumé of Christian doctrine to the close of the 14th century. Two other volumes of the series continue the history of Christian thought down to the present. "Protestant thought before Kant, by Prof. A.

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C. McGiffert has already appeared and "Christian thought since Kant" by Prof. Edward C. Moore, of Harvard University is in preparation.

D. E. Culley.

The Preparation and Delivery of Sermons. By John A. Broadus, D. D., LL. D. Edited by Edwin C. Dargan, D. D. New York: George H. Doran Company. 1911. \$1.50 net.

This is the "New (Twenty-ninth) Edition" according to the title page, but we have been unable to find any change from the "New (Twenty-third) Edition" of 1898. We presume it is the same book, as the copyright bears the same date, and quite an extended comparison page by page has shown no alterations.

This book is a classic. It has been in general demand in all denominations and has reached an unusual circulation for a book of this class. The call for twenty-nine editions of such a work is probably unprecedented.

Broadus has been the text-book in many schools for more than a generation. It will still continue to be used as such, and where it is discarded it will still be employed as a most valuable book of reference.

Such being the judgment of the church, as declared by usage, no serious criticism can be passed upon the work. It is fine—eminently fine.

And yet we are bound to modify this statement in a measure and to write rather "*It has been* preëminently fine".

For ten years it was used as a text-book in this Seminary. But gradually, year by year, we found it necessary to modify and amend it—both by addition and subtraction, until finally the actual instruction became so wide a departure from the text of the book that it was laid aside.

It was originally published in 1870. It has not been materially modified by subsequent revision—but forty years is a long time in the history of preaching and of pulpit methods. Inevitably the book has become *passé*. It is not "up to date". So far, of course, as fundamental principles are concerned it maintains its place. But the application of those principles is to the needs of a former generation.

It takes no account of a number of things which have affected pulpit utterance of late years, such as psychology, pedagogy, social service, and the like, and no account of what may be called the "New Elocution" as distinguished from the "New Homiletics". We are truly sorry to write it of so great and useful a work, but say it we must in all honesty of judgment—Broadus is a back number.

David R. Breed.

Children's Story-Sermons. By Hugh T. Kerr, D. D. New York: Fleming H. Revell & Company. 1911. \$1.00.

Every serious pastor today feels the new impetus which child training is receiving; and the supreme opportunity which such a responsibility implies, is being nobly met by the earnest efforts of many. The collection of Story-Sermons before us, delivered either before or after the regular morning sermon, represents an effort of

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the pulpit to make the attendance of church for the children worth while. The book contains eighty-two stories or incidents which have "been told from the pulpit of the Fullerton Avenue Presbyterian Church, Chicago, to the children who unfailingly attend the Sunday morning service". Though the reader may not consider the method implied in this book as the best way of preaching to children, yet it certainly recommends itself in being a witness "to the fruitfulness of a method that has been tested and tried".

Many of the stories in this volume are well known; but the pleasing way in which they are told, the simple language with which they are clothed, the true child interpretation conveyed, and the new light which many of them receive, make the collection a most suggestive asset to the library of any preacher, any Sabbath School teacher, or any home which has been enriched by the presence of the child. The majority of the talks are not tied to any text; but where the text is used, Dr. Kerr very wisely leads up to it, proceeding from the concrete example to the abstract truth. Some of the profoundest truths are set forth in such a simple manner as to make them easily understood by the child mind. How could the immanence of Christ be more forcibly taught than it is in his incident of Victor Emmanuel III, the king of Italy; or how could the reality of the ideal in life be more impressively shown than by "The Picture That Is To Be", possessed by William Merritt Chase? The wise little girl's prayer, "Dear Jesus, love me when I am naughty", is most effectively used to emphasize the Gospel truth that while we were yet sinners Christ died for us; and a peacemaker is explained as one who knew something mean about a playmate but did not tell it. It is such truths as these, told so well by Dr. Kerr, which will grip the life of the child and make such a book worth while.

But while the book sparkles with many well worked out truths for the child mind, and while it is rich in story material, in a few of the little story-sermons, such as 68, 75, 77, etc., the writer has been guilty of a fault so common in preaching to adults—the muddling of the one main truth in the deduction of the lessons. It is well to remember that one truth leading into one lesson, it matters not from how many phases you view it, is all that can be carried away in one sermon. It is the single truth sermon that has weight with the hearer. The other fault we would note in this book, is the failure distinctly to direct the truth. This is especially needful in preaching to children. To tell a story and leave the interpretation or the truth it contains largely to the hearers is not the Christ method in his parables; and it should be rigidly avoided in preaching to children. There are several talks, such as 18, 23, 72, etc., which show a tendency in this direction.

There is much in this book that is helpful, both in attractive titles, in strong illustrations and in needed lessons for the young. We hope for it a wide circulation.

George Taylor, Jr., '10.

Ministers and Music. By Rev. John Barbour, D. D., Maysville, Ky. Published by the author. 1911. Paper, by post, 60 cents.

One of our more recent graduates, the leader of his class, has just written to me inquiring, "Will you tell me what book in your opinion is the best to read in preparation for a lecture on 'Religious

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and Moral Influences as found in Music' ? ", and I have answered referring him to this volume.

It consists of a number of lectures originally delivered at Princeton Theological Seminary in 1908, subsequently revised, condensed and prepared for publication. While its primary object was to stimulate in theological students a deeper and more intelligent interest in Church Music, it is very much more than an exhortation and will be of great service to all ministers of experience who may read it.

The author displays a very wide and varied acquaintance with the literature of the subject and the fruits of his scholarship are disposed in the most suggestive and helpful way. He pleads for music as a proper branch of theological training and a substantial element of ministerial culture. He shows how it ministers to congregational power and efficiency and gives much practical advice with regard to leadership, choir and congregational singing, and with regard to various incidental but most important uses of sacred song.

The whole is set forth with a wealth of fine illustration and with a large degree of careful and convincing thought. We say in all sincerity, "Every minister should read it".

David R. Breed.

How to teach a Sunday-School Lesson. By H. E. Carmack. New York: F. H. Revell Company. 1911. 75c net.

Mr. Carmack is well known in this community as a successful Sunday-School Teacher. His reputation is such that he is in frequent demand at Conventions and otherwise, and he is regarded as an expert and an authority.

This fine volume will add to his reputation, for it is one of the very best recent works upon the subject of Sunday-School pedagogics.

The introductory words of the preface are these: "This book is another attempt to apply the principles of psychology and pedagogy to the work of Sunday-School Teaching". It is well the attempt was made, for it is decidedly successful. Many preceding attempts have done little or nothing for the average working Sunday-School Teacher. They have often been addressed only to those who had advanced very considerably in their knowledge of psychology or pedagogy. They have used terms which the average mind has not mastered and they have befogged the reader instead of enlightening him.

But Mr. Carmack says that he feels that his experience "has given him an understanding of the needs of the average Sunday-School Teacher", and that he sympathizes with those—"by far the greater number engaged in the work—who have had no psychological or pedagogical training". He means to help them; to present the matter from their view-point, and to save them from mistake and failure.

He has done exactly what he set out to do, and many a teacher will be grateful for his work.

The plan of the book is admirable. The divisions are simple, but they are fundamental and comprehensive. Part I sets forth the great work to be done—what it really is and how it is to be attacked.

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Part II deals with the Imagination; Part III, with the Emotions; Part IV, with the Reason; Part V is a Summary and Conclusion. We predict for the book a wide circulation and unusual influence.

David R. Breed.

Aspects of Religious Beliefs and Practices in Babylonia and Assyria. By Morris Jastrow, Jr., Ph. D. New York: G. P. Putnam's Sons. 1911. Price, \$2.25.

The very title of this work is an index to the progress made in recent years by the students both of the civilization of the Mesopotamian Valley and of the religion of that branch of the Semitic race which peopled its cities and plains. Half a century ago the writer on the religion of Assyria and Babylonia had very meager sources of information; his horizon was necessarily bounded by scanty allusions in the Old Testament and the stories of Greek writers. The spade of the archaeologist and the acumen of the philologist have furnished the historian and the scientific student of ancient religions with a wealth of material.

The general reader will be especially interested in learning of the appearance of a monotheistic tendency in the Euphrates Valley. It was not based upon metaphysical grounds, but was due to a simple process of thought by which one god absorbed the characters of the other deities of the pantheon. At the same time one must remember that even such a monotheistic strain is confined to the speculations of priestly circles, and had no influence on the life of the masses. To many the chapters dealing with divination and astrology will come as a revelation, and will show the great number of details which we have learned from the clay tablets. The Old Testament enumerates and condemns many heathen Semitic methods of divining, soothsaying, and necromancy, Dt. 18:9ff. Yet in the Hebrew writings mention is made of methods of learning the divine will which seem strange to us and approach somewhat the practices current among the pagan Semites. We refer to the lot, Urim and Thummim, and consulting the ephod.

From the ruins of Babylonian temples an appropriate idea of their floor plan and general appearance may be gained. There appears to have been a threefold division, as in the Temple of Solomon—a 'holy of holies' or inner room where the idol was kept and to be entered only by the priests and kings, a 'holy place' or place of assembly for the worshippers, and an outer court. The most prominent feature of the architecture was the zikkurats, or towers (cf. Gen. 11), which have come down to modern times in the minaret of the mosque. The zikkurats are supposed to symbolize the mountain tops on which the gods had their habitation, and hint that they were devised by a people who migrated from a mountainous region to the plains of the Euphrates Valley. The temples were also depositories of legal archives of all kinds, and in connection with them schools were maintained. The priests wielded tremendous power, for, according to the Babylonian point of view, 'the legal decision was an oracle or omen, indicative of the will of the god'. The temples in other words, were the courts of justice. A good idea of the cult of these sanctuaries may be gained from the omens, incantations, penitential hymns and prayer, from which there are a number of quotations in chapter five.

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In his discussion of the ethical ideas of these people of the Mesopotamian Valley, our author naturally turns to that priceless treasure of antiquity, the Code of Hammurabi, the enactments of which governed the lives of the kings and priests as well as the rank and file of the nation. In the closing pages of the work Professor Jastrow briefly touches upon the position of the Pan-Babylonian School, of which Professor Winckler, of Berlin, is the great representative, and very sanely shows that the view of a direct borrowing from Babylon by the Hebrews of their great ideas is very unlikely, if not impossible. The similarities may be accounted for by the hypothesis of a common origin, while one distinction, that of a lofty ethical strain, raises the Hebrew writers to another and vastly superior plane. We would commend this book to ministers and educated laymen, because of its untechnical language and the interesting manner in which it presents the religion of a people, closely connected, both ethnically and historically, with that nation to whom Jehovah entrusted His oracles.

James A. Kelso.

Aspects of Islam. By Duncan B. MacDonald. The Hartford-Lamson Lectures for 1909. New York: The Macmillan Company. 1911. \$1.50 net.

Prejudice against the modern discipline of Comparative Religions has not entirely died out in evangelical circles. To study any religion outside of Christianity, from the historical standpoint and in a sympathetic spirit, still seems to many minds an unfathomable concession to paganism which will result disastrously to the cause of foreign missions. Professor MacDonald's lectures will come as a pleasant surprise to such timorous Christians. It is evident that the author possesses deep personal convictions in regard to the doctrines of Christianity, and a profound interest in and sympathy for the missionary work of the Christian Church. Notwithstanding this personal equation, the author has given us a sketch of modern Islam, as he himself saw it in Syria and Egypt and from a standpoint which can justly be characterized as sympathetic with the best Muslim faith and practice. His conscience permitted him to recite the *Fatiha* (p. 25), or opening chapter of the Quran, on his visits to the tombs of Muslim saints, and to take part in the great annual procession of the Shi'ite Muslims when they mourn the slaughter of *al-Husayn*, a grandson of the Prophet (p. 91ff.). A missionary could not have done this without being misunderstood and to an extent compromising his position, but it was perfectly allowable for a Christian scholar attempting to arrive at a sympathetic understanding of this great Semitic faith which holds the royal allegiance of millions of our fellow beings.

The readers of this review are tolerably familiar with literary criticism as applied to the Old and New Testaments as well as of the cry "Back to Christ". Our author applies these critical principles to the Quran and the Islamic dogma that the sacred book was *uncreated* and existed from all ages with Allah, and lo, the claims crumble to ruins. There is a Muslim sect that cry, "Back to Muhammad", maintaining that the difficulties of faith in the Islamic world is due to what tradition and speculation have added to the simple teachings of the Prophet (p. 109). Here it is that the prin-

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ples of historical study will put an end to Islam, and it is exactly this principle which will eventually vindicate Christianity. Our author makes this clear: "We can safely say, go back to Christ. Whatever may happen with the Gospels, whatever criticism may apply to them, we feel and believe—historically and critically, we are justified in believing—that that person, that figure will remain untouched. But no one at all who has studied the life of Muhammad can have any dream of such an immunity and safety for him. It is only when his figure is seen through the mist of tradition, surrounded by the awe and reverence of the unexamining, the uncritical, and the morally undeveloped, that there can be any thought of taking him as a religious guide and as a pattern of life. As the moral standard of the masses of Islam is raised and the facts of the life of Muhammad become more widely known, a tremendous overturning will be inevitable". The conclusion that higher criticism applied to the Quran and historical research concentrated on the life of Muhammad will land Islam in a *cul-de-sac*, is unquestionably true.

In the Occident very divergent views have been held in regard to the person of the Arabian prophet; to some, as to Luther, he was inspired of the Devil, to others a great hero, as truly a prophet as an Amos or an Isaiah. Such estimates of Muhammad's character are based on hasty generalizations and are the results of prejudice or predilection as the case may be. In the treatise before us the person and life of the prophet are subjected to searching investigation and the criticism is that in Muhammad we have a *pathological case*. Such a personality in the Semitic soil of Arabia of the seventh century explains the career of this man and the beginnings of Islam.

With ample knowledge the author enters upon the discussion of Muslim theology and gives the reader a taste of some substantial reasoning which the student must prepare for, if he wishes to tackle the metaphysics underlying the faith of Islam. Then in the spirit of genuine sympathy and appreciation we are introduced to the mystical element of this faith which is found among the darwishes fraternities. According to Professor MacDonald it is among these darwishes that the vital element in the faith of present day Islam is to be found. One of the most interesting descriptions in the work is that of a *zikr* or prayer meeting of one of the darwishi fraternities in Cairo (p. 160ff.).

In recent years much has been said and written about the missionary activities of the Muslims. For example, we have heard missionary speakers urge the Church to make haste in the evangelization of Africa, lest the Muslim win the savage first and make the task of the Christian missionary tenfold more difficult. This question is raised and discussed in Lecture VIII and the following pertinent conclusion is drawn. "Here, as you see, I am dealing with ideas, for ideas in the end rule. Islam may be adding its millions in India and Africa; but these will weigh little in the process of the centuries. Where, rather, are the germinant ideas, where the plans of life and thought which hold the future? No one, looking at essential Islam, can believe that they are there. The great curves of progress touch but seldom its surfaces".

In a chapter of thirty-nine pages the author gives a comprehensive and thorough discussion of the attitude of Islam past and present to the Christian Scriptures and the Islamic idea of Jesus Christ. We know of no other work in English where the reader will

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find an equally reliable and up to date presentation of this particular subject.

Professor MacDonald has given us a practical work; it is intended to help missionaries to Muslim lands to have a liking for this 'people and their queerest little ways even while he is trying to change them', and to assist Christian missionaries to understand the faith and practice and the aspirations of present day Islam. His former work on Muslim Theology and Jurisprudence sufficiently attests his mastery of the literary sources of this religion, and his residence in Syria and Egypt has given him an opportunity to see the actual faith and practice of Islam as it exists today.

As the author is one of the most learned Arabists of America—we might say of the Anglo-Saxon world—and with the highest reputation in Germany, and has approached his subject critically, treating it according to the historical method, he has given us a work of permanent worth.

James A. Kelso.

Great Religious Teachers of the East. By Alfred W. Martin. New York: The Macmillan Co. 1911. 12 mo.; 268 pp. Price \$1.25.

The author is "Associate Leader of the Society for Ethical Culture of New York", and his book is a report of seven lectures given about a year ago on Sunday evenings in the meeting-house of the Society. The lectures deal with the Sacred Books of the East; Gotama, the Buddha; Zoroaster; Confucius and Lao-Tze; the Prophets of Israel; Jesus; Mohammed. Mr. Martin has given us a plain and simple account of the religious teachers of the East, written in a popular and pleasant style, but containing little or nothing that has not already been said equally well by others. They were written for publication, he says, in response to the request of several hundred. His point of view is what might be expected by the place and circumstances under which they were uttered, as well as by his avowed sentiments. He "cannot accept the teachings of Jesus with reference to marriage, divorce, wealth, intellectual and aesthetic pursuits"; nor "share his belief in a miraculously established Kingdom of Heaven on earth"; though he does find in him "an ever inspiring exemplar of sincerity, sympathy, consecration and trust". He evidently does not regard Jesus as an impostor, but merely as a well-meaning man who was badly mistaken about some of the things he taught, even though he was willing to give his life in defence of them. Jesus is "buoyed up by the sense of the divine power with which man has been endowed" (Italics are the reviewer's). The author's whole attitude toward Christianity is that it is one of the world's religions, no better and no worse than others. Jesus deserves a place in the Pantheon, and there he may receive such crumbs of worship as the passing devotee may chance to throw him. Such an attitude cannot satisfy the millions of souls who believe that to him God has given a name which is above every name, and that there is none other name given under heaven among men whereby we must be saved. It would be interesting to know what the author might have to say to an audience in one of the Bowery Missions. But any attempt to make Christianity merely one more addition to the series of religions is, as Canon Liddon so often and so forcibly taught, foredoomed to failure.

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Yet, in making these strictures, the reviewer does not wish to deny that a book such as this serves a useful purpose; nor still less to deny to these old religions before and after Christ the right to a fair and careful consideration; least of all to imply that there is nought of good in them which the believer in the deity of Christ may profit by. We are coming more and more to believe that through all religions one increasing purpose runs; that in all religions, from the most debased forms of savage superstition to the highest forms of moral and spiritual culture, God has borne witness to Himself; and that without these, we who believe in a divine Christ cannot be made perfect. But we must also believe that without a faith which makes Jesus the brightest and best of the sons of the morning, very God of very God as well as bone of our bone and flesh of our flesh, the last and greatest revelation of God to men, it will be impossible to begin to understand the simplest form of religion. We work from man to amoeba, not the reverse. We know man and his religion by first knowing the man Christ Jesus.

If the author's contention that "it is no longer possible to regard Christianity as the pleroma of religion" is true, we may ask, to whom and to how many is it true? And if it is true that the teachings of Gotama, Zoroaster, Confucius, and Mohammed are to be received with an authority equal to the teaching of Christ, how comes it that the peoples who follow them have gone backward in the scale of civilization, or that the civilization of the most advanced nations is the product of Christianity, and that the civilization which is overspreading the world is Christian? "By their fruits ye shall know them".

U. S. Greves, '95.

Calvin Wilson Mateer. Forty-five Years a Missionary in Shantung, China. A Biography. By Rev. Daniel Fisher, D. D., LL. D. Philadelphia: The Westminster Press. 1911. \$1.50 net.

The writer of this book, Dr. Fisher, a college classmate and life-long friend of Dr. Mateer, who followed his career during all those years in China with deep personal sympathy, has set before the reader, clearly and with just appreciation, the character and life of this prince among missionaries.

Dr. Mateer was born near Harrisburg, Pa., Jan. 9, 1836, of Scotch-Irish ancestry. His intellectual and spiritual characteristics were derived chiefly from his mother, who gave him his desire for an education and encouraged him until it was completed. His interest in foreign mission work may be traced to the missionary mite box, made by his mother, to which all the children contributed and counted it a red letter day when it was opened and the contents counted. In early years, he owed much to James Duffield, his school teacher, Rev. I. N. Hays, his pastor, and to Dr. Plummer during his course in the Seminary.

He graduated from Jefferson College in the famous class of 1857, and from the Western Theological Seminary in 1861, when the influence of the great revival of 1856-58 was still felt there in full force. A few weeks before graduating, he had sent his application to the Presbyterian Board of Foreign Missions; but for lack of funds they were not able to send him until more than two years later. This interval, so trying to his faith, he spent as stated supply of the Presbyterian Church at Delaware, O.

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He and Mrs. Mateer, with Rev. Hunter Corbett and his wife, sailed from New York on July 3, 1863. After 165 days they reached Shanghai, China. This was a voyage of so much hardship, under the charge of a coarse, tyrannical captain, that he hardly expected ever to return to his native land.

The book sets forth Dr. Mateer's work as a missionary on four distinct lines: Evangelistic, Educational, Literary, and Mechanical. For some years after his arrival in China, he gave most of his time to evangelistic work; preaching on the streets or in chapels, taking tours of hundreds of miles through the country, selling thousands of portions of the Scripture or Christian tracts, enduring hardness as a good soldier, sleeping in Chinese inns, suffering from mosquitoes and various vermin, traveling on foot, on carts, mule litters, wheelbarrows, boats, and steamers. On these tours, he often needed to carry a revolver, and on one occasion he drew it in defence of his life; but he was never obliged to use it. He esteemed this evangelistic work of chief importance, and counted it a special joy to preach the glad tidings of salvation. Later he gave much time to the care of converts, visiting the churches and establishing them in the faith and developing them in the Christian life.

The educational work was really begun by Mrs. Mateer, who started the little school in Tengchow, which afterward grew into Shantung College. For many years Dr. Mateer nourished and built up this school. He was at the head of it nearly all the time it was located in Tengchow, and even when it was moved to Wei Hsien, he was for a time President of the College, and did a great deal to establish it financially in connection with the University. The large number of Chinese preachers and prominent Christian laymen who have graduated from this institution are today his greatest monument.

Dr. Mateer's literary labors were abundant and of permanent value. He translated the Shorter Catechism and many hymns, and prepared many text books in Chinese for use in school and College. But his more important works were the Mandarin Lessons, which made it much easier for new missionaries and others to acquire the Chinese language; and the Mandarin Version of the Scriptures, which can be understood by congregations when read in religious services, and by people who cannot read for themselves.

His mechanical skill amounted almost to genius. He made most of the scientific apparatus used in the College, where science was an important part of the instruction. He erected two excellent dwellings, installed electric light, built windmills, repaired dynamos, and, during the year that he had charge of the Press at Shanghai, he introduced electrotyping and published many of his books in that way.

Dr. Mateer's character was marked by steadfast devotion to truth and strong convictions of duty. He contended vigorously for what he believed to be right, but joined heartily in supporting work where the opinions of others had prevailed over his own. He was often moved profoundly, but kept his strong emotions well controlled.

He was twice married: first to Miss Julia A. Brown in 1862, a faithful and efficient helpmeet who was promoted to the higher life in 1898; and second, to Miss Ada Haven in 1900, who survives him. He received the degree of D. D. from Hanover College and the degree of LL. D. from Washington and Jefferson.

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On Sept. 28th, 1908, he passed to his reward. His last words were, "Holy! Holy! True and Mighty!" A large number of Chinese and missionaries followed his body to the cemetery in Chefoo. As he said, he expected to be buried in heathen China; but he expected to rise again in Christian China.

J. A. Eakin, '87.

Common Sense in Politics. By Job E. Hedges. New York: Moffatt, Yard & Co. 1910.

This volume of essays is an illustration of the scholar in politics, for its author is a man of university training who has had a thorough experience in practical politics. It is much to his credit that, though closely identified with political movements, he has retained the respect of all who know him. He advocates the application of common sense to politics. Not the common sense applauded by Tweed or the other "bosses", but that which is a true wisdom adapted to the problems and necessities of common life. This volume is not an academic discussion, or theoretical merely, but practical and cognizant of the difficulties, and it is also pervaded by an ethical spirit, a recognition of moral considerations and forces that make it deeply suggestive and interesting to every earnest citizen. Such sentences as the following will indicate the spirit and elevation of the writer. "No man is a good citizen who fails to recognize his sentimental and legal obligations towards his neighbor and the community in every act". "It is better to endeavor and to err than not to have the courage to attempt". "Principles are declared in definition, but evidenced in conduct". "No man has done his full duty when he has performed only his mathematical proportion. His full duty is done when he has done all he can". "Fortunately in this country, through the work of the churches and the inculcation of moral principles, there is a constant tendency toward improvement". Because of this intelligent and moral character, this book, the work of a man who has personally met these problems, is of great value to the young man and the reformer, and to the minister to whom nothing relating to man is alien.

S. J. Fisher.

The Old North Trail. By Walter McClintock. New York: The Macmillan Company.

The author of this book has enjoyed special opportunities to become acquainted with the deeper life of the American Indian; and this is not only the record of his personal experience as a hunter, but as enjoying unusual intimacies with this people. Adopted into a tribe, and so regarded as worthy of confidence and instruction in their more secret customs, the author gained a knowledge of their religious and esoteric principles which has more than a passing interest. For just because the Indians in this country are a vanishing race, seemingly destined to either perish by the attrition of our civilization or to be transformed by our education and religion and absorbed into our greater race, it is of great importance that an intelligent and sympathetic observer should have been afforded such an intimate acquaintance with the habits and beliefs of this people.

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This volume offers interesting material for study in ethnology and comparative religion, while it possesses much of the fascination of the tale of outdoor life, that life "far from the madding crowd" which lures so many back to forest and stream and the rudest life.

To some of us there is an added interest in the fact that the author is a resident of Pittsburgh. Born in a locality so full of the traditions of the Redmen—the Objibwas, Ottawas, Hurons, and Delawares—he has felt the call of the past, the attraction of this isolated and unresting people, and renewed in his own experience the fellowship of the pioneers of this region with this race.

S. J. Fisher.

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CALLS

Rev. E. M. Snook ('85), of Middletown, Iowa, has accepted a call to Sidney, Ill.

Rev. William C. Ferver ('07), of Cullsville, Pa., has accepted a call to Hubbard, Ohio.

Rev. F. M. Silsley ('98), formerly pastor of the North Church, Allegheny, has accepted a call to the Westminster Church, Seattle, Wash., and taken charge of the new field.

Rev. Wilbur G. White ('03), of Shadyside, Ohio, has accepted a call to Denver, Colo.

Rev. W. D. Wallace ('76), has accepted an invitation to supply the church at Hollister, Ida., until April 1, 1912.

Rev. W. P. McConkey ('06), of Avonmore, Pa., has received a call to Dunbar, Pa.

Rev. John S. Plumer ('84), has been called to the Presbyterian Church of West Middlesex, Pa.

Rev. R. P. Lippincott ('02), accepted a call to the First Church of Cadiz, Ohio, and preached his farewell sermon in the Calvary Church of Braddock, Pa., on December 17th.

Rev. E. E. Lashley ('95), of Upper Sandusky, Ohio, has accepted a call to Caro, Mich.

Rev. Joseph A. Donahey, D. D. ('74), of Bridgeport, Ohio, has accepted a call to Barnesville, Ohio.

Rev. Stanley V. Bergen ('10), of Coal Center, Pa., has accepted a call to Pleasant View, Pa.

Rev. Fayette E. Vernon ('96), of Newark, Ohio, has received a call to the Presbyterian Church of Wenona, Ill.

Rev. H. W. Warnshuis ('76), of Black Lick, Pa., has accepted a call to Plum Creek, Pa.

Rev. W. L. Nicholson ('05), formerly pastor of the churches of Haysville and Glenfield, Pa., has accepted a call to the First Church of Wilmerding, Pa., where he took up the work January 21st.

Rev. F. D. Miller ('03), of the Calvary Church, Wilkinsburg, has accepted a call to the Central Church of Allegheny, Pa.

Rev. George R. Edmundson, D. D. ('92), of Hebron, Neb., has accepted a call to Littleton, Colo.

Rev. Chauncey T. Edwards, D. D. ('84), of Beloit, Wis., has received a call to the Bay Ridge Church of Brooklyn, N. Y.

Rev. C. E. Ludwig ('06), has been called to the Presbyterian Church of Ligonier, Pa.

Rev. T. W. Pearson ('93), pastor of the Church at North Warren, Pa., has accepted a call to the Sanford Church, Erie, Pa., where he began work the first of February.

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INSTALLATIONS

Rev. J. R. Mohr ('00), was installed pastor of the First Church of Natrona, Pa., on the evening of October 12th. Rev. P. W. Snyder, D. D., presided and preached the sermon; Rev. LeRoy W. Le-wellen, pastor of the Central Church of Tarentum, delivered the charge to the people; Rev. W. F. Fleming, pastor of the First Church of Tarentum, gave the charge to the pastor.

Rev. J. S. Blayne ('99), formerly pastor at St. Clairsville, Ohio, was installed pastor of the First Church of Hutchinson, Kan., on Wednesday, Oct. 4th. Dr. William Westwood, of Great Bend, presided and preached the sermon; the charge to the pastor was given by Rev. R. C. Fleming, of Larned; and that to the people by Rev. J. M. Leonard, of Pratt.

Rev. J. M. Wilson ('85) lately of Seattle, Wash., was installed pastor of the Wilmette Church, Chicago, Ill., early in December.

Rev. N. S. Fiscus ('99), was installed pastor of the First Presbyterian Church of Davenport, Wash., on Thursday evening, January 4th. Rev. E. A. Walker presided and preached the sermon; Rev. S. A. Ware, D. D., delivered the charge to the pastor; and Rev. James H. Shields, D. D., charged the people.

Rev. Frank W. Hays, D. D. ('90), of Grove City, Pa., was installed pastor of the Presbyterian Church of New Bethlehem, Pa., on January 29th.

GENERAL ITEMS

Rev. Robert S. Calder, Ph. D. ('97), has accepted the Chair of Bible and Education in Grove City College, Pennsylvania. Dr. Calder has been Professor of Philosophy and Education and Dean of the University of Omaha (Bellevue College), Bellevue, Nebraska, for the past five years. At a recent meeting of the Board of Trustees at Bellevue, the degree of Doctor of Divinity was conferred upon Dr. Calder as a mark of their appreciation and esteem.

On Saturday afternoon, Oct. 28th, the cornerstone of the new chapel and Sabbath School building of the Brighton Road Church, N. S., Pittsburgh, Rev. R. H. Allen ('00) pastor, was laid with appropriate exercises.

Rev. George J. Timblin ('97), formerly of Portersville, Pa., has taken up work at the Grace Church, Milton, Ore.

Early in November the Hawthorne Avenue Church, Crafton, Pa., Rev. G. P. Atwell ('98) pastor, dedicated a new Moeller pipe organ, costing \$2,000.

The 50th anniversary of the ordination to the Gospel ministry of Rev. Loyal Young Graham, D. D. ('61), was celebrated in the Olivet-Covenant Church of Philadelphia, on October 29th. For forty years of this time Dr. Young was associated with this congregation.

