

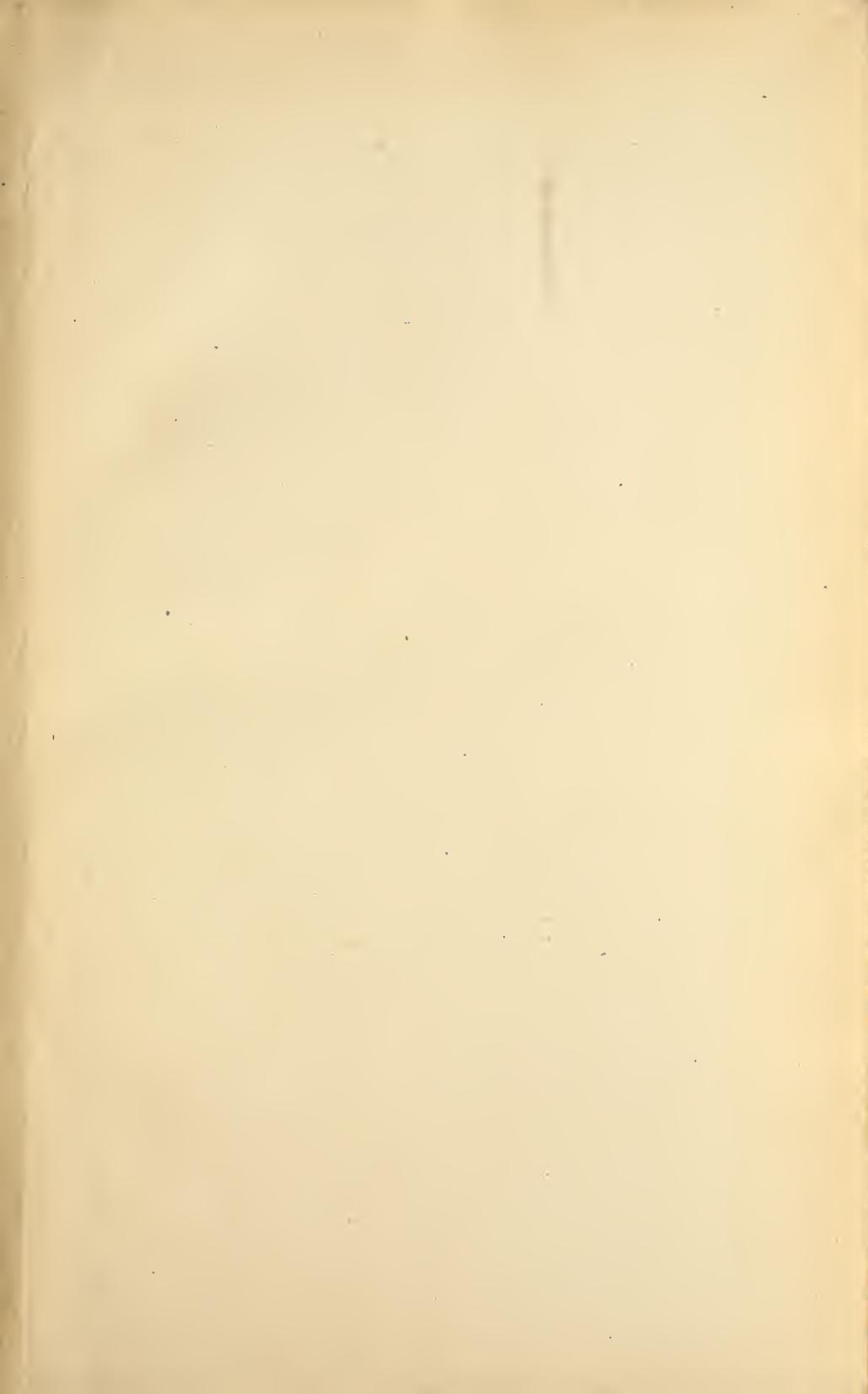
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The Bulletin
of the
Western Theological
Seminary



VOL. V.

October, 1912

No. 1.

The Western Theological Seminary

North Side, Pittsburgh, Pa.

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Rev. James A. Kelso, Ph.D., D. D.

North Side, Pittsburgh, Pa.

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—OF THE—
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The Bulletin

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WESTERN THEOLOGICAL SEMINARY

VOLUME V.

OCTOBER, 1912

No. 1.

A Christo-Centric Theology*

Rev. Jesse C. Bruce, D.D.

Some time ago I listened to an encyclopedic and able paper on the subject of "The Material and Method of Theology." This article is a contribution to the second division of that subject—viz., the Method of Theology. It might be thought in advance that the material is more important than the method. But a knowledge of the history of discussion contradicts that view. It will be found that method has been more potent than material. The reason is plain. Method has determined the point of view. The point of view has been the organizing principle in the use of material, so that the worth of material has been made relative. Its bearing upon and value to a system of thought has been influenced by classification, the place assigned it in the construction of the system. Ministers are familiar with this thought. When they have gathered the material for a sermon they do not have the sermon by any means. The use made of the material is relatively the important thing. The text, if honestly dealt with,

*Read before the Presbyterian Ministers' Association of Pittsburgh, October 28th, 1912.

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gives the point of view. It becomes the organizing principle of the material. It determines the aim of the sermon. It, that is, the point of view, given by or taken from the text, points the application of the sermon. Mr. E. P. Whipple, in his introductory essay to the volume entitled "Daniel Webster's Great Speeches," makes the statement that Jonathan Edwards and Daniel Webster were not great reasoners, but great poets. By this he means that the creative imagination holds chief place in the intellectual operation of these two transcendently great men. This gives them vision. For Edwards a sermon, or a philosophical or theological discussion, stands forth to his mind an objective creation, a perfect organism articulated in all its parts; so for Webster an argument at the Bar, a Bunker Hill Monument oration, or a speech in the Senate. Whipple said that the greatest thing in Webster was his genius for organizing a speech.

Having in mind this idea of the relative importance of method as against material we can read intelligently and fruitfully the long history of Theological discussion. The secret of the construction of great systems becomes an open one. We can generalize upon the whole vast and complicated movement; and our generalization will issue in the following simple classification: the early or Greek period; the middle or Roman period; and the late, modern, or scientific period.

Israel bequeathed to Christianity the great truth of the Personality of God. A personality—metaphysical—being transcendent and omnipotent; also spiritual and ethical—being holy, righteous, and gracious; but a personality dealing with large social aggregations—as the Nation—rather than the individual units, and under legal forms rather than through personal relations. The Old Testament records the slow movement of the self-revealing God toward the individual, but it closes before the individual is fully discovered. Christianity springs up out of Israel. It inherits of religion what Israel, through toil,

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tribulation, and triumph under the tuition and discipline of God, had won. And on the basis of that inheritance it goes on to perfection. It claims to have attained unto a final religion.

This claim raised the question at the very beginning, what is Christianity? That is, what is distinctive in Christianity? This is the task of Church History—to tell us what Philosophy and Theology and ecclesiastical administration and personal experience have said in answer to the question. Christianity, in essaying to take the first step to prove that it was a universal and final religion, encountered Philosophy. Just over the line of little Israel was the great world dominated by Greek ideas.

Indeed in the very heart of the Gospel record we meet Greek speculation. John could not write the prologue to his Gospel without coming to terms with Greek thought. The Logos was not John's invention. It was a commonplace in Greek speculation. It was vital and pivotal in the Greek's interpretation of the relation of the absolute God to the finite world of matter and spirit. John adopted it as being convenient, even necessary, for his purpose. In adopting it, however, his purpose was to Christianize the conception of the Logos, and the question from that day to this has been: What exactly did John do when he christianized the Greek conception of the Logos? John took the risk that all thinkers and writers must take when he adopted a term, a pivotal term, from another system of thought. That risk was that he could not control the interpretation of the term. So it proved. The Greek interpretation of their own term prevailed. Instead of the Logos in John's sense interpreting the Greek conception of God, that is, of the reality, the Being who stands back of all phenomena, or the Absolute One—the conception of the Absolute determined the idea of the Logos. The Greek Absolute was a purely metaphysical conception. It was a being stripped of all qualities level to experience. Every concrete element was eliminated. It was abstract and transcendent. This philosophic conception of God as

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the Absolute had its important uses. By its emphasis upon the unity, spirituality, and rationality of God it proved the inherent unreasonableness of polytheism and idolatry, and thus served as a direct preparation for the Christian view. But within the field of Christian thought it operated to magnify the metaphysical conception of the Logos. The debate was upon the person of Christ. How to relate His two natures. These discussions—long, intense, bitter—issued in the Creeds. The Creeds marked the stages of the settlement of vital points in the controversy. The Creeds were formulations in terms predominantly abstract, philosophical and metaphysical, of Christian doctrine. The intensity and bitterness of the controversy did not arise primarily nor chiefly from the mere intellectual differences; rather from a deeper and purer—certainly a more definite—motive. The vital point was what construction to put upon statements of Scripture concerning Jesus. So far as that touched Christian experience and personal loyalty to Christ. That is, it was so felt by parties to the controversy. So that the settlement reached, as formulated in the Creeds, was in a real sense a concession to, and satisfaction of, a demand of Christian experience. And hence the creedal statement upon the point in debate carried with it for a time spiritual force. As it was born to meet the need of spiritual experience, as an intellectual expression of that experience, so in its intellectual expression it carried the power of vital appeal to, and quickening of, spiritual experience. I say for a time, and only for a time. Once reduced to intellectual expression the life soon began to ebb out of it, and men began to take the intellectual expression of the spiritual life as the life itself. That is, assent to a doctrinal statement took the place of a heart response to the reality which originally begat the statement. Theology took the place of religion. Doctrine superseded life. I have said that the influence of Greek thought dominated within the sphere of Christian thought in the matter of the interpretation of the Logos. John christianized the Logos and made it interpret God. The

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Greek made his conception of the Absolute God interpret Jesus Christ the Logos. The reasonable limits of this article prevent me from going into detail in this matter. I refer you to the Creeds to sustain my position that the Divine Nature of Jesus was stated in abstract terms—drawn out into the utmost detail; and, moreover, so emphasized as to overshadow, obscure, and almost to nullify the human nature of Jesus. I have been discussing the early or Greek period according to my classification. The marks which distinguished it—were intellectualism, giving us an abstract, transcendent God; a theology too remote from experience; a religion which stood for doctrine rather than life, therefore lacking in ethical content and power and accomplishment. When did the Greek period end? I have said that the Roman period came next. But that would be misleading without some explanation. In a real sense the Greek period was not succeeded by the Roman and, indeed, has not yet come to an end. For through Augustine particularly the Greek period passed over into the Roman. Augustine received from the Greek theologians their conception of God. That is, in the Latin as in the Greek view of God the Christ in God was put into the background. But we are not done with the Greek period yet. The Reformers were born and brought up in the Roman Church. Roman Catholic conception of God, which was Greek conception, passed over to the Reformation. The Schoolmen, pupils of Aristotle, were the great thinkers of their day, and they gave the impress of their thinking to the theologians of the Reformation. The distinctive marks of the Reformation were an appeal to the Scriptures rather than to the Church, and to Christian experience, original, individual, rather than to blind obedience to set forms of practice. The Reformers, however, wrote creeds and elaborate ones. These creeds were born in large part of the great revival of religion which begat the Reformation. And they wrote much of that fresh, intense religious passion into their creeds. But they also

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wrote something else. When they came to write the articles concerning God and Christ they—consciously or unconsciously—followed too closely the Greek conception. So that, as a fact too plain to be successfully challenged, not long after the Reformation was born, the creed supplanted the Bible as the primary source from which to interpret religion; or, to put it into other form, the creed was used as an authoritative standard by which to interpret the Bible; theology was the point of view rather than religion; and doctrinal statement of religion was paramount, rather than an appeal to life.