Rev. James W. Harvey ('97), pastor of the Church of California, Pa., has been elected financial secretary of the University of Pittsburgh. The session of his church has appointed his son, Rev. P. R. Harvey ('08), of Callery, Pa., to assist him until April 1st.

During the past three months the number of accessions in churches administered to by the alumni of the Seminary has been very gratifying. We regret that we can do no more than give a tabulated list of these.

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Pastor	Class	Church	Accessions
J. M. Potter	1898	Vance Memorial, Wheeling, W. Va.	7
J. H. Lawther	1901	Blackadore Ave., Pgh., Pa.	17
George S. Hackett	1882	Fayette City, Pa.	10
A. T. Taylor, D. D.	1893	Cooke's Church, Toronto, Can.	59
Homer G. McMillen	1910	Holliday's Cove, W. Va.	18
H. B. Hummel, D. D.	1893	First Church, Boulder, Col.	36
Hugh S. Shaw	1902	Muddy Creek, Pa.	21
Francis A. Kerns	1888	Pisgah Church, Corsica, Pa.	39
A. P. Bittenger	1903	Harmony and Zelienople, Pa.	12
Wilson Asdale	1877	Stony Point, Mo.	5
J. L. Ewing	1893	Jersey Shore, Pa.	9
William A. Atkinson	1896	Marysville, Ohio	25
William L. Barrett	1900	Bellefontaine, Ohio	88
T. J. Gaehr, Ph. D.	1904	Camden, Ohio	25
K. P. Simmons	1892	Jerusalem, Presb. of St. Clairsville	8
Charles L. Chalfant	1892	First, Boise, Idaho	15
Charles W. Swan	1892	North Benton, Ohio	13
Charles C. Cribbs	1911	East Butler, Pa.	17
P. W. Snyder	1900	Homewood Ave., Pgh., Pa.	24
C. B. Wingerd	pg. 1909	Park Ave., Pittsburgh, Pa.	13
Charles D. Fraser	1907	Clarksburg and Ebenezer, Pa.	6
C. S. McClelland, D. D.	1880	Mt. Washington, Pgh., Pa.	14
J. W. MacIvor	1905	Watson Memorial, N. S., Pgh., Pa.	41
W. A. Jones, D. D.	1889	Knoxville, Pittsburgh, Pa.	126
D. P. MacQuarrie	1905	Hiland, Perrysville, Pa.	12
W. A. Kinter	1889	Ambridge, Pa.	91
T. W. Pearson	1893	North Warren, Pa.	12
R. F. Getty	1894	Murrysville, Pa.	12
George R. Phillips	1902	McKinley Park, Pgh., Pa.	16
George L. Glunt	1911	Forty-third St., Pgh., Pa.	19
Charles A. McCrea	1897	First, Oakmont, Pa.	66
H. M. Campbell	1904	Mt. Lebanon, Pa.	22
R. P. Daubenspeck	1899	Huntingdon, Pa.	21
L. C. Denise	pg. 1905	New Kensington, Pa.	28
C. O. Anderson	1899	Belleville, Pa.	9
William F. McKee	1896	First, Monongahela, Pa.	25
M. M. Rodgers, Ph. D.	1903	North Girard, Pa.	6
William G. Reagle	1891	First, Wellsville, Ohio	15
G. I. Wilson	1899	Sistersville, W. Va.	16
J. S. Blayne	1899	Hutchinson, Kan.	60

On account of ill health Rev. Robert Leard Smith, D. D. ('81), has resigned the pastorate of the Ligonier Presbyterian Church, where he has successfully labored for nearly eleven years.

The First Church of Kenton, Ohio, Rev. U. S. Bartz, D. D. ('96), pastor, observed its seventy-fifth anniversary on November 14th. During this time there have been added to the church roll 1,510 members, and the contributions have amounted to \$153,730. The membership has increased from 9 to 440 members.

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Rev. A. B. Minamyer ('99), pastor of the Westminster Church, St. Paul, Minn., has been appointed pastor-evangelist of the Presbytery of Great Falls, Montana.

The congregation of the Valley Church, Imperial, Pa., dedicated a beautiful new \$12,000 church building on November 26th. Rev. W. J. Snyder ('07), is pastor of this church.

Rev. Stephen A. Hunter, Ph. S., LL. D. ('76), has resigned the church of Sheraden, Pa., on account of ill health.

The congregation of the First Church of Mannington, W. Va., have lately voted an increase of \$200 to the salary of their pastor, Rev. H. A. Smith ('03).

The First Church of Boise, Ida., has recently issued a manual which shows marked growth along many lines during the pastorate of Rev. C. L. Chalfant ('92), who began work here in 1908. The church membership has grown, and the benevolences have increased from \$521 to \$3,276.

At the annual meeting of the Knoxville Presbyterian Church the salary of the pastor, Rev. W. A. Jones, D. D. ('89), was increased. This is the eleventh time in a pastorate of nearly twenty-three years Dr. Jones has had his salary increased.

Rev. C. W. Wycoff, D. D., has resigned the pastorate of the Bethel Church, Presbytery of Pittsburgh, the resignation to go into effect in March. Dr. Wycoff has served this church as pastor for thirty-three years.

On January 28th the congregation of the Presbyterian Church of Parker, Pa., celebrated the fifth anniversary of their new church, at which time was unveiled a beautiful bronze tablet, presented by the congregation in memory of Rev. George B. Robinson who was pastor when the new church was erected. Rev. P. J. Slonaker ('95), is now pastor of this church.

January 28th marked the close of the fifth year of the pastorate of Rev. C. O. Anderson ('99), over the West Kishacoquillas Church. A steady growth is shown in all departments of church work.

On January 14th the Presbyterian Church of Scio, Ohio, Rev. F. S. Montgomery ('10) pastor, held the first service since remodelling their building. Within the last few months the church building has been entirely remodelled, refurnished, and made modern in every respect.

Early in January the ladies of the Presbyterian Church of Lindsay, Cal., where Rev. J. C. Dible ('93), has had charge of the work since November 1st, showed their esteem in a very substantial manner by having a fruit shower at the manse. A very enjoyable social time was spent, and great quantities of fruit of all kinds were left by the ladies.

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, in their meetings held Monday morning of each week: Nov. 20, "John Milton as Politician, Poet, and Preacher", Rev. J. S. Plumer, D. D. ('84); Dec. 4, "The Hebrew Mind", Rev. W. O. Campbell, D. D. ('66); Dec. 11, "Amiel, a Man Possessed of God", Rev. J. L. Proudfit ('98).

On January 28th, Rev. W. G. Felmeth, who has been studying in Berlin during the past year as Fellow of the Seminary, preached in the American Church in Berlin.

On Sunday, Dec. 3rd, Rev. William Gaston, D. D. ('61), celebrated the thirty-first anniversary of his pastorate in Cleveland,

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Ohio, by preaching in the pulpit of the North Church. In addition to reviewing the thirty-one years in Cleveland, Dr. Gaston also reviewed his fifty years in the Gospel ministry, it having been fifty years on Oct. 12th since his ordination.

Rev. A. F. McGarrah ('03), has recently been made superintendent of home mission and church extension work for the City of St. Louis. Mr. McGarrah's arrangement provides that he shall be free for several months in each year to do field work similar to that in which he has been engaged as special field representative of the joint executive committee of the boards and Assembly's executive commission. He is now preparing a text-book on stewardship for the Missionary Education Movement.

An interesting article on "The Christian Funeral Service", by Rev. George Taylor, Jr., '10, appeared in "The Sermonizer" for December, 1911. The article falls into the following two main divisions:

1. "The Service Should be Scriptural and Simple".
2. "The Service Should Have No Place for a Sermon or Remarks."

At the Sunday evening services during the months of December and January, Rev. M. M. McDivitt ('07) preached a series of sermons in his pulpit in the First Presbyterian Church of Blairsville, Pa., on the Seven Deadly Sins. His subjects were as follows: "Pride", "Avarice", "Luxury", "Envy", "Appetite", "Anger", "Sloth".

A very successful and helpful Country Life Institute was held November 16 and 17 in the Presbyterian Churches of New Alexandria and Congruity, Pa., under the direction of Rev. U. S. Greves ('95), and Rev. J. D. McBride ('05) and the Department of Church and Country Life of the Presbyterian Board of Home Missions.

We have before us a copy of an inspiring sermon delivered at Karuizawa, Japan, July 23, 1911 at the Union and Re-Union of East and West Japan Presbyterian Missions, by the Moderator, Rev. Harvey Brokaw ('96). We regret being able to give space to no more than the merest outline of this splendid discourse, as Mr. Brokaw summed it up in his conclusion. "These, friends, are some of the necessary qualifications for spiritual leadership. The Upward Look for Communion, whereby we maintain power; the Inward Condition of humility whereby our leadership becomes acceptable to God and man; and the Outward Reach of service, whereby that leadership becomes effective."

We were interested in an article in the January number of "The Assembly Herald" on "A Chance in China" by Rev. J. S. Kunkle ('05), and copy from it: "I came to China for the chance for work it offered. I have been in China now five years. I am going to tell you what I have found the chance to do". In five short paragraphs Mr. Kunkle gives a forceful summary of the opportunities for work found in this mission field in the following lines of activity: preaching, pastoral work, educational work, superintendence of a large and growing work, social work. "I have found the chance I was looking for . . . What I have found in China, others may find:—a chance to work at an opportune time in close range with illimitable need."

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At the holiday season we received a copy of a beautiful little poem written by Rev. R. M. Donaldson ('88), of Denver, Col., and sent out as a personal greeting. Following are the two last stanzas:

"O Child, on whom the Ages wait?—
Shepherd, and Sage, and Princes great—
Inspire our service by Thine own;
Make every loving heart Thy throne.

O Friend, wherever you may be,
May Heaven's incarnate ministry,
With Peace, and Hope, and Love sublime
Enrich your life this Christmas-time."

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The Rural Pastorate as a Specialized Calling REV. CHARLES O. BEYMIES.

To the majority of seminary students the pressing question is, "Where can I get a call in which to obtain a start? If I can only get a fairly good charge to begin on I can easily work my way up to better and larger churches", thus reversing the experience of the mature maid who said, "When I was young I used to think, 'Who will I choose for a husband?', and now I wonder, 'Who will have me?' "

It is true that very few large churches are willing to take a young man fresh from the seminary, as they naturally prefer men with experience. But where are the young men to obtain their experience? Why, in the small churches, of necessity. Now, it happens that most of the small churches are in rural parishes. By rural I mean the small town and open country. But it does not seem to occur to very many that the rural charge offers unlimited opportunities for a young man in the ministry. Rather, he prefers usually to make it the stepping stone for his own ambitions, trying to make himself believe that his talents necessitate a city charge for their proper exercise; whereas, if he examines himself candidly he may discover that his selfish interest is prompting him to seek po-

sition, power, and a larger salary. It is not fair to the small or rural parish to use it as a stepping stone; not right to practice on those people at their expense and the young minister's profit, as an experiment station for the larger and better paying churches. The small church pays for the experience which the city church reaps, while she herself profits very little from the transient work of the place-hunting young man who is waiting for a "higher call". Such a minister, just from the seminary or not, who uses a smaller place as a means to a larger, is simply a grafted on that congregation, although he may not have the moral perception to recognize it. He argues with himself that he is trying to give them value received and that he has a right to be promoted the same as other men in other professions, and that the city churches must have pastors. But the argument does not take into consideration the rights of the rural church at all, and she is seldom stronger, usually weaker, because of such a man's pastorate. He leaves the rural church in an unsettled condition, having done no permanent upbuilding work. If he has not left the church on a better permanent basis than when he came he has not been giving value received, and therefore is guilty as a grafted. He is rather better fitted, unless he repents, to be a criminal lawyer, with the emphasis on the adjective.

The needs of the rural church are fundamental and wide reaching, vitally affecting the whole church. This is the situation in a nut shell: The rural churches as a rule have gone backward through various causes not necessary to mention here; there has been an increasing proportion of a lower class of people left in the country, lower in every plane of life, a class harder to reach through their lack of ambition in all directions and a contented indifference to progress; presenting a vast need and opportunity in inspiring rural life at every point, religious, social, intellectual, economic, recreative, political, and in the community welfare. There is no home mission field in the United States that can be compared to the average rural parish in absolute need, fundamental relationships, and widespread local and national importance. The

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man going into a rural charge should regard it as of equal importance as another man does who is called to a foreign mission field. They are on a par. In many respects the rural parish is more difficult. If there is a call for a complete man, body, soul, and mind, with all the heroic faculties and capacities, in the work of Christ's ministry, that field is in the rural community of the United States. If a man imagines that all is well in the country, that the people are mostly moral and God fearing, "Gospel hungry", and that there is not much scope for his abilities, he will receive the greatest shock of his life when he goes there and actually finds out the real conditions under the surface. He will probably find conservatism so deeply rooted that progress in almost any line is resisted to the last ditch. There is a seeming simplicity about rural life and a country community, but it is in reality as complex as there are individuals in it.

The rural pastorate is a definite and highly specialized calling, requiring a man in the full possession of all his powers and the utmost variation of manly and Christian faculties, in order to meet the necessities of every phase of rural life with the entanglement of their complex problems. A young man could find no better opportunity to develop all the qualities which go to make up the full rounded preacher, pastor, and social service man than in the country. If he wants to understand human nature in all its kaleidoscopic changes and full development in every known and unknown characteristic, both good and bad to the limit, the average country charge will afford him the very best opportunity, for he will find more of unrestrained human nature in the country than in the city. Human nature is independent and free in the country to develop in all directions according to the bent.

When a person wants to be mean there is no environment to hinder him, he has no restraints such as exist in the city, and he becomes the meanest of the mean. And so it is with all variations between, to the few who are the cream of the best. Living conditions also vary widely, from actual slum

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spots and conditions to those of easy comfort, clean morals, and sanitary surroundings.

I would advocate and urge the plan for a young man of going into a rural field determining to stay there for, say, five years, entering heartily into the life and thought of the people in real earnest, studying the problem in all its phases, and working for permanent results, endeavoring to make the church the real co-ordinating and inspiring center for every department of the community life, in the effort to develop the all inclusive Kingdom of Christ of which the rural community is a local unit. This plan would have the eminent merit of being fair to all concerned, for the following reasons.

First, it would be an honest attempt to give the rural church an equitable return for the salary, and would exempt the pastor from the charge of being a grafted, practicing on the people at their expense.

Second, the rural church would then receive the vital inspiration to permanently build up the various departments of church work, to get the church organized into an effective working force, and to outline and establish a definite, well proportioned, and workable plan of church and community social service, which will take into direct account the needs of the whole people and of the future.

Third, the rural church will be strengthened at every point, with a good working force when the pastor decides to leave for another field.

Fourth, the people would be well satisfied with the plan, and would not feel imposed upon when their pastor is finally called, a real call this time, to some other field. They would feel that he gave them his best and his whole life while with them, and that he left an efficient church as the result of his efforts.

Fifth, the pastor would infinitely more thoroughly prepare himself for another charge by this kind of painstaking and permanent character of rural work than by any short-sighted plan of practicing on a small congregation for two or three years, and be well qualified for any position to which

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he might be called. He would be in demand, and would not have to pull the wires in order to receive a call from some town church.

Sixth, he would have a heartfelt satisfaction pervading his whole being, when he leaves, that he has entered into the life and work of the small church, and leaves it strong, self-reliant, and on a permanent basis.

Seventh, the rural church and community would have more real respect for the ministry, and the pastor would have the dominant note of victory through Christ, after having conquered the many hard difficulties in his rural charge in a five years' earnest pastorate, that would animate him to success in any other field. He would have passed the experimental stage, and success in Christ would be forever stamped on his character and attend him wherever he goes.

Eighth, the country church, being thus strengthened, would again send forth her sons into the Gospel ministry as in former generations. The bulk of the ministerial candidates have and do come from the country. The country church and community have gone backward, and the supply for the ministry has decreased. Strengthen the source again and the supply will not be wanting. So, the condition of the rural church fundamentally affects the whole church. We have allowed the goose that has been laying the golden eggs to become weakened; buildup her constitution and she will lay larger eggs and more prolifically than ever before.

When taking up such a field it is not necessary for the young minister to say anything about the length of time he intends to stay, as it might possibly not be taken in the right way by some. This plan would not interfere with those who see a wide scope for their talents and a vast need in the country which only practically a lifetime of consecrated work can approximately fulfill. In fact, the rural charge can best be developed by a live man spending his life in one place. He then actually succeeds in making the church the community center, and himself, through Christ, the community builder,

As an illustration of this fact, there was a noble young

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man from the seminary, about fifty years ago, who went into a rural charge in the open country in Western Pennsylvania, and stayed there all his life, although from time to time alluring pulpits were offered him. He loved his people and his people loved him. He baptized, guided, married, and buried them for nearly two generations, and when he died on the field, before the usually allotted time, after about forty years of service, words were weak things with which to express the praise and grief of all who knew him. He had guided the people into progressive agriculture so that it was a notedly prosperous community, guided the educational work of the township into better schools and teaching, guided the morals of the community including the morals of politics, guided the young people in their social life and in their adaptability to vocations, guided a large number into higher institutions of learning, and was the general advisor to all on all subjects of private and public life. Every one in the region was a member of the church, except one man who evidently wanted to be distinguished for something among his neighbors, so chose to be the only one who was not a church member. This minister made the church the center of the community, and he was in fact the community builder through Christ, the General Manager of the Kingdom of Heaven on earth, of which the rural parish is a local unit to be developed into the reality. He found plenty of scope for every faculty he possessed. The congregation raised his salary from time to time until he refused to allow them to raise it any higher. They sent him twice to the Holy Land and once around the world at their expense and paid his salary for the time he was away, besides sending him on numerous vacations. He spiritualized every thing we commonly call secular, knowing that there is nothing in this world that is secular except sin.

Such a charge is alluring in its success and consequent prosperity and happiness, but most of the country charges, however run down, can be built up by the same kind of men, with the wide vision of the needs and opportunities, into vigorous and prosperous and moral communities.

The Rural Pastorate as a Specialized Calling.

The prospects and the results in the rural parish present infinitely greater possibilities than the average city church with its secretly aggravating limitations to a man's full exercise of his abilities and proper scope. The lure of the city has been to many ministers a snare and a delusion, filled with a mixture of small or seeming success, loss of some fundamental elements of manhood, trimming, and disappointment. The lure of the country looms up large and gives him free and full scope for all there is in a man, developed and latent.

"Back to the country", should be the slogan of the church, for on its fulfillment depends the foundation of city and church vitality, of national prosperity, and of candidates for the ministry. Let no one imagine that the country will be overrun with ministers in such a movement, for only those choice spirits with vision, enterprise, determination, and a heart desiring to be of unselfish usefulness in a great and crying cause will respond to the call. The open country needs and beckons to men, spelt large. The rewards are gradual, sure, and as broad and full as life itself, both in this world and in eternity.

The lure of the country appeals to a man's real heart desire and inmost nature. The lure of the city is losing its hold.

McClellandtown, Pa.

The New Era of the Country Church

REV. MATTHEW F. SMITH.

For many years a great deal of special interest has centered about the city church. Much money has been expended and a great deal of effort has been put forth in the endeavor to make the church in the city minister to the needs of the mixed urban population. Trained specialists have studied the social problems of the city with great care. Detailed social surveys have been made. No pains have been spared to thoroughly understand the city church problem. The result of all this investigation and effort is the modern institutional city church, which strives not only to teach and safeguard religious truth, but to create a suitable and healthful social atmosphere for those that dwell in the shadow of its influence.

Notwithstanding the interest that has been lavished upon the city church; no one has ever denied the importance of the country church. Only a very superficial investigation discloses the fact that the country church is a large feeder of the city church. Out of the country church comes a great army of ministers, teachers, and professional men who eventually make their way to the large towns and cities. The city has always grown at the expense of the country. Every rural community laments that the brightest and most promising boys and girls are at an early age attracted to the towns and cities.

Under present conditions in the country, this movement toward the city will continue. City people have many comforts and conveniences that cannot be had in the country, except in rare cases. Good schools and churches with paved streets leading to them, are very alluring. The cozy comforts of city life contrasted with the dull drudgery of the country leads many a family away from the farm. We moderns may cry, "back to the soil" until we are exhausted and it will not

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change conditions. As a rule when men have once tasted city life they lose the desire to live in the country, except for a short vacation period in one of the pleasant summer months. There is a period during the winter when mud and slush and broken weather make country life somewhat unpleasant. The average city man is wise enough to keep away from the country during that season. Many modern writers are crying loudly that men desert the crowded city and return to the farm. These same men could not be hired to live in the country during the winter season and perform the irksome duties incident to country life.

As one rides or drives through the rural districts, he cannot fail to note the number of deserted farms. In many places the crops are scanty and poor because of improper care. Farm laborers are hard to find. Many good farms are lying idle and unproductive. This is the real cause of the high cost of living. Our rural communities are being depopulated. According to the statistics available from the last census, our cities have grown abnormally and in many places the rural districts have been depopulated at an alarming rate. What can be done to counteract this movement and relieve the situation? Only in exceptional cases do city people turn to the country. *The only alternative is to hold the boys and girls of the country in their homes by making country life more attractive.* Today thousands of young men and women from the country are flocking to the city to work in stores, shops, mills, and factories. Many of them according to their own testimony, are underpaid and dissatisfied; yet they do not care to exchange the gay city life for the quiet of the country.

How shall we make life in the country more attractive? This is the real country church problem. Christian men are of the opinion that the country church must in some way find a solution for this perplexing problem. How shall we make the country church serve the needs of the community? How shall we attract, interest, and benefit more of our young people? How shall we counteract rural depopulation and hold a

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larger number of our young people in the country, where they may lead happier and safer lives?

On this problem there has been a great deal of theorizing, but very little has been accomplished in a practical way. Many country life conventions have been held and much machinery started in motion, but all the energy has been used to run the machinery. The definite results have been very meagre. Not long ago the writer attended a country life convention. Several distinguished speakers were present and talked interestingly about what *might* be done to help the condition and increase the influence of the rural church. While many good things were said and much wholesome advice given, yet on the whole the spirit of the meeting was unpractical. It was advised that the country minister be a sort of general superintendent. He must pose as an oracle on agriculture, education, and domestic economy. In spring time he should suggest to the farmers the best variety of seed corn for their climate and carefully instruct them how to prepare the soil for it. He must visit the public schools regularly and note the progress of the pupils. In short, the minister must spread himself thin over the parish and dabble in everything. Of course this is all foolish and unreasonable and goes to show to what absurd limits theorizing may be carried. Where could you find a man capable of giving safe counsel along all these lines? If he were found, how about his preaching and active pastoral duties?

With the problem of the country church, its needs and possibilities, we must deal carefully and wisely. Human nature is the same in both country and city. In the last analysis country people do not differ essentially from city people. Means and methods used successfully in the city and that are beyond the stage of experiment may be modified and applied in the country. The problem is one of wise and tactful adaptation. We need not design new machinery for the country church. We must adapt plans and methods that have succeeded in the city.

The great weakness of the country church lies in the fact

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that it is trying to move on the same plan and with the same equipment that it did fifty years ago. A large number of our country churches are never opened except for about two hours on the Sabbath day. One hour is spent on the Sunday School lesson and one hour is devoted to divine services. Of course there are some country churches that add to this a mid-week prayer service. But the church, in this age, that goes no farther than having preaching, Sunday School and prayer meeting is falling short of doing what can be done and what ought to be done for the uplift of the community. Institutional church work of a certain kind is possible and even necessary in the country church today, if we are to properly minister to all classes, young and old, rich and poor.

Before a new era for the country church can begin, we must overcome some of the obstacles in the way of progress and efficient work.

Our country churches are handicapped because of inadequate building equipment. City church buildings generally comprise a main auditorium, study, parlors, Sunday School room, also a basement with a kitchen and sometimes a gymnasium. Most country church buildings have but one room. In it must be held all meetings, both of a sacred and secular nature. On Sunday the Bible school, public worship, and young people's meeting are all held in this room. During the week lectures, entertainments, and choir rehearsals necessitate the opening of the dedicated sanctuary to the public. This has a tendency to dissociate the house with the solemn, stated services incident to the worship of God. This in itself is a serious handicap, but there is a greater. In the country church there is no room in which the young people can meet and spend a pleasant social hour and serve refreshments. Few country homes are large enough to conveniently accommodate the number of young people that desire to attend. The country church ought to be the social center of the community and the church ought to provide a suitable and commodious apartment for such social gatherings.

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A large rural church in Western Pennsylvania* was able to provide adequate apartments for up-to-date country church work in this way. A meeting of the congregation was called. The ladies of the church served a dinner. The pastor explained as clearly and fairly as possible the need of larger facilities in order to extend the usefulness of the church among the young people of that community. It was unanimously decided at that meeting to excavate a basement under the old church building. The congregation began to work vigorously. \$1,500 was raised for repairs and improvements. Most of the hauling and unskilled labor were furnished gratis by members of the congregation and others who were interested. The basement is finished with cement floor, plastered walls, plenty of windows—a very attractive room. Adjoining it are the kitchen, library, and furnace room. This large lower room is seated with folding chairs and is available for Sunday School, concerts, lectures, social gatherings, Boy Scout meetings; in fact every approved gathering of the people, except the Public Worship on the Lord's Day.

Let me also say in commendation of this progressive rural congregation that they became so enthusiastic in repairing and enlarging God's house that the whole building was overhauled. It was repainted inside and outside, repapered and recarpeted. A new instrument was purchased and an up-to-date lighting plant installed. Today this church has the best building equipment to be seen anywhere in a rural district. All this improvement was accomplished without a great outlay of money, because the "people had a mind to work". This church is also installing maps and charts and modern Sunday School helps, and endeavoring to make the Sunday School library of use and profit to the young people.

By this time the reader will be impatient to know something about the practical value to the country church of such improvement. In brief, it has resulted in renewed activities in all departments of this church's work. I shall give a few illustrations of what the rural church may accomplish in a so-

*Mill Creek Presbyterian Church.

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cial way. These illustrations are gathered from observations of the work already being done in the large country parish above mentioned

The work among the boys of this parish has been most satisfactory and gratifying. Early in May, 1911, all the boys of the community, regardless of denomination, were organized into a troop of Boy Scouts. We have over fifty clean, bright, active boys thus organized for duty and recreation. In the summer the boys meet every Saturday afternoon at 4:00 P. M. for games, athletic sports, and a brief religious service. Base-ball, track athletics, and peace scouting are the favorite pastimes. On special occasions, such as Memorial Day and Fourth of July, the boys furnish the sports and athletic events. This detains them from the loud and pompous celebrations of the towns and cities. They are contented and happy because they are made to feel that the success of the enterprise depends entirely upon them. On all occasions the boys are called upon for assistance and are thus made to feel that they are of some consequence.

The pastor joins heartily in all the boys' games and pastimes. He has an intimate acquaintance with every boy in the whole country. He places the boys on their honor and depends upon them for assistance in many different ways, and never yet has that dependence been misplaced. Every boy is made to feel that he can and ought to help along with the work of the church. The attendance at Sunday School, prayer meeting, and church services is very gratifying. Out of this large number of active boys, many useful and energetic leaders and workers are being found for the future.

Our men are organized into a community brotherhood. They have divided themselves into small groups for the purpose of Bible study. In every rural community there is opportunity for social service work. No matter how prosperous and progressive the country may be there is a number of unfortunates who, because of ill health or mismanagement, lose out in the race for wealth. They must not be forgotten. It is the business of the church people to look them up and

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minister to them. Last Thanksgiving our brotherhood distributed baskets of Thanksgiving cheer to eight or ten needy families. In one case this kindness was the direct means of bringing a man to Christ. Of course this kind of Christian work must be done with due respect for people's feelings, but if wisely planned and executed such work may be made the means of great blessing to those who perform it and a source of power to the church.

There is one truth of vital importance that we must keep ever before us as we engage in Christian work of this kind. Our great objective must be to glorify God. We must ever rely upon His Spirit for wisdom and guidance. "Not by might nor by power but by My Spirit, saith Jehovah of Hosts". Our passionate desire should be to lead the young people into the Christian life and not simply to entertain them and minister to their senses. Socials, refreshments, boy organizations, and men's brotherhoods are simply means to the great end of bringing the Gospel of Jesus Christ into the heart of the individual.

The new era of the country church must be marked by a special effort to interest the young people and instruct them in religious truth. The church may denounce questionable social pastimes such as theatres, cards, and the dance, but it is the opinion of the writer that a better way is to keep the rising generation so busy that they have little or no time for amusements of a questionable character. It is the business of the country church to create a suitable social atmosphere for the young people of the community.

The country church has always had a mission. Today its future looks brighter than ever before. The present interest in its welfare indicates a real sympathy on the part of its friends. Give us active and consecrated members and workers, tactful, contented, Spirit-filled pastors and the new era of the country church is well begun.

Hookstown, Pa.

The Church and Socialism

REV. J. SHANE NICHOLS, D.D.

Riding on one of Pittsburgh's crowded street cars to my home in the suburbs not long ago, I found myself with a numerous company of fellow travelers brought to a long and annoying halt by some sort of obstruction on the track ahead. After we had waited four or five minutes, some one called out, in a tone that had just a little too much of a self-important imperiousness in it, "Conductor, why don't we go ahead?" The functionary thus addressed, hesitated a moment or two and then gravely ventured this explanation: "I think sir, there's a *cat* on the track". The ripple of laughter which followed upon the heels of this statement had not died away before some wag on the crowded back platform, voluntarily supplemented the conductor's elucidation of the situation by saying, "It must be a *socialist* cat, or we'd had him off before this".

The gibe was nothing remarkable for humor, but to me it was rich in suggestiveness. Socialism has emerged from the literary and academic stage and has become a popular propaganda, concerning which the man on the street finds it no longer easy to be ignorant. He has discovered that its enthusiastic missionaries are not easy to answer or shake off. Moreover, the man engaged in running a Gospel car over the customary route to the Celestial City, is going to find an increasing number of places on his line of travel where there will be something on the track which will often operate in a very vexatious way to seriously reduce the number of passengers delivered under his supervision and by his particular style of vehicle. He and the passengers who ride with him may incline to look rather lightly at this obstruction to transportation when he first notes it and to say "It's merely a *cat*". If it turns out to be a socialistic cat, however, he will find that it has a very unique and remarkable ability to hold up traffic. And I desire to suggest, to the active pastor as well as to the theological student, that,

if he has not already done so, he take time and pains to examine somewhat carefully into the pedigree and present actual nature as well as the past history of this particular variety of cat. It's no joke—this socialistic cat. How does it come to be on the Gospel track anyhow, and what are we going to do about it. Will we undertake to run it down in contemptuous indifference, as being *only a cat*? Will we try to scare it off the track by calling it all the bad names in a vocabulary of second-hand superficial knowledge? Or will we, as the fashion of some is, get down and take it on board to be a passenger?

Socialism is not a thing that has *become*. It is something that is *becoming*. To deal with it rightly and estimate its real nature, we must not merely consider what it was at the start, nor what it may be in this or that man's view, but what it is as a modern phenomenon and a social tendency on the whole.

Scientific, international socialism, was, in the beginning, anti-religious. Its high priest and prophet, Carl Marx, once wrote: "The idea of God is the keystone of a perverted civilization and must be destroyed". And to this day, old-line orthodox socialism still breathes the spirit of the French Revolution in respect to Christianity. It looks as if Marx wished to substitute his social and economic system for the Christian faith; and he seems to have been confident that this substitution would be so successful and so satisfying to mankind that the day of the birth of "scientific socialism" would be the day from which to date the final decay, not only of Christianity but of *all* religion.

As a world movement, socialism claims a voting force approximating 20,000,000. It has filled some 500 minor elective offices in these United States with its candidates. It boasts that it will cast 2,000,000 presidential votes next fall. And I notice that one of its enthusiastic and well informed adherents in this community predicts that within 50 years, socialism will be in control of all the most advanced capitalistic nations, and by the end of this century, in control of the whole world. Of course, these are the predictions of an enthusiast; but there is

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no denying the fact of Socialism's rapid growth. Neither should we overlook the fact that, during the process of growth, socialism is undergoing certain changes, not the least important of which is a change of attitude toward religion. The number of intelligent socialists who believe that it was a mistake to make atheism a part of their creed is rapidly increasing. Not long ago, an intelligent socialist wrote me these words: "It is as foolish to think a man irreligious because he is a socialist, as it is to assert that Ingersoll was an infidel because he was a republican".

Now it is a far cry from this state of mind to that of the original founder, or of the present day world leader, of Socialism-Bebel, who not long ago said, "We wish in politics, the republic; in economics, socialism; in religion, atheism". Still, in spite of this old and original atheistic tendency, the number of socialists is increasing who do not fight religion, but who, on the contrary, profess devotion to Christ. Neither should it be forgotten, on the other hand, that with those who do thus extol Jesus, the Church, as now constituted and conducted, is mostly an object of invective or contempt. It seems to be the dream of all such socialists, not to destroy Christianity but to absorb it. There are a number of socialists in the City of Pittsburgh who are addressing themselves with great earnestness to the work of spreading their views amongst the churches and winning church members for their movement. And I regret to say that it is very hard indeed to find any men in the churches who are willing to be as self-sacrificing in the interest of the Gospel as these men are showing themselves to be in disseminating the doctrines of Carl Marx.

These propagandists assert that the Bible is one of the greatest text books on socialism in the world. And it is certain that they are so well versed in all the socialistic aspects of the Bible that they can use it to the entire discomfiture of the average churchman who undertakes to question their assertions. These propagandists also declare that socialism requiring as it does the universal brotherhood of man, and resting, as *they* assert, upon the scientific facts of historic materialism,

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class struggle, and the surplus and labor-cost theory of value, is nothing other than a scientific statement of what is really the essence of the Gospel of Jesus. They are confident that its adoption by the human race would be the "kingdom of God" of which Jesus has so much to say. For the socialists of this class, the Christianity of the churches is a perversion of real Christianity brought about by the fact that the Church has become more or less unconsciously a subsidized appendage of the reigning economic system. For them, socialism is Christianity in its correct form.

A few weeks ago, I permitted a socialist of this type who is the pastor of a local church in this community, to address my Church Brotherhood. He began by declaring that socialism is one the world over and that Marx is its prophet. He defended historic materialism and Marxian economics as providing a scientific method of applying Christianity to the life of the world. At the close of his address of an hour and a half, I privately asked him, "Do you preach socialism as the Gospel or Socialism as a fruit of the Gospel?" "Both", said he, without a moment's hesitation. There you have it.

Now I always try to be openminded and fair with an antagonist. But I honestly declare that I cannot comprehend the mental processes of the man who is informed and who yet insists that he is at one and the same time, a Christian and a socialist. For me such an assertion is like affirming that two bodies can occupy the same space at the same time. The integrity of my own reason compels me to conclude in such a case, either that such a man's mental make-up is fundamentally different from my own or that such a one has never really apprehended what Christianity is.

I say this because the only God which Marxian philosophy allows any room for believing in, is an evolutionary, immanent God. Whereas Christianity posits both immanent and transcendent Deity and finds the solution of the problem of history in neither one nor the other but in that mediation between these mighty mysteries which we call Incarnation. This being true, to talk of Christian socialism, appears to me exact-

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ly like talking about square circles or four cornered triangles. And I do not see how there is any possibility for a presentation of evidence which will ever change the case.

Still it is a fact to be noted that, in spite of this logical incongruity, an increasing number of men in the churches of most of the modern Christian communions, are inclining to sympathize deeply with socialism. And this more or less open sympathy therewith is perceptibly undermining the interest of these men in the Church and her work and methods, and is producing an increasing volume of criticism upon current Christianity. Surely neither the prophets nor the schools of the prophets, if they are as alert to read the signs of the times as Jesus desires them to be, can possibly afford to be indifferent to such a situation. For the pastor of to-day and tomorrow, socialism furnishes at once his supreme opportunity and his greatest menace. Let us take a little time to diagnose this strange synthesis which has coupled together Jesus of Nazareth and Carl Marx as the joint prophets of the world: Christian civilization is facing an economic situation which has in it something wrong.

In this land of democracy, there are myriads of people who want to work and who cannot get the privilege. The Hon. John Bigelow in 1908 wrote to Gov. Hughes these words, "With food enough in the United States to nourish twice its population, the average wage-earner can lay up nothing, can provide few privileges, and practically no recreation". More than 90% of the wealth of the land is held by less than 10% of the people, many of whom live in unbounded and degenerating luxury. In addressing the alumni of Harvard at Cambridge, June, 1910, Ex-president Roosevelt who had just then returned from his extended trip abroad said, "I find everywhere in Europe a certain disheartened sense that we had not come up to our ideals, as there was ground for believing that we ought to have done—and every instance of corruption and demagogic, of the unjust abuse of wealth, the unjust use of wealth to the detriment of the people, or the improper acceptance by the people that mere wealth, in and of itself, constituted a claim to

regard in the community—every such instance served to dim the ideal that the name of America conjured up in the minds of those in foreign lands.” Now if the ex-president is right in his report of this feeling across the sea as to the situation in this land to-day—and I think he is—how much more deeply is this feeling pervasive in the United States themselves? The people of the United States have a clear case against the prevailing economic system. Or perhaps it might be better to say that they have a clear case against the *ethics* that have been employed by the current economic system. Their demand for relief is on the average so acute, that myriads think only of the relief and turn readily to any system that seems to promise what is wanted, not troubling themselves about philosophical incongruities.

The first thing to conclude by way of diagnosis is this: “A good deal of what we call socialism, is simply democracy striving to get its second wind”. A good deal more of what we call socialism, is simply the cry of the common man for justice. Listen to the socialist’s version of the Ninety and Nine,

There are ninety and nine that work and die
In want and hunger and cold,
That one may revel in luxury,
And be lapped in a silken fold!
And ninety and nine in their hovels bare
And one in a palace of riches rare.
From the sweat of their brow the desert
blooms
And the forest before them falls;
Their labor has builded humble homes,
And cities with lofty halls,
And the one owns cities and houses and lands,
And the ninety and nine have empty hands.
But the night so dreary and dark and long
At last shall the morning bring;
And over the land the victor’s song
Of the ninety and nine shall ring,
And echo afar, from zone to zone,
“Rejoice! for labor shall have its own”!

Now of course there is exaggeration in this. The labor-cost theory of value which it assumes is but a half truth; but who can say there is nothing in modern civilization to occasion such a plaint as is here expressed?

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But this is not all: the man who will keep his temper and investigate long enough the criticisms which socialism is persistently passing upon the traditional type of Christianity, will presently see that the people (the socialist would say the proletariat) have to *some* extent, a case against the Church too. That this is so, appears in this: The Church has made the Gospel too individualistic. She has assumed too entirely that her task is fulfilled when she has induced the individual man to have faith in Jesus Christ as the righteousness of God. She has assumed too entirely that the rebirth of the soul through this faith is all that Religion can properly concern herself with. There are reasons why this has happened, and in justice it should be said that they are not, for the most part, the culpable reasons which the socialist asserts.. Still the fact remains that this has been done, and the result is a one-sided Gospel. This fact is beginning to be apparent to all wide awake thinking men to-day. Science, actual present day experience, and the New Testament are all three against a one-sided Gospel. Nobody knows this better than the socialist.

Science tells us that a living thing is kept in health and growing life and a proper character, by the suitable relationship between itself and its environment. This is as true for a regenerated soul *in the long run*, as it is for an apple tree. And I am confident that the facts will bear me out when I say that if the doctrine of the perseverance of the Saints is to be understood in such a fashion as to set this general law entirely at defiance, then this doctrine is a fit subject for the ridicule of every man of affairs who knows this world as it is.

But this doctrine is not to be understood in this way. God *does* keep his own, but not so as by *magic*. His way is to keep His own *in the long run*, by and through suitable environment. Of course the communism of the early Church failed, but it is tremendously significant that the first community of regenerated souls moved instinctively to the task of providing a new social and economic environment for those souls. There is profound Christianity and profound science in that first abor-

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tive attempt at an ideal world order. And I have come to the conclusion that the Church which converts a man and then turns him loose into the social and economic environment of this present time without feeling any real responsibility for the nature of this environment and the effect upon her converts which it exerts, is not trusting God by such a course, but tempting Him.

Human experience also confirms the statement that we have been one-sided in the preaching of our Gospel. The mission field has revealed the fact that the problem of building up a church in a pagan country would be quite easy were it not for the disintegrating effect of the pagan environment upon the newly converted soul. Therefore we see our missions, wherever they are really succeeding, concerning themselves in the end, with the environment of their converts. Why has William Duncan made such a beautiful success with his work among the Metlakatla Indians? Because he not only converted their souls through faith in Jesus Christ, but also furnished them an entirely new environment in matters social and economic. He showed them how to put conscience into a can of salmon. And I want to say that conscience in a can of salmon is not only a part of the Metlakatla Indian's salvation, but it is a fine thing for the man who eats the salmon. And not only do science and experience agree in this matter. The New Testament confirms it. Take New Testament Christianity as a whole and note the very practical part which the thought of the Kingdom of God plays in its preaching. Ever in the background of the Apostolic message stood this doctrine as a motive for faith.

Modern Christianity has been in the habit of saying to the poor man, "Believe in the Lord Jesus Christ and thou shalt be saved and go to heaven when thou diest, and as for bread and butter, there is charity". Not so did the early Gospel. It said, "There is an ideal social order coming upon this very earth where your feet are now planted. Jesus Christ is the Way to that order. Therefore believe on Him and help hasten the day". Such a Gospel had a marvelous power of self propaga-

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tion. It did not necessarily materialize religion and it caught the average man right where he lived. It fitted the psychologic attitude of the masses.

But the bringing in of the "Kingdom" was a vaster task than the early Christian, even the wisest, ever guessed. He grew tired waiting and his teachers began to tone down his great hope. Augustine transformed it into the conception of the Imperial Church. Luther and the reformers spiritualized it and took it off the earth altogether; making the Kingdom synonymous with heaven. And in the meantime, Christendom, bereft of its practical hope and without the pressure upon its economic affairs and social affairs which the social teachings of early Christianity *would* have exerted, has developed what we see to-day, "capitalism." In the meanwhile, the mass of common men have kept on feeling that something is wrong, and as education and scientific ways of thinking have spread, this feeling has increased until at last the voice of the socialist is heard in the land earnestly and often passionately spreading a reactionary propaganda against both Church and State. And just as Christianity has been putting all her emphasis upon the task of changing the soul's heredity, thinking this to be the thing, so the socialist as a reactionary, is putting all the emphasis upon the task of providing a new environment for the soul, believing that this is the thing. And of course he does not hesitate to say, in view of the record which Christianity has made in reference to economics, that Christianity is a failure. Now then, this being the situation at the present time, can't every thinking man see what ought to be done? The Church must recognize that she is charged not only with the duty of regenerating men through leading them to believe in Jesus, but she is also responsible for holding before her converts a proper and just ideal of social order. And every converted man must be made to feel that it is a vital and essential part of his Christianity to lend a hand in the task of bringing in a better social and economic order. It must be made plainer than ever before that the Christianity which will not do this is a selfish Christianity which will be ever more limited in its power to save.

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This is not a plea for turning the Church into a political party nor for taking the Church as such, into politics, either of which would be fatal. It is simply a plea for a balanced Gospel. And it is worth while to note that such a Gospel is not only supported by science, not only warranted by original Christianity, but is also what the modern world is hungry to hear.

But you will say, "If the Church is not to go into politics and we are not to preach politics or economics in the pulpit, how can Christianity ever be applied to the production of a better social order"?

In addition to what I have just said that a pastor must do and can do, he must undertake to be the leader of his men in acquiring a knowledge of the fundamentals of social and economic science. He must lead them into an intimate acquaintance with all the live questions in these realms. And in doing so, he must keep ever to the front the religious reasons that exist for doing this. The average churchman of to-day, even though he be a college graduate, is confused in mind and childish in thought in matters economic and social. The average socialist can floor him in argument in five minutes. He can do more than this—he can simply smother him with reasons drawn from science, from the Scriptures, with facts drawn from a knowledge of social and economic conditions. Ought this to be? No. And it need not be if the ministers of our churches only saw their opportunity. In my church I have one Wednesday night a month set aside for presenting the results of original investigation by our men themselves in the regions where the socialists have been specializing. I generally suggest the themes to be discussed. I prepare a bibliography for the study to be taken up by each individual and he is appointed by the session weeks beforehand to prepare his paper which is expected to be as long as the average sermon. I have a man at work just now preparing a paper concerning the achievements of democracy in New Zealand. Last month a young lawyer presented a fine discussion of the relations of Christianity and socialism. The discussion in itself

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was illuminating and the subsequent discussion on the part of the men themselves took us right into the heart of matters intensely religious. Men were on their feet and spoke at length whom I could never have induced to go to an ordinary prayer meeting.

I believe that if this sort of policy is followed up by all our churches, there will be produced such a mass of intelligence about economic and social matters, such a deepening of conviction along right lines among churchmen, that when it is vitalized by religious emotions of regenerated men, shall be an irresistible force for bringing back to this world the glad and victorious might of Apostolic Christianity. Such churchmen will soon begin to vote as they pray and the Church can keep out of politics too.

PITTSBURGH, PA.

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The Expositor's Dictionary of Texts. Edited by the Rev. Sir W. Robertson Nicoll, M. A., LL. D., and Jane T. Stoddart, with the co-operation of James Moffatt, M. A., D. D. New York: George H. Doran Company. 2 vols. \$10.

The work is correctly and comprehensively described in a subtitle as containing outlines, expositions, and illustrations of Bible Texts, with full references to the best homiletic literature. In these two volumes the preacher will find one of the most valuable homiletic helps published in recent years. The first volume covers the ground from Genesis to the close of the Gospel according to St. Mark, and the second is devoted to the New Testament writings beginning with St. Luke. As is quite proper in a work for the use of the Christian preacher, the emphasis is laid on the New Testament; at the same time no important texts of the Old Testament are neglected.

Let us take a concrete illustration to indicate how the editors have performed their work. For such a great passage as Luke XV we have an extensive treatment; there are no less than twenty-one subjects and outlines. In each instance there is an outline taken from one of the great masters of pulpit eloquence, with illustrations and quotations borrowed from the finest works of literature (e. g., George Eliot, Ruskin, Carlyle, Emerson, Browning, to mention only a few of the most important). One of the most valuable features of the work is the literature appended to the outline for each text. For example, in connection with the text Luke 15:10, there are nineteen different works mentioned. These bibliographical lists will be especially helpful to those who have access to an extensive theological library.

James A. Kelso.

History of Old Testament Criticism. By Archibald Duff, D. D., LL. D. New York: G. P. Putnam's Sons. 1910. 75 cents.

This booklet is one of a series, published under the title, "A History of the Sciences", which "has been planned to present for the information of the general public a historic record of the great divisions of science". It is a sign of the times that a history of Old Testament Criticism is included in such a series. In the first part of the book the author has in reality given a sketch of Old Testament Introduction. The first chapter is devoted to a defense and exposition of his ideal to carry the treatment back to the age in which the Old Testament books were written; and the two following chapters, "How the Hebrews Criticised Their Own Literature", "Of Criticism Among the Jews", present the modern view of the origins of Old Testament literature. One chapter takes up the attitude of the Early Church to the Old Testament, and another sketches that of the Jewish Rabbis down to Spinoza. Fifty pages are devoted to a presentation of the distinctly modern movement

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from Astruc down to our own day. The author's spirit is scientific and fair, although he has a bias in favor of the extreme views, as represented by Cheyne in England and Duhm on the Continent. Sixteen portraits of the great leaders of this discipline add to the attractiveness of a beautifully printed book.

James A. Kelso.

The Cambridge Bible for Schools and Colleges. General editors:—for the Old Testament and Apocrypha, A. F. Kirkpatrick, D. D., Dean of Ely; for the New Testament, R. St. John Parry, B. D., Fellow of Trinity College. Cambridge University Press. New York: G. P. Putnam's Sons. 1911.

An Introduction to the Pentateuch. By A. T. Chapman, M. A., Emmanuel College, Cambridge. pp. xx+340. Price \$1.00.

The Book of Exodus. The Revised Version. With an introduction and notes by S. R. Driver, D. D., Regius Professor of Hebrew. pp. lxxxii+444. Price \$1.00.

The Book of Numbers. The Revised Version. With an introduction and notes by A. H. McNeile, D. D., Fellow and Dean of Sidney Sussex College, Cambridge. pp. xxviii+196. Price 75 cents.

The series to which these three works belong includes some of the best commentaries in the English language. Among them are found expositions of Job and Ezekiel by A. B. Davidson, of the Psalter by A. F. Kirkpatrick, while J. Skinner treats Isaiah, and S. R. Driver, Daniel; these latest additions are well worthy of being placed on the scholar's shelf beside their predecessors.

The commentaries on the Pentateuch in this series have been long promised and have been awaited with patience. No part of the Old Testament is more difficult to treat in a satisfactory manner than the first five books of the Old Testament Canon. Bitter controversies have raged as to the origin of this section of the Scriptures; the new view of the course of development of Hebrew history and religion is based upon the modern conception of the literary growth of the books of Moses. At the same time the exegesis of many sections involves a minute knowledge of the results of archaeological discovery and a wise discrimination in the discussion of many theories which are founded on very slender grounds. All these considerations made it imperative that the interpretation of books of the Pentateuch be entrusted only to skilled hands. The names attached to these commentaries are a sufficient guarantee that the treatment of the subject is thorough and accurate.

The introduction to the Pentateuch constitutes a vast field, and the general editors of the series have judiciously assigned a separate volume for the discussion of all the problems involved. To use the words of the author, "The aim of this Introduction is to give a general account of the critical problems which concern the Hexateuch as a whole, with a view to a more complete treatment than would otherwise be possible, and in order to avoid repetitions in the Introduction to the separate books. The special problems connected with each book will be dealt with in the separate com-

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mentaries". Mr. Chapman has given a clear presentation of the modern theory of the origin of the Hexateuch. He presents this view under the form of three propositions. "(1) The Hexateuch contains passages of later date than the times of Moses and Joshua; (2) The Hexateuch is a composite work, in which four documents (at least) can be distinguished; (3) The laws contained in the Pentateuch consist of three separate codes which belong to different periods in the history of Israel". In his treatment of these propositions the author presents nothing new—in fact to present anything especially new on this theme would be a well nigh impossible feat, but he has done a real service from the pedagogical point of view in his presentation. No better book could be put into the hands of one who takes up the critical theory of the Hexateuch for the first time. There are ten valuable appendices, of which the VIII., "Characteristics of Composite Documents", brings together some materials which are not commonly found in Old Testament Introductions. The IX., "The Christological Argument", will be especially helpful to the beginner in Old Testament Criticism.

No book of the Old Testament demands a modern treatment more insistently than Exodus. The rewriting of Egyptian history upon the basis of discoveries of Egyptology, and the recovery of the Code of Hammurapi throwing a flood of light on Semitic law, call for an interpretation of this book from the strictly historical point of view. Professor Driver has succeeded in accomplishing this task and in doing so has given us one of the best expositions of Exodus to be found in any language.

The introduction of 72 pages is exceedingly valuable. After briefly touching on the literary analysis, he takes up the history of Egypt during the Israelitish sojourn, and quotes the many of the important sources, e. g., the style of Merneptah p. 39. The author's estimate of the historical and religious value of Exodus is especially worthy of notice.

"And it will be noticed that these two narratives, while differing more or less in details, are often in substance very similar; the differences are not greater than might easily arise, if the same materials were handed down orally by different channels through several generations, and thrown finally into a literary form by different hands. We cannot press details; but it is hypercritical to doubt that the outline of the narratives which have thus come down to us by two channels, is historical. The narratives of J and E cannot be mere fictions; those wonderful pictures of life, and character, and ever-varying incident, though, as we know them, they may owe something of their charm to their painters' skill, cannot but embody substantial elements of fact".

Professor Driver's conservative attitude is manifest in his treatment of such questions as the Passover, the date of the Decalogue, the Code of Hammurapi, the prohibition of images and the site of Sinai, cf. appendices 1—3. The entire commentary is replete with evidence of his wide research, thorough knowledge, and sane judgment.

Dr. A. H. McNeile is well qualified to write a commentary on the Book of Numbers; he is already favorably known as the author of a commentary on Exodus in the series known as the Westminster Commentary. In the introduction he presents valuable matter under the captions, The Levites, The Historical Value of the Book of Numbers, Religious Value of the Book of Numbers, Book of Num-

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bers in the New Testament. He assumes the Midianitish site for the Biblical Sinai (pp. 55, 177), a position which he has argued at length in his *Commentary on Exodus*, while Professor Driver holds to the traditional view.

Unlike the earlier volumes of the Cambridge Bible for Schools and Colleges, these two contain the text of the Revised Version, an innovation which is to be highly commended and warmly welcomed.

James A. Kelso.

The Higher Criticism. By S. R. Driver, D. D., and A. F. Kirkpatrick, D. D. New York: George H. Doran Company. 1912. 50 cents.

This little book contains a reprint of four papers which were prepared for special occasions by these two masters of Old Testament science. The first two are by Professor Kirkpatrick on "The Claims of Criticism Upon the Clergy and Laity" and "The Inevitability and Legitimacy of Criticism". Professor Driver contributes two papers on "The Old Testament in the Light of Today" and "The Permanent Value of the Old Testament". These four addresses have a common aim; the removal of misapprehensions concerning the methods, scope, and purpose of "Higher Criticism". In the opinion of these two scholars many good Christian believers have been alarmed by the term "Higher Criticism", not knowing that this department of literary criticism dealt only with the date, origin, and literary structure of the books of the Bible, and they have written to allay the apprehension. If any one wishes to see what position the Old Testament occupies after it has been studied according to the methods of Higher Criticism, he should turn to the fourth paper, by Professor Driver, on "The Permanent Value of the Old Testament", in which the author gives seven different reasons for assigning a position of influence to the Old Testament in the Christian Church, second only to the New Testament. We know of no book that discusses the questions involved with greater candor, fairness, and reverence.

James A. Kelso.

History of New Testament Criticism. By F. C. Conybeare, M. A., late Fellow and Praelector of Univ. Coll., Oxford, etc. New York and London, 1910; G. P. Putnam's Sons. pp. 192. Price, 75 cents.

This is one of the volumes in the "History of the Sciences", which has been planned by the publishers "to present for the information of the general public a historic record of the great divisions of science". The titles of the volumes either published or proposed cover the whole field of scientific investigation. The question arises, as one reads this list of titles, whether it is possible to properly cover the ground which some of them indicate, in a little book of 200 small pages; and the volume on New Testament Criticism is not calculated to reassure us on this point. The author, in his preface, anticipates some of the criticisms which he properly supposes the book may occasion, and attempts to meet them by referring to the limitation of space under which he works. But the main defect of his work is not in the structure of it but in the spirit of it.

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If the learned author had devoted more of his allotted space to history and less to polemic, he would not have been obliged to apologize for faulty construction and the total omission of so important a part of his subject as textual criticism. Notwithstanding these defects, however, this little volume presents an interesting account of some of the most significant moments in the development of the literary and historical criticism of the New Testament.

William R. Farmer.

Studies of Paul and His Gospel. By Alfred E. Garvie, M. A., D. D., Principal of New College, London. New York and London: Hodder and Stoughton. 1912. \$1.50.

The author has been true to his expressed purpose, "to present the man and his message as distinctly as the writer himself has been impressed by them". The psychological analysis of the inner experience of Paul, both before and after his conversion, depicting the subjective conditions accompanying that great change, has distinctive merit. Indeed, throughout the **Studies** there is a keen appreciation of the deep religious experience of the apostle. So sympathetic an appreciation betokens for the author not only the most intimate acquaintance with the sources, but also a rare depth of Christian experience of his own. The truths or doctrines of Paul's Gospel are thus shown to be, not the conclusions of abstract, speculative reasonings, but the outgrowth of a rich and varied experience, a life "hid with Christ in God".

Let us follow the author step by step, but briefly. First, The Man. I. Paul's Inheritance included Greek and Hebrew elements. But the influences of Greek culture, of Stoicism, of Platonism, and of his Roman citizenship were secondary in his life and in his theology. His Jewish training and conceptions were primary, at least in all that is essential in his Gospel. II. Paul's Development. There can be no so-called "evolution" of Paul's Gospel. The proper (chronological) order of his epistles forbids it. The apostle's age makes it improbable. Sufficient time for any such progressive development cannot be found in his brief but busy career. Paul's Gospel is inseparably connected with his conversion, theologically and chronologically. III. Paul's Experience. In his religious experience Paul passed from the life of a Jew of the narrowest type into a transition period of inner moral despair, which manifested itself in his relentless persecuting zeal. In this period his dispute with the Christians had narrowed itself down to the question of the Resurrection of Christ. That difficulty was fully removed by his conversion, and he then entered into the new life, a life of fellowship with Christ that grew richer and richer as the meaning and value of the Cross became clearer. IV. Paul's Personality as a scholar, a statesman, a seer, a sage, a saint, as seen in his intense emotional nature, in the strength of his character, and in his utter surrender to Christ, is presented as the great proof of his Gospel. V. Paul's Bequest to what is permanent in Gospel truth may be seen in his experience of Christ, whose spiritual presence is the believer's present possession; in his exposition of the Cross, which is not legalistic and formal but vital, growing out of a personal realization of the meaning and power of the Cross of Christ; and in the expansion of the Church so as to include all, both Jew and

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Gentile,—a universalizing work that was preëminently Paul's. To the writer this chapter is the real climax of the book. The opening and the closing words are suggestive of its character and content. "There is a widespread feeling even within the Christian Church that the Christianity of the future, if it survive the present distress, will not be a copy of the Christianity of the past. Science, philosophy, and criticism are supposed to have been so fatal to its present form, that a renovation seems altogether imperative. So far from being out of date, that [Paul's] Gospel is still rich in promise for the coming days, and future growth will depend on our apprehending the Christ, His Cross, His Church, as revealed in the life and teaching of Paul".

Second, The Message. VI. The Grace of the Lord Jesus Christ is revealed in what might be called the Kenosis period of His existence when He, though the Son of God, voluntarily entered upon His humiliation, gave Himself an offering for sin, and rose from the dead to the reward of His obedience,—His exaltation to be Lord of all, the life-giving Spirit, the companion and indweller of every believing heart. VII. The Guilt and Power of Sin. Sin affects man's relation to God. The sinner is guilty before God. It also affects the man himself. It has power over him. This power of sin over man is connected with the influences of heredity and environment, but is principally due to the increased tendency to sin that comes from sinning. "The guilt and the power of sin were facts for Paul, these are facts for us". VIII. The Righteousness of God revealed in the Cross is God's judgment and forgiveness of sin. It is reckoned to the believer in such a way as surely to make him righteous. Our author holds firmly to the doctrine of an objective atonement. "This doctrine of the righteousness of God in the sacrifice of the Cross is not of the husk which the Christian faith can without loss strip off, but of the kernel itself, for, however theories of the Atonement may have varied, religious revival and consequent moral reformation have in the history of the Church ever had their source in the presentation of the Christ Crucified as the power and wisdom of God unto salvation". IX. The Sanctification of Man begins with the new attitude toward God which the forgiveness of sin begets in him, has its motive in gratitude for grace in Christ, and is realized more and more by a personal communion with Christ, the practice of His presence, and the indwelling and operation in him of the Spirit of God. X. The End of the Law can be only to awaken the consciousness of sin. It actually provokes to sin, and does not check or restrain sin. The believer's freedom from the Law, however, is not freedom to sin but freedom from sin. XI. The Victory over Death. Death is the disembodiment of the spirit. Victory over death is more than immortality; it is resurrection, and restoration of complete personality. Our author holds that the Resurrection and the Judgment are not general, taking place once for all at an appointed time, but individual, for each at his death. He doubts, too, the resurrection of the wicked. His arguments in support of these positions are not satisfactory, being largely subjective, based on personal feelings in regard to these matters rather than on revelation. In these particulars he parts company with Paul. XII. The Purpose of God is revealed in his righteousness—holy love—as expressed by the Cross. This purpose is unchanged, continuous, and universal. Yet the larger hope of universalism is scarcely justified by Paul's argument. Such a purpose, or rather

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faith in such a purpose, inspires certainty, confidence, and courage. XIII. The Work of the Spirit is not primarily or chiefly those miraculous endowments that were exceptional in the early Church, but the sanctification of the whole personality of the believer and his social environment. The Spirit, though closely joined with Christ in this work, is distinct from Christ. He is also distinct from a man's own spiritual activity, and from the common consciousness of the Christian community. XIV. The Body of Christ. Paul's conception of the Church can be understood only as one enters into his thought of the Christian life in Christ as faith and hope and love. The ministry of the Church is not an office with rights, but a gift with duties. Paul is plainly shown to be no sacramentarian or sacerdotalist. XV. The Heavenly Citizenship. Paul's conception of social duties and relations is not that of today. His attitude can be appreciated only as seen in the light of his expectation of Christ's speedy return and the immediate establishment of His Kingdom upon the earth. And after all, is not Paul's "other-worldliness", the spirit of his heavenly citizenship, the distinctive Christian attitude? "Only those whom the world cannot influence to turn them from their duty can influence the world for its good".