I have dwelt thus long upon what I call the Greek period because in my judgment the facts justify such emphasis. The Greek period has persisted until now and is destined to persist in this sense, that we shall always need to bring our religion to intellectual expression. The legitimate criticism of the Greek conception is its over-emphasis upon the speculative element and its under-emphasis of the concrete. In a word, its disregard of experience.

Coming now more directly to the middle, or Roman period, and remembering that in large part it was also Greek, what was there distinctive in the theological viewpoint? What was the method according to which it handled its material? Here again we must start with Augustine. The Greek was concerned chiefly with God—His nature, known in the books as Theology proper; the Roman with sin and grace, Soteriology. Of course, as everything at bottom finds God, Augustine, the father of Roman Theology, had to relate sin and grace to God. He had to have his view-point of the nature of God, and he made it will. From will naturally sprang authority. Authority determined the conditions of grace. Authority also created the Church, defined its character, and appointed its functions. Under this system of thought the Church became supreme in handling sin and grace. The Bible also ceased to have priority as its own interpreter. Henceforth the Bible taught what the Church said it

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taught. Hence today, fifteen centuries after Augustine, the Roman Church condemns Modernism—not only in its radical forms, but in its essence; because in its system based upon a conception of God which means arbitrary will, and upon a conception of the Church which means God's vice-gerent on earth, there is no room for individual experience in any true sense, for that implies a measure of liberty of thought. To contrast sharply the Greek and Roman conception of God; to the Greek, God meant Absolute Substance; to the Roman, arbitrary will. The Roman view differs from the Greek in that it takes its departure from personality, but finds the essence of personality in the power of unrestricted choice. God is conceived as a sovereign who is bound by no law but his own good pleasure, and whose conduct, therefore, cannot be judged by any human standard. It follows that attacks upon divine revelation based upon reason and conscience are without effect.

Now just as the Greek period passed on through the Roman to the Reformation, so also did the Roman period in its distinctive conception of God. Its idea lies at the root of the Socinian theology. The Socinian conception of the will is that Ethics—moral distinctions—are traceable to the Divine Will. Moral distinctions do not possess inherent, intrinsic, natural, and necessary foundation, but are products of the Divine Will. They are constituted by acts of possible legislation on God's part. The same idea appears in more moderate form in Arminianism, and furnishes the theoretical basis for the governmental theory of the Atonement.

John Calvin and his system of thought is another illustration of the survival of Augustine and his conception of God as being supreme will. With Calvin sovereignty of the divine will was the point of view. Sovereignty as unrestricted choice. Immutable moral law, which found its embodiment in God, had been held to be the paramount thing by the Reformers. God was bound by his own nature to punish sin and to uphold the eternal

principles of righteousness and justice. In place of an arbitrary will which could remit penalty at mere good pleasure—as has been taught by many—the Reformers put an immutable law which required punishment commensurate with guilt. Hence the question, how God could forgive sin, became central in the theology of the Reformers, and, of course, the Atonement became the fundamental Christian doctrine. Calvin found it necessary to reconcile the two conceptions, immutable law and sovereignty as unrestricted choice. This he did by making a distinction between the nature and the will of God. Nature is the sphere of necessity, will of freedom. The one we may know; of the other we can never be certain. Such attributes as omnipotence, holiness, justice, belong to the nature of God. The love and mercy of God, on the other hand, are matters of will. God *must* be just, he may or may not be merciful as he chooses. The motive for making this distinction was good. It was in the interest of the freedom of God. But the result was bad. It introduced dualism into the being of God. His justice operates from inner constraint, but not so his acts of redemptive love. These arise out of “His mere good pleasure.” Thus the character of God is obscured and we are left uncertain of His purpose. Those acts of God which are most Christ-like are most arbitrary from the theoretical standpoint of Calvinism. The loss of the wicked is decreed “for their sin,” but the salvation of the righteous is to be deferred entirely to the “secret counsel and good pleasure” of God’s will.

So in historic Calvinism, as in the Greek period and the Roman period, the Christ in God is put into the background. What saved the theology of the Reformation—including Calvinism—was the same thing that saved the theology of the Greek and Roman periods. That was not the theology proper, or the philosophy which lay back of it—as must always be the case; no, but instead the ethical and spiritual qualities which are central in Christian faith that they tried to make place for in their systems.

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The contrast, however, is so real as to be evident. It has the appearance of an afterthought. It produces the appearance of inconsistency and of embarrassment on the part of the makers of the system. As if they found it impossible to harmonize two radically different points of view. To sum up the discussion so far: We found John in the prologue of his Gospel compelled to come to terms with Greek philosophy. This he did by taking the term embodying its chief conception of God, the Absolute, in relation to finite being, material and spiritual—Logos—and christianizing it and sending it forth to make its way in the great world outside of Israel. It at once encountered the modifying opposition of Greek interpretation. The Greek influence prevailed; and through the Greek period, instead of the Christian conception of the Logos interpreting God, the Absolute, the Absolute shaped the meaning of the Logos. The Creeds prevailingly gave us a metaphysical Christ—one in which the metaphysical rather than the ethical and spiritual elements dominated, one in which the humanity was underemphasized, one in which the data of experience were practically ignored. The Greek conception passed by inheritance to the Middle or Roman period. The only distinctive thing the Roman stood for was the conception of God as will. It agreed with the Greek in method, that is, construing the Logos in the antecedent terms of its conception of God. And the Greek conception with its Roman modification passed by inheritance into the Reformation period with the result that in all the schools of Reformation thought the old point of view remains practically dominant; that is, experience plays an inferior role and Christ has not yet come into His own.

We come now to the third period of our classification—the modern or scientific period. It begins with Schleiermacher. Personality comprehends three elements, intellect, sensibility, and will. In the early, or Greek period, we had the emphasis laid upon the intellect as the viewpoint, method of construction, and therefore organizing

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principle of the system of theology. In the middle, or Roman period, the will. One other element of personality remains to be dealt with—the sensibility; dealt with, I mean, in reference to the construction of a system. Of course sensibility had not been entirely ignored in the systems which put intellect or the will in the chief place. Schleiermacher made the primary element in religion feeling, the sense of dependence on God. He held that the soul can have direct realization of God in experience. Schleiermacher was not a mere mystic. He was a genius, gifted with great versatility, a great intellect, a great scholar, a forceful, dominant personality, a man of deep and rich emotion. He became the center of a new epoch in the theological world. I am not concerned for, nor do I accept all he stood for. I can put into one sentence what, I conceive, he left to the world of religion and theology as a permanent and formative influence. It is this—fair and adequate dealing with the element of experience. Comparatively speaking, three things characterize the modern period, to wit, a better Biblical scholarship, a better psychology, and a better philosophy.

By a better Biblical scholarship I mean the application of the historic principle to the study of the Scriptures. Of course the Scriptures, and particularly the New Testament, and still more particularly—so far as the facts of the life of Jesus are concerned—the Synoptic Gospels, contain the material of the Christian religion and Christian theology. The historic method of study puts us face to face with Jesus in His words, works, and character and with the disciples who saw His works, heard His words, and breathed the atmosphere and felt the impress of his character.

By a better Psychology I mean a better power to interpret the facts disclosed concerning the self-consciousness of Jesus and that of His disciples, and the relation of the latter to the former. By a better Philosophy I mean a better inquiry into, analysis and valuation of, the elements which enter into the knowledge of truth and which not only

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treats with caution but also throws discredit upon all speculation which cannot be brought to the test of experience. The application of these new working tools, for so I may call them, to the Christian material will have the general effect to revive and restore the original Protestant ideal of a theology which shall be at every point in close touch with life. As the question, What is distinctive in Christianity? still, after the centuries, awaits an adequate answer, or at least a more adequate answer—it is the aim of modern theology to set forth the objects of Christian faith in the light of modern scholarship, to show their experimental basis and practical bearing, and thus to commend them to all men as the truth they all need.

In the pursuit of this aim two fundamental principles are to be applied. We may assume these principles not *a priori* or purely speculatively, but as amply given in observation of fact. These principles are, first, that God is self-revealing; and second, that God is self-imparting. Coupled with these two goes a third principle. It is this—in studying and measuring God as self-revealing and self-imparting the highest form under which God expresses himself should be chosen as the standard. By universal consent this would bring us to Christ.

In dealing with Christ it is only fair that we should first permit Him to speak for Himself. What did He claim for Himself? He claimed to be the last, final, and perfect form in which the self-revealing God made, or was to make, Himself known. He claimed to be the Son of God, one who had been in the bosom of God and who came out from God. Or, to permit Him to use His own words, in answering a question which raised specifically the very point as to who He was, He said: "Have I been so long time with you and yet hast thou not known me? He that hath seen me hath seen the Father". These claims were openly and constantly made. The generality of Jews regarded them as blasphemy and finally brought Him to the cross for them. His disciples were Jews. These claims must have been hard sayings to them at

the first. But living with Him for more than three years and having every opportunity to study Him in the light of these sayings, and as they brought them to the test of His life, His words, His works, His character—they accepted them as true, and have so written it down—not only in word, but also, and especially, in the transformation of their own lives, and not only so, but still more in the marvelous contribution which their Christ-convinced and Christ-regenerated lives made for the moral and spiritual regeneration of the world. Christ, then, stands for the final and perfect form of the self-revealing God, and for the channel through which God actually imparts Himself. And the disciples, whose story we have, by Christ's own declaration and by their own claim for themselves, stand forth as having themselves experienced the reality, the power, and the significance of the truth of Christ's claim. "He that hath seen me hath seen the Father."