Our author throughout his discussion has excluded the Pastoral Epistles as not being Paul's. He adds in a footnote, "The interesting series of articles which Sir William Ramsey is contributing to *The Expositor* in support of the Pauline authorship of the Pastoral Epistles has failed to convince the writer". Rather inconsistently, he quotes most aptly from these Epistles seven times, once with an apology.

Principal Garvie's message through this book is that the heart of Paul's Gospel is the Resurrection of Christ and His Cross. He preached Christ, Crucified and Risen; so must we.

Grove City College.

R. S. Calder, '97.

Socialism and the Ethics of Jesus. By Henry C. Vedder, Professor of Church History in Crozer Theological Seminary. New York: The Macmillan Company. 1912. Price \$1.50.

It is one of the very hopeful signs of the times that while on the one hand, the textual and the literary and historical criticism of the New Testament are being carried forward with unwearied zeal, there is, on the other hand, a growing interest in the work of bringing the New Testament teaching to bear positively and constructively on the great social questions of these days. Professor Vedder's book is worthy to take its place as a substantial contribution to this social interpretation of Christianity. The purpose of the book, which is consistently carried through, though not everywhere with the same success, is indicated in the opening sentence of the introductory chapter: "I propose in the following chapters to attempt three things; first, to sketch briefly the history of socialistic principles and parties in modern times; second, to examine with sufficient thoroughness the fundamental principles of present-day socialism; third, to inquire in what respects these principles correspond to the ethics of Jesus, and wherein the two differ".

Of the 516 pages of the book, exclusive of the index, 333 are devoted to an historical survey of socialism and a critical examina-

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tion of its ideals. It is in this part of his task that Professor Vedder has been most successful. Particularly interesting and valuable is the account of the earlier socialistic experiments in the Reformation period, with the brief but suggestive analysis of the conditions and forces which in each case brought about failure at last. But it is in the searching criticism of the so-called scientific socialism of Karl Marx that this first part of Professor Vedder's book reaches its highest value. It would be hard to find in the compass of thirty pages a more thorough exposition of the fundamental fallacies upon which Marxian socialism rests. The author, after observing of Marx's "Capital" that "it is time that somebody punctured this swollen German windbag and reduced it to its natural proportions", proceeds to discharge that office himself, in a measure, by pointing out a number of radical errors in Marx's theory of value and surplus value; and he concludes his criticism of this great socialistic leader by affirming that his contribution to the solution of the social problem is really inconsiderable because his whole theory is based upon a materialistic philosophy, which regarded the social problem as essentially a stomach problem.

The chapter on "The Ideals of Socialism" is a candid examination of some of the chief points in the socialistic scheme of society—in so far as there is a scheme—together with the objections commonly brought forward in criticism of them. It is in this discussion that Professor Vedder's socialistic leanings are most clearly expressed, and the reader cannot avoid a feeling that there is some inconsistency between the author's very unfavorable criticism of the principles which underlie socialism and his approval of the system which is based upon those principles.

The section devoted to the Social Teachings of Jesus seems disproportionately small in bulk and not particularly strong in constructive value. But when we come to the chapter headed "The Social Failure of the Church" we have to part company with the author altogether, not in his main contention that the Church has, as a matter of fact, failed to realize her opportunity fully as a factor in social construction, but in his conception of the main reasons for that failure. For Professor Vedder, in laying the beginning of this failure at the door of the Apostle Paul, and in explaining Paul's influence in the matter by affirming that he was essentially a speculative theologian with relatively little concern for the ethical meanings of Christianity, betrays the fact that his acquaintance with Paul is not so intimate as it should be.

On the whole it is fair to say that Professor Vedder's book is stronger in its historical and critical discussion of socialism than in its constructive interpretation of New Testament teaching, but, even so, it is well worth the reading.

William R. Farmer.

The Psychology of the Christian Soul. By George Steven, M.A., Edinburgh. New York: George H. Doran Company. 1911. \$1.50.

The advent of psychology into the field of religion is a recent event and has created no small stir. On the one hand, the psychologists themselves are pleased to find a new and rich world to conquer and have entered on their task with great avidity. On the

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other hand, the theologians and others in possession of this field have exhibited some distrust of, if not alarm at the new comers, as if their incursion were with hostile and destructive intent. Some books have been written that justified the fear that the psychologists hoped to reduce the religious experience of the soul to a purely naturalistic basis; but other books have appeared, written from the Christian point of view, which interpret the facts in the light of their supernatural origin and nature. Rev. Mr. Steven's book belongs to this latter class. He is a Scotch Presbyterian minister who is amply acquainted with the large and growing literature in this field, and his book is not only a valuable contribution to the subject, but is also an illumination and confirmation of Christian faith.

The book contains eight lectures that were delivered on the Cunningham foundation, and the first one treats "The Religion of Christ as an Educative Process". In this chapter the author unfolds the nature of the self and its building up through growth and education into personality. The point of his argument is that the Christian life in the soul is subject to the laws of education in its initiation and progress, just as is the intellectual or esthetic life of the soul. It does not come into the soul as a foreign element and operate under alien laws, but as a kindred element or life which has affinity with the soul at every point. He meets the objection that this view seems to rule out the divine element. "Education is supposed to be an attempt to dispense with the work of grace, with the necessity of regeneration and conversion. But that objection rests on a mistaken notion of both education and the Holy Spirit". He quotes Richard Baxter, who "perceived that education is God's ordinary way for the conveyance of grace, and ought no more to be set in opposition to the Spirit than the preaching of the Word".

In the second chapter the author unfolds the "Process of Education in the Development of the Soul". The soul grows up in an environment and atmosphere of suggestion that insensibly permeates all its life and molds and stamps it into fixed character. The home is a matrix in which its fluent life is poured and crystallized, and the importance of the Christian home is powerfully set forth, and the efficiency of the Roman Catholic system of training the young is emphasized.

The third chapter deals with the subconscious life of the soul. It is shown that all our experiences as they pass out of consciousness do not drop into oblivion but sink into the subconscious life of the soul, where they accumulate into a disposition or character out of which they emerge in memory to give shape and color to all our conscious thoughts and activities. A man is thus always the reservoir of his whole past, and all the streams of his character and conduct tap this subconscious spring which then spurts up in his life. The practical application of this psychological fact is that we should be careful as to what we put into this reservoir so that nothing evil will come out of it. "Out of the subconscious mind will come nothing darker than we have cultivated by secret desire and imagination, and nothing brighter than we have quietly hoped for, prayed for, and made an effort to attain". Reference is also made in this chapter to the difficult matter of the abnormal manifestations of the subconscious life in hypnotism and multiple personalities.

The fourth chapter is on "The Enslaving of the Soul through

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"Sin", and is the most luminous and powerful chapter in the book. While sin is seated down in the hereditary disposition, yet it emerges in the conscious life and grows into mastery through attention and habit. Attention fixes an object in the center of the field of consciousness, and, then all kindred associations gravitate to it until it absorbs the whole soul. The secret of the soul's control of itself or of its free agency and responsibility consists in its power to push an object into the center of its field of attention and thereby crowd other objects out. Any idea or object good or evil thus held before the attention will grow in power and weight until it tips the scale of the will, and then the soul rushes into action. Habits of good or evil are thus formed until the soul is liberated into the freedom of righteousness or is hardened in the slavery of sin. The psychological analysis and description of this process is very keen and shows us the beauty and blessedness of the liberty of the sons of God and the terrible bondage of sin.

The fifth chapter is a study of conversion and shows that this takes place when a more powerful expulsive affection or object enters the soul and crowds out antagonistic ideas and habits. It is illustrated in the intellectual conversion of John Stuart Mill, the moral conversion of Carlyle, and then the same process is analyzed in the spiritual field. The age of conversion is discussed, and it is shown that conversion is properly mediated under the illumination and power of truth. The sixth chapter is a sane study of revivals, their conditions and nature and results, their danger and their power. Their place in the advance of the kingdom is something like that of great storms or tornadoes in nature; they powerfully stir stagnation and clear the air, but the grass and harvests grow mostly under the quiet and regular sunshine and showers, and the ordinary means of grace are the most vital and fruitful in the growth of the kingdom.

The seventh chapter is on "The Capture of the Soul by God", and describes how the soul comes under the dominating influence of the Spirit of God so as to be drawn out of its old eccentric orbit of sin into orderly obedience and freedom in the fellowship of God. The final chapter is on "The Soul in the Presence of God", and is a psychological analysis and account of the influence of the means of grace in the soul, especially of the truth as contained in the Word of God and of worship and the sacraments.

We have marked a number of passages and opinions in the book which we would differ from or would modify, but it would take too much space to specify and explain them. They are but minor faults in a book of high general merit. The author writes in a clear and forcible style, though with occasional lapses into literary negligence. He also fails to sustain the deep interest of the earlier chapters in the later portions of the book, though this may be due in part to the fact that the opening chapters deal with less hackneyed subjects as compared with the more familiar matters presented in the concluding chapters.

The book deals with a subject of the first importance to the minister, as it endeavors to peer into the inmost working of the soul in its religious experience. The preacher above all other men needs to understand the psychology of the soul in order that he may wisely work with this complex and sensitive organism. To intrude upon it ignorantly and thrust a rude hand into its delicate mechanism is inexcusable blundering and may do irreparable harm.

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The minister should understand the laws of attention and the play of motives, the formation of habits and the growth of disposition that he may preach and apply the Gospel with personal adaptation and saving power. Such books as this one are valuable helps to this end.

James H. Snowden.

Miracles and Christianity. By Johannes Wendland, Professor of Theology, Basel. English Translation by Professor H. R. Macintosh, D. D. Professor of Theology, New College, Edinburgh. New York: George H. Doran Company. 1911. \$1.50 Net.

This is a new book upon a very old theme. It is a German book. The only English authors referred to are Spencer, Hume, Lock, and F. W. Robertson. The book comes to us from Germany by way of Scotland. That of itself is a recommendation. Professor Macintosh who has translated it, sends it forth in the belief that it will help some men choose between a monistic conception of the universe and Jesus' thought of God. Professor Macintosh, cautious as all Scotsmen are, does not commit himself to the author's conclusions but welcomes the argument as a notable contribution to a great theme. We will see later why he will not wholly commit himself.

The book is stimulating, suggestive, and deeply spiritual. That is a great thing to say in behalf of a book on miracles. The one great miracle for Dr. Wendland, is the miracle of Christ. That, too, is a great thing to say. The book awakens faith in an ever-living and ever-present God. Belief in miracles is belief in the living God. If God is the ever-living God He must act and his acts in the language of religion are called miracles. "Miracles are acts of God. To believe in the living God and to believe in miracles are the same thing" (p. 1).

Dr. Wendland argues for the freedom of God. He believes in a God transcendent. He gives God a free hand in His world. History, metaphysics, and physical science cannot exhaust the whole field of reality. The universe is not an automaton. It is not a self-enclosed system. The conception of an iron-clad, law-bound system, in which all that goes before is related to all that follows in such a way that the causal nexus is inviolable and all entrance of new life is precluded, is contrary to our religious experience and our knowledge of history. A closed system into which the ever streaming life of God cannot enter in newness of life and ever fresh supply is a system born only in the thought of the naturalist whose philosophy precludes the presence of a living God. "The idea of miracle is necessary because God is not merely immanent in the world. Denial of miracle is quite intelligible from the pantheistic point of view. But if God transcends the world, then his intra-mundane action cannot but wear the aspect of miracle since He is affirming His transcendence within the world" (p. 3). The entrance into the world of sense and spirit of the inexhaustible life of God is designated miracle.

It is "miracle" not "miracles" that Dr. Wendland discusses. The constant inflowing of the new life from God into the developing life of the world is the unceasing and never failing miracle. The causal nexus which we perceive is not all. There can be more in

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the effect than there is in the cause, for into the effect God may pour His divine energy. In the words of a modern poet: "There is a something, sacred and sublime, moving behind the world, beyond our ken". The scientist and the historian have nothing to do with this new element. Indeed, they must ignore it. At the same time the appearance of strangely unaccountable and original elements, unlooked for in the natural development, seem to call for more than is apparent in the causal nexus. That discovery, however, is made by the religious consciousness.

Without the religious consciousness God's divine in-working would not be discovered. The scientist as scientist will miss it. The old argument from miracles is gone by the board. The order is not, first miracle and then faith; but first faith and then miracle. Miracles are not experienced by unbelievers. Regeneration thus becomes the one supreme miracle. In the words of Luther the only true miracle is faith. It is not surprising, therefore, that Dr. Wendland gives a large and just place to the discussion of the miracles of the spiritual life. He rejects the philosophy of prayer which makes it merely a subjective influence and casts out of court the teaching of Schleirmacher and F. W. Robertson on this subject.

For Dr. Wendland, all nature becomes supernatural. We turn instinctively to Carlyle's great chapter on "Natural-Supernaturalism" in his *Sartor Resartus*. In it one breathes the same atmosphere of freedom and knows that the living God is still at work in His world. In making the natural supernatural we do not however avoid the difficulties of the problem. If all nature is supernatural, what shall be done with those events which immediately take on the aspect of the "supra-supernatural"? If every common bush is aflame with God, what shall be done with the bush that burned in Midian and was not consumed? If all the type is "black", how shall we distinguish the exceptional? Dr. Wendland presents two qualifying propositions.

In the first place he lays great emphasis upon the changing mental conceptions of the human soul. The same event would not now receive the same interpretation which it did in Old Testament times. God is ever working, and in the same way, but his working receives from different ages various explanations. Men in other times have viewed the in-streaming of the Divine energy in terms of their own mental conceptions and in terms as different as their age is different from ours.

In the second place he denies the validity of what are commonly called "nature miracles". The "nature miracles" of both the Old and the New Testaments fare alike in his hands. "Quite apart from inquiry into sources, we must reject as impossible the idea that waves can ever have stood upright (Exod. 14: 22; Josh 3: 16) simply because we learn from history elsewhere as also from the experience of believers, that it is not in this particular way God saves" (p. 222). "We deem it probable that when, in the Gospel story the multitude was miraculously fed (Mark 6:30—44; 8: 1—10) the loaves were not multiplied in the disciples' hands, that at the marriage in Cana (John 2:1—11), the water was not turned into wine, nor did Jesus walk on the waves of the sea of Galilee (Mark 6:48).....It must remain doubtful whether God has ever wrought events of such a kind in the course of redeeming history" (pps. 227-228).

According to Dr. Wendland the criterion of judgment in every

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case is the analogy of experience. "We must interpret Bible miracles by the analogy of what happens to religious men now". Miracles are not at an end and even modern miraculous cures are not to be brushed aside. But nothing in present experience corresponds to the nature miracles of the past and consequently they must be surrendered. The pressing of this principle leads the author to suggest—although he does not commit himself to an opinion—that the resurrection of Jesus was spiritual rather than bodily. "The idea of a bodily resurrection in Jesus' case is not the only possible form our faith may take" (p. 239).

To force the argument into the path of present-day experience so interpreted, is to return again by another path to the position of eighteenth century theology. It is to prejudge the issue. This is what Dr. Wendland appears to do. What do remarks like these mean: "Even apart from the investigation of sources.....". "Even apart from inquiry into sources.....". (p. 222)? It is for this reason that Professor Macintosh declines to follow where pre-supposition bars out the conclusions of reverent Biblical inquiry. An hypothesis which leaves out some of the evidence cannot be permanently satisfactory.

These strictures, however, do not invalidate the argument as a whole. It is important to remember that whatever interpretation individual miracles may receive, the Divine energy is free and is ever in-working in history and in the spiritual life of man and that this Divine in-working is the ever-operating miracle and the ground of the possibility of new entrance of the Divine at any moment. We welcome the argument for freedom as against determinism. "Miracles are acts of God, bringing a new condition of things to pass which was not implicit in the existing state of the world. It assumes that reality has an aspect which no non-religious ideas can touch". In so defining miracle Dr. Wendland's book has done a valuable service and it has received and ought to receive a grateful welcome.

Chicago, Ill.

Hugh T. Kerr, '97.

The Moral and Religious Challenge of Our Times. By Henry Churchill King. New York: The Macmillan Co., 1911. \$1.50.

It is needless to say that this book is written in a style that is above criticism. The words are those of a careful and logical thinker, every sentence being full of meaning. There is no wealth of language with a corresponding poverty of ideas. On every page we have evidence that the writer is a trained scholar, who yet knows how to present fascinating ideas with clearness and perspicuity, so that the man on the street may read and apprehend.

The author is a cosmopolitan in the best sense of the word. His sympathies are truly world-wide. We can apply to him the dictum of Terence: "*Homo sum; humani nil alienum a me puto*". He has traveled around the world; he has made intimate friends in India and England, in China and Japan, both among Christians and non-Christians. He has been able to grasp some of the problems of the East, as well as those of his own land. As the title of the book indicates, it is an attempt to estimate the status of our present day civilization in moral and religious terms, and to point out the line of future development.

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"The writer has come to believe that the principle of reverence for personality is the ruling principle in ethics, and in religion; that it constitutes therefore the truest and highest test either of an individual or a civilization". This sentence is the key to the understanding of the book. According to the author this principle gives "the surest guidance in the multiplex problems of the present—personal, social, economic, political, international, and religious—and in the forecast of the future of human development". The book is really an amplification and exposition of the above statement.

The author's method is scientific and categorical. First of all he discusses the new external conditions of the world. He mentions thirteen movements of a world-wide nature, all the way from the growth of big cities to the foreign missionary movement. Parallel to these he finds thirteen resulting changes among the nations, the new spirit of nationality in the East, and the growth of socialism in Christian lands representing the two extremes. It is a splendid and successful attempt to give a universal view of new external conditions over all the world. In the next place the author tries to get at the inner meaning of these new external conditions in the world. In spite of all the dangers that he finds inherent in these great developments, our author remains an optimist. In the increasing regard for human personality he sees the solution for the vexed problems of the day.

Our author does not in the style of the ordinary publicist stop with this analysis of the external conditions of the world; he also gives us a picture of the new inner world and its significance. He is at his best at this point, for with masterly hand he portrays the new factors in the intellectual and spiritual life of the world. These are found in natural science and evolution, the new historical spirit, modern psychology, sociology, and comparative religion, concluding with the new attitude of philosophy and theology. Among the dangers that he mentions are scientific materialism and materialistic utilitarianism, as well as a danger of a rather opposite type, the danger of conservatively withholding all the newer knowledge. This latter tendency "is to be found not only at home, but on missionary ground today. It is the danger of those who pride themselves on their religious orthodoxy; and it needs frank facing, especially in the mission field. Religion cannot be saved by a denial of truth in any sphere". It is our author's contention that the cause of Christianity is actually hindered by the position of certain missionaries, who refuse to see any good in higher criticism or in historical criticism when applied to Christianity.

The latter part of the book is taken up with the demands made by all these external and internal changes upon the people of America in particular. The author proposes what he calls the New Puritanism, or a synthesis of all that was essential and great in the Old Puritanism with the new humanitarian and universal concepts of modern times. With all the best traditions of the Western Reserve behind him, he applies the principle of the New Puritanism, that is, the principle underlying the book or respect for personality, to the race antagonisms of this land. On this question he speaks out in no uncertain tone. "The one thing that the nation cannot afford to do is to keep the negro in leading strings, even if it could. For its own salvation, the nation must rather aim, at any possible expense, to bring the negro forward as rapidly as may be to self-

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knowledge, to self-reverence, to self-control, that the negro race may cease to be a problem, and become as a whole what it already is in part, a constituent, helpful element of national life". The challenge to the nation is summed up in what the author calls the "Truer Democracy". Here the vital political problems of the present day are touched upon, such as Conservation of National Resources, Public Utilities, Judicial Abuses, the Interests and Legislation, etc. At points the author betrays that he is a progressive, if not a socialist.

In conclusion the writer speaks of the growth of Western Civilization all over the world. He says many things that can never be reiterated too often. Above all he insists that the "West must be more Christian in its dealings with the East".

The book as a whole is most readable. The author is at his weakest when he tries to estimate and explain political and economic phenomena in other lands. For example, his judgments on such topics as the "New Turkey" or "Home Rule for Ireland" are not in the nature of things those of a specialist. On the other hand, the writer is at his best in giving a general view of the intellectual movements of the age. The standpoint of the author throughout is that of a liberal, but evangelical Christian. This is seen by his attitude to foreign missions. "The foreign missionary movement is the simple necessity on the part of the morally awakened, of unselfishly and reverently sharing their best with other people". Throughout the book the best in Christian peoples is held to be the ethical and religious principles of Jesus.

Wooster University.

John B. Kelso, '04.

The Reason of Life. By William Porcher DuBose, M. A., S. T. D. New York: Longmans, Green & Co., 1911. \$1.50.

This work, as the author himself explains, is an effort in the direction of unity and reconciliation within the realm of religious thought.

The author maintains that the thinking world of today is past the stage of the so-called conflict between science and religion. The thing that is hampering religion now is a lack of unity among religious thinkers and teachers themselves.

Theology has always held theoretically to the truth that God is both immanent and transcendent. But now that science is beginning to become religious and to speak or claim to speak as a witness for Deity immanent in the world, there are many religious people who persist in thinking in such a manner that the God of Grace and the God of Nature appear mutually exclusive. By such antagonism theology has been in a fair way to exclude itself from the world of the actual. Therefore to apprehend the supernaturalness of nature and the naturalness and orderliness of Grace—this, the author insists, is the cure for that discord which is today the weakness of the religious world and which is preventing that unity upon which not only the efficiency but the very life of Christianity depends.

It is with the hope of hastening the day of reconciliation between these opposed tendencies within the world's religious household that the writer has produced his book.

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The most interesting thing that presents itself to the student of the world is the fact of Life. He sees that Life, in its broad world aspect, is a process of unfolding or evolution proceeding from the lower to the higher. Where are we to begin in our attempt to understand life? With that eternal pre-existent Reason—which is God—; with the fact at which John was grasping when he said, “In the beginning was the Logos”. This eternal Reason diffused through matter as God encosmic, and moving towards a definite goal, presents us with the phenomena which we describe by the comprehensive and general term of evolution. Evolution is thus at bottom a spiritual process. The point where this process begins, is the point where life first appears upon the globe. The point where it reaches what may be called the completion of its first great cycle, is the point where this diffused encosmic Reason, having gathered itself together through and by the long experimental processes of time, reaches up as self-conscious reason and as man, and takes firm hold upon the Eternal preeexistent Reason which is God,—this is the point where Deity comes to itself again; and this point, where Reason or Life or God encosmic or immanent, meets and trusts itself to Life or Reason or God transcendent, is the place where incarnation is achieved.

The reason of Life then—the thing which explains the life process—is incarnation. Incarnation becomes for the first time a visible and accomplished fact in the person of Jesus of Nazareth.

The idea of the book which we have thus ventured to express, has two great tap roots. One of them runs deep down into that mystic, prophetic, emotional region which in all ages has been recognized as the peculiar province of religion. The other runs down into that region of physical phenomena which heretofore has been looked upon as the peculiar province of science.

Modern biology is creating in the minds of its most accomplished students, the conviction that the problem of life in its last analysis is not mathematical nor mechanical, but spiritual. Gradually the conviction is growing, as those must be aware who are familiar with the pages of Bergson and Thomson, that John was standing at the common source of Nature and of Grace, of Science and Religion, when he declared: “In the beginning was the Logos and the Logos was God. All things were made through him and without him was not anything made that hath been made”.

Now if this be true, as the author of this book assumes, then the attainment of that unity for which the world of religious thought is waiting and upon which the efficiency of religion is conditioned, is to be effected by a synthetic act of rational faith wherein in the life processes of the globe find their reason for being, and are explained by the fact that God is occupied in creating—working right now to bring many sons to glory.

For the author of this book, therefore, religion rests upon a theologicobiological synthesis in which are united the heretofore separated truths of divine immanence and transcendence. From this he draws his inspiration and around it cluster the 20 chapters and the 274 pages of his book. It is by the light thus afforded that he examines one after another of the great ideas of the Christian religion so as to bring out the naturalness of the so-called supernatural and the supernaturalness of the so-called natural.

We cannot of course go much into the details of this attempt at reconciliation. An instance or two may be cited as representa-

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tive. Take for example, the doctrine of the Deity of Jesus, which has always been regarded as the cornerstone of the main structure of historic Christianity. It has, as we all know, been from the beginning a battle field and a source of divisions. By the light of the author's idea, this age-long logomachy comes easily to an end and the deity appears as a self-evident and really natural fact.

If, as he assumes, the whole mounting series of life phenomena on the globe has been simply God deliberately encosmic and moving steadily towards that place where it becomes possible for encosmic deity to become God incarnate, and if it be true that the historic point and person at which and in whom this first becomes a completed fact, is Jesus, then of course, there is no longer any room for any controversy as to the real Deity of Jesus. What has been claimed for Jesus in this respect, is simply the self-evident and natural issue of the cosmic process. At the same time, it is truly supernatural because it runs back to and has its origin in that primal act of self-impartation by means of which the eternal pre-existent Reason became encosmic and entered upon the long upward venture of immanence and evolution, the goal of which, as anticipated from the beginning, was Incarnation.

Again, take the doctrine of the significance of Jesus to life, insisted upon in the formula, "none other name—whereby we must be saved". By the light of the incarnation idea as thus conceived, man is not a son of God by the mere fact of his natural birth and his self-conscious soul. He is only a potential son of God. He has God in him of course, because he stands in the line of the evolution of Life; but whether or not the evolutionary process goes on to its finish so that man transforms from a potential to an actual son of God, depends upon the man himself—upon how he wills and loves and aspires. The author rings the changes on this fact continually throughout the volume. "God" he says, "does nothing in a self that is not also the doing of the self".

Now it is by the power of what we believe in that we, as personalities, are made. Set before man's eye, then, the explanation of himself—the goal of himself—let him look at and accept not only what he is to be but also the way he is to be it, and his destiny becomes assured and he is saved from being diverted from his destiny. It is this vital function which Jesus subserves in the Life process of the world. Thus conceived of, Jesus is not a theological dogma; rather he is a biologic necessity required for the completing of life's last triumphant venture. So he says, "We believe that Jesus was the end of an evolutional process—He was the end and heir of the world, in as much as he was its reason revealed, its meaning interpreted, its purpose accomplished. But in saying this, let us remember that the Christ is still only in process: Jesus is coming still, and yet to come".

It is interesting to note how the author applies what we may thus call the biologic conception of religion to every part of the structure of Christian doctrine. It is a method that certainly has the sanction of the example of our Lord; for he continually drew illustrations of the life processes in the higher and spiritual reaches from the analogy of the life processes in the lower reaches. The preacher and teacher will find the book full of fruitful suggestion. It is too much to hope, however, that there will be anything like a concensus of opinion as to the worth of the book as a reconciliation

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between the "liberal" and "conservative" wings of modern Christian thought. In fact, our author does not anticipate any such concensus of opinion. He rather represents himself as the Voice of one crying in the wilderness, Prepare ye the way of the Lord. In this, however, he undoubtedly over-estimates his uniqueness. His book is only one of many significant straws indicating the swift, strong rising of a great new current of thought.

J. Shane Nicholls, '92.

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CALLS

Rev. R. L. Houston ('08), of Amsterdam, Ohio, has received a call to the Fifth Church of Knoxville, Tenn.

Rev. Herbert Hezlep ('98), of Germantown, Pa., has accepted a call to the First Church of Grove City, Pa.

Rev. Calvin G. Hazlett ('93), of Bellaire, Ohio, has accepted a call to the First Church of Newark, Ohio.

Rev. W. H. Hoover ('09), has been called to the Kenwood Church of Cincinnati, Ohio.

Rev. Clarence B. Wible ('07), of Freedom, Pa., has accepted a call to Upper Sandusky, Ohio.

Rev. William J. Hutchison, D. D. ('98), of Kittanning, Pa., has recently declined a call to the Northminster Church of Columbus, Ohio.

Rev. E. W. Byers ('03), of Burgettstown, Pa., has accepted a call to the Presbyterian Church of Pitcairn, Pa.,

Rev. L. W. Cunningham ('09), of St. Louis, Mo., has accepted a call to Hinton, Okla.

Rev. Kenneth E. McLeod ('05), has accepted a call to the churches of Rimersburg and Sligo, Pa.

Rev. William H. Orr ('09), who has spent the past year in study at the Johns-Hopkins University, taking advantage of his Seminary fellowship, has received a call from Waynesboro, Pa.

Rev. J. R. Loughner ('08), of Moravia, Pa., has accepted a call to Portersville, Pa.

Rev. Charles R. McCracken ('88), pastor of Oak Grove and North Branch (Pa.) Churches, has accepted a call to North Sewickley, Pa.

INSTALLATIONS

Rev. Joseph C. Fields ('99), of Muncy, Pa., was installed pastor of Christ Church, Lebanon, Pa., on January 25th.

Rev. W. L. Nicholson ('05), was installed pastor of the First Church of Wilmerding, Pa., February 16th. Rev. G. C. Fisher, of Latrobe, Pa., presided and propounded the constitutional questions; Rev. W. L. McClure, of Jeannette, Pa., preached the sermon; Rev. J. C. Steele, of Export, Pa., charged the pastor, and Rev. D. S. Schaff, D. D., of the Seminary, charged the people and offered the installation prayer.

Rev. Henry W. Warnshuis ('76), was installed pastor of the Plum Creek Church, Presbytery of Blairsville, on February 23rd.

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Rev. G. C. Fisher, of Latrobe, Pa., presided; Rev. H. U. Davis, of Poke Run Church, preached the sermon; Rev. W. M. Curry, of Parnassus, delivered the charge to the pastor, and Rev. G. C. Fisher, the charge to the people.

Rev. G. W. Kaufman ('07), was recently installed pastor of the Manchester Church, N. S., Pittsburgh. Rev. R. M. Little, of Bellevue, presided and propounded the constitutional questions; Rev. Sylvanus Haupert, of Westminster Church, delivered the charge to the people, and Rev. J. W. MacIvor, of Watson Memorial Church, charged the pastor.

Rev. C. E. Ludwig ('06), was installed pastor of the First Church of Ligonier, Pa., on March 8th. Rev. G. C. Fisher, of Latrobe, Pa., presided and delivered the charge to the people; Rev. A. O. Raber, of Derry, charged the pastor; Rev. W. M. Curry, of Parnassus, preached the sermon, and Rev. R. L. Smith, former pastor of the church, offered the installation prayer.

Rev. Herbert Hezlep ('98), lately pastor of the Market Square Church, Philadelphia, Pa., was installed pastor of the First Church of Grove City, Pa., on April 19th. Rev. John A. James, moderator of the Presbytery of Butler, propounded the constitutional questions, Rev. James H. Snowden, D. D., of the Seminary, preached the sermon, Rev. Charles N. Moore charged the pastor, and Dr. W. J. McConkey, D. D., for thirty-five years pastor of the church, charged the people.