Now what was Christ's point of view in regard to the three great realities, God, man, and the world:—the ethical and spiritual? God was a Person—ethical, spiritual. He called Him "Father". The idea of God as a Person He did not discover. He inherited it from Israel, His people. But Israel was much concerned with the metaphysical attributes of God, omnipotence particularly. Israel's controlling conception was the living, almighty God. Christ rather assumed that and intentionally put the emphasis upon the ethical and spiritual attributes, particularly love. And over against Israel's emphasis of God, as concerned chiefly for Israel as a Nation, Christ put the emphasis upon God as a Father, caring for each of His children however little. Indeed, that was His favorite expression, "these little ones". Of man Christ's conception was that he was a son of God. Life was to be the fulfilment of filial activities. And finally, of the world, Christ's conception was that it was a theater for the exhibition of spiritual deliverance and a gymnasium for the training of moral and spiritual character. And so, He saw everywhere in nature suggestions, analogies, and helps to moral and

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spiritual education and nurture: the birds of the air, the grass and flowers of the field, the seed sown and the struggle against thin soil, hard-trodden soil, and choking tares. So that if we permit the New Testament records to speak for themselves, Christ construed all things—God, man, the world, sin, salvation—in terms of Himself. And that was the conception He gave His disciples who have told us the story. Their contact with Him and all that He stood for was experience.

That God was a self-revealing God they knew by knowing Christ. That God was a self-imparting God they knew by having experienced that self-impartation first through Christ and later, according to His promise, through the Holy Spirit. So that as Christ himself said to the incredulous Nicodemus, "We speak that we do know and testify that which we have seen," so we may generalize upon the whole New Testament story—particularly the Gospels—and say this is their message to us and to the ages: "We speak that we do know and testify that we have seen".

I am prepared now to state in terms of contrast what modern theology stands for. As against the old conception of personality—limited, stripped, practically bare of concrete content—it stands for a personality enriched with the sum of all concrete relationships.

Instead of the Absolute of the old, abstract and transcendent, it stands for God, the Father of the Lord Jesus Christ, not only transcendent but particularly immanent in all being and life.

Instead of the will of the old—of Augustine, so emphasized as to be practically arbitrary; or of Calvin, so distinguished from the nature as to be seemingly devoid of character and thus like Augustine verging upon the arbitrary—it stands for a will joined to and a part of and the direct expression of character. So that it would substitute for Calvin's "mere good pleasure" the inner constraint of redemptive love.

And lastly and summarily instead of an *a priori* view

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of Revelation, that is a view in which you determine first by speculation the nature of God and His relation to the world and then by this construe the record of His revelation, it stands for an experiential view by which God's approach to the world is construed by the record of what actually took place, and through it rise to a conception of God and His relation to the world.

It remains now to give one or two illustrations of how the modern method or point of view would deal with some of the fundamental Christian doctrines. And I limit myself to two, the doctrine of the Trinity and the doctrine of the Supernatural. In view of what I have already said I can be brief here. We must be fair to the early Creeds of the Church. By this I mean we must carefully study the history of their origin. If we do this, we shall find that they sprang out of a religious interest and necessity. This is true of the doctrine of the Trinity. This doctrine is not formally stated in the New Testament, but the materials are there, and so evidently there that it became necessary to bring them into definite and ordered expression. This was done in the Nicene and Athanasian Creeds. The facts of the New Testament concerning God as self-revealing and self-imparting were seen and felt to be facts which pointed back of manifestation to the being of God, to His inner life, to the constitution of His Person. So that outward manifestation of God might find inward, ultimate, rational, and satisfying explanation in the very nature and character of God. This was the impelling motive of the Nicene and Athanasian Creeds. And in both there was the ground and initiative of experience. More so, however, in the Nicene than in the Athanasian. The former was more concrete and experiential in handling the matter from the standpoint of Christ. The latter put Christ in the central place, too, but in terms metaphysical, philosophical, abstract in the extreme. And so from that day to this the doctrine of the Trinity, although constructed from the religious interest and impulse, was practically divorced from the concrete, from effective contact

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with life and experience. The doctrine has been construed in various ways.

One position is that it entirely transcends reasons and is to be regarded as truth revealed to be received purely on the ground of authority. No attempt is to be made to bring it to rational expression. The Mystic is at home here. So also the Roman Catholic, for authority is fundamental in his conception of God and religion.

Another view is to make the speculative intellect supreme in bringing the doctrine to expression. Augustine applied the analysis of human personality to its illustration. We are conscious, said he, of the subjective I, the objective me, and the relationship of the two psychological states. Hegel made it the ultimate of Philosophy, unity, difference, harmony. Fairbairn selecting the attribute of love analyzes it into three phases:—the subject loving, the object loved, and the consciousness of reciprocal affection—all valuable speculations and suggestions of a real and satisfying explanation, without, however, reaching it, because practically, they work out into the conception of Tri-Theism, that is, a metaphysical separateness and individualness rather than an ontological unity.

There is a third view. It is this: the doctrine of the Trinity as the interpretation of experience; the doctrine, not primarily concerning God as He is in Himself, but concerning God as revealed. First, experience comes in contact with God as revealed in nature, history, and, above all, in Christ, the self-revealing one. Then the effect, the result of that self-revealing on the soul—self-impartment—hence, the self-imparting God. Back of all this the ground of all being,—of all that is—is God Absolute. These three aspects of the one God, each contributing its element to knowledge and its enrichment to experience, Theology designates the three Persons of the Trinity, God the Father, God the Son, and God the Holy Ghost. This does not give us a mere Modal Trinity. The New Testament writers did not and could not ignore the metaphysical interest. Beginning with the concrete in experience they were

forced by the very necessity of the case, the pressure and pointing of the facts, to push back toward the ultimate grounds of experience, so that while they used the speculative element, it was motived by an intense practicalness.

Now a word as to the doctrine of the supernatural. Referring back to my third principle, that is, that the highest form in which God expresses Himself is to be taken as the standard of judgment. We find that Christ exalted the ethical and spiritual to the supreme place. This determined His work of miracles. He wrought them or refused to work them,—aye even went so far as to say, "He could do no mighty work because of the unbelief of His witnesses". That is, He gave us to understand that ethical and spiritual purpose ruled Him.

Now the facts of evolution are that all has come up out of lower forms to higher. But at every really distinctive step there has been something admittedly equivalent to a leap, for example, from the inorganic to the organic, and so on. Or to put it into other form—the change which makes progress always involves more of creative energy than the subtlest analysis of science has been able to disclose. Otherwise an x , an unknown quantity. And even if this be disputed, there must be admitted an overshadowing ultimate purpose, a far-off, divine event toward which creation has ever moved. So the supernatural in the sense of theological purpose has reigned and ever does reign. Christ recognized that and Himself applied it.

Now to conclude. A Christo-Centric Theology—so long as Christ holds His rightful and central place—is not only legitimate, but thoroughly scientific, and for these three main reasons:

1st. Because it has its ground in experience.

2nd. Because it takes the highest form of expression as the true standard of measurement of the system.

3d. Because it, when brought to the test of application, most fully and satisfyingly explains all the facts.

Crafton, Pa.

Divine Revelation and its Setting.

REV. RUDOLPH P. LIPPINCOTT

It is my purpose in this article to discuss the now widely prevailing and what, I am convinced, approaches the correct view regarding the relation of the truths of Divine Revelation to the life and environment in which it is made, that is, the setting. Our nature is many sided; certain parts of it are the esthetic, the moral, the intellectual, and the religious. These are all interrelated and expressions of the one soul. Through our religious nature we have that which relates us to God and by which God comes into touch with us, and a revelation of His will is made possible. All the religions of the world, after their degree, are expressions of this nature according as it has responded to the Spirit of God. It may lie dormant in some of us and it grows as it is exercised. Closely associated with man's religious nature, and in fact an instrument in no little degree of it, is the moral nature. True religion has moral ends in view. While the Spirit of God purifies the moral nature, it is also true that the moral content of our religious experience is conditioned to some extent by our moral development. Man's esthetic nature relates his religious nature along with the others to the world of beauty and it finds expression in beautiful music, art, or literature. But another side of our nature which conditions and gives content to all the rest is the intellectual, and it is with this part of the setting that we are chiefly concerned at this time. Our religious experience for example takes the form of a certain set of thoughts, without which that revelation and experience of God would be unintelligible and in fact impossible. God is always revealed and known in relation to, and in terms of, such a world as each man is intellect-

ually acquainted with. Only thus does that experience have any meaning for him. What is revealed on the part of God is always in some sense, on the part of man a discovery, a real experience. As Forrest says: "The data of the religious life supplied by feeling and conscience only exist for us as they assume some particular form of thought. The intellect takes account of them, correlates them, and assigns them their place in a complex whole of conception. It brings to the work many categories and ideas other than religious, and, as these change under expanding knowledge, his construction of religious truth will likewise vary. His spiritual faith is at every stage of his life conjoined with certain affirmations in the realms of nature and of history, and some of these may seem so essentially bound up with it, that it would vanish altogether with the denial of them".

These intellectual affirmations concerning nature, history, and the self, which give intelligent content to our religious experience, are ever a changing and expanding factor, dependent upon our education and the progress of knowledge. For gaining these facts the Almighty has endowed us as a race with sufficient powers of observation and thought. The Spirit of Revelation as such does not furnish these facts except in so far as He may be behind nature, history, and experience as cause and in events of an unusual character. He merely uses, as a means of revelation, such intellectual equipment and knowledge of these things as He finds in race or individual, and is concerned chiefly with this, that the world of knowledge in which each lives be filled with God's will. "This same Spirit, and there is not another", says Schultz, "did not make Luther equal to Humbolt or La Place in scientific knowledge. All scientific knowledge depends upon the gift of keen observation and the power of skillfully combining and ingeniously testing the various facts obtained by means of exact observation. The Spirit of Revelation, on the contrary, illumines the moral and religious life. It gives consciousness of the

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divine will. Hence it places even the phenomena of nature in a new light and specially fits a man to judge of nature and of history from the standpoint of religion. The keenness of the historical instinct of Tacitus did not teach Tacitus the ways of God, or make him see in the divine kingdom of Jesus, whom he despised, the center of the world's history. . . . Aristotle's matchless breadth of views concerning nature did not lead him to say, 'Let there be light'; 'The heavens declare the glory of God' ". Science belonging to the realm of intellect has to do with the world of knowledge in which we have our experience of God. Even with the unlearned the rudiments of scientific knowledge are found and his intellectual world is sufficient to make possible a true experience of God. The chief difference between his intellectual world and that of the man of science and learning is in its extent and not in the main idea involved. In this world of intellectual knowledge, embracing nature, history, the self, etc., there is an abiding element which in its main idea may be true, yet within this main idea there is an ever growing insight into the relations and processes of things due to a growth of knowledge. The failure to recognize this growing factor and the relation of the religious nature in general to the intellectual, has caused the persecution of almost every scientific man for two thousand years, including such men as Galileo, Copernicus, and Darwin, the sad story of which is gathered up in the volumes of *White* and *Buckle*. On the other hand, a self-sufficient philosophy and science lead to materialism and disdain of religion. The work of the mind is to explore and classify and provide the world in which man has his experience and revelation of God, while the work of the spiritual nature is to fill that world with God. As the intellect goes out in its search the religious nature will cry out with Kepler, "O, Almighty God, I but think Thy thoughts after Thee". The intellect lays the track over which the religious nature moves and rejoices, and, though servant, is yet holy. All honor to the men who in times of transition cut their way through

bewildering forests of doubt and tunnelling through many a mountain of difficulty to lay these tracks for the soul. No mere intellectual equipment will give a man an experience of God, but no revelation of God is possible without it. If a man cultivates his spiritual nature and co-operates with the Spirit of God, he will never lack for vision in that world which the intellect provides, be that world small or great. When we examine that supreme revelation of God which culminated in the Christian religion and which is preserved for us in the sacred literature called the Bible, the general principle which we have been discussing throws a flood of light upon otherwise difficult and unintelligible problems. In fact, it is such a study that has compelled this our principle.

In the stages of divine revelation preparatory to its fulness in Christ, we are able to see how real that revelation was, and, at the same time, how it was a revelation corresponding to the various conditions of intellectual life in which it was made. Lying back of the Old Testament is the great historic fact of the people of Israel. As their peculiar treasure they possess an unique and growing knowledge of God. This is due, on the one hand, to the fact that God has chosen them as a channel through which the whole world was in the end to possess this same unique knowledge and experience; and on the other hand, to the fact that these people possess a peculiar genius for religion. As a record of that full tide of religious life which washed the shores of Ancient Israel more than two thousand years ago we have sufficient remains in the literature of the Old Testament produced by it. When God chose them out, in common with other ancient peoples, they had their stock of intellectual ideas, customs, traditions, legends, and stories of the origin of things. If God was to be revealed and known by them at all, it was by knowing Him as related to this world with which they were acquainted. What is for us an historic fact was for them a fact of life and experience in such a world as each knew at that stage of human knowledge. If a man

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had the genius for writing, his religious conceptions would be reflected in the literature he wrote, and the literary methods of his age would be used. If he was led to write for the religious instruction of the people, he would use such stock of intellectual ideas as he possessed and as the people were acquainted with to illustrate and convey the religious truth. If that instruction was to be received by the masses and bear fruit, it must be in terms of the common intellectual equipment of the age in which he wrote. We are recognizing more and more the didactic character of the books of the Old Testament for the ages which produced them. The best authorities upon Prophecy show that the prophets too were dealing with problems of their age and spoke in the language of the day. Where they dealt with the ideal order and the future, it was for the immediate effect in the life of their day. When we read in the Old Testament of those who have the Lord in their mouths but not in their kidneys (literal translation of the Hebrew) we see reflected the current psychology and physiology of the day and are yet able to catch the spiritual meaning. One who makes a candid comparison of early chapters of Genesis with the common stock of the Semite traditions cannot fail to see a striking similarity in the intellectual ideas of the world etc., underlying both. The difference lies in the religious teachings. If Israel was surrounded with these stories of Babylon—and archaeology reveals that these very stories were taught in schools of Canaan by Babylonian teachers—teaching, as they did, Polytheism, I say, if such was the case, these Babylonian legends would be a temptation to the people, and the part of a true religious leader would be to use such knowledge as was common intellectually to teach instead the knowledge of one true God. The story of creation is an illustration. We are not concerned with the science there; that is merely the intellectual setting of the age, the real and only world of that day. What we will always be under obligation to the writer for, is his conception of God as the author of things.

We have a new setting, but not a new God. Science must determine what scientific value is there, but, whatever its verdict, the religious value abides. Likewise we must leave to the science of literature and historical criticism to determine the character, date, and composition of the various books. Scientific things are scientifically known. It is not concerned with Revelation as such, but only with the modes and methods by which it has been preserved for us in the literature of this people.

Our principle helps us still more to understand the full revelation of God through the incarnation of his Son in human life. We are beginning to see the reality of the human experience of our Lord and look for his deity not in some superhuman sphere, but in what he was within human life. The greatest there is in God and the highest purpose of God in sending his Son is best seen in that wonderful self-sacrifice and self-limitation to human conditions. If I understand him rightly, the perfection of character which he portrays and which crowns him Lord was acquired under human conditions. He grew in the knowledge of the world and God. He learned then as others. He was tried in all points like as we are, yet as no other ever did, he overcame all. His mission was to perfectly realize for himself and for humanity in him as the cosmic man, the true filial life in relation to God the Father. All this, the incarnation, was under the conditions of knowledge and intellectual beliefs peculiar to that stage of the world's history as found in Israel. These gave intellectual content to his own experience of God and were the forms that he used in order to impress his teaching and his own personality upon the generation in which he lived. The success of his mission in the world depended upon his impressing himself indelibly upon the lives of that generation. He must have a place in the world's history that is lasting, and he could best reach all men, best reach the universal by reaching that particular age. That means that into his teaching in that uncritical and unscientific age, as we think of things, many of our intellectual prob-

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lems would not enter. They concern, at any rate, only the form and setting and not the heart of religious experience and salvation. If he refers to the Old Testament it will not be critically but traditionally, with the emphasis upon the spiritual teachings not upon the form in which it is clothed. This he did as his references show. He did not settle authorship, points of history, literary form, etc. So with other beliefs common among the masses, While some who hold to this principle might differ on that particular point, it is this Du Bose has in mind when he speaks as follows: "In the matter of demoniacal possession the commentators do not hesitate to say now of the possessed that one was an epileptic and another a madman. To Jesus they were possessed of demons. What of that? If Jesus in all his human and divine truth, whatever that may be, were to come today instead of two thousand years ago, would he not think and speak in terms of human thought, speech, and knowledge of today? If not, what then? In terms of the thought and speech of two thousand years hence? And if he should think the thoughts and speak in terms of the science of today would there not be the same difficulties two thousand years hence that we have with the thoughts and speech of two thousand years ago? The abiding truth of Jesus Christ is within and behind and wholly independent of the ever-changing phases or stages of human thought and knowledge. The setting has, from time to time to be altered to adapt it to the changing focus or vision of advancing science, but what is really the jewel within does not change with it. It is 'Jesus Christ, the same yesterday, today and forever'". Language is relative to the hearer and his experience, as is also knowledge. Impossible is it to find forms of thought, speech, and knowledge equally suitable to all ages. The figurative, the poetic, and the symbolical come nearer filling this requirement than any other manner of speech. It is to the glory of the Bible, true to the oriental mind out of which it comes, and also of Jesus that this method of expression is largely resorted to. While it must ever be true that

whatever the form of expression, the intellectual conceptions of the day will be reflected. It is not the function of divine revelation to solve problems of history and science. The history of the race shows that the solving of these things has been the development of the minds of men and filled this world with interest from that standpoint. God means that the answer to these questions must be solved through these divine intellectual endowments of the human mind. He will not pauperize us by doing what we can do for ourselves. But spiritual things are spiritually known through co-operation of our nature with God's spirit. Our place is in our degree through the power of Christ to know God and his salvation in that world which our age furnishes us, as Christ perfectly did in his.

Our principle also helps us to understand further the experience of the apostles in touch with the historic Christ; also the explanations they give of this experience and the forms of speech and thought by which they set forth both the story of Christ's life and their experience in view of it. Here again we must distinguish between fact, the setting, idea and form in which it is clothed. They too, as their writings show, wrote for their own people and age and used such intellectual equipment as their opportunities and age provided. The fact of the historic Christ is one of the best attested facts of all history. As a fact of history, it is a fact that must be dealt with from the standpoint of historical criticism. That criticism unites in giving us the life of Christ in its broad outlines substantially as we have it recorded by the New Testament writers. So close are they to the life they record that there can be no doubt as to the main facts. But we can never stop with the mere fact of the Christ. Inseparable from that fact, and a part of it, is the experience which that fact created, the experience of salvation in him, and further the interpretation of both that fact of Christ and that experience. The apostolic theology in its substance and main outlines must stand. It is the necessary explanation of the Apostles' experience of God in the Christ. Our experience and that of the

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world in view of this same fact is essentially the same as theirs and we fall at his feet with them saying, "My Lord and my God". It is true that this experience would not be possible to us without the record they have preserved in the New Testament. The fact of Christ as a matter of history makes its appeal to the intellect and, as a matter of experience, that fact of history helps give intellectual content to our experience. Herein lies the chief value of the New Testament not that in essentials it records an experience different from ours but it both helps to produce our experience and explain it. A Christ without the experience he creates and the explanation of that experience would never have been heard of. As the late Dr. Hall says, "The dynamic of the Apostolic Church was its Christology, not merely its faith in Christ, but its faith concerning Christ. The buoyancy and success of the Apostolic effort sprang, not chiefly from historical reminiscence of the life and works of Jesus, but from a fixed interpretation of his person which was nothing if not metaphysical". But when all this is said a careful study reveals these great and eternal truths set forth and conditioned by many intellectual ideas and customs and beliefs peculiar to that age and its progress in knowledge; and our task, a task which is barely begun, is to separate the truth from its setting. This truth came to them and was set forth for their generation in such a world as they knew. The experience they enjoyed could only come in such a world, if it was to have meaning for them. Their world was not ours. As Matthews puts it, "Many of the interpretative concepts by which the gospel was exhibited to men of the first century are out-grown. They are in a different category from the facts with which they deal. There is for example the conception of demons causing certain forms, in fact all forms, of disease. We find it running through the entire ancient world. But the New Testament concept of demoniacal possession is not a part of the gospel. It is a contribution to historical pathology. Similarly in case of the use of the New Testament writers

of the idea of a flat earth and superimposed heavens, of an underworld for the dead, of a heavenly Jerusalem and lake of fire. Such beliefs are not the gospel but ideas that conditioned the preaching of the gospel". Likewise we must distinguish between their ideas and the proofs. No doubt that they believed in the deity of Jesus. Their experiences demanded it. Recent papyri confirm it by showing the phrase, "Our Lord", used in the sense of deity. But the proofs they use, while they might be valid for their age, are not in some instances for ours. We are more concerned sometimes with the conviction they are seeking to prove than we are with their proofs. He was first God to them and when they sought to prove it they sought such equipment as they had at hand. As some one says, "The deity of Christ is too great to be proved in the sense of absolute proof. It is like belief in God and immortality; we believe it, not because we can prove it, but we seek to prove it because our hearts intuitively believe it and say it must be true". So also when they speak of Christ as fulfillment of the Old Dispensation and prophecy, a truth which Christ himself taught. The idea is right. He is the fulfillment of all that is ideal in it, but sometimes the quotations and meanings they give passages to show it, are purely secondary meanings which the rabbinical schools of interpretation had produced and not the meaning of the original speaker. Sometimes it is purely an allegorical meaning. So with other things purely Jewish. They belong to the setting.