GENERAL ITEMS.

The congregation of the Bethel Church, Presbytery of Pittsburgh, at a meeting held February 8th, unanimously refused to join with Rev. J. W. Wycoff, D. D. ('65), in asking Presbytery to dissolve the pastoral relations, and requested him to withdraw his resignation, which he did. The following resolution was adopted:

"We have the unparalleled record among the churches of this region of having had in the 136 years of our existence only four pastores. We believe this accounts in some part for the continuous progress and efficiency of our church through its long history. Dr. Wycoff, the fourth pastor, has served us with great fidelity and power for almost thirty-nine years. He came to us when comparatively a young man and he gave to us the ardor and the vigor of the prime of his life. In these long years of faithful service he has rooted himself deep in the life of the church and the community. He still holds our utmost love and confidence. His sermons instruct and inspire as much as ever, and his presence in our homes brings the old-time cheer and satisfaction. We see no sufficient reason for his leaving us, and we must await some more decisive indication of the divine providence before we can consent to it. We, therefore, resolve that we decline to join with him in asking the presbytery to dissolve the pastoral relations, and most earnestly ask him to withdraw his request, and we pledge him our continued affection and confidence".

Rev. S. W. Pringle ('77), on account of ill health, has resigned the pastorate of the Presbyterian Church of Savannah, Mo.

The First Church of Monaca, Pa., Rev. G. E. Sehlbrede ('96), pastor, is making a special effort to have this the banner year in

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its history for gifts to the Boards. The Sabbath School has promised to support a Bible reader in Africa and also to help in the support of a worker among the mountaineers of South Carolina. This worker is a member of the Monaca Church.

The work at West Elizabeth, Rev. B. V. Riddle ('11), pastor, has been greatly blessed during the past year. Many important changes have been made since the beginning of this pastorate last May. A Men's Bible Class has been organized, which is growing rapidly. The duplex envelope system has been adopted, the parsonage repainted, and other repairs made. The church room has been cleaned throughout, a double stereopticon has been installed, a lecture course on Missions has been given, and the Sabbath School is doing excellent work. Besides the mid-week prayer-meeting, this congregation has a Teacher Training Class. The membership has grown from 73 to 155, thirty-four of whom now comprise the Elrama (Olivet) Church. At Courtney Mission, where work was taken up during this year, 56 persons have signed a petition to Pittsburgh Presbytery, asking for a church organization.

In February, Rev. H. H. McQuilkin ('99), pastor of the First Church of San Jose, Cal., preached a series of morning sermons on the "Messages to the Seven Churches of Asia" to large and deeply interested congregations. The missionary work of this church is directed by a strong missionary committee composed of nine men, who meet once a month, when written reports are brought in by the several departments into which the committee is sub-divided. Recently forty members of the Brotherhood have been enrolled in the "Pocket Testament League".

Following are the titles of papers read by alumni of the Seminary before the Presbyterian Ministers' Association of Pittsburgh and vicinity, in their meetings held Monday morning of each week; April 1, "The Mission of the Church", Rev. T. R. Lewis ('82); Feb. 26, "Predictive Prophecy", Rev. R. P. Lippincott ('02); March 4, "The Relation of the Minister to the General Interests of the Community", Chancellor S. B. McCormick ('90).

During the Sunday evenings of March, Rev. Marcus A. Brownson, D. D. ('81), pastor of the Tenth Church, Philadelphia, preached a series of sermons which were intended to be of special interest to men. His subjects were as follows: "A Man's Morality", "A Man's Life", "A Man's Service", "A Man's Destiny", "The Man of Galilee".

We were interested in noting in a local paper the following statistics in regard to the contributions of the churches of New Liberty and Blairstown, Mo., of which Rev. J. G. West ('08) has been pastor since 1909.

New Liberty			Blairstown		
Year	Benevolence	Cong. Exp.	Year	Benevolence	Cong. Exp.
1908	\$ 42.00	\$ 497.00	1908	\$ 56.00	\$ 639.00
1909	102.00	355.00	1909	125.00	738.00
1910	150.00	524.00	1910	197.00	1127.00
1911	278.00	499.00	1911	298.00	780.00

This is a gain of more than 487 per cent in the gifts to benevolences and does not include the year closing May, 1912, which at the present rate of increase will be much larger. Since October, 1908, ninety persons have joined these churhces.

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By unanimous vote, at the congregational meeting held April 13, the First Presbyterian Church of Blairsville, Pa., increased the salary of their pastor, Rev. M. M. McDivitt ('07), \$300 a year.

The reports read at the annual congregational meeting of the Nelson Memorial Church of Columbus, Ohio, Rev. John W. Christie ('07), pastor, were very gratifying. The church membership is now 194, a net gain of 21 during the year. The Sunday School records show an average attendance of 235, the largest in the history of the church. The gifts for benevolences were materially increased over those of last year, and the church treasurer reported a small balance after all bills had been paid. The Presbytery of Columbus held its regular quarterly meeting in this church on April 8th and 9th.

Rev. George S. Watson ('10), pastor of the McFarland Memorial Presbyterian Church, Mount Vernon, Ky., during February and March preached a series of sermons on the general theme "Beyond the Grave". His subjects were as follows: "Is the Soul Immortal?", "Where Are the Dead Now?", "The Second Coming of Christ", "The Resurrection and the Last Judgment", "Will There Be Another Chance?", "Final States of the Righteous and the Wicked".

A letter of March 4th, announces to us the arrival of Rev. F. F. Graham ('10), at Caetete, his new field of missionary work in Brazil. Mr. Graham received a warm welcome from the people of Caetete, and the field seems to be a very promising one, as the people are more friendly and open to the Gospel than in most parts of Brazil. Mr. Graham has been in Brazil since leaving the Seminary.

Rev. William L. Swan ('80), on February 4th, preached his ninth anniversary sermon as pastor of the Presbyterian Church of Salem, Ohio. During this entire pastorate there has never been a communion service without some additions to the church membership, and during the past year, partly as the result of a six weeks' evangelistic campaign, 148 members have been received, making the present enrollment, after careful revision, 628.

The Chapel of the University Church of Westminster, Col., Rev. J. M. Travis ('96), pastor, was dedicated with appropriate services on Sunday, February 25th. This Chapel is designed to be the Lecture Room and Sunday School Room of the Church, the main auditorium of which it is hoped may be built in a few years. The present building was made possible by the loving sacrifices of the people of the community in free-will offerings of labor and money. No money has been "raised". It has all been given.

The following items, taken from the annual report for the year 1911, show marked prosperity in the First Church of Bellefontaine, Ohio, of which Rev. William L. Barrett ('00) is pastor. During the year 1911 there were 125 accessions to the membership. The Sunday School had an average attendance of 324; the Brotherhood Class, 105; the Westminster Class (women), 60. The Woman's Missionary Society almost doubled its membership and had an average attendance of almost 100 at its monthly meetings. This Society gave over \$500 to missions. An every-member canvass for benevolence, conducted by the session, shows an increase of 44 per

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cent in subscriptions for 1912. A debt of \$5,000 on the church building has been paid, leaving a surplus of about \$1,300 in the building fund. The total amount raised for all purposes exceeds \$13,000. The congregation added \$250 to the pastor's salary, besides giving him an extra month for a winter vacation.

On March 13th, the congregation of the Westminster Church of Seattle, Wash., gave a reception in honor of their new pastor, Rev. F. M. Silsley, D. D. ('98), and his wife. Recently this church voted unanimously to authorize the appointment of a building committee looking to the erection of a new church building.

Rev. S. H. Aten, who has been pastor of the churches of Manchester and Bancroft, S. D., since graduation from the Seminary in 1908, was recently released from these churches and given a letter of dismissal to Fort Dodge Presbytery, Iowa.

The East Palestine Presbyterian Church, Rev. W. P. Hollister ('93), pastor, rededicated its building on March 31st, Rev. James D. Moffat, D. D., President of Washington and Jefferson College, preaching at both morning and evening services. The church was practically rebuilt at a cost of \$14,000, twelve thousand of which have already been raised.

The churches of Unionville and Muddy Creek, Pa., Rev. Hugh S. Shaw ('02), pastor, have adopted the duplex envelope system and the finances have never been in better shape. These congregations and their pastor are much encouraged in the advancement of the work. Three adult Bible classes have been organized this winter, and thirteen members were received at the March communion and six adults baptized.

Rev. W. O. David ('03), of Monongah, W. Va., has accepted the position of Superintendent of Missions of Butler Presbytery. Since going to Monongah in January, 1910, from a church of thirteen members with no Sunday School and no church building, Mr. David was instrumental in building a church at a cost of \$2500, and at Middleton secured a building which was transformed into a church, now worth \$1500. On the Monongah-Middleton field he received 97 members on profession and 21 by letter.

Reports presented at the annual congregational meeting of the First Church of Kittanning, Pa., Rev. Wm. J. Hutchison ('98), pastor, indicated that the past year was one of the most successful in the history of the church. The duplex envelope system has been successfully used, the pledges showing an increase of 25 per cent for both current expenses and benevolences. The salary of the pastor was raised \$250.

Rev. E. L. McIlvaine ('98), has just completed five years as pastor of the First Church of Ridgway and as a partial appreciation of his work during this time the congregation voted at their last annual meeting to make him a present of \$100. The reports of the various societies of the church, read at this meeting, showed encouraging growth.

Following are some of the interesting items gleaned from the reports made at the annual meeting of the Second Church of Butler, Pa., of which Rev. G. C. Miller has been pastor since his graduation from the Seminary in 1907. During this time the membership has

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more than doubled, having increased from 440 to 866; an indebtedness of \$12,000 has been met and improvements that cost \$1500 have been made to enlarge the building erected in 1902 at a cost of \$30,000. The church building is now too small for the congregation and a Third Presbyterian Church in Butler is being considered.

Following is a tabulated list of accessions at the spring communion in churches ministered to by alumni of the Seminary:

Pastor	Class	Church	Accessions
H. M. Campbell	1904	Mt. Lebanon, Pa.	43
T. E. Thompson	1903	Emsworth, Pa.	10
J. B. Hill	1891	Brookville, Pa.	26
R. A. McKinley	1876	Reynoldsville, Pa.	13
R. P. Lippincott	1902	Cadiz, Ohio	69
A. M. Buchanan	1882	Morgantown, W. Va.	22
Hugh S. Shaw	1902	Unionville & Muddy Creek, Pa.	13
Newton Donaldson	1883	First, Huntington, W. Va.	31
G. E. Sehlbrede	1896	Monaca, Pa.	7
W. H. Sloan	1894	New Salem, Pa.	13
J. M. Mercer	1878	Sharon, Carnot, Pa.	7
B. V. Riddle	1911	West Elizabeth, Elrama & Courtney, Pa.	88
E. A. Culley	1894	First, Parkersburg, W. Va.	31
H. H. McQuilkin	1899	First, San Jose, Cal.	63
R. L. Biddle	1895	Fairmount & Pleasant Hill, Pa.	15
G. S. Macaulay	1910	Mount Carmel, Pa.	37
M. C. Reiter	1903	Chartiers Church, Presb. of Pittsburgh	13
F. S. Montgomery	1910	Scio, Ohio	20
S. M. F. Nesbitt	1898	Dennison, Ohio	70
O. J. Hutchison	1904	Elwood, Ind.	24
V. H. Lawther	1901	Blackadore Ave., Pittsburgh, Pa.	35
P. G. Miller	1907	Turtle Creek, Pa.	30
J. C. Mechlin	1887	Fredericksburg, Ohio	50
P. W. Snyder	1900	Homewood Ave., Pittsburgh, Pa.	35
J. L. Ewing	1893	Jersey Shore, Pa.	20
W. F. Byers	1910	Petrolia, Pa.	26
W. O. David	1903	Monongah, W. Va.	4
J. F. Elder	1897	First Ave., Denver, Col.	24
J. C. Lane	1896	Wilmington, Del.	11
C. S. McClelland	1880	Mt. Washington, Pittsburgh, Pa.	43
M. S. Bush	1901	Holy Trinity, Philadelphia, Pa.	15
Herbert Hezlep	1898	First, Grove City, Pa.	39
W. J. Hutchison	1898	First, Kittanning, Pa.	43

The Homewood Avenue Church, Pittsburgh, Rev. P. W. Snyder ('00), pastor, at its annual congregational meeting in March appointed a building committee to take steps toward the erection of a new church building.

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The Mt. Lebanon Church, Rev. H. M. Campbell ('04), pastor, has taken the Beadling Mission under its care.

Rev. Stephen A. Hunter, D. D. ('76), on account of ill health has been compelled to close his pastorate of nearly eight years at Sheraden, Pa., and will take up work for the Boys' Industrial Home at Oakdale, Pa. During Dr. Hunter's pastorate there have been more than 260 accessions to the membership, almost 100 of which were by profession of faith. Prior to his leaving his Bible Class presented him with a beautiful chandelier for his dining room, and the congregation presented him with a purse containing \$175 in gold.

On March 31st, Rev. E. W. Byers ('03), closed a most successful pastorate in the Westminster Church at Burgettstown, Pa. On the Wednesday preceding a farewell reception was held, at which time a well-filled purse was presented to Mr. and Mrs. Byers by the congregation. Mr. Byers has taken charge of the Presbyterian Church of Pitcairn, Pa.

Rev. Russell A. McKinley, Ph. D., D. D. ('76), pastor of the church at Reynoldsville, Pa., recently delivered a lecture, "Sailing on an Unknown Sea", in the Presbyterian Church of Clearfield, Pa., of which he was pastor for more than eleven years.

Rev. W. J. Holmes ('02), pastor of the First Presbyterian Church of Wellsburg, W. Va., preached a sermon to the students of the Seminary on the Day of Prayer for Colleges, Feb. 8th.

Rev. J. C. Ely, D. D. ('77), has been released from the pastorate of the Finleyville Church and dismissed to the Presbytery of Grafton, W. Va.; that he may take charge of the churches of Terra Alta and Oakland.

General Information.

THE CECILIA.

(The Choir of the Western Theological Seminary)

On March 18th, the Monday evening services in the chapel of the Seminary were closed by a concert given by the Cecilia Choir, under the direction of Mr. Charles N. Boyd. Following is the program which was finely rendered and greatly enjoyed by an audience which entirely filled the chapel.

PROGRAM.

BIDE WITH US—J. S. Bach
(1685-1750)

CANTATA FOR THE SECOND EASTER FESTIVAL

1. Chorus	Bide with us
2. Aria	Thou, whose praises never end Miss Reahard
3. Choral	O Bide with us, Thou Savior dear Miss Hilliard
4. Recitative	Behold, around us, on every side Mr. Merker
5. Aria	Lord, to us Thyself be showing Mr. Vierheller
6. Choral	Lord Jesus Christ, Thy power display
<hr/>	
Adoremus Te	G. P. da Palestrina (1526-1594)
Cherubim Song	Michail Glinka (1804-1857)
A Legend	P. Tchaikowsky (1840-1893)
Fierce was the wild billow	T. Tertius Noble (1867-)
Gloria	Dmitri Bortniansky (1752-1825)
A Joyful Christmas	Old French melody harmonized by F. A. Gevaert (1828-1909)

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The Bulletin
of the
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Seminary



VOL. IV.

July, 1912

No. 5.

The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1825

The Faculty consists of seven professors and four instructors. A complete modern theological curriculum, with elective courses leading to the degree of B. D. Graduate courses of the University of Pittsburgh, leading to the degrees of A. M. and Ph.D., are open to properly qualified students of the Seminary. A special course is offered in Practical Christian Ethics, in which students investigate the problems of city missions, settlement work, and other forms of Christian activity. The City of Pittsburgh affords unusual opportunities for the study of social problems.

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North Side, Pittsburgh, Pa.

THE BULLETIN

—OF THE—

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A Review Devoted to the Interests of
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Edited by the President with the co-operation of the Faculty.

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1912

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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

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JULY, 1912

No. 5.

Commencement, 1912

The Western Theological Seminary held its Eighty-second Annual Commencement on Thursday, May 9th. The Board of Directors were in session and heard reports and transacted its current business. The Rev. Robert Christie, D.D., LL.D., Professor of Didactic and Polemic Theology, presented his resignation, as he wished to be relieved from full professorial service, owing to his advanced years, and a new chair of Apologetics was created and he was assigned to it. No member of the faculty is more sincerely appreciated and beloved than Dr. Christie, and this action of the directors will be very gratifying to the faculty, students, and alumni of the Seminary, as it will keep Dr. Christie in some degree in service and enable him to give special instruction in his new department. Rev. William F. Weir, D.D., and Rev. Samuel Semple were elected as members of the Board to fill vacancies.

At eleven o'clock, in the North Church, the Rev. William Robertson Farmer, D.D., was inducted into the chair of New Testament Literature and Exegesis. The directors, trustees, faculty, students, alumni, and representatives of many institutions, gathered in the chapel

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of the church, and, wearing their many-colored academic robes, marched in a picturesque procession into the auditorium. Rev. Dr. H. D. Lindsay offered the prayer of induction, and Dr. J. C. Bruce, the president of the Board of Directors, delivered an able charge to the new professor, in which he spoke of the methods and spirit which pertain to this branch of theological study and charged him to be faithful to the high ideals set up by his distinguished predecessors. Professor Farmer's inaugural had for its subject, "New Testament Interpretation in the Light of Certain Modern Conditions". How to study the New Testament so as to meet its critical problems and yet be loyal to faith and truth, how to translate its message into the terms of our experience and satisfy the spiritual hunger and solve the social questions of our day,—these were the outstanding points in his clear and masterly discussion, and the large body of alumni present felt that the succession to this chair, which has been so ably filled by such distinguished scholars as Drs. Warfield and Riddle, has been worthily maintained.

At three o'clock the Commencement exercises were held in the North Church, and the same procession filed into the auditorium. President Kelso delivered the address to the graduating class, in which he ably presented the claims of the pulpit in the work of the Church and urged the importance of concentrating study on sermons that will draw and hold and feed the people. The diplomas were then presented to the fourteen members of the graduating class, and the degree of Bachelor of Divinity was conferred upon six postgraduate students.

The Commencement exercises were immediately followed by the dedication of the new Memorial Hall. Mr. Earle R. Marvin, representing his father, Mr. Sylvester S. Marvin, a member of the Board of Trustees, read the address presenting the Hall to the Faculty, and President Kelso responded in accepting it. The Dedicatory Address was then delivered by Rev. John F. Patterson,

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D.D., of Orange, N. J., a member of the class of 1882. Dr. Patterson gave many reminiscences of the old Memorial Hall and paid a just tribute to Dr. Charles Beatty. It was an address of absorbing interest, delightful in humor, eloquent in diction and delivery, and was heard with the greatest pleasure. The procession then formed and marched to Memorial Hall, from the balcony of which President William O. Thompson, of Ohio State University, a member of the class of 1882, delivered the dedicatory prayer. The alumni and friends then passed into and inspected the building, which elicited many expressions of admiration for its solid construction, fine finish, great convenience and beauty.

The annual meeting of the Alumni Association was held in the North Church chapel at five o'clock, and at six o'clock in the Seminary chapel was held the annual banquet, followed by the postprandial speeches. Rev. Dr. M. Wilson Keith, the retiring president of the Alumni Association, was the felicitous and witty toast-master and introduced the speakers. After a few graceful words from Mr. J. Norman Hunter, of the graduating class, there were addresses by President W. O. Thompson; Dr. Robert Hunter, Stated Clerk of the Synod of Pennsylvania; Rev. Dr. U. S. Bartz, Moderator of the Synod of Ohio; Rev. John M. Waddell, Moderator of the Synod of West Virginia; and Dr. John F. Patterson. These addresses all mingled wisdom and wit in happy measure and were heard with great pleasure and applause. When the last word was said and the benediction was pronounced by the beloved Dr. Riddle, it was felt that the Western Theological Seminary had held one of the best commencements in its history and that its future is bright.

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PROGRAM OF EXERCISES IN CONNECTION WITH
THE INDUCTION
OF THE REV. WILLIAM ROBERTSON FARMER, D.D.
into the Chair of
NEW TESTAMENT LITERATURE AND EXEGESIS
—in the—
WESTERN THEOLOGICAL SEMINARY
Pittsburgh, Pa.
May 9, 1912
11 o'clock A. M.

Organ Prelude, Canzone-Reger	Mr. Charles N. Boyd
Invocation	Rev. John M. Waddell Moderator of the Synod of W. Va.
Hymn 81—"God in the Gospel of His Son"	
Scripture Lesson—John 1:1-18	
The Subscription and Declaration	The Professor Elect
Prayer of Induction	Rev. Henry D. Lindsay, D. D.
The Charge to the Professor	Rev. Jesse C. Bruce, D.D. President of the Board of Directors
Hymn 88—"O Word of God Incarnate"	
Inaugural Address	{ New Testament Interpretation in the Light of Certain Modern Conditions
Hymn 320—"All Hail the Power of Jesus' Name"	
Benediction	
Organ Postlude—"Ein' feste Burg"	Bach
	Mr. Charles N. Boyd.

Rev. William Robertson Farmer, D.D., was elected Memorial Professor of New Testament Literature and Exegesis in the Western Theological Seminary, May 4, 1911, and was inducted into the Chair on Thursday, May 9, 1912, in connection with the Commencement Exercises. The services were held in the North Presbyterian Church, North Side, Pittsburgh, Pa.

Charge to Dr. Farmer.

Charge to Dr. Farmer

REV. JESSE C. BRUCE, D.D.

Dr. Farmer:

I congratulate you on your election to a Chair in this Seminary. This is your Seminary, and, I take it, this fact is an added element in your satisfaction. I congratulate you on becoming successor to Dr. Matthew B. Riddle, whose name and fame as a New Testament scholar and teacher are worldwide. That you were his choice as well as ours must be very gratifying to you. I congratulate you on your call to the New Testament Chair, in which you are to deal with a progressive Revelation in its final form, and therein to find the key to the interpretation of the earlier Word and the standard by which to measure its comparative worth.

I charge you as a student to be an original investigator, with due respect, however, for the long past in your department.

For its persons.—Some of the greatest of the sons of men in intellect, in culture, in devotion, have given themselves to this work.

For its methods.—Methods have always been important. The Literal and the Allegorical Methods have played a great part. The Historic is now commanding.

For its results.—There have been distinct results and these have come down to the student and teacher as an increasing heritage. But with the distinct consciousness that for investigation the field lies wide open. All the material—old as well as much, and, in recent years, increasingly much, new and valuable material—is at hand. All the methods, too, are available. Dr. Riddle's methods, in which you were trained, carry a great sanction; and yet I greatly mistake Dr. Riddle, if I should hold that he expects, or even desires, that other than the spirit of his work be preserved. Remember, too,

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that the claimed results of investigation can be and ought to be fairly and fully tested.

I charge you that as a teacher you be possessed of the conviction that one cannot teach unless he knows. Not that mere knowing is a guarantee of teaching. We know it is not. But teaching must rest on knowing. Also on the conviction that the teacher must believe. It is not enough to know and to present the difficult points of view of any matter. Out of all, one view must stand for personal belief. The conviction also that to teach you must have enthusiasm—the enthusiasm born of knowledge and faith.

I charge you to remember that your teaching is unique in the world of teaching in this at least—not that you are teaching teachers, but that your text-book, the basic material with which you work, is the same as in the last nineteen centuries; the same that will be used by your pupils in their teaching work. That in the use of this text-book you are to ever aim to bring your pupils into that atmosphere of the Divine Spirit in which the New Testament was born; and to impart to them, if possible, the secret of living and doing their work in that atmosphere as students and teachers and pastors and administrators. And do this for them by bringing them into and holding them in contact with the great creative personalities of the New Testament. Especially with the one transcendent Personality and with the other great personalities created by Him, and embodiments thus of spiritual, ethical, saving, and eternal truth. That thus you yourself as a teacher become a creative personality for your pupils, imparting to them something of the results of study, more of the true method of study, but vastly more of the right attitude, sensitiveness, receptivity of study; in a word, a spirit that responds to the disclosure of the *secret* and makes its own the *power* that created the New Testament and ever lives in it. That so your pupils shall themselves become creative personalities to multitudes the world around who shall be subjects of their ministry.

Charge to Dr. Farmer.

In particular I charge you in your study and teaching to bring out the *message* of the New Testament. Not simply in general and vague terms that it has a message for to-day, as it has had for each past age; but what is its message for the perplexing conditions and earnest, honest, anxious thought of to-day. And at this point permit me to congratulate you upon the work you have already done along this line, and especially upon the promise it contains for the future.

The world to-day is a seething caldron of social discontent. It needs light and leading. It is earnestly seeking for it. It believes largely that Jesus had a message for social uplift. It is interpreting Jesus for itself, because it believes that the Church has either failed to interpret Jesus' social message or has misinterpreted it. Christianity stands to-day facing a tremendous problem. The New Testament contains the solution of that problem. The Church has called men to give their lives to the task of finding that solution. Of finding it not only, but also and especially of teaching the choicest of her sons how to find it. It is a big task, but it carries a splendid reward: in unbinding Christ and setting Him free; in removing from Him the handicap of wrong interpretation or inadequate interpretation, and thus permitting Him to come into His own; so winning His gratitude and beatitude; in *restoring to*—I use the term advisedly—in restoring to the Church her leadership in the great world-movements, and not only restoring but also guaranteeing her leadership.

You will have your reward in the enlargement of your own nature and in the enrichment of your own character. What would Saul of Tarsus have been, if the call had not come to him to be an interpreter and proclaimier of Jesus Christ to the world? Expanding thus his narrow vision from little Palestine to the wide horizon of the known world, and from Jewish man to universal man! And his heart from the tithing of the mint, anise, and cummin of the Law to its weightier matters, the boundless riches of the grace and love of God!

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Dr. Farmer, you can be in great company. The opportunities of an opulent spiritual life are before you. Still more: the gratitude of your own pupils, to whom you have become a seer, and to whom you have imparted vision, and thus guaranteed their leadership of men, will be yours. And last, indirectly indeed and as to you unconsciously, yet really, the gratitude of the many of every kindred and tribe and tongue, whose salvation as individuals and redemption as societies belong, under God, to your Chair. A reward exceedingly abundant; worthy of any mortal's devotion. You may have it as the fitting reward of your fidelity. Seek and you shall find.

Inaugural Address.

Inaugural Address

New Testament Interpretation in the Light of Certain Modern Conditions.

Mr. President and Gentlemen of the Board of Directors:

In presenting myself for induction into the Memorial Chair of New Testament Literature and Exegesis, I desire first of all to express to you my deep sense of the honor which you have conferred upon me in calling me to this work. You have invited me to a position in which the high standards established by such men as Jacobus and Warfield have been carried still higher by the man at whose feet it was my privilege to sit as a student, and to whom I owe the greater part of those qualifications, such as they are, which in your judgment make me worthy in some measure to be his successor. It is indeed a high honor to be called to such a fellowship as this. And if from the dignity which accrues to this position from the character and abilities of the men who have filled it we turn to that which inheres in it by virtue of its own importance, then the man who is called to discharge its duties must be still more deeply impressed with a sense at once of high honor and large responsibility. It is with this deep feeling of obligation to a high trust that I pledge to you the faithful use of such powers as God has given me in the work to which you have called me.

To say that the interpretation of the New Testament is the main service which the Christian ministry can render in the establishment of the Kingdom of God is but to carry into definite expression one of the fundamental principles of Protestantism. It is therefore of the first importance that we should rightly conceive this matter of interpretation, and fully apprehend the significance of all the elements that enter into

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it. It is my purpose to present in brief compass certain phases of this, the central activity of the Christian ministry, which have seemed to me particularly worthy of consideration on such an occasion as this.

There are, it may be said, three parties concerned in the interpretation of any literature: first, the body of truth which is interpreted; second, the interpreter through whom it is mediated; and third, the life upon which its values are, through this interpretation, brought to bear. Either of these might well engage our attention at this time. We might dwell upon the fact that in the particular interpretation with which we are concerned we have to do with a body of objective truth, so that the duty of the interpreter is, on the one hand, to ascertain and convey the truth and not to invent it, and on the other hand to simply declare it as he sees it, leaving it to make its own appeal, rather than to force it upon men's minds by any authority other than that of the truth itself. Or we might consider what are the qualities which the New Testament demands of him who would interpret its unsearchable riches to men: what clearness of mind, what honesty of heart, above all what spiritual insight and guidance by the Spirit of truth, what humility, what independent loyalty to his own vision of truth as God gives him to see it, what skill of workmanship in rightly dividing it.

However attractive may be the fields into which these suggestions lead us, I have chosen rather to concern myself this morning with the third of those parties of which I spoke a moment ago, and shall ask you to consider certain elements in that life upon which the interpreter of the New Testament is to bring to bear its vast spiritual power, elements which so materially condition the manner of his work, and so largely affect its results, that they must be seriously and intelligently considered by him who aims to make his interpretation of the truth not only theoretically sound but also practically effective in the building up of the Kingdom of Truth in the world.

And first of all we must recognize that the world of today is characterized by certain clearly marked conditions in

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its intellectual life. And among these the one which perhaps most nearly touches the work of the interpreter of the New Testament is that which, complex and many-sided as it is, may be summed up in the term criticism. There are still many to whom this word criticism is a word of ill omen. It suggests antagonism in purpose and destruction in its effects. It is the one supreme heresy of these latter days. And yet, reduced to its simplest terms, criticism, when applied to the Bible, is nothing but a systematic and persistent attempt to find a satisfying answer to certain questions which must arise in any active mind in the study of that literature. There are minds so constituted that these questions never arise in them, and the suggestion of them from without is felt as an irritating impertinence. But the fact with which we have to reckon, whether we like it or not, is that this is not the type of mind that is dominant in this age. The preacher speaks to a world pervaded by a spirit of inquiry and investigation, a world which is earnestly asking many questions concerning the origin and nature of that literature which he sets himself to interpret. Whatever his own attitude may be, he will find himself called upon, as an expert interpreter of the Word of God, to deal in some fair and adequate fashion with these questionings which are stirring the minds of men, and it is neither fair nor adequate to meet them with a general denunciation of the spirit, the methods and the results of critical scholarship. For, although it is doubtless true that much of what passes for criticism is flippant and irreverent in its spirit, loose in its method and destructive in its results, it is to be recognized that this great movement is in the main good and true, that it is the highest expression of that passion for objective reality which is one of the characteristic features of an age disfigured by much sham and pretence, and that it presents to a religion founded on objective truth not so much a peril as a magnificent opportunity.