It remains now to give some of the great benefits that follow from the recognition of this principle. First of all it preserves the Bible and its priceless revelation of God. It places the emphasis upon essentials, the eternal and the abiding and not upon secondary matters. Sometimes the Bible is not studied today because the old conceptions of the Bible are felt to be out of joint and unreal. Our *a priori* definitions of inspiration have claimed too much and overshadowed its real worth for many thinking minds. In my contact with men who are astray on religion I have often found the trouble just here. The conception

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which makes the Bible teach science and history and makes all the beliefs and customs and moral ideas reflected on some of its pages the final word on such things has made the Bible not only the opponent of scientific progress but a defender of almost every evil common to man. Slavery, witchcraft, intemperance, polygamy, etc., have all been upheld by the Bible or by such conception of it. It is this that drives many university men to lose their faith in it. It is this larger understanding of the Bible that is creating a new interest in it and bringing its study again into prominence with men of the best culture and thoroughly abreast of the general scientific and philosophic thought of the day. Today it is a new book, a human book, but, like the Christ life it records, none the less divine. It is divine in and through the human. Beyslag said years ago that as long as men persisted in making the Bible a book of oracles it would with a multitude of thinking men be regarded as a book of fables. It is on such a conception that a man like Ingersol was able to flourish. The late Professor Bowne said that his experience with men during a period of thirty years revealed the same trouble with regard to the Bible. Men are not troubled, it seems, so often with its religion as with the setting in which it is found and the conception which confuses the two. Every attempt to force the mind of today into the intellectual thought forms and moulds of the ancient past, moulds which were indispensable to that age if God was to be really revealed in it, is bound to produce intellectual revolt or introduce the element of unreality or mere cant into our religious experience. We must know God in terms of our own world, a thing which the Bible, rightly understood, above all helps us to do. The Bible must be preserved. It is the bed rock of civilization and we ministers are leaders of the people. The old conception was handy and easy, but it does not do justice to the Bible. It is a mill stone tied to it for many. The Bible is inspired, but not like the Koran claims to be.

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Finally this same principle gives us the key to the age in which we live. It is supremely a transitional period. The vast accumulations of knowledge that modern scientific methods have opened up to the world have created a new world so intricate and so vast as to astound us. We have a new Psychology, a new Biology, a new Geology, a new Astronomy, in fact a new intellectual equipment. This demands a restatement of theology. The Bible does not primarily teach theology as such; it teaches religion or it reveals religion at work in life. The first generations took those great facts of divine revelation and began our first systematic theology as we think of it. To do that they used such intellectual equipment as they had at hand. So on down the ages this work is done over and over. The same old truth in substance but a new setting is constantly found. In the words of Jefferson, "In one sense the Christian religion never changes, in another sense it is changing all the time. The facts of religion never change; the interpretation, that is 'the interpretative concepts,' of the facts alters from age to age. It is with religion as it is with the stars. The stars never change. They move in their orbits in our night sky as they moved in the night sky of Abraham, when he left his old Chaldean home. The constellations are the same at the opening of our century as they were when David watched his flocks on the old Judean hills. But the interpretations of the stars have always changed, must always change. Pick up the old charts of the astrologers and compare them with the astronomical charts of our day. How vast the difference. Listen to our astronomers talk of magnitudes and distances and composition of the stars and compare them with their story". The old stars but a new Astronomy! So the great abiding facts of the Christian religion never change. They exist as seed truths in the Bible. But as long as men grow and think, the old facts must from time to time be given a new setting. That work is now being done and in the larger setting of our age these facts will lose nothing of value, but be seen in a more glorious light.

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Hear the conclusion of the whole matter in the well known lines of Tennyson:

“Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee
And thou, O Lord, art more than they”.

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Sacrifice Among Primitive Peoples.

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In approaching such a question as sacrifice among primitive peoples, we meet with many difficulties, both in ascertaining the facts and in piercing the clouds of antiquity to discover the customs of the people. Yet such a research cannot but be both inspiring and instructive, for there is no other rite in religion which is more universal, or more important than that of sacrifice. It is the purpose of this article to inquire into the manner and meaning of sacrifice as it existed, and still exists, among the primitive races of mankind. In preparing the article the writer has been guided by the following books, named in the order of their importance.

1. Primitive Culture, in 2 Volumes, by Tylor.
2. Manual of The Science of Religion, by De La Saussaye.
3. The Christian Salvation, by J. S. Candlish.
4. Doctrine of Sacrifice, by Maurice.
5. Articles in Bible Dictionaries on Sacrifice.
6. The Scriptural Doctrines of Sacrifice, by Alfred Cave.
7. The Religion of the Semites, by W. R. Smith.
8. Primitive Semitic Religion Today, by Curtiss.

Sacrifice has its origin in the gift made to the deity, as if it were but a man. The early man coming in his nude attire with his simple gift for his chief and laying it at his feet, shows to us the origin of sacrifice. But this simple idea, and practice of it, as we shall see, passes, in the course of religious history, into transformed conditions, not only of the simple rite itself, but of the inten-

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tion with which the worshipper performs it. Scholars of to-day turn their attention more to sacrifice as it appears in this transformed and advanced state in the higher religions, and are thus apt to gloss over, with mystic ceremonies, the simple form as it comes to us from its savage origin. Let us therefore, start from the very beginning of sacrifice, as we find it among savage peoples today and in history, and endeavor to follow its growth through the various stages. We shall group the evidence, as far as possible, into two classes:

A. To show the manner in which the gift is brought by the worshipper.

B. To show the way in which it is received by the deity, thus bringing out the motive of sacrifice. While doing this, the examples may be arranged so as to bring out the principal lines along which sacrifice has undergone alteration, as follows:—

(a) The ruder conception within the savage breast, that his deity takes and values the offering for its own sake. This is commonly called the Gift Theory.

(b) This ruder conception grows into the mere idea of homage expressed by the gift, and is known as the Homage Theory.

(c) The next step is that the virtue of the sacrifice lies not so much in the gift, nor in the idea of homage, but in the fact that the worshipper deprives himself of something dear to him. This theory we may call the Abnegation Theory.

A. We start with the first class:—the manner in which the gift is brought by the worshipper. The gift theory as it stands apart, distinct from the homage and the abnegation theories, takes the first place. This is the most childlike kind of offering. It is the giving of a gift, with no definite thought of how the recipient can use it, and I take it to be the most primitive as well as the most rudimentary kind of sacrifice. Very early indeed, we notice the transition from this childlike idea to the idea that the offering does somehow pass into the

possession of the deity. We begin with the case in which this transmission is performed bodily. It was an early custom for savages to worship those things with which they first came into contact and which impressed them, as the sun, water, earth, fire, air. The primitive man believed that a deity inhabited such elements and therefore received and consumed the offerings handed over to him. How such notions may take place is very well illustrated among the Peruvians who suppose that the sun drinks up the libations poured out before it. These simple men see the liquids vanish day by day, and is it not therefore natural for such conceptions to come into their minds?

The sacrifice to water is illustrated among the Indians, who, being caught in a storm upon the lakes, would appease the angry tempest-raising deity, by tying the feet of a dog and throwing it overboard. Phillips, in "Astley's Voyages," Volume 2, page 411, gives a case which clearly shows the principle I have stated. Once when the sea was unusually rough, the headmen complained to the king, who told them to rest in peace, and he would make the sea quiet the next day. Accordingly the next day he sent his fetishman with a jar of palm oil, a bag of rice and corn, a jar of pitto, a bottle of brandy, a piece of painted calico, and other gifts to present to the sea. When the fetishman came to the sea he made a speech to it, assuring the sea that his king was its friend, that his people loved the sea, and that it must not be so angry for the white man would not come to them and trade with them. He told the sea that if it wanted palm oil, his king had sent him some and he threw the jar into the water. In like manner also he did with the rice, corn, pitto, calico, and the rest of his gifts.

Among the Indians there is found the idea that the earth deity received offerings buried in it. The Spirit of the Earth requires an offering from those who accomplish any great task, or win any great victory. To receive this offering, the earth opens up with an earthquake before the conqueror; he casts a partridge, or some other animal,

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into the crevice and immediately the Spirit is satisfied and the earth closes up and the hero rides over in safety. (See Tanner, page 193.) One of the best descriptions of offerings to the earth is that given by Macpherson, "India," page 129. It is the hideous sacrifice to the earth goddess among the Khands Orissa—the tearing of the flesh from the bones of the human victim, the priest burying half of it in a hole in the earth behind his back without looking around, and each householder carrying off a particle to bury in like manner in his favorite field.

For offerings to fire, we note as examples, the practice among tribes of Northern Russia. The practice of giving to the fire the first spoonful of food and permitting the fire god to lick up the remains in the earthen vessels.

These few details collected from a lower civilization, throw some light on sacrificial ideas in the religions of the classic world; as Xerxes throwing the golden goblet and sword into the Hellespont; Hannibal casting animals into the sea to appease the god Poseidon; or the religious significance underlying the Roman Legend of Marcus Curtius leaping with his charger into the open chasm and thus appeasing the angry deity.

When primitive religion had advanced to the stage where the deity was represented as incarnate in sacred birds, images or priests, we discover the same practice of gift sacrifice; as savages setting out crushed corn or seed for the sun birds to eat, the deities coming incarnate in the form of birds to feed upon the meat-offerings or carcasses of human victims which have been placed on the altar. The idol as image, is fed by pouring food into its mouth. The Aztecs would take the heart of the victim and place it into the mouth of the image and thus the food would pass as a gift to the god. More often in early religion it is the priest as the representative of the deity who receives the large portion of the food or gift. It is needless to elaborate this point of a practice so common in all religions, where priests have become the chief representatives of deity. We wish merely to show that the

savage thought that his gift really reached his deity. This being true the question would next arise in the savage breast, how does this gift reach the deity, what shape must it take? This process was perhaps conceived of by the abstraction of life, essence, quality and in the yet more definite conception of the spirit or soul of the gift. The solid part may die, decay, be taken away or consumed, or destroyed, or remain untouched. Among this group of conceptions is found the world-wide idea, that life is in the blood, accordingly the blood of the victim is poured out to the deity and the deity consumes it as the gift of life.

In discussing this point, viz., the form which the gift assumes to reach the deity, we must bear in mind that all primitive races considered Spirit as ethereal nature, and bearing this in mind, we can better understand the idea that offerings reduced to the nature of smoke or mist would be consumed by, or transmitted to, the deity toward whom the smoke or vapor rises into the air. This idea is well shown in the case of incense. Take the habit of smoking. To men of today, the idea of smoking being a gift to God is farthest from our minds, but according to good authority (Waitz, Vol. 3, page 181; Schoolcraft, Indian Tribes Part 1, page 49; Part 2, page 127), its place in Indian worship is very important. The Osages would begin an enterprise by smoking a pipe, with such a prayer as this: "Great Spirit come down to smoke with me as a friend! Fire and Earth smoke with me and help me to overcome my enemies". It is not merely that puffs from the tobacco pipe are thus offered to the deity, as drops of water or morsels of food might be. The pipe is a special gift of the Sun or Great Spirit, tobacco is his sacred plant, and the act of smoking is a sacrifice whereby the plant is turned into a form so that its life or essence may ascend to the abode of the gods.

Incense was in daily use among all tribes; at first it consisted of simple herbs, leaves, etc., but as civilization progressed, we see in the religions of the higher nations the contrast between these simple gifts, set over against

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the oriental perfumes, myrrh, cassia, and frankincense. Herodotus declares that the Chaldeans burned incense, worth a thousand talents, on the large altar to the Babylonian Baal, each day. (See Herodotus I, 183.)

To this class belongs the significant practice of the Siamese. When offering sacrifice to their household deity, they mix incense with rice and boil it in order that the god may have his share ascending to him in a form which he can consume, the form of vapor.

We now turn our attention to a different conception of sacrifice. The primitive races had the idea that the deity, while leaving apparently untouched the offerings set before him, nevertheless did partake of their essence. The Zulus leave the flesh of the bullock all night, and the ancestral spirits come and take their share of the animal, yet the next morning everything remains as it was placed the night before. The chief tells the people that the gods come and lick the flesh in the night. The superstition which still exists among certain tribes brings out this conception more clearly. Upon any solemn day when they provide much food as fish, fowls, they place it all in the house of the god to rest over night and the priests sit around to hear the god move the dishes and eat the food, yet next morning there is nothing touched.

The highest point of primitive sacrifice is that the soul of the offered animal, or thing, is transmitted to the deity. Tylor in *Primitive Culture*, Vol. 2, page 389, says: "This notion of spirits taking souls is exemplified among the Hinna Tribes, who hold that the evil river spirits inflict diseases on man by feeding on the unsubstantial body or spirit in which his life resides, while the demon devours not the body, but the spirit or vital principle. Thus when it eats a man's eyes, their material part remains, but the eyes are blind". Such ideas are found among Indian tribes, who think that the offerings whether left or eaten by the worshipper, go in a spiritual form to the spirits to whom they are offered. The following is a passage from an Ottawa Legend told in Schoolcraft,

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Algic Researches, Vol. 2, page 140. "Wassamo, a young chief, was carried by the Spirit Maiden to the lodge of her father, the Spirit of the Sand Downs, below the waters of Lake Superior. 'Son-in-law', said the old Spirit, 'I am in need of tobacco. When you return to your people, you must tell them my wishes, for it is very seldom that those who pass these Sand Hills offer tobacco; when they do offer tobacco, it immediately comes to me'. As he said this he put his hand out of the window and drew in several pieces of tobacco which someone happened to offer at that moment for a safe journey across the lake. 'You see,' said the Spirit, 'everything offered to me on earth comes at once to the side of my lodge'. Wassamo saw the women also putting their hands to the side of the lodge and then handing around something, of which all partook. These they told him were the offerings of food made by the mortals on earth. The distinctly spiritual nature of this transmission is shown by the fact the Wassamo cannot eat the Spirit's food, for he is a mortal, and so his spirit wife puts out her hand from the lodge and takes in a material fish out of the lake and cooks it for him." This legend shows how the savage conceived of the life of plants and animals as going to his god. Another legend brings this thought before us in a more striking way, and shows where substitution came in and affected the saving of life.

A youth had followed the moon up to heaven to become her husband. One day the moon's brother, the sun, took the youth to see how he secured his dinner. The two look down through a hole in the sky and see some children playing about a wigwam. One child throws a stone and hits one of his playmates, the child falls, they see him carried into the wigwam. Next they hear the song and prayer of the medicine man, that the boy's life might be spared. To this prayer of the medicine man, the sun answers, "If you wish the child to live, send me up the white dog". Then they see the hurry and excitement among the earth-beings as they prepare the dog for a

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feast. When the feast is spread and the dog divided, the medicine man offers this prayer, "We send this, Great Manitou!" Immediately the sun and his companion see the white dog rising to them through the air, cooked and ready to be eaten, and they dine upon it. As they eat, the sun explains to the young brave that the medicine men have power, "because their ears are open and they hear my voice. When I have made anyone sick, the medicine men tell the people to send me that for which I ask, and just as soon as they send it, I remove my hand from those whom I have made sick". True, these are only legends, but they are the only testimony we have to show us the early manner of sacrifice. How far such stories go to reveal the practice of human sacrifice,—into this question we do not care to enter in this discussion.

We have now examined the first part of our thesis—the manner in which the gift, or sacrifice, is brought by the worshipper. We have seen that its transmission has developed according to these steps:

1. The substantial gift, where the god partook of the very substance.
2. The essential gift. The god now receives the essence of the gift.
3. The spiritual gift. The god gets the very spirit of the gift offered to him.

(b) We will now turn to the second part of our task and try to discover the motive in the sacrificer's mind, which is back of his sacrifice. This is an important, as well as a complex question. Yet I think we have found the answer to the question when we said that the idea of the human soul is the model of the idea of the deity. Therefore, we will look to man's dealings with man and see the motive back of these transactions and we shall then have the motive back of the primitive man's offerings to his deity. The common man's present to the great man, to gain good, or avert evil, to ask aid, or mitigate crime needs only the placing of deity in the place of the great man, or chief, and we have the motive back of the

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earliest sacrifices. But we must remember that this simple motive, like the rite itself, passes in the ages into different shapes.

The offerings to the gods may be classified in the same way as earthly gifts.

(a) The gift given on special occasions to meet some present emergency.

(b) The periodical tribute given by the subject to his lord.

(c) The gift made to secure some blessing.

All these have their analogies in the sacrificial system of primitive man. Thus far the question of the motive is comparatively easy, but when we pass to the transition from mere gift to homage, the question assumes a more difficult form. We ourselves do not find it easy to analyze the impression which a gift makes on our feelings, and to separate the actual value of the object received from the gratification in the giver's good will. Therefore, we may pause before the difficulty for we can scarcely see how uncultured men work out this very same distinction in their dealings with their gods.

It may be that the acceptableness of the gift presented to the deity begins very early to shade into the idea of divine gratification, just because the offering is reverently brought, though in itself the gift is not of much account to so mighty a person as the deity. We know that it was a very early feeling among savage tribes that prayer did no good unless a gift was also brought.

In a great many cases it is almost impossible to tell whether the worshipper wishes to benefit his god or merely to gratify him by the gift. There are, no doubt, cases in which the thought in the sacrificer's mind cannot be more than mere ceremonial homage. One of the best marked customs of sacrifice brings out this idea: the custom of offering by fire, or otherwise, morsels of food or libations of water at meals.

Other kinds of sacrifice pass into more definite forms of reverence, viz.: the savage passing in silence by the

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sacred tree or cave and dropping a leaf or shell as an offering to the local god, or holding up the dish at meals to offer it to the god before the company eats it. In course of time such sacrifices, whatever the original intention might have been, pass into a sacrificial feast, where the god is present and gets his share of the provisions. McCoy, in "Baptist Indian Missions," page 305, tells a story which shows us how seriously men regarded such a feast as a religious ceremony: A traveling party of Potawatomis, for three days finding no game, were in great distress from hunger, and the third night the chief had a dream, in which a person appeared to him and told him that they were suffering because they had set out on the journey without making a sacrificial feast. But now twelve men were to go and kill four deer very early in the morning. In his dream the chief saw there four deer lying dead and the sacrificial feast was held. Illustrations of such sacred banquets are found among all nations and given for many different purposes. One tribe propitiates the heaven god with a sacrificial meal of black cattle, that they may have rain; another makes a great feast to their god when any member of the tribe undertakes an important journey. The history of Greek religion shows the transition from the early holocausts devoted by fire to the gods, to the great festivals where the sacrificers provided meat for the public banquets held to honor them in ceremonial homage.

Besides the development of sacrifice from a gift to homage, there comes also a higher conception of sacrifice, which is the gist of the motive behind the offering. This conception is that the worshipper gives something to his god which is precious to himself, rather than a benefit to his god. This is what we called in the beginning the Abnegation Theory. Take our own feelings as a guide. We see how this idea works out. We know how it satisfies us in giving a gift to a friend, even if that gift be ineffectual and we know also that once having given the gift we do not wish to take it back, for us the gift is corban. Having such feelings we are able to enter into the feelings

of those tribes who considered that the blankets, trinkets, kettles, and such gifts as they left in the woods as a medicine sacrifice, might be carried off by others who chanced to find them. For the tribes the gifts were devoted. Even the modern Moslems carry out this idea. They sacrifice sheep and oxen in the valley of Muna on the return from Mecca.

It is considered a meritorious act to give away a victim without eating any of it and they permit the waiting savage tribes to pounce upon the slain victims. This idea or motive has a great deal to do with the continuance of sacrifice. For even if men came to see that the slaughter of innocent victims can do the gods no good, yet if the worshipper still continues to measure its efficacy, not by its good to his deity, but by what it costs him, then sacrifice will be kept up in spite of the fact that it has become unreasonable.