It would appear, therefore, to be the duty of one who is entrusted with the preparation of young men for the interpretation of the New Testament to the mind and life of these

days, that he give them such instruction and training in the principles and method of sound critical scholarship as will enable the young preacher not only to save himself and them that hear him from the perils of a science which is falsely so called, but will make him, positively, a representative of whatever is sound and true in the modern tendency to seek a more thorough and discriminating knowledge of the literary sources of our faith.

In close relation with the critical spirit which has just been noticed there is another, equally significant and material in its bearing on the work of the modern preacher. There was a time, within the memory of men now living, when the great affirmations of the Christian religion and its supreme imperatives needed no other support but that of the inspired Word of God. The preacher had but to say "It is written". Various influences, which need not here be discussed, have operated to weaken in the minds of many this reverence for the Bible as a sole authority in religion, divinely inspired throughout, and therefore infallible and final, and to lay upon the man who would make it effective in the redemption and perfecting of men an obligation which our fathers were not called upon to meet. The situation suggests a parallel, which, though not completely true, may in a measure serve to impress upon the mind the significance of this change. We may compare the reluctance of the modern mind to accept without question the authority of the canonical Scriptures with the great movement of the Sixteenth Century, which threw off the authority of the Church on the ground that no institution could rightly come between the individual soul and its own vision of truth, or authoritatively mediate truth and the life that is in the truth. The comparison, it is true, breaks down at several points, but in one essential and profoundly significant point it holds true. The modern revolt against the authority of an infallible book, like the earlier revolt against the authority of an infallible Church, is not essentially negative but positive, born of a desire to make a more direct approach to that central personality in whom the

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Church and the Bible alike have their life, and to whom they both owe whatever authority they may have to guide and control the lives of men. It is not the authority of that central personality that men are questioning, but the authority of the literature which grew up around him in the form of narrative and interpretation. We are not concerned here with the question whether this attitude, for which the word revolt is perhaps too strong, is or is not justified. We are simply calling attention to the fact that it exists, and indicating the significance of it for the young men who will be called upon to meet it and deal with it in their work as interpreters of the New Testament. We may, if we choose, meet this question by solemnly reiterating our own personal belief that this literature, having come into existence under the guidance of the Holy Spirit, is indeed a true record of what Christ did, and a true statement of the significance of his person and work; but to many minds, honestly and earnestly seeking the truth, such an answer will be inadequate and unsatisfying, and the interpreter of the New Testament who has no other answer will fail to meet one of the real needs of the world to which he speaks. And this failure will be the more damaging to the great cause which he represents, as the Christian religion claims to be, and is, a historic religion. Its doctrinal statements and its ethical demands alike are rooted in a great fact of history, and are interpretations of that central fact. This being true, the authority of its institutions and literature rests upon the fidelity with which they record and interpret that fact, and when the question of their fidelity and reliability is once raised it can be met only by a free and fair investigation, according to sound principles of historical and literary criticism. Here again, therefore, we find a condition in the world about us which bears materially upon the work of an instructor in a theological seminary. He must so deal with the young men under his care that they shall go out to their work strong in their confidence that the New Testament presents a reliable record and a true interpretation of the person and work of Jesus Christ, and that this confidence

shall be based not only upon their faith in the divine inspiration of that literature, but also upon a full and free investigation of its historicity, an investigation governed throughout by the principle which Brooke Foss Westcott expressed in words which ought to be written on the fly-leaf of every text-book used in a theological seminary: "Where investigation is possible, belief must be the goal and not the starting-point, the conclusion and not the premiss of our reasoning".

I cannot leave this part of the subject without some reference to another factor which must be considered if interpretation is to be effective. Interpretation may be defined as translation carried to its highest form. And that means that the interpreter of the New Testament must not only make it speak English instead of Greek, but that he must have regard to the differences that distinguish the East of two thousand years ago from the West of to-day, in respect of the forms under which the same great verities are conceived. The writers of the New Testament apprehended the central Personality of the faith under conditions which affected the forms of their thought as certainly as they affected the idioms of their speech. They poured the new wine of the Kingdom into such earthen vessels as were at hand, and the interpreter is to remember that it is the wine and not the vessels that ministers to the life of men. Every age and every nation has its peculiar fashions, not only in pottery but in all the forms of expression through which its distinctive spirit and genius utters itself, and conversely each age has its own way of conceiving the great essential verities, its own method of apprehending them, its own vocabulary for the definition of them. If the interpreter of the New Testament is to make the Gospel speak to the men of this time in their own mother tongue wherein they were born, as it did on the Day of Pentecost, he must not only be able with the help of his grammar and lexicon to read its Greek in the terms of English, but also to discern the spirit within the letter, the kernel within the husk, and bring to bear upon the lives of men the vital power of

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the truth, set forth in such terms as will best conserve and convey its spiritual value.

And so we are led from the consideration of these conditions which affect the interpretation of the New Testament on its intellectual side to certain other aspects of modern life which may suggest elements in the work of interpretation which are more positive and constructive. If I have dwelt at some length upon these factors in the intellectual apprehension of the truth it is because, being as they are among the most vivid realities in the life of our day, and conditioning as they do the spirit and method of New Testament study, it would seem almost dishonest not to deal frankly and clearly with them on such an occasion as this. But however significant these may be for the interpretation of the New Testament, there are others which still more vitally affect that work, and I shall speak briefly of two of them.

The main fact about this modern life is not after all its critical attitude but its spiritual hunger, I had almost said its spiritual poverty. The man who would meet its deepest need may find it necessary to appreciate and deal with its critical problems, and if he fail here may have no chance to go farther; but if he stop here he will have made a failure still more pathetic. It is doubtless of great importance that the young men who go out from our seminaries be able to meet fairly and deal intelligently with the question whether the Fourth Gospel is the work of John the son of Zebedee, and a true interpretation of the historic Christ, but it is vastly more important that these young men be able to so mediate the eternal verities set forth in this Gospel and the other New Testament literature that men may believe that Jesus is the Christ the Son of God, and that believing they may have life in his name. This was the end in view in the coming of Christ into the world, it was the end in view in the making of the literature which records and interprets that great fact, and it must be the supreme end in view—a constant, definite and positive end—in the interpretation of that literature to the world. It is this and this alone which justifies the per-

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sistent inquiry of criticism, the patient labor of scholarship in all its forms, and it is to the end that young men may go out from this Seminary furnished in some measure for this high enterprise and heartily devoted to it, that the Chair of New Testament Literature and Exegesis has been established here. The supremacy of this element in the interpretation of the New Testament is constant in all times and under all conditions. But it would appear that in these days it ought to receive a special emphasis, in view of the tyranny of materialism and the so-called practical, outside the Church and within it. The very multiplicity of the practical activities of the Church itself, to say nothing of other considerations, makes all the more imperative the necessity of a ministry that shall enrich her spiritual life, and the heart of such ministry must ever be a deeply spiritual interpretation of the New Testament.

And this leads us to the last item in our brief list of modern conditions which affect the work of Biblical interpretation, namely, the energy with which men are seeking to embody sounder principles of social structure in a new social order. The vigor and earnestness of this new social consciousness is perhaps the most significant fact of modern life. We need not stop now to analyze or discuss at length a movement which occupies so much of the attention of every thinking mind, but may pass at once to the consideration of its bearing on the study and interpretation of the New Testament. And first of all, as the great intellectual movement comprehended under the term criticism has been seen to be mainly an opportunity for the Christian religion on the side of apologetic, so this other movement presents an incomparable opportunity to Christianity considered as a constructive force in society. For we believe that the teaching of the New Testament, rightly interpreted and applied, presents not only sound principles of social structure, but also the dynamic without which the soundest principles will be but barren ideals. We believe that the Kingdom of God, as it is set forth in the teaching of Jesus and his apostles, is the ultimate

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goal of all social development, and that the only social movement which can be finally successful is the effort to embody the principles and spirit of that Kingdom in the relations of men with each other. But if it is true that the right construction of society depends on the interpretation into social conditions of the teaching of the New Testament, it means, conversely, that New Testament interpretation is not complete until it has carried the spiritual values of its material beyond their individual application, and has made them effective in establishing the Kingdom of God in the world. It was said a moment ago that the whole system of Biblical instruction and training was to the end that men might have life through faith in Jesus Christ. It is that and more. It is that, having that life, they may realize its values in the spirit and structure of their social relations, that in spiritual brotherhood they may do the will of God on earth as it is done in Heaven. And so the Church has a right to ask of those who train young men for the interpretation of the New Testament that they fit them to be leaders in the great movement for social reconstruction, not by their ingenuity in devising, nor their vigor in advocating, new social forms, but by their intelligent and faithful loyalty to the great constructive principles of the Kingdom of God.

There are doubtless many other aspects of the work of this Chair which might well have claimed our attention. These have been chosen with a definite purpose, namely, that you who are interested in the work of this department, and responsible for the right prosecution of it may be assured that, so far as in me lies, and as the God of truth shall give me wisdom and power, the high traditions of the past will be maintained in the future, and the young men who go out from this Seminary will go equipped for the effective interpretation of the New Testament into the actual conditions of their time.

The Presentation Address

By

MR. SYLVESTER S. MARVIN, OF THE BOARD OF TRUSTEES.

Mr. President, Ladies and Gentlemen:

It gives me great pleasure to-day to appear before this audience as a representative of the Board of Trustees, and to take part in the exercises whereby the new dormitory is formally dedicated, and handed over to the Faculty for the use for which it was intended. We have now reached the attainment of a goal which the Board of Trustees had set before them years ago. What was once only an ideal, a dream, a vision, now stands before us in brick and stone.

It is more than a decade since the Faculty of the Seminary called the attention of the governing Boards to the imperative need of new buildings. Both Seminary Hall, the structure containing the lecture rooms and chapel, and Memorial Hall, the dormitory, had become so antiquated—we might use a stronger term, *dilapidated*—that they no longer met the requirements of our age. Students could not be comfortably housed in them and it became increasingly difficult to meet the competition from other institutions possessing a more modern and up-to-date equipment. The old hall never was light and cheerful; it was always dark and stuffy; and as it is the environment of a man and cheerful surroundings that enable him to do his best, one of the great efforts in the construction of this new dormitory was to make it bright, cheerful and light. The most bright and cheerful men of the world live in the sunshine and in the light, and some of the most doleful and pessimistic people live in the darkness that may surround them; and with this new light and cheerful building we expect the students of the Seminary will be more optimistic, that they will have such environment as to make them

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broad-minded and liberal, not only in their Christian views, but in their everyday life. With the election of the Rev. Dr. David Gregg to the presidency of the Seminary, it was hoped that a new era would be inaugurated and a new group of buildings secured. The President had scarcely taken charge of the affairs of the institution and laid his plans for securing funds to carry out these projects, when he was stricken down by disease and unfortunately never recovered his health sufficiently to complete his plans.

The governing Boards, as well as the alumni and other friends of the Western Theological Seminary, were considerably discouraged by this providential hindrance to the realization of their projects. It was at this juncture that the present President, Dr. Kelso, who had been instructor and professor successively, was elected administrative head of the Seminary. Within a week after his appointment he called at my office in Philadelphia and discussed the erection of the new dormitory and outlined his plans for securing sufficient funds to justify the employment of an architect to prepare plans. This occurred in May, 1908, and ever since that day the work of securing funds and the actual erection of the dormitory have been pushed as energetically and as rapidly as the other duties of the President's office permitted.

It is just a year since the corner stone was laid (May 4, 1911) with appropriate exercises. We were fortunate in having as the speaker of that occasion, Mr. Charles Beatty Alexander, a namesake and descendant of Dr. Charles S. Beatty, through whose generosity the former dormitory was erected. The old name remains inscribed over the entrance, binding us with precious memories to the generation that laid the foundation of our beloved Seminary. And this suggests that a building like the one which we are about to dedicate is something more than mere bricks and mortar. It is both the embodiment of an ideal and at the same time a monument to the affections, self-denial, and interest of the alumni and friends.

It has been said that the Gothic cathedral, with its delicate

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tracery, its tapering spires, and its arches, embodies the spirit of worship and adoration in the presence of Almighty God. In like manner, our new Memorial Hall expresses in tangible form the idea of Christian fellowship and the promotion of social life. It is not a mere barracks with accommodations for the housing of men, but it has been planned as a *home*, where the life of the student may find opportunity for symmetrical development. The building contains a magnificent gymnasium for developing the physical basis of life; a social hall provides for recreation and the cultivation of those graces of character which are so necessary a part of the minister's calling; and also a fully equipped and handsome dining hall will add to the comfort and health of future generations of young men who attend the Western Theological Seminary. Such an equipment gives the student a well-balanced, symmetrical development, and assists in preparing him for his life calling just as much as the work of the class-room does. In other words, our new Memorial Hall is not merely a mass of bricks and mortar, but an embodiment of the spiritual forces which constitute the Seminary.

In closing my address I wish to congratulate you as the executive head of the Seminary as you take possession of this complete and beautiful dormitory building. We as Trustees, and especially the Building Committee, have attempted to look after every detail which makes for comfort: we now hand it over to you and your colleagues of the Faculty with the prayer that this new addition to your equipment may increase the efficiency of the Seminary, and thereby do its part in enlarging the borders of the Church of Christ in this and other lands.

Dedicatory Address.

Dedicatory Address

REV. J. F. PATTERSON, D.D.

One of the most loyal friends and most generous benefactors this Seminary has ever had was the Rev. Dr. Charles C. Beatty. He was a member of the Board of Directors from the founding of the Seminary until his death in 1883, a period of fifty-six years; and for eighteen years was the President of the Board. From the beginning he was intimately associated with the affairs of this institution and gave to it, as the years went on, a great deal of time and thought and money. And especially in the later years of his life did he bring to everything that concerned the progress and success of this Seminary his mature judgment, his wise counsel, and his ample means. Its history could not be written without giving to Dr. Beatty a conspicuous place. The man himself, in all the strength and nobility of his character, was inwrought into the life of the Seminary as an essential part of it. God had raised him up, endowed him with special gifts of initiation and leadership, and blessed him in material things, that he might come to the kingdom for the time when this Seminary needed what he had to give.

Those of us who were brought up within the bounds of the Presbytery of Steubenville, under his watchful eyes, recall with what affection and pleasure he always spoke of this Seminary, and how cordially and earnestly he commended it to the young men in the different churches with whom he was brought in contact, who were planning to enter the ministry. Indeed if a young man from that Presbytery strayed away to another Seminary, he might expect an unusually rigid examination when he returned for licensure. So unswervingly loyal was he to this Seminary, so jealous of its interests, that he always held the strictest surveillance over young men who came

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under his notice and care, as candidates for the ministry, and made them understand that he felt that there was a special obligation upon them to study here because this institution was planted here to minister to the theological needs of this region and could do it better than any other Seminary in the land. It was really amusing to hear the probing questions which he would address to students in other seminaries, putting them to confusion sometimes, as he asked them plainly what they had learned in Princeton or Union that they could not have learned here. Those were the days when it was assumed by the fathers of the Church that young men studying for the ministry would attend the Seminary nearest them, because of the debt they owed it by reason of what it already had done for them. And Dr. Beatty was constantly presenting to young men in this region, who were looking towards the ministry, the claims of this Seminary upon them in view of the fact that they were under an unpayable obligation to what the very atmosphere of this community had done for them in their birth and training.

But Dr. Beatty's crowning gift to this Seminary was the first Memorial Hall. Special mention must be made of Mrs. Beatty, as it was through her generosity that the building was made possible. Dr. and Mrs. Beatty thereby expressed the fulness of their devotion to the interests of this institution. It met in a very satisfactory manner a great need. It was regarded then as a beautiful and commodious building, well adapted to the uses of the students who were to occupy it. Dr. and Mrs. Beatty took the greatest delight in making this contribution to the comfort and convenience of the students, and for all these many years it has stood as a monument to their splendid liberality. It is therefore especially fitting that their names should be mentioned to-day with affection and that their long years of devotion to this Seminary, and their exceptional generosity towards it should be recounted with gratitude and praise. The students who lived in Memorial Hall knew them or thought of them as their benefactors.

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The building was often referred to as Beatty Hall. Dr. and Mrs. Beatty put it here as a suitable expression of their abiding interest in the Seminary, feeling that in no better and more worthy way could they do their memory honor. Doubtless in these recent years it has been considered out of date, antiquated, altogether unsuited to the needs, or at least to the wants, of to-day. It was to be expected that in the course of time it would have to give way to the requirements of a progressive age, and that a new and more adequate equipment would have to be provided for those who were to be ministers of the new and advanced age. We could not insist, of course, that a dormitory was good enough for to-day just because it was good enough for those who lived in it twenty-five years ago. We are heartily glad that the students of theology of this new day have a new Memorial Hall. But those of us who lived in the old Memorial Hall cannot be blamed if we go back to-day in loving memory to the old Hall and the old times; if, even while we are thinking of the new building and meeting for its dedication, we live over again the old days.

We had some rare privileges in the old Hall. One of these privileges was the carrying up of our own coal from the cellar to the heights above. So diligent were the students in those days, so much given were they to severely taxing intellectual discipline, that it was thought best by the Board of Directors that they should be afforded every opportunity possible to be relieved from the high mental pressure under which they were constantly working. Walking up three or four flights of stairs, with two buckets of coal suspended from their arms, always brought down the intellectual temperature of the students. Doubtless many an attack of nervous prostration was averted by this delightful privilege of the carrying of coal.

Another rare privilege of those days was that of living in dark rooms. The old Hall yielded itself to the indulgence of that privilege. So brilliant and so penetrating was the light that fell from the minds of the students upon

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the various subjects, that it became necessary to assign them to dark rooms, where the light in which they were forced to live—the blazing light of the great intellects of those days—would not be so excessively bright.

Still another rare privilege of the old Hall was the fourth floor. Can we ever forget that fourth floor? Those who lived in the old Hall before the fourth floor was opened up shall never know what they missed. Secret conferences, to which students were admitted only by ticket, and in which most of the important problems of the day were discussed and settled, were held on that fourth floor. The occupants of the rooms on that floor always felt that they enjoyed an exceptional privilege in being permitted to live so high, because of the seclusion which was thus afforded them, of the many hours they had for hard and prolonged study, undisturbed by the noise of the floors below, and of the assurance they had that they would not be visited save by those who had most important business with them. We are sorry for those who were not fortunate enough to draw a room on the fourth floor. For some time after the erection of the old Hall the fourth floor was not in use. It was not until the summer of 1880 that it was opened up. So large had been the entering class of the year before, that it became necessary to provide additional accommodations for the students. We recall the enthusiasm that was so marked a feature of the opening exercises of that year; how glad the old students were to return, and how cordially they welcomed the new students. The tide of interest was full and strong. There was great rejoicing among all that the Seminary was so prosperous. And the newly-opened fourth floor played its part in the general prosperity and rejoicing, and those students were put down in the specially privileged class who found themselves in the new rooms, with their new equipment, in which there was no trail of the misdemeanors of former years. The fitting up of the fourth floor, therefore, marked a new era of progress and prosperity in the history of the Seminary. For so large

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was the attendance in those days that all the rooms on all the floors that could be used were occupied. The old Hall was filled to overflowing. Never had so many students walked along its corridors, and found a home within its walls. Those were great days for the old Hall. But there was one man who was more profoundly stirred by this rising tide in the life of the Seminary than any other who was connected with it. That man was the greatly beloved and deeply lamented Dr. S. J. Wilson. His enthusiasm was so great and contagious that it spread among all the students and among the friends of the Seminary. We recall how he rejoiced over the growth of the Seminary and how, with almost boyish glee, he reported that another and still another student was coming.

The fourth floor meant to us new and clean rooms, and in some small way signified to us that the Seminary was growing; but to *him* it meant a larger and better Seminary, more young men upon whom the Seminary could put its stamp while they were in course of preparation for what to him was the greatest work in the world. And so whatever the old Hall was to us who lived in it, it was much more to him, because it was the abiding place of those who were committed to his care, and whom he had taken to his heart, during three of the most important years of their lives.

How he loved us, his boys! With what tender and holy solicitude he watched over us! How manifest he made it that he desired for us the very best, in every way, and for our whole life, that the Seminary could furnish! How eagerly interested he was in everything that pertained to our present and future welfare! What helpful, searching, abiding words he spoke to us both in the conference in the chapel and in the privacy of his study! The very memory of the man, in all the richness of his great personality, has been an unspeakable blessing to us, and an unceasing inspiration throughout the years. How we loved him! Yes, we revered him; we almost idolized him. We felt then, and still feel, that he was the ideal Seminary President

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And no account of the old Memorial Hall could be complete unless special reference was made to him, so thoroughly identified was he with all that pertained to the life and welfare of the students.

The old Hall cannot be compared with the new Hall for beauty, utility, and serviceableness. The new is incomparably better than the old. Those who have had charge of the planning and the construction of the new building have had in mind the demands of the times in which we live, and have builded for the present, not for the past. But they could not build into the new Hall the most valuable things in the old Hall; the things that most endeared it to those who occupied it. They could not build into the new Hall the associations and the companionships of the old Hall, the plans that were formed, the hopes that were cherished, the friendships that were made. They could not transfer to the new building the memories of the old, more precious than silver and gold. The new is better than the old; but to-day, and for all the days to come, to those of us who lived in the old Hall there was a loveliness about the old that can never be in the new. The long, long talks of the old days, the favorite rooms in which we used to meet, the sweet and undying fellowship entered into by kindred spirits—these cannot be brought over into the new building, beautiful and convenient as it is. You have torn down the old building, but you have not torn down the memories of it, the things in it which were of real value.

Then, too, there were remarkable events that transpired in the old Hall that could not possibly be reproduced in the new. In some of the rooms of the old Hall future Moderators of the General Assembly were made; University Presidents, College Professors, distinguished Professors of Systematic Theology in this land and other lands, world-renowned Professors of Hebrew were determined upon and their brilliant future then and there settled. One shrinks from dwelling upon the barrenness,

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the extreme of intellectual poverty, that would have befallen the Church had it not been for the forces that were let loose in that old Memorial Hall. We hope for and predict great things for the occupants of the new building; but it can hardly be expected that, even from their elegantly furnished rooms, there can issue such startling occurrences, leaping out upon the world in their intellectual splendor, as were common in the bare rooms of the plain days of old, when Memorial Hall was looked to with such longing and expectancy.

Now, notwithstanding all that has been said in praise of Memorial Hall, it must not be forgotten that there was another Hall. Even in the splendid days of Memorial Hall, that Hall had its uses. It was near the Faculty. It was encompassed about by their dwellings. It enabled members of the Faculty to keep their eyes upon those students who needed watching. The students living there often looked with covetous eyes upon the rooms in Memorial Hall and sighed for the freedom to be found there, but the Faculty felt that it was best that they should not be so far away. Yes, there was another Hall, and it was occupied by some of the best men the Seminary ever had; but it was their misfortune, a disadvantage with which they had to contend during their entire course, the ill effects of which they have doubtless felt ever since, that their lot did not fall in Memorial Hall, amid its stirring scenes and its great events. And if in the lives of those good men who were assigned to the other Hall there has been any noticeable lack or defect it is justly chargeable to the fact that they were not permitted to live in Memorial Hall.

But much as we delight to dwell upon the happy days spent in the old Hall, and dear as its memories are to us all, we are not unmindful of the splendid new building that has risen in its place, to be a memorial for many years to the devotion of the friends of this Seminary to its best interests, and to be a joy to the students who from year to

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year shall occupy its rooms. We men who have lived in the old Hall, we men who have been trained in this institution and owe a far greater debt to it than we shall ever be able to pay, must not and do not begrudge the students of to-day and all coming students the beautiful and even luxurious building which is presented to them for their occupancy. We would not be worthy sons of this Seminary did we not wish for and rejoice in every fresh acquisition to it that will make it a more desirable place in which to study, more attractive in every way to the students of to-day and to-morrow. And while we cannot forget the past, and do not want to forget it, we men whose thought and affection linger about the old Hall, older and younger, with more or less experience in the work of the ministry, join hands with the young men of the new Hall, and with them hopefully and joyfully face the future. We are enjoined by Scripture not to say that the former days were better than these. And we men who are linked to the past are to keep our faces toward the new day and our hearts filled with the optimism of our great Leader, so that we shall contribute our part in making these days better than the former days. Just as the new Hall is better than the old, so are the privileges and opportunities of these days better than those of the past. This new builidng, with its fine appointments and complete equipment, should be suggestive of the new and better work to be done by the ministry of to-day. We are wont to speak in somewhat pessimistic terms of the perils that threaten the Church, and of the ominous situation in which she finds herself. There are those who have gloomy prophecies of the Church's dissolution upon their lips, so difficult are the problems which she confronts, so apparently hopeless does any solution of them seem to be. But nothing can be more evident than that God is testing His Church now, as He has done so often in the past, by the very difficulties of the tasks set for her accomplishment. Each new trying situation is a new call from Him, loud and clear, to the Church which He has purchased with His

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blood, to gird on her armor afresh, and go forth into the thick of the fight with sin, with unshaken and unshakable confidence in the certainty of victory. It never has been easy to preach the Gospel to a world lost in sin, and it never will be. God never intended that it should be. He has entrusted us with a strenuous gospel, and He demands strenuous effort in proclaiming it. He cannot and will not use men who preach His gospel with a quaver in the voice, men who tremble at the approach of the enemy and who permit the sound of their trumpet to be stifled amid the noises of the world. This is a great age for a trustful, hopeful, confident ministry. A restless, discontented race that moves to and fro among the best things the world has to offer, seeking peace and finding none, turns its weary heart to the glorious gospel of the blessed God, and sighs for that satisfaction for its deepest needs which only the Christ of the cross can give. And amid all the opportunities that present themselves everywhere to-day to men—in science, in literature, in business—there is no man who has so good a chance to do work that will be truly successful and permanent in its results as the minister of Christ. Men will listen to the gospel and respond to it if the preacher really has a gospel to preach to them.

The Republican Club of New York City is accustomed during the winter months to hold on Saturday afternoons a series of conferences on the most important topics of the day, upon which experts are invited to speak. A few weeks ago the subject selected was: "Is religious faith declining?" and prominent ministers and laymen were asked to discuss the question. There was a great audience of men present, representing all creeds and no creed, the most of whom remained throughout the entire afternoon, giving the closest attention to clear, positive statements upon religious faith, its supreme value, and its indispensableness to the welfare of the individual and of the nation.

And that is an outstanding illustration of the fact that men are interested in religion; yea, more, that in the re-

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ligion of Christ they find the answer to the deep questionings and longings of their hearts. But men want and they demand a positive, straightforward message, in which there is the ringing tone of a full-blooded conviction, the certainty and the unconquerableness of the truth as it is in Jesus Christ, our Divine Lord.

And no luxurious, easy-going ministry will answer this ever-deepening need and desire, and fulfill the purpose of God concerning this age. God forbid that the increasing comforts in the midst of which men pursue their studies to-day in preparation for the work of the ministry should make the preachers of this new day lovers of ease, unwilling to endure hardness as good soldiers of Jesus Christ.

And therefore this new Hall, instead of being a breeder of selfishness and softness, should be and must be, to every man who is privileged to live within its walls, a new call to the new duties and the new difficulties of to-day, requiring that self-sacrifice, that heroism, and that assurance of ultimate triumph which are ever characteristic of the true and faithful minister of Christ.

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Reasonable Biblical Criticism. By the late Rev. Willis J. Beecher, D. D., of Auburn, N. Y. Philadelphia: The Sunday School Times Co. 1912. Net \$1.50.

It would be hard for any scholar to present the great issues involved in the problems of O. T. criticism in a more attractive form than that wrought out by Prof. Beecher in this recent study. Meeting the difficulties in the spirit of the modern mind and dealing with them in the language of the hour, the book bears the marks of a popular preacher rather than those of a student of ancient tongues and scholastic problems. Yet a certain lightness of treatment at times with occasional slips into commonplaces of style, are not offered as substitutes for wide reading and careful study.

The author states his purpose in his very brief preface. He finds a need which has not been adequately met, "the need of so setting forth the orthodox ideas that they shall appeal to the thinking of the present generation, and shall make the study of the Bible a live study. The present little volume is an attempt to meet this need". Although the title is most broad, as a wise teacher he limits himself to his own field, the Old Testament, and develops his argument by presenting "a succession of topics that are typical in their character. The first six chapters establish a point of view, and call attention to recognized principles; the remaining chapters discuss selected instances illustrative of these facts and principles". This latter portion he divides into three parts, making four in all.

While writing this review, we were shocked by the announcement of the passing from us of this faithful worker in the field of O. T. scholarship. Almost forty years of his ripest service were devoted to this cause in Auburn Seminary. It is with a sense of solemnity then that we continue this study of what has doubtless proven his last message in defense of the essential truth and permanent value of the Hebrew Scriptures. And well has he done his work, and wherein he fails, if indeed he has failed at all, it has been only in holding back against a movement which had caught him in its current without his being able to accept its vagaries or its destructive deductions. Could he have resisted it entirely, he would have been more consistent, but with a consistency which he himself felt to be deadening to vital faith in the Scriptures. Could he have gone freely with the modern movement, he would again have been consistent, but with a consistency which must have revolutionized his whole attitude toward the Bible and transformed its message to him. In the middle ground of inconsistent search for truth must we place this valuable expression of the attitude of a progressive conservative to the great problems of O. T. criticism.

Part I. gives the point of view and the principles of reasonable criticism. A distinction is made between the agnostic and the "cryptoagnostic", who, "less bold, less pronounced", holds "many of the agnostic positions without parting entirely from the traditional ideas of the sacredness of the Bible". The practical criterion of these two groups is the same, the denial of the truthfulness of the Scriptures. In defining the idea of truthfulness, the author notes (1) that "ideas may be true, equally with facts". Notions presented in parable or fiction may be "true as a presentation of true ideas"; (2) the Scriptures, however divine, are professedly given us through fallible human persons; and (3) that men may honestly differ as to

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whether a passage may be "literal or figurative, fact or parable". One is not necessarily on the wrong side then, who gives fullest play to natural factors as opposed to supernatural. Nor is he so if he interprets as fiction and figure what is usually taken as literal. Nor even if he "finds some actual errors of fact in the Bible, even though some of these errors may have a degree of importance". One is on the wrong side who answers all difficulties by assuming the impossibility of the supernatural and the general untrustworthiness of the Scriptures.

The "Modern View" has arisen "in a situation", as a rebellion against a false position. Theological formulae and exegetical methods have lagged behind other thought movements. Modern inductive thinking has taken the place of the old scholasticism. Specialization has deepened and widened the sphere of knowledge, even if it sometimes narrows the scholar. Religious thought of to-day emphasizes the energizing force of God rather than his personality. It shows him working most characteristically in Nature rather than against Nature. Especially is the old mechanical method of interpretation passing away. All these things form a situation calling for a change of expression of conservative thought.