The Abnegation motive is the highest motive reached by the primitive people. For if the primary motive had been to give up valuable property, we should find people bringing sacrifices of weapons, garments, ornaments, things which they held highest in value: but what do we find them bringing? We find men dealing with their gods as they deal with each other. They bring the gifts which are less in value, for as yet it is only a gift which has no other value attached to it. Examples of the Abnegation motive in sacrifice may best be found among those offerings of which the value to the offerer far exceeds the value they can be supposed to have to the deity. The most striking of these of course according to our theory, will be found among nations further advanced. The king of Moab, when the battle went against him, offered up his eldest son for a burnt offering. The Phœnicians sacrificed their children to propitiate the angry gods, and to enhance the value of the sacrifice, the children were chosen from the best families. Among them we find the proof that the efficacy of the sacrifice lay in the sacrificer's griev-

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ous loss, for they must have for the yearly sacrifice "only-begotten sons".

As men advanced into civilization, it occurred to many that the cost of sacrifice might be lessened without impairing its efficiency. Therefore, we find many devices to lighten the burden on the worshippers by substituting something less valuable than that which should be offered. And in such a manner as this, the minds of all men seemed to correspond sooner or later and show a more or less uniformity of development of motive among all nations.

Let us examine sacrificial substitution among mankind, the essential element of which was the giving the part for the whole. We have touched on this idea in discussing the "Gift Theory". It is only when the part given to the gods is of contemptible value in proportion to the whole, that sacrifice passes into substitution. Such is the case when only the head of the sacrificed beast is set up on a pole, and the blood and fat are smeared on the stones of the altar, while the sacrificers and priests eat the best of the animal. In Greece the ancient whole burnt offering dwindled to burning for the gods only the bones, entrails and feet of the ox, while the worshippers feasted themselves on the meat.

In other instances the worshipper offers a part of his own body. The intention here may simply be a gift or tribute, or a part representing the whole man, either in danger requiring a ransom, or destined to be sacrificed and requiring to be redeemed. A finger joint may represent a whole body. Among the Nicabar Islanders, it was once the custom when a man died to bury his wife alive with him, but later this custom was given up. The man was buried and the wife had her finger cut off and buried with him to save her body, and if she refused a finger, a deep notch was cut in the pillar of the dead man's house. On the Tonga Islands, the native will have a portion of his little finger cut off to save a relative of higher rank. Mothers gladly cut off their own fingers as sacrifices to their gods, to save the lives of their children.

The formal shedding of blood at times represents fatal bloodshed. In many cases the priest only marks with a spear the children who are brought to him for a sacrifice instead of running them through, as was the ancient custom, and the shedding of but a few drops of blood takes the place of the older human sacrifice.

When life is given for life, it is still possible to offer a life less valued than the life in danger. As when among certain races, the chief or some great man fell sick, he would offer to his deity, one of his sons, imploring the god to take his son in his stead. The Greeks would offer to the gods not children, but captives and slaves. The Carthaginians when defeated in battle laid it to the wrath of their god Kronos. It had once been the custom to give Kronos the best of their children, but this practice has degenerated into the sacrifice of children only of lower rank, reared for this purpose. Now at least they supposed the god had become dissatisfied with these and they must bring again of the best of their children and give them to Kronos, before victory would come. It will help us to see the motive and understand how the sacrifice of an animal may stand for human life, if we notice the practice among the Zulus. A father may atone for a lost child by giving the finder a bullock, or he will expiate the blood of a slave by offering an ox whose blood will wash away the other.

The final step in a substitutionary sacrifice is the worshipper bringing his sacrifice by effigy. In Mexico, at the yearly festival of the mountain and water gods, it was the custom to offer sacrifices of human victims in the temples. Now at the same time in the homes of the people, this same kind of sacrifice was going on at the appointed hours, except that while at the temple human victims were used, in the homes images of the victims were used. The people made images of paste or clay, adorned them, and following the mode of the Temple, cut them open, took out their hearts, cut off their heads, divided and devoured their limbs. In Greece and Rome the higher

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civilization did away with human sacrifices, but it made a compromise with the more barbaric and bloodthirsty rite, in that it offered brazen images for human victims. Doolittle, Chinese, Vol. 1, page 152, gives us the custom of the Chinese. The Chinese take great delight in sending paper figures to serve as attendants for the dead, instead of the ancient human victim offering. The Egyptians at the inundation of the Nile at Cairo, set up a conical pillar of earth, which the flood washes away as it rises over the land. This curious custom, no doubt points to a more ancient custom of offering the Aruseh, or Bride, to the Nile, to secure a large flood. We know at least that the conical pillar of earth of the present day is called Aruseh, or Bride. Again there is evidence that the patient suffering disease in his limbs might, and did offer a model of his diseased member. Sometimes this offering was a propitiatory one to secure health, while it was in other cases a thank offering to the god for deliverance.

In conclusion, we state in brief the motives which underlie the sacrifice of the primitive man. We can place them in three categories which will include all.

1. The worshipper wishes to bring a gift to his deity. Whenever men believe in a god, from whom they receive blessings, the instinct of religion will prompt them to repay his goodness with thanks, and pray for the continuance of his blessings. These emotions are expressed in the outward symbolic form of gifts. Such gifts are of the simplest kind, and the kind in which the giver would take his chief delight.

2. Another motive is the desire for the expiation of sin by laying the guilt on some animal which took the offerer's place. Among nearly all tribes of men such sacrifice called, at sometime in its history, for human victims.

3. The worshipper also desires to have communion and fellowship with his god. To secure such communion and fellowship, a meal was made and the god was present to secure his share of the smoking viands. This motive

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grows out of the custom which exists among men that to secure friendship with men a meal is made and once having partaken of this the participants are forever bound together as friends. Hence the motive for communion with God.

Blairsville, Pa.

The Importance of Preaching

The Importance of Preaching.*

Rev. James A. Kelso, Ph.D., D.D.

Gentlemen of the Graduating Class:—

In handing you the diploma of the Seminary, it is my duty and privilege to speak a few words of parting counsel to you. I have taken as my theme the importance of preaching. As your professor of homiletics is a recognized authority on the subject, and has published a standard work, I do not select this theme because I feel I can add anything to your knowledge of the technique of the subject. You have been drilled in homiletical principles most effectively, and consequently all that I shall attempt is to indicate some tendencies in the Church that militate against the effectiveness of preaching and to set forth what is the true ideal of the pulpit.

The criticism is frequently made that the Reformed branches of the Protestant Church have over-emphasized the sermon to the neglect of the liturgical elements of worship. Such a judgment may be taken as a just characterization of the worship of that section of the Church to which we belong, from the days of the Reformers down to comparatively recent times. Within the memory of a large part of the present audience the paramount feature of a service was the sermon, and ordinary speech recognized this. Men usually said they went to church to hear the sermon, and rarely did they speak of visiting the sanctuary for the purpose of worshipping God.

This attitude of mind has very largely changed. The average Presbyterian service of to-day is much better balanced than that of a generation or two ago. Due recognition has been given to the liturgical side, which has

* Address to the Graduating Class, May 9, 1912.

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resulted in the enrichment of the worship of the church. It is not surprising that an indemnity has been paid for this change. Many keen observers are of the opinion that there has been a marked decline in the quality of the sermon, and there is great danger of it degenerating into a very superficial presentation of some ethical or religious theme. We feel that such an opinion is not wide of the mark, but accurately describes a tendency which may gather power and impetus as the years pass by, unless it is checked at once.

Hence it is not inappropriate for me to emphasize the need and importance of preaching on this occasion which makes the entrance to the active ministry for you. Preaching has been one of the chief glories of the Christian Church. Christianity alone, of all the religions of the world, can brook the light of day; she is a faith of enlightenment, and in her superstition has no place. It is through the sermon that Christianity has taught the peoples of the earth the highest truth concerning God, salvation, and human destiny, and it is through this same agency of the sermon that she has regenerated the human heart and placed in it the germ of eternal life. It is through preaching that our religion has exerted its influence on civilization, on the arts and sciences, and on philosophy. A great authority on this subject has said: "Since Christianity became an active force in human affairs there has been an upward and onward movement, and one mighty factor in that progress has been preaching".*

Ours is an age in which the value of institutions and ideas are estimated in terms of service to society. It is the age of the social question and the social problem. Now, the sermon of the Christian preacher has been a mighty factor in social regeneration. A very notable example of this influence of preaching is to be found in effects produced by John Wesley's eloquent and fervid presentation of evangelical truth. When we think of the preaching

* Dargon, "A History of Preaching," p. 8.

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of Wesley and his fellow laborers we are accustomed to emphasize the conversion of the individual sinner, but the Wesleyan revival was also a mighty social upheaval, if John Richard Green is correct in his estimate. "In the nation at large appeared a new moral enthusiasm which, rigid and pedantic as it often seemed, was still healthy in its social tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes and the foulness which had infested literature ever since the Restoration. A yet nobler result of the religious revival was the steady attempt which has never ceased, from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and poor. It was not till the Wesleyan impulse had done its work that this philanthropic impulse began." According to this same historian it was the atmosphere created by the preaching of the Wesleys that gave Burke his inspiration to plead for the Hindu, aroused in Wilberforce a flaming zeal to free the black slave, and led John Howard to consecrate his life to the amelioration of the condition of the criminal in his prison cell. Young gentlemen, this example taken from no remote age but from the very threshold of our own generation, indicates to you what a profound, subtle, and far-reaching influence you can exercise on your congregations and the communities in which they are situated, an influence so intangible that it cannot be estimated in terms of arithmetic, and yet so potent that it will leave its impress for generations. At all costs, then, any lowering of the standard of your preaching must be checked.