In discussing the views that are held concerning the Bible, the author confines himself to the question of the first six books of the O. T. Prof. Beecher goes so far as to say, "Whether or no we accept the reason assigned, the Hexateuch is certainly the literary unit". "The newer tradition is correct in observing that the man or men who gave the Hexateuch its present literary form had in their possession a mass of written poems, addresses, legal documents, narratives, and composed the work largely by the process of putting these papers together". But when it comes to accepting the general scheme of the modern position, he holds back, recognizing the value of scholarly work in the gathering and analysis of material, "but their inductions are precarious, and their deductions are at every point affected by the logical vice of the drawing of conclusions from particular premises only". Of anything inconsistent with Mosaic authorship he thinks "There are no clear instances later than a few decades after the death of Moses". In this connection he gives us two points which are not without interest in this great problem. He notes that the Babylonian and Persian influences mark almost every page of those writings which immediately precede and follow the exile. If D and P come from those periods, why is there no trace in them of the same influence? And again, the clear instances of explanatory note and incidental reference to later events have a definite limit of time: "there are no clear instances of it later than a few decades after Moses". For him these points "settle the question, even if there were no other considerations bearing on it".

Several accepted principles of criticism are mentioned. 1. We must think for ourselves. Here he recognizes that we must exclude authority as a substitute for evidence, but he allows the Bible supreme authority as evidence, "being the word of God". On the other hand he combats the traditionalism of appeal to "eminent scholars" as the ultimate authority in all discussions. 2. One must avoid undue assumptions. He shows that the modern agnosticism is as guilty of this as the most conservative traditionalism. 3. One should go to original sources. Here he censures the abject use of books and the careless use of our own traditional views and memories of Bible incidents and statements. 4. We must attend to all the evidence. 5. Several more general precepts involve the recognition of the purpose, method and spirit of the author. Even then we must grant the necessity of a certain "filling-in process" to complete the story, or to give background to the scene.

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Part II. shows reasonable criticism as affecting particular O. T. Narratives.

He first discusses the opening chapter of Genesis, defending its antiquity, its consistency with the 2nd. chapter, and its absolute harmony with modern science. He does this by making the six days to be successive and still advancing movements, and the events to conform to an assumed atmosphere of scientific knowledge. Here we have an example of his "filling-in process".

In discussing the Flood Narrative, he makes the common false assumption that by separating the so-called E, J, and P documents, you can see the unreasonable barrenness of each, forgetting that a clipping from J probably takes the place of a dropped passage in E. This he seems to recognize in another connection when he says of this same Flood Narrative, "We have only those parts of his sources which he copied out for us, while he had the sources in more complete form". He regards the Flood Narrative as historical by waiving the difficulty of the age numbers as more probably tabulations of ethical movements, and so taking it as a tradition of a real event in some far distant period of time, recognizing that, "it is now commonly held that we know enough of the flood region to make us sure that no such catastrophe occurred there within some thousands of years of that date".

One sentence may suggest the method of answering the more serious problem in the story of Abraham. "Once get rid of the babyish idea that the 'father' of a clan is its lineal progenitor, and there is no reason for denying that the racial traditions connected with Abraham are essentially authentic, the coloring in them being only that which belongs to oriental habits of speech".

The case of Jacob furnishes an interesting example of the author's method. By re-reading the story and a suitable "filling-in process", he removes the traces of mere racial movements and "personalized sociology", and in the same manner he so answers the great ethical difficulties of the narrative that he can conclude, "In any case the ethical difficulties of the story have vanished. As for Jacob himself, he is just a sinner saved by grace".

He removes the difficulty in the use of the two terms Ishmael and Midian in the Joseph story by a play upon his interpretation of the word "father". "The father of a people is ordinarily, in the Bible, its ruler or its founder Essentially, in these early narratives, the 'father' of a tribe is its founder". The Midian tribe could be grouped under the title of its elder brother, Ishmael. While the author has no necessary objection to looking upon the story as in some sense composite, or even as largely parable rather than history, of course he objects to such a partition as "spoils the story as well as the history".

One of his most interesting chapters is the one entitled, "Shepherds in the Wilderness". This expression he prefers in Number 14:33 to the one found in the usual rendering of the verse, "Your children shall wander in the wilderness forty years". By conceiving of the people as scattered in shepherd groups throughout the wilderness, only a representative body remaining about the tabernacle according to the legal appointment, he thinks the scenes become more intelligible and the difficulties and incongruities disappear. "The phrase 'shepherds in the wilderness' is therefore the key for interpreting the whole history of the period". It is doubtful, however, which would object most to his method of filling-in in order to complete his picture, the conservative traditionalist or the modern critic.

But the most finished and objectionable example of this principle of

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reasonable criticism is found in his chapter on the Samson story. He designates the narrative as "a character sketch with a great moral". And first he separates absolutely his twenty years as judge from the recorded acts. Then he assumes the "natural understanding" that his great deeds were accomplished through the help of "followers", "excited countrymen", "chums" and "pals", "reckless young men like yourself". "We get no complete idea of what occurred except by supplying some of the omitted particulars". "From the situation and the silences of the narrative we may infer that the man gave up his reckless habits when he found grave responsibilities resting upon him. After a public career of twenty years, however, his vigilance relaxed, and he fell back into his old ways". Our author finds that "He is typically the person who will keep fooling with temptation", and this leads him to become so wrapt up in the force of his correct principle of allowing the broad sweep and purpose of a literary product to interpret its details, that he drifts into a homiletical strain irrelevant to his argument.

Part III. is devoted to a field of particular interest to Prof. Beecher, problems of chronology and archaeology. In the matter of chronology, he refers back to his own book, "Dated Events of the O. T." He prefers to put aside the early numbers of Genesis "as among the relatively few genuine instances of personalized history found in the Bible", and to begin Biblical chronology proper with Abraham. The 430 years of Egyptian residence he begins to count from Abraham's entrance into Canaan. For the period after Solomon, he agrees with Ussher as against the commonly accepted Assyrian reckoning, with a few minor exceptions.

He attempts to harmonize the Biblical statements concerning Sennacherib with the monumental evidence by a process of reading-in which is somewhat hard to follow. He thinks Sennacherib's purpose was to deport all Judah. In this he failed. "The Bible accounts speak of "that night" when Jehovah inflicted judgment on the Assyrian, when 185,000 perished, including "leaders and captains", but they do not say whether this happened before Sennacherib left Palestine The prophetic writers attribute Assyria's calamity to Jehovah, but they do not specify when and where it occurred". When some years had passed, "the news came to Judah that Sennacherib with a vast army had been overtaken in the mountains by cold and storm, and his army so nearly destroyed that he was obliged to desist from his expedition and return to Nineveh". Our author seems to suggest this as a possible background for the Biblical accounts.

"A Few Additional Synchronisms" are followed by a survey of "The Legislation of Hammurabi and that of the Pentateuch". Then he gives us a very interesting and fresh discussion of "Aramaic Papyri from Egypt". The most important of these are those from Assuan and Elephantine, published by Sayce and Cowley in 1906 and Sachau in 1907. The first of these is a letter dated in the 17th. year of Darius (Nothus, 424-405 B. C.), and has to do with a certain Jewish temple in the fortress of Jeb, which is Elephantine. Prof. Beecher recognizes the vast importance of these documents in discussing the problems of Ezra, Nehemiah and Daniel, but he denies that they tend to prove the late origin of the Deuteronomic law of one central sanctuary. He weakens his argument by a forced interpretation of such a passage as Deut. 12, enabling him to say, "The single sanctuary laws expressly limit themselves to the land of Canaan (e. g. Deut. 12). As to temples or worship on any other territory these laws are silent. They nowhere prohibit a place of sacrifice in Egypt". His argument for closing the canon about 400 B. C. rests largely upon an identification of Bagohi of the papyri with the Bagoses mentioned by Josephus as "the

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general of another Artaxerxes' army", who had relations with Jonathan the high priest. But to do this he ignores the possibility that Josephus may be right when he passes rapidly from Jonathan, who was still high priest while Bagoses was general to Artaxerxes Mnemon (405-359 B. C.), to his son Jaddua, whom he mentions as coming into contact with Alexander (c. 300 B. C.). It is clear that Josephus' error in the matter of the Samaritan defection under Sanballat vitiates his evidence as to the date of the work of the Jewish high priest, Jaddua (mentioned in Neh. 12:11,22. Cf. Davis B. D. on Jaddua). "His dating Sanballat and Jaddua as late as Alexander is of course an absurdity". In the case of Sanballat it doubtless is, but not necessarily for Jaddua. Sachau himself says (Drei aramaische Papyrusurkunden, p. 17), "Since our papyrus document is written in the year 408-407, I assume that Artaxerxes II is meant by Josephus, and that the Persian governor of Judea, Bagoses, held office not merely under Darius II, Nothus (434-404), but also still under his successor, Artaxerxes II". It is doubtful then whether the argument for the 400 B. C. as the date of the closing of the O. T. events is reinforced "in such a way that this fact will now have to be accepted even by those who have heretofore disputed it". Probably only partially true is the statement, "The papyri settle these points, settle them so that they can hardly be raised again, and settle them in favor of the view which counts the Old Testament as trustworthy".

Part IV. takes up some of the books. Beginning with Deuteronomy, he states the modern theory in its most extreme form and points out its faults. He gives little weight to the literary difficulties, and answers the problem of the law of the central sanctuary by limiting it in its scope and territorial application in such a manner as most could not accept. It is a clear statement of the difficulties involved in the form of the theory which he attacks, but it does not remove the problem, nor does it give due recognition to a widely spread criticism which is not based upon an assumption of "deliberate and deceiving falsification" through "forgery".

In the case of Daniel, he does not decide whether the book is all literal history or whether it may not include some elements of "didactic fiction". The idea that Daniel wrote the whole "is hardly probable". "That he is the author of the second part is a natural and obvious inference". The whole came from the time of Nehemiah, the Aramaic Papyri from Elephantine removing any serious language difficulty. In like manner he defends the early date and essential trustworthiness of the book of Esther.

His last chapter deals with the books of Ezra, Nehemiah and Chronicles. "No one doubts that Ezra and Nehemiah and Chronicles are a single piece of composition, or perhaps, rather, a series of writings, by one author or school of authors". This statement is interesting in view of the Davis B. D. answer (p. 125a) to the idea that "Chronicles and Ezra were originally one continuous history". "The books themselves never constituted one work. They are entirely different in plan, and ancient tradition never reckoned them as one. They may, however, have had one and the same author". Prof. Beecher's argument leads him to the conclusion, "There is no sufficient reason why any other person [than the one who denies the Mosaic origin of the Pentateuchal laws] should doubt that these books are substantially true history". As he regards these books as completed by 400 B. C., he finds an "Aggregate" of Scriptures complete at that time and forming what became the "canon" of the later Jewish and Christian churches. This resultant is the finished work of those who wrought last upon the great religious problems of Israel. "It was a grow-

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ing aggregate, and thought of as such. There came a time when it ceased to grow, and by that fact it became complete". "We have no information as to any closing of the canon other than the writing of its last book and the arranging of the books".

This partial survey shows that our author has been over much material, and his literary references at the end of most of the chapters are a valuable addition to his own work, furnishing good suggestions for a further study of the problems at issue. A few times in the text we felt he should have named the authority from whom he was quoting. The whole arrangement of his book is clear and interesting, and through it even the lay reader can grasp his argument and become familiar with many of the great interests of the Biblical scholarly world.

The greatest weakness in his argument lies in the arbitrary manner in which he substitutes a "filling-in process" of his own for that of the critic whom he opposes. Save for some very striking examples of sweeping statement and polemic disregard of possible difference of opinion, the book is written in a broad spirit and a kindly attitude. To such an extent is this so that on ultraconservative questions "his judicial and conciliatory attitude" is "very likely to mislead". We welcome the book as attempting to do for conservative thought a much needed work. Prof. Beecher has wrought well, and we cherish this as one of the last gifts of his thought and pen.

Lincoln University, Pa.

Frank H. Ridgley, '03.

Dr. McLaren Of Manchester —A Sketch. By E. T. McLaren. Second Edition. New York: Geo. H. Doran Company. 1912. \$1.50 Net.

No one can read this life of Alexander McLaren, written by his cousin and sister-in-law, without feeling that she was eminently fitted for the work. She has wisely escaped that hero worship which is indulged in by so many biographers and has presented what careful readers will pronounce a very fair and sane portrayal of his life and character. The book is brief in the number of pages, only two hundred and seventy-two of large bold type, but it is rich and full in its contents, manifesting that wise choice of material which, in spite of his habit to conceal his own personality though innate shyness, displays much skill in interpreting his actions, revealing his character, and using his words. Since more than one third of the entire book contains Dr. McLaren's own words, well chosen from his letters and addresses, it enters the literary world as a happy combination of biography and auto-biography, in which scarcely a single sentence can be considered irrelevant. The five pictures of Dr. McLaren and the two of Mrs. McLaren add much interest and value to the book.

The key-note of Dr. McLaren's life resides in the fact that "during his long career he held firmly to the belief that one of a preacher's first duties is to efface himself, his part being that of a herald, one who has a message to give". There is, therefore, nothing spectacular in this work and no lines of moral weakness in his character—at least the writer had the good judgment not to reveal any—but his life is one earnest, single, definite aim, without one day failing to add its part. Each chapter contributes its distinctive fragment in compositing the portrait of the man. The first three show the influences in his early training which determined

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his career. His godly ancestry, his propitious birth, his fortunate home where "true religion, the love of God, and the obligations binding him to His service formed the ruling motive", and his brilliant school days at Glasgow and Stepney which awarded him several honors, furnished the atmosphere which strengthened him for the ministry, a calling about which he never had a hesitation.

The next three chapters relate the experiences in his initial pastorate at Portland Chapel, Southampton. About this undertaking he wrote his future wife: "If the worst comes to the worst I shall at all events not have to reflect that I have killed a flourishing plant but only assisted at the funeral of a withered one". But by "infinite pains" in the preparation of his sermons and by devoting his energies exclusively to the work in that field, realizing that "he had a vineyard of his own to cultivate", very gradually and very steadily his small congregation grew into numbers and influence. For twelve years he labored in this field, at the end of which time and under persistent persuasion he entered Union Chapel at Manchester. While at Southampton he married his cousin, Marion McLaren, a woman of "bright, clear intellect, good memory and refined taste for literature". Writing thirty years after their marriage and two years after her death he says: "From that moment to this there has never been a cloud between us and she never did a thing or spoke a word that was not full of love and unselfishness". Perhaps the most refreshing and helpful chapter in the whole book is the glimpse into the home life, so spiritual in its quiet hours and prayer, so helpful in its family reading circle of the choicest books, so instructive in its unconscious discipline, and so rich in that mother who bore the burden of the home. After her death Dr. McLaren writes: "You know a watch gives a tick or two after the mainspring is broken, and I go on with my ticking in the same way, but there is very little heart in it, and I think it is growing less".

The remainder of the chapters treat of his pastorate and work in Manchester where his fame and influence reached its height. His pulpit work, into which he threw his whole soul, was one impressive unity throughout. The prayers, the Scripture reading, the hymns, and the sermon blended with the theme of the hour. His sermons were indeed "live things with hands and feet", for it was through them and not his poor pastoral work that he increased the plant and held the large congregation at Union Chapel. That "he lacked many qualities which make a successful pastor" is consistent with his theory "that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching". After forty-five years of effective service, he resigned his work at Manchester. During his pastorate there he became a regular contributor to the Sunday School Times, published his first and second series of the "Sermons Preached in Union Chapel", completed "The Psalms" in the Expositor's Bible, and many other works. It was after his resignation that he began his work on the "Expositions of Holy Scripture". "It is by these Expositions, the work of his life, the sermons preached to his own congregation, arranged in order of the Bible, that his name will be remembered, when those who can recall his living voice will have passed away". Much of this work changed by the individual mould has been re-echoed from many pulpits and entered the hearts of many people.

This book cannot be too highly recommended. The refreshing atmosphere it creates, the true naturalness it portrays, and the delightful sympathy it provokes should be sought by every minister. It commends itself as the true type of what modern biographic literature ought to be.

George Taylor, Jr., '10.

Mercer, Pa.

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Reasons And Reasons. A volume of sermons by James Moffatt, B.D., D.D., Litt.D. New York: George H. Doran Company, 1911. \$1.50.

In reviewing this volume of sermons there is no intention of sitting in judgment, there is a greater desire to sit in enjoyment. This is not a discussion, but an appreciation. Your reviewer has not looked through, but has endeavored to peer into these discourses. Dr. Moffatt is not interested in the mere trappings of the text; the skeleton never appears. When one goes to them, it is as when a work of art is given to the public; the scaffolding has been taken away and an unhindered view is enjoyed by all. To those who are familiar with Dr. Moffatt's monumental work on the Literature of the New Testament, this volume is especially interesting. In his work on "Introduction" we are students in the class room; here we are worshippers in the place of prayer.

There is nothing hackneyed in any of the sermons. Everything is rich, fresh, inspiring. In all there is the deepest human sympathy. The writer takes us into his confidence, and as we listen it is to one who walks upon the high places of earth. Here indeed is a man who has his windows opened toward Jerusalem. What is done is done so easily,—always the evidence of a master mind. There is no striving for effect, yet the effect is powerful. An authority upon the New Testament, there is no mention of "my book, my opinions". He simply takes his hearers to the heights, and points out on the way restful spots for man's soul. Every sermon is a model for simplicity, chaste expression, and the deepest reverence.

The title of the volume is taken from a sentence in the first sermon, where the author states that "Christianity furnishes us with reasons upon reasons for declining to transfer our homage from the God and Father of our Lord Jesus Christ". The appeal of the material is here set forth in convincing power, but the "Reasons and Reasons" for loyalty to God are set over against them in a very helpful manner. There is a striking sermon on the "Balcony View of Life" that ought to be read by every depressed man of God who has ever wished to be detached from the discouragements of life. The "Balcony View" is one of the banes of life, not merely in the pew but also in the pulpit. If one has despised or neglected prayer, let him read the sermon "Forgetting to Pray". It is rich in suggestion, filled with the deepest insight. If the hand of affliction has been heavy upon the heart, the sermon "Afterwards" will lift up the head, and the believer will go on his way rejoicing. The "Opportunity of the Provincial" is also very helpful. But these sermons must be read to be appreciated, just as most of ours must be heard to receive any appreciation.

The book is light in weight, the type is clear and easily read. There is a very happy setting of scripture references in italics, which is pleasing to the eye. Most of the sermons are surprisingly short. The first of the series of twenty alone seems of sufficient length to satisfy any vigorous Scottish sermon taster.

W. J. HOLMES, '02.

The Winds Of God. By the Rev. John A. Hutton, M. A. New York: George H. Doran Company. 1912. 75 cents.

To read this book is like inhaling a breeze from the mountains. True

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to its title, its optimistic message sweeps through the heart like the very winds of God. This short treatise is a heartsome contribution to the controversy between religion and science. It comprises—as the subtitle states—"Five Lectures on the Intercourse of Thought with Faith During the Nineteenth Century". The author is tracing "some of the great intellectual movements of the last century, each one of which threatened some aspect of the Christian faith". Mr. Hutton "shows how in each case this movement produced its own answer, so that the result was a better understanding of revealed religion and a fresh victory for truth". His contention is that "all progress is spiral, that the consciousness of the race, generation after generation, comes back to certain standpoints, but always on a higher level and consequently with a broader outlook".

The author gives as his general theme, "The cry of our time for its ancient peace", and in his treatment of it he dwells upon certain aspects of the mind and soul of the times in which we live. He asks us to accompany him down through the channel of the characteristic thinking of the last century as it bears upon our fixed beliefs. While the last century saw the rise of the scientific spirit, witnessed the revolt of the human understanding against all manner of accepted things in church and state, yet Mr. Hutton suggests, quoting Benjamin Whichcote, the Cambridge divine of the 17th century, "Religion stands to reason", and says there can be no final disharmony between thought and things, between faith and knowledge, between science and religion. If there seems to be any it must either be our knowledge that is wrong, or our faith that is not deep and pure enough. At the beginning the author announces a two-fold result that he hopes will issue from the study: first, "a fresh understanding of what it means to believe in the living God, to believe in a God who is still doing something"; and second, the dawning consciousness that "we men and women are but spectators, but instruments of the Eternal Spirit, of some one beyond us, who is carrying on some great movement and supporting his side in some tremendous controversy: that in truth we no longer live, but Christ lives in us". It is interesting to notice how wonderfully God has rebuked our age out of its own mouth; and how a century of science, seemingly making for doubt, has also been a century of poetry which in every line has been concerned with the faith. "It was an honorable struggle withal, both sides contending equally for something vital to the human soul. They were fighting for the fair name of man, and for his freedom, on the one hand to *think*, and on the other hand to *believe*".

This controversy of faith is reckoned as reaching its height when Darwin published his "Origin of Species" in 1859. The author disclaims any attempt to make a scientific statement of the Evolutionary Hypothesis, far less to give any judgment or criticism of it. The aim is rather to review the influence of these theories upon the life of the time, as reflected by the greater poets of the 19th century. To this end he contents himself with sketching the change which these theories were held by them to have made upon their view of God and of the world. This he does in a way so clear and uplifting that he holds the close attention through to his conclusion. Thus he claims to know the scientific movement of the century "as it were 'in a mirror darkly', in the mirror of the poet's words and misgivings,—sometimes in their new joy, as they reflect upon all that seems to be implied for man in this far-glancing account of his physical origin".

Much emphasis is laid on the fact that we get the safest and most

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comprehensive view of life when we come to see that we are *all living on a slope*; and because of that we can never really do without a certain amount of effort or strain or aspiration. And the man who is satisfied with his present accomplishment and sits down, becomes an inferior man, and soon slips from his place. This view, the author thinks, can be accepted both heartily and thankfully from the Evolutionary Hypothesis. "Man lives upon a slope, but it depends upon how your own face is turned whether you say it is a slope up or a slope down"; whether toward God or toward the mere material.

One of the most interesting features of the book is Lecture IV, where three ideas are presented which the Evolutionary Theory seems to convey, from which it appeared to the poets as the guardians of the divine idea in man, certain dangerous consequences might follow. 1. The mind might be impressed with a sense of the awful vastness of things. 2. It seemed a contradiction to general human belief to insinuate that man as a species had affinities with lower creatures. 3. That such a theory of vastness and of origin might minister to the baser part of man's nature. How Tennyson and Browning and some of the lesser poets look upon these ideas, and how their message reacted upon them is then reviewed. The author recalls how the idea of vastness pervades all of Tennyson's work, and really gives a quality of pathos to the whole of his poetry. His faith indeed survives, but bears many a scar from the conflict. But Browning attacks the whole problem from the heights of a sunlit faith and a sublime courage, and "draws the teeth of the Evolutionary Theory". He ever encourages man to "look up", saying, "'Tis the downward looking makes men dizzy". So let us not look down at the clay from which we came, but up to the destiny—to the finished bowl—to which we have been called, and to the high use which the Master of the feast may one day have for us. So the author comes out to the noble conclusion of the fourth lecture, bringing from the message of both of these Christian poets, "Life and death are the great preachers, and truly, as Paulsen has said, it matters not what temple Science may build in this or any subsequent age, there will always need to be hard by it a Gothic chapel for wounded souls". The whole conclusion of this delightful and worth-while study of Mr. Hutton's is that the whole challenge of the nineteenth century has been good for faith, in that it has drawn special attention to the fundamental, while clearing away only the excess and overgrowth. The most that science and the growth of knowledge have done is to leave the question as to the meaning of life open. It is for ourselves to close the question by our personal decision, and in faith and confidence in God. While in the midst of all the clash of what seemed for the time to be discordant elements, "the poets of the nineteenth century did what they did to keep an open door for God".

JAMES M. POTTER, '98.

Other Sheep; A Missionary Companion to "Twice-Born-Men."
By Harold Begbie, author of "Souls In Action". New York: George H. Doran Company. 1912. \$1.25.

Mr. Begbie's "Twice-born Men" (published in England as "Broken Earthenware"), with its powerfully written narratives of striking conversions through the work of the Salvation Army in London slums, ex-

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cited wide-spread attention and discussion, upon its appearance a few years ago. In "Other Sheep" we have from Mr. Begbie another such "Clinic in Regeneration" (to use the sub-title of the former); this time, however, drawing its subjects from a Foreign Mission field. The Christian agency concerned is still the Salvation Army. The field is India.

It is a volume of as intense interest as the former, sharing its obvious faults of manner and style—over-self-consciousness, turgidity and strain, and superfluity of emotional and other color,—but inspiring in its many-voiced and truly convincing witness to the mighty power of the regenerating Gospel to work in heathendom the same miracles of transformation which it can work among the "untouchables" of English slums, and of Christ as throughout the earth "the Light whose dawning maketh all things new".

The most evident defect of the book, or let us say Mr. Begbie's most evident limitation considered as a writer upon the broad subject of the work of Christianity in India, arises out of the circumstance that all his impressions and opinions are confessedly derived from observation of and contact with the work and workers of the Salvation Army alone, and that his own sympathies and interests are almost exclusively with the Army's characteristic forms and methods of work. Nevertheless, the present reviewer, who was prepared to be somewhat prejudiced against this volume by following the extended and heated controversy which, upon its appearance a few months ago, was waged about it between the author and some of his critics in certain British periodicals, is glad to find himself very nearly at one with Mr. Begbie in repelling the criticism which many had made upon it, to the effect that it showed prejudice and unfairness toward mission work in India outside of that of the Salvation Army. It shows ignorance and it shows neglect, but, except in the point presently to be noted, it cannot be said to be unfair; and the prejudice is the prejudice of enthusiasm for the work that he knows rather than that of antagonism against the work that he does not know. Of the churches' regular missionaries as a body and of their work as a whole he never speaks but with respect and a high valuation, though expressing himself frankly upon such questions as that of the distressing overlapping of agencies between different missions, which is a problem that is being actively dealt with by missionary administrators themselves; and the untrue implications and the objectionable tone in some of the language of the Provincial Governor quoted on p. 196 are not Mr. Begbie's own.

Nevertheless, it is certain that Mr. Begbie is less than just to the character of the forms in which predominantly the Christian message is couched by the noble army of the rank and file of missionaries, in the implications which may be felt in his violent invectives against unspiritual, juridical doctrines of the atonement, and conceptions of "the plan of salvation" in which, as Principal Rainy used to say, "the machinery creaks and groans", as well as against all traces of ceremonialism and what the author speaks of as "magic" and the priest-spirit in Christianity. There is nothing Mr. Begbie so cordially hates as a priest. And nothing is truer than that ecclesiasticism will never commend Christ to India. But, on the one hand, the characteristic faults of the crude orthodoxy against which he is so violent (examples of which can scarcely be expected to be wholly absent from any body of Christian workers abroad or at home) would, one may safely say, be found to be at least as characteristic of the Salvation Army in India (so exceptional a man as Fakir Singh, with his fine culture and deep spirituality, apart) as of other bodies of Christian missionaries there; while on the other hand the beautifully-conceived dialogue

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outlined on pp. 48-49, represented as Fakir Singh's contrasted manner of spiritual dealing with those whom he seeks to win, may be safely asserted to be quite typical of the ideal of approach to the mind and heart, and of the manner of commanding Christ, which the great majority of all Protestant laborers in India would regard as their own, and in achieving which, indeed, hundreds of truly Christ-like men and women of the missionary force are daily successful.

Mr. Begbie is entirely right when he emphasizes that the Gospel that is to win India to Christ must be an exceedingly simple, untheological, and unecclesiastical Gospel, and a Gospel of radiant optimism and cheer, to meet Hinduism's fundamental pessimism and misery, one that makes really earnest with the Fatherhood and love of God—but that is just to say that it must be loyal to Christ—and that it must be a Gospel, at all. At the same time, it may well be admitted that there has been a measure of ground for Mr. Begbie to speak of "the misrepresentations of Christianity deep-rooted in the Indian mind by the unconscious blasphemies of Deism", and many missionaries themselves, who are always more eager and usually quicker than most of their stay-at-home critics to learn the lessons of their own past mistakes, would assent to the remark which he quotes from a young Oxford-educated Hindu (a type not always, by the way, the best of authorities on things Indian or things missionary) that "if the missionaries had talked to us more of salvation and less of damnation, Christianity would have made real progress among our educated people long before now,"—though they would reject the quite false implications of the "*would have made*" and the "*educated*".

One could write at great length upon this most interesting book, both by way of frequent exception-taking to many an ill-grounded statement of fact or hasty generalization, and by way of strong positive appreciation. Of special interest are the four chapters toward the close which give an account of the unique enterprise of the Government of the United Provinces, undertaken at the initiative of the Lieutenant-Governor Sir John Hewitt, against strong native opposition within his Council, in expressly engaging the official coöperation of the Salvation Army in the Government's endeavors to deal with the criminal tribes, the Doms, the Bhatus, the Haburas, and the like, through settlements in full charge of the Salvation Army's workers. Aside from the conspicuous success of the experiment, this official governmental recognition of religion, and, in particular, of the Christian religion, and, in further particular, of the Christian religion in the most distinctively evangelistic form of its effort, that of the Salvation Army,—this recognition of "regeneration," as Mr. Begbie would say, as a supreme force in the treatment of a humanity with which all regular governmental efforts of restraint and control had failed, is of a special significance in India, where the British administration has as a rule so rigorously stood upright in the maintenance of its strict religious neutrality as even to lean over backwards in its effort to guard itself against any positive official fostering of Christianity. Incidentally in this connection let it be said that Mr. Begbie's high valuation of the British regime in India should be read by the many Americans who ignorantly imagine it a high-handed tyranny of oppression. But this is a further matter.

Finally let this impression be registered here, of how rich in present-day *theological* suggestiveness is such a collection of fresh religious and psychological material as Mr. Begbie has gathered here. What interesting and fruitful questions on the live present-day topic of the relation of the spiritual to the historical in Christianity are suggested by such a

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story, for example, as that of the witch who was delivered by Christ when she knew of Him absolutely nothing except His Name, and that He was One to whom some prayed because He was "kind to people in trouble"! And still more frequent are the questions of interest relevant to the ground of Christian certainty, and contemporary fundamental issues in apologetic, which are suggested by many an emphasis upon, and illustration of the *immediacy* of Christ's appeal "to the human soul once definitely conscious of its misery". Our "reconstruction in theology", for which the church and the age are waiting, will gain its data from no quarter so richly as from the Foreign Mission field and from the still infant but rapidly developing science of Comparative Religion. In this sphere, and not in problems of literary and historical criticism, will theology in the twentieth century find both her most arresting tasks and problems and her most rewarding insights.

EDWIN HENRY KELLOGG.

Carlisle, Pennsylvania.

Seminary Finances.

A condensed statement of the finances of the Western Theological Seminary is printed herewith showing a surplus for the year of \$2,229.67, which, however, is more apparent than real, as the receipts contain donations belonging to previous years, and there are some items of expense belonging to the past year which had not come in for payment at the time of closing the books. As a matter of fact the Seminary came out practically even in its receipts and expenses owing to the liberality of friends who made special donations for this purpose. It should also be remembered that for the previous year the Seminary had a deficit of \$3,441.10, and any real surplus for the last year will go to reducing this deficit.

It will be seen from the statement that the total income from investments was \$43,619.51, while the total expense was \$47,147.29, so that the Seminary would have run behind very considerably had it not been for the special donations from individuals and contributions from churches. It is a pleasure to report the increasing interest among the churches and the larger number of contributions from this source, and credit is due to those members of the Faculty and Boards of Trustees and Directors who have presented the cause of the Seminary to the Churches and to individuals.

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In order to provide for the cost of the new Dormitory, it was necessary to borrow \$68,000, now being carried as a temporary loan. There is a balance on hand for this purpose of \$9,134.65, and unpaid subscriptions as reported to the Treasurer are approximately \$24,500, leaving a considerable amount to be raised by subscriptions.

The books, accounts, and securities of the Seminary have been audited by the Audit Company of Pittsburgh and were found to be correct.

At the close of the year there were uninvested Permanent Funds in the hands of the Treasurer amounting to \$6,610.74, due to recent payment of investments, which amount has since been reinvested.

The Treasurer takes this opportunity of again calling to the attention of the friends of the Seminary its needs in the way of annual contributions to its running expenses and to the amount of additional subscriptions required to pay for the dormitory, and trusts that these will be forthcoming during the present year.

Respectfully submitted,

COMMONWEALTH TRUST COMPANY OF PITTSBURGH,

Treasurer.

Seminary Finances.

CONDENSED FINANCIAL STATEMENT OF
WESTERN THEOLOGICAL SEMINARY.
For Year Ending April 30th, 1912.

INCOME RECEIPTS.

Income Received from Investments	\$ 43,619.51
General Contributions from Churches and Individuals	3,223.74
For President's Salary	1,000.00
For Assistants' Salaries	1,533.71
	<u>\$ 49,376.96</u>

EXPENSES.

Salaries, Taxes, General Expenses, etc.	\$ 47,147.29
Surplus for year	2,229.67
	<u>\$ 49,376.96</u>

Permanent Funds.

	Amount	Invested
Contingent	\$172,616.85	\$169,137.92
Endowment	194,030.01	190,500.92
Lectureship	3,711.35	3,002.00
Library	31,176.93	30,934.94
Reunion and Memorial	112,280.29	107,707.40
Scholarship	137,781.41	127,678.07
Sacred Rhetoric & Elocution	79,660.49	79,345.33
Church Music Instructors	5,002.24	5,000.00
President's Chair Endowment Fund	5,000.00	5,000.00
L. H. Severance Missionary Lectureship	5,000.00	5,000.00
	<u>\$746,268.57</u>	<u>\$723,306.58</u>

Special Funds.

President's Salary	1,358.44
Pension Fund	811.96
	<u>\$ 2,170.40</u>

Building Fund.

Balance April 30th, 1911	\$ 29,377.83
Donations received during year	35,859.92
Loan from Commonwealth Trust Company	68,000.00
	<u>\$133,237.75</u>

Paid on account of New Dormitory Building	\$124,103.10
	<u>\$133,237.75</u>

Balance April 30th, 1912	\$ 9,134.65
Total increase in Securities during year	1,656.11
Cash on hand April 30th, 1912, Income	3,423.15
Cash on hand April 30th, 1912, Uninvested Funds	15,745.39

Legacies received during year—

From Estate of Jane Gardner, two scholarships	\$ 4,226.00
From Estate of Jennie Black, for Building Fund	600.00
From Estate of J. Franklin Robinson, Building Fund	2,000.00

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Alumniana

CALLS

Rev. R. C. Aukerman ('95), of Dunlap's Creek, Presbytery of Redstone, has accepted a call to Sunbury, Pa.

Rev. G. P. Atwell ('98), after a pastorate of nine years in the Hawthorne Avenue Presbyterian Church of Crafton, Pa., has resigned this charge to take up the work in Westminster Church, Greensburg, Pa.

Rev. Walter P. McConkey ('06), of Avonmore, Pa., has accepted a call to the Central Church of Washington, Pa.

Rev. G. I. Wilson ('99), of Sistersville, W. Va., has declined a call to the Central Church of Pittsburgh, Pa.

Rev. J. C. Strubel ('05), of Lisbon, Ohio, has declined a call to the Presbyterian Church of Sheradan, Pa.

Rev. H. H. Ryland ('91), of Leisenring, Pa., has accepted a call to the churches of Coal Center and Roscoe, Pa.

Rev. R. A. Watson, D. D. ('74), pastor at West Liberty, W. Va., has received a call to Marseilles, Ohio.

Rev. T. B. Gay ('99), of New York, has accepted a call to Freedom, Pa.

Rev. William D. Cole ('94), of Palmyra, Mich., has been called to Flora, Ind.

Rev. S. C. Elder ('96), of Masontown, Pa., has accepted a call to North Liberty, Pa.

Rev. A. T. Taylor ('93), pastor of Cooke Church, Toronto, Canada, has been called to the Third Church of Trenton, N. J.

INSTALLATIONS

Rev. William F. Plummer ('89), on May 10th, was installed pastor of the churches of Bannock and Flushing, Ohio.

Rev. P. E. Burtt ('12), was ordained and installed pastor of the church at Mt. Pleasant, Ohio, on May 14th. Rev. J. S. Srodes preached the sermon, Rev. F. O. Wise charged the pastor, and Rev. A. W. Campbell charged the people.

Rev. H. H. Bergen ('12), has been ordained and installed pastor at Dell Roy, Ohio.

Rev. H. E. Kaufman ('04), on May 14th, was installed pastor of the Presbyterian Church of Florence, Pa.

Rev. M. H. Woolf ('12), was ordained and installed pastor at Bethel, Ohio, June 4th.

Rev. W. G. Felmeth ('11), was installed pastor of the churches of Brilliant and Mingo Junction, Ohio, on the evenings of June 10th and 20th. At Brilliant, Rev. G. P. Rowland charged the pastor, Rev. J. N. Potter, of Wheeling, preached the sermon, and Rev. O. S. Fowler, of Hopedale, charged the people. At Mingo Junction, Rev. E. M. McMillin, of East

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Liverpool, charged the pastor, Rev. J. N. Potter charged the people, and Rev. W. B. Love, of Smithfield, preached the sermon.

Rev. DeWitt White ('94), of Princeton, Iowa, was lately installed pastor at Derby, Iowa.

Rev. H. E. Woods ('12), was ordained and installed pastor at Bessemer, Pa., July 11th.

Rev. Walter P. McConkey ('06), was installed pastor of the Central Church of Washington, Pa., on June 27th. Rev. W. J. Hogue, pastor of the Second Church, preached the sermon; Rev. Matthew Rutherford, D.D., pastor of the Third Church, charged the people; Rev. W. J. McConkey, D.D., of Grove City, Pa., father of Rev. Walter P. McConkey, charged the pastor; and Rev. A. B. McCormick, D.D., of New Castle, delivered the installation prayer.

Rev. E. L. Wehrenberg ('12), on June 25th, was installed pastor of the Long's Run Presbyterian Church. Rev. L. W. Lewellen, of East Liverpool, preached the installation sermon; Rev. J. G. Black, of Wooster, delivered the charge to the pastor; Rev. E. A. Hodil, of Toronto, Ohio, charged the people.

On Friday evening, July 5th, Rev. J. Charles Hughes ('12), was ordained and installed pastor of the Olivet Presbyterian Church of Baltimore, Md. Rev. J. E. Cook presided and delivered the ordination address; Rev. Henry A. Grubbs, preached the sermon; Rev. John P. Campbell, D.D., delivered the charge to the pastor, and Rev. John Stuart Conning, to the people; the prayer was offered by Rev. Edward Niles.

On May 28th, Rev. E. W. Byers ('03), was installed pastor of McGinniss Presbyterian Church, Pitcairn, Pa.

GENERAL ITEMS

April 14th marked the first anniversary of the pastorate of Rev. A. J. McCartney, D.D. ('03), in the Kenwood Evangelical Church, Chicago. The following resolution was unanimously adopted by the Prudential Committee:

"Resolved:—That on this, the conclusion of his first year among us, we do most heartily congratulate our pastor, Dr. Albert Joseph McCartney, on the thoroughly acceptable manner in which he has conducted this pastorate, and that we now and hereby desire to record our sincere approval and pledge our continued hearty support".

Rev. M. M. McDivitt ('07), has just ended his first year as pastor of the Presbyterian Church of Blairsville, Pa., which has proved a very successful one. The reports show about 140 accessions for the year and a surplus of \$800 in the treasury. During the year the church has been enlarged and renovated. New lighting and heating systems have been installed. A three thousand dollar pipe organ has been purchased. The entire amount of \$13,000, needed for this work, with the exception of Mr. Carnegie's gift of \$1,250 toward the organ, has been given by the congregation.

From reports of the First Presbyterian Church of Spokane, Wash., Rev. S. Willis McFadden, D.D. ('95), pastor, we note the following significant increase during the last five years: church membership, (1908) 666, (1912) 1116; Sabbath School membership, (1908) 511, (1912) 600; contributions for benevolences, (1908) \$1,709.00, (1912) \$7,747.00; contributions for church expenses, (1908) \$10,001.00, (1912) \$32,401.00.

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During the year ending May 31, 1912, there were 87 additions to the churches of Bruin and Petrolia, Pa., of which Rev. W. F. Byers ('10), is pastor.

Following is a tabulated list of accessions since the publication of the April Bulletin in churches ministered to by alumni of the Seminary:

Pastor	Class	Church	Accessions
R. F. Getty,	1894	Murrysville, Pa.,	9
J. C. Dible,	1893	Lindsay, Cal.,	24
H. B. Hummel,	1893	First, Boulder, Colo.,	43
J. Way Huey,	1907	Eckman & St. Paul, N. D.,	12
G. L. Glunt,	1911	43rd Street, Pittsburgh, Pa.,	24
F. E. Vernon,	1896	Wenona, Ill.,	36
John Gourley, D. D.,	1877	Twin Falls, Ida..	11
O. N. Verner, D. D.,	1886	McKees Rocks, Pa.,	18
C. C. Cribbs,	1911	East Butler, Pa.,	56
R. A. Watson, D. D.,	1874	West Liberty, W. Va.,	23
T. E. Thompson,	1893	Emsworth, Pa.,	4
W. J. Holmes,	1902	Wellsburg, W. Va.,	70
H. N. Potter,	1865	Mt. Pleasant, Darlington, Pa.,	4
F. M. Silsley, D. D.,	1898	Westminster, Seattle, Wash.,	53
C. G. Hazlett,	1893	Newark, Ohio,	26
B. M. Price,	1878	Waterford, Pa.,	38
M. S. Bush,	1901	Holy Trinity, Philadelphia,	22
S. C. Elder,	1896	North Liberty, Pa.,	10
G. P. Atwell,	1898	Westminster, Greensburg, Pa.,	76
E. L. McIlvaine,	1898	Ridgway, Pa.,	23
F. G. Schlotter,	1901	Grand Rapids, Ohio,	12
B. R. King,	1891	Second, Bellaire, Ohio.	42
U. S. Bartz, D. D.,	1896	Kenton, Ohio,	52
E. A. Culley,	1894	First, Parkersburg, W. Va.,	50
G. I. Wilson,	1898	Sistersville, W. Va.,	27
J. A. McKamy, D. D.,	1888	Corydon, Ind.,	22
A. J. McCartney, D. D.,	1903	Kenwood Evangelical, Chicago,	32

The Diamond Jubilee of the New Alexandria Presbyterian Church, Rev. U. S. Greves ('95), pastor, was celebrated with appropriate exercises May fifth to seventh inclusive. On Sabbath morning the Sacrament of the Lord's Supper was observed and the sermon was preached by the Rev. J. N. Armstrong; the evening sermon was preached by the Rev. T. D. Wallace, D.D. On Monday anniversary exercises were held by the Sunday School, Christian Endeavor Society, and Women's Missionary Society. The exercises on Tuesday included a History of the Past Seventy-Five Years by the pastor; a Biography of Rev. T. R. Ewing, D.D., by Mrs. Ewing; "Old Home" dinner; Biography of Rev. F. LeRoy Seanor, D.D., by Rev. W. B. Carr; and a review of the pastorate of Rev. J. N. Armstrong, by Rev. M. M. McDivitt.

In a little more than a year the churches of Grand Rapids and Holgate, Ohio, Rev. F. G. Schlotter ('01), have received fifty persons into their membership. The total congregational contributions have increased from \$1,250, reported in 1910, to \$2,338 in 1912, and benevolences from \$124 to \$438.

Rev. J. I. Blackburn ('81), has resigned the pastorate of the First Church of Covington, Ky., that he may take a year's rest and make a tour of the most important foreign mission stations. The congregation urged

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the withdrawal of the resignation, offering Dr. Blackburn a year's vacation for the trip, but he thought it best to adhere to the resignation. During this unusually successful pastorate of 22 years, almost eleven hundred members were received into the church.

Rev. G. P. Atwell ('08), for nine years pastor of the Hawthorne Avenue Presbyterian Church, Crafton, Pa., has recently taken up the work in Westminster Church of Greensburg. Before leaving Crafton, a farewell reception was held at which members of all the churches of the town were present. The congregation presented Dr. and Mrs. Atwell with a set of dining room furniture and the ladies of the congregation presented Mrs. Atwell with a topaz brooch. At the recent commencement of Grove City College, the degree of D.D. was conferred upon Mr. Atwell.

Rev. John Launitz ('60), has resigned his charge as pastor of the first German Presbyterian Church of Pittsburgh after fifty-three years of service. Mr. Launitz organized this church which is the only one of which he has been pastor. The Presbytery of Pittsburgh passed a special resolution, accepting his resignation.

On Thursday, June 27th, the congregation of the First Church of Greenville, Pa., gave a reception, celebrating the twenty-fifth anniversary of the pastorate of Rev. C. B. Wakefield ('79). During this pastorate the membership of the congregation has almost doubled. In 1904 a new church costing \$40,000 was erected.

Ninety-eight members have been received into the First Church of Parkersburg, W. Va., Rev. E. A. Culley ('94), pastor, since the beginning of the present pastorate, one year ago. During the year the church has doubled its gifts to foreign missions.

During the past year 47 members were received into the Presbyterian Church of Sistersville, W. Va., Rev. G. I. Wilson ('99), pastor, and a membership of 321, the largest in the history of the church, was reported to the General Assembly. This has been a banner year in the benevolences of this church. During the present pastorate, which extends over a period of a little more than four years, 200 persons have been received into membership.

Rev. J. W. Harvey ('97), in April closed his pastorate in California, Pa., to accept the position of financial secretary of the University of Pittsburgh. During the five years in which Mr. Harvey was in California, 324 members were received into the church, a large amount of money was raised on the old church debt, and a new Sunday School building, containing fourteen class rooms and a modern dining room, was built.

Rev. H. N. Potter ('65), has resigned the Mt. Pleasant Church, Darlington, Pa., closing a pastorate of almost 42 years. Mr. Potter has been in the ministry 47 years and has had but two pastorates in this time. He is now retiring from active work in the ministry and will reside in Beaver Falls, just ten miles from his former home.

Rev. F. Swartz Crawford, D.D. ('79), preached the baccalaureate sermon to the graduating class of the Kiskiminetas Springs School on Sunday, June 9th.

On June 23rd, Rev. D. C. MacLeod ('98) pastor of the First Presbyterian Church of Washington, D. C., preached a very appropriate sermon in connection with the celebration of the one hundredth anniversary of the first church building erected for this congregation, known as the "Little White Church under the Hill".

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Rev. Thomas D. Logan, D.D. ('74), pastor of the First Church of Springfield, Ill., has been in the hospital in Chicago, undergoing an operation, and though improvin' he is not yet able to take up his regular work.

At the annual congregational meeting of the First Church of Lindsay, Cal., the salary of the pastor, Rev. J. C. Dible ('93), was increased \$200, and about a month later a fine new touring car was placed at his disposal.

Rev. A. J. MacInnis ('10), has resigned the church at Evans City, Pa.

Rev. W. G. McConnell ('04), has been appointed pastor-evangelist of Gunnison Presbytery, Colo.

Rev. R. J. Phipps ('86), has resigned the church at Hiawatha, Kan., to accept a church in Oklahoma. During his pastorate of eight years in Hiawatha 254 members have been received into the church, the enrollment having increased from 287 to 392. The last year was the best one in the history of the church in gifts to benevolences.

Rev. J. C. R. Ewing, president of the Forman Christian College at Lahore, India, on June 16th, preached in the East Liberty Church, Pittsburgh, in the morning and in the Knoxville Church in the evening. Dr. Ewing was visiting his old home in Pittsburgh because of his appointment by the British government to represent the colleges of India at the convention of the English University men in London, on July 2nd.

Rev. J. D. McBride ('05), pastor of the Congruity (Pa.) Presbyterian Church, teaches a flourishing Men's Bible Class of 62 members. This class recently gave an enjoyable banquet to which the entire congregation was invited. This church also has an organized Women's Bible Class.

Rev. A. B. Minamyer ('99), pastor-evangelist of the Presbytery of Great Falls, Mont., has recently organized churches at Windham and Glenary, Mont.

The membership of the Presbyterian Church of East Butler, Pa., Rev. C. C. Cribbs ('11), pastor, has increased during the past year from 19 to 138. Two adult Bible classes have recently been organized and every department of the work is in a flourishing condition.

At the Pittsburgh Ministers' Meeting, held June 13th, Rev. Paul G. Miller ('07), read an interesting and instructive paper on "Socialism".

The Graduating Class.

The Graduating Class

James Hillcoat Arthur—University of Wooster, 1909. Missionary to China, Presbyterian Board.

Harry Henderson Bergen—Washington and Jefferson College, 1909. Pastor, Dell Roy, Ohio.

Percy Earl Burtt—University of Pittsburgh, 1908. Pastor, Mt. Pleasant, Ohio.

Theodore Halenda—City Missionary, Woods Run, Pittsburgh, Pa.

Francis Horncéek—Dubuque College, 1909. Missionary in Texas, Presbyterian Home Board.

James Charles Hughes—Washington and Jefferson College. Pastor, Olivet Presbyterian Church, Baltimore, Md.

James Norman Hunter—Grove City College, 1909. Pastor, Princeton, Pa.

Jacob Anthony Reis—German Theological School of Newark, N. J. Missionary to West Africa, Presbyterian Board.

John Sirny—Dubuque College, 1909. Pastor Slavish Presbyterian Church, Ambridge, Pa.

Henry B. Thompson—Grove City College, 1908. Having been awarded the Seminary fellowship, will study in Germany.

Edward James Travers—Franklin College, Ohio. 1908. Will pursue a year of post graduate study in McCormick Seminary.

Edward Ludwig Wehrenberg—University of Wooster, 1909. Pastor, Long's Run, Ohio.

Harry Eldred Woods—Washington and Jefferson College, 1909. Pastor, Bessemer, Pa.

Mahlon Hart Woolf—University of Wooster, 1909. Pastor, Bethel Church, Salineville, Ohio.

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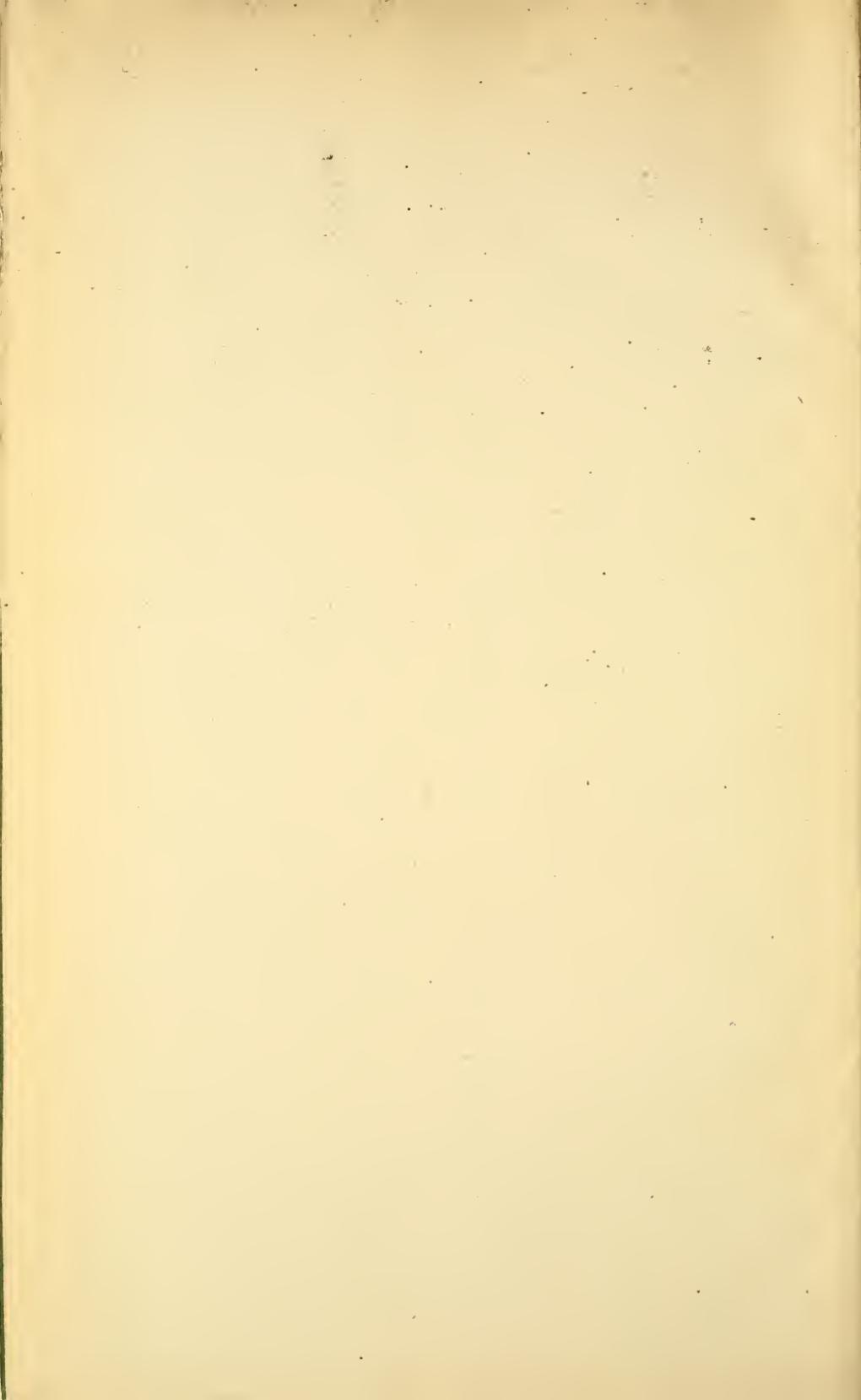
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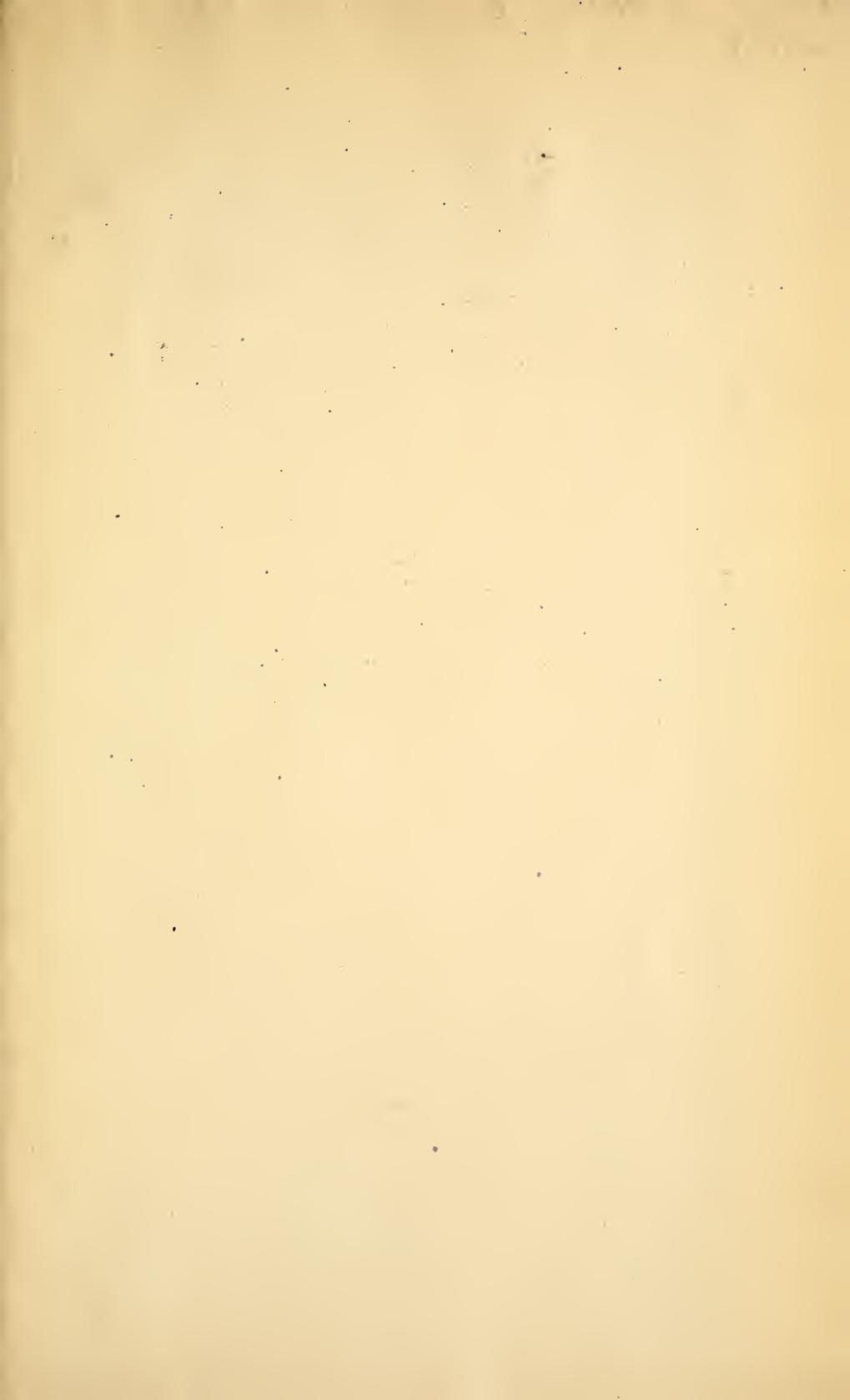
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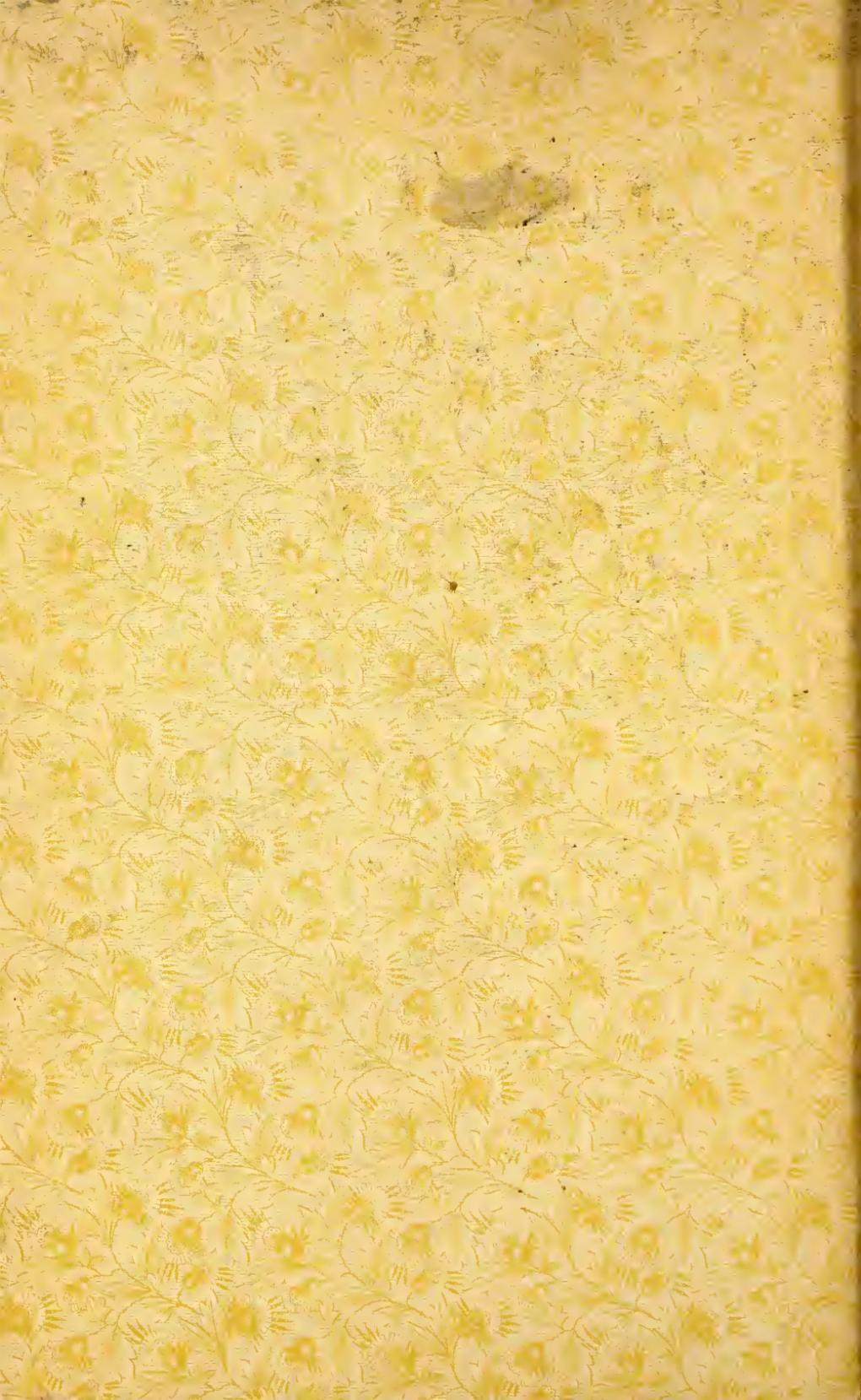
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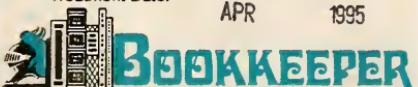
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