Turning to the history of the Church, we find that the glory of preaching has been eclipsed at various periods. At one time the darkness has been due to a rich and elaborate ritual, and at another to the prevalence of erroneous doctrines. For preaching, the darkest period lies between 600 and 1095, and the extreme depression was occasioned by the Church being flooded with "fables of the saints".*

* Dargon, *op. cit.*, 172 f.

and being engaged "in extravagant and utterly unscriptural laudation of Mary as almost the equal of her divine Son"; in Her "stress on the monastic and churchly rather than on the real Christian virtues". At the same time the leaders of the Church "emphasized the merit of penance and other works, and failed to make prominent the atoning work of the Savior". In our age there is no danger of superstition perverting the sermon and making it a channel for the spread of erroneous doctrine. Liberty for discussion and the quick dissemination of knowledge render the recurrence of the conditions of the Dark Ages impossible. But other forces are at work which tend to emasculate preaching in the pulpits of our beloved Church. Our century is an age of organization and institutionalism, and the Church has been caught in cross currents and eddies which threaten to sweep her into the vortex. Externalism is one of the conspicuous aspects of modern social life; it is an externalism which defines progress in terms of organizations, schemes, majorities, and social machinery. A keen observer of modern society sums up the situation by saying, "Even religion itself runs great risk of being institutionalized and externalized out of all self-recognition". It is a commonplace remark with ministers and intelligent laymen that the Church is over-organized. The attitude of mind which places the emphasis on ecclesiastical machinery will undoubtedly have a modifying and deleterious influence on preaching. The reason for this is so obvious that it scarcely needs to be mentioned. If a minister's time and strength are employed in acting as a leader for multitudinous organizations and leagues, he must be absent from his study and neglect his books. There is no alchemy that can produce sermons. Good sermons cannot be preached without time for study, prayer, and meditation. Young gentlemen, do what you can to stem the tide of this flood, and insist on your right for sufficient time for the adequate preparation of your pulpit discourses.

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Further, I wish to briefly emphasize the type of preaching this age needs and for which it also longs. It may be characterized in a single word as Biblical. The Church and the world are hungry and thirsty for the truths of the Scriptures. Let me give you an illustration. Not many weeks ago an influential and intelligent elder of a church not far removed from this city was talking to me concerning the preaching of a certain minister. His criticism was that his discourses were not Scriptural. He took a text, it is true, but after reading it, quickly left it and proceeded to present an essay on the beauties of Buddhism or a review of a recent book or the discussion of a pertinent social or political problem. The layman added "I go to church after a week spent in the office, longing for the comfort and inspiration which can only be derived from the ministrations of the Gospel".

The presenting of the truth of the Bible is not an easy method of preaching. It does not consist as some people imagine in padding the sermon with long quotations from Scripture. The ability to quote important passages from the sacred writings is a most valuable accomplishment, but it may degenerate into an obnoxious mannerism, and may be a safe haven of retreat when thought and language fail. Some of the most profoundly Biblical sermons to which I have had the privilege of listening have contained few direct quotations from either the Old or New Testaments, but have been saturated with their thought and phraseology.

What I mean by Biblical preaching is the presentation of the fundamental, vital truths of God's revelation in terms of modern speech, and with a direct application to the condition of our times in the twentieth century. It involves a profound knowledge of the Scriptures as containing a revelation of God and salvation mediated historically in forms, institutions, and lives which can only be understood in connection with their environment, and must be grasped thus historically before their lessons can be applied to our own age and life. Such a method of

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preaching presupposes the recognition of the organic nature of the revelation of God, that the seed is formed in the Old Testament, and the flower and fruit in the New. It realizes that while God revealed Himself to the patriarchs and prophets by divers portions and in divers manners, He has manifested Himself more fully, clearly, and lovingly in Jesus Christ.

Young gentlemen, go forth then to your life work with the realization that your calling is the noblest and the grandest under God's heaven. Go forth with a sublime faith in the ultimate triumph of the Kingdom of God and the abiding presence of your Master, Jesus Christ. And after years of toil, amid difficulties and discouragements, may you be able to look back on your career in the ministry and be able to say with the Great Apostle, "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day".

Literature.

We very much regret that in the July number of the *Bulletin*, in the review of Professor Beecher's book on "Reasonable Biblical Criticism", a couple of errors slipped in, one of which was especially confusing to the thought. On page 39, lines 6f., the sentence reading, "It is clear that Josephus' error in the matter of the Samaritan deflection under Sanballat vitiates his evidence, etc.", should read "It is not clear, etc.". Page 40, lines 17ff., should read "To such an extent is this so that an ultraconservative questions 'his judicial and conciliatory attitude' as 'very likely to mislead'".

The Work of the Ministry. By Rev. W. H. Griffith Thomas, D. D., New York: George H. Doran Company. 1912. \$1.50.

Dr. Thomas is an Episcopalian. Formerly he was principal of Wycliffe Hall, Oxford. He is now Professor of Old Testament Literature and Exegesis in Wycliffe College, Toronto. His book is prepared for Episcopalians—other Christian communions are not in any way addressed. Almost one-half of the volume is occupied with the Book of Common Prayer. Therefore a Presbyterian clergyman, on picking up this book and glancing over its table of contents, might say, "There is nothing here for me". But such a judgment would be a very hasty one. On the contrary, there is a great deal here for any conscientious clergyman, and he will be richly repaid by a careful reading of the book. He may skip the "Common Prayer" portion if he sees fit; but even so he would not be altogether wise.

The book is more poimenic than homiletic; it deals with pastoral work rather than pulpit work. "Preaching" occupies only sixty-seven pages out of four hundred and thirteen. Throughout the author deals with Scriptural texts in elaborating his theories; about four-fifths of the book is exposition. This is unusual, but all the more suggestive.

Part I. A. contemplates "The Man". It is divided into four chapters, which take up successively the Old Testament prophets, the twelve apostles, the ministry of Paul, and the pastoral Epistles. B is "The Minister in the Prayer Book," with three chapters. Part II. deals with "The Work," beginning with the "Prayer Book Services," then "Preaching," "Visitation," "Confirmation," "Children's Work," "Bible Class Work," "Foreign Missions," "The Prayer Meeting," "Social Work," "Amusements", and special "Problems". Part III. "The Man and His Work," is in two chapters; "A competent Ministry" and "Essentials of a Competent Ministry".

It will be seen from the above that the author covers a very wide range of subjects and the reader will find it all done in a fine Christian spirit, with the utmost good sense and with many valuable suggestions.

That which strikes us as most unusual is the gentle Catholic

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spirit of the writer. He is a loyal Episcopalian, but he is in cordial, outspoken sympathy with all Christians. He advocates non-conformist measures which are unpopular with many in his denomination. He recommends books by "dissenting" clergymen. In short, he seems to be one of our very selves in method, spirit, and aim. One striking illustration of this is found in his chapter on the very important subject, "A Competent Ministry". Herein departing from his usual exposition of Scripture texts, he expounds a passage in Bunyan's "Pilgrim's Progress" descriptive of the Christian ministry. The divisions of the chapter are the phrases of the quotation: "A very grave person"; "Eyes lifted up to heaven"; "The best of books in his hand"; "The law of truth was written upon his lips"; "The world was behind his back"; "He stood as if he pleaded with men"; "A crown of gold did hang over his head".

Again, in his chapter on the "Prayer-Meeting," he pleads for just such a service as we are accustomed to, with "free prayers" and general participation. For Sunday-school teachers he recommends beyond all other helps the "Sunday-school Times," and as a Sunday-school auxiliary, the "Boy Scouts". In his bibliography he recommends many books by other than Episcopalian authors, for example, Beecher, Plumer, Broadus, Hoyt, Brastow, Bushnell, Jefferson, Spurgeon, Trumbull, and others. Again and again he exhorts his readers to be on the best terms with clergymen of other denominations and indicates that all the argument for Church polity is not with his own Communion.

While the section on Preaching is comparatively brief, it is surprisingly good. He begins by bewailing the impotence of the Anglican pulpit and the tendency to administration rather than preaching on the part of the clergy. He strongly advocates preaching without notes. He knows that texts are not obtained by a homiletical search-warrant, but "while we are alone with our Bible". He gives valuable suggestions for sermon preparation and fine examples of sermonic analysis—chiefly from "dissenting" clergymen.

On the whole, the book is truly very interesting, very sensible, very irenic, and very fully "up to date".

David R. Breed.

The Minister and the Boy. By Allen Hoben, Ph.D., Chicago: University Press. 1912. \$1.00.

Those who wish to know how to deal more successfully with boys, especially "bad" boys, will thank me for calling their attention to this splendid little volume. Its author has had plenty of experience along this line and knows "what he is talking about".

David R. Breed.

The Minister as Shepherd. By Rev. Charles Edward Jefferson, D. D. Thomas Y. Crowell Co. 1912. \$1.00. This new book (The Bangor Lectures) by one who has taught preachers so much already, needs no more than a mention. It equals its predecessors.

David R. Breed.

Literature.

The Preacher; His Life and Work. Yale lectures. By Rev. J. H. Jowett, D. D. New York: George H. Doran Company. 1912. \$1.25.

I began the reading of this book, saying to myself, "I will try to forget the great reputation of the author, and read this book as though it were written by a stranger, and judge it solely upon its merits".

It has no preface. That seems strange at first, but we soon find that it needs none. We are plunged at once into the first lecture, "The Call to Be a Preacher", with the appended text, "Separated unto the Gospel of God". The lecture begins with a prefatory word—the author is in love with his calling;—it is his absorbing passion. He then proceeds to deprecate that view of the ministry in which one regards it as a mere profession; a chance for a livelihood. Here comes a remarkably striking and significant expression, "His vision is horizontal; there is nothing vertical in it". But such expressions multiply as we proceed, and we feel the pressure of a master hand.

The book is fine throughout; but the first lecture is incomparably fine. We have never known the subject of the call to the ministry put quite so simply or so impressively. The author quotes much Scripture and invests it with new meaning. His historical examples are decidedly illuminating; his illustrations are helpful and striking.

The second lecture on "The Perils of the Preacher" contains some wholesome admonitions to preachers of experience, but which are invaluable to those just entering upon their great work. These perils are "deadening familiarity with the sublime"; "deadening familiarity with the commonplace"; "the possible perversion of our emotional life"; "the perilous gravitation of the world".

The most affecting observations of this lecture are found under the third peril. They should receive very particular attention and be accorded special weight at this time, when evangelism is to the fore. A few brief quotations will show the temper and quality of the whole. "The emotions can become perverted. They may become unhealthily intense and inflammatory." "The emotional may so easily become the neurotic." The author says that Hugh Price Hughes was once walking with him in London when he suddenly stopped and gripping his arm, said, "Jowett, the evangelical preacher is always on the brink of the abyss".

The third lecture on "The Preacher's Themes" ought to be carefully read and pondered, specially by those who are tempted to deal too much with secular subjects of current interest. The author says that this "may lead to the Old Testament message of reform rather than to the New Testament Message of redemption". "Amazing differences are determined by a man's choice of central home: whether, say, he shall dwell in the Gospel of John or in the Book of Amos." "Commentaries may be like spectacles, behind which there are no eyes" to him who loses the apprehension of the "deep things of God".

We shall not pursue the author through the remaining lectures. All are fresh, stimulating, uplifting. They bring the devout reader nearer to Christ and inspire him to a more Christ-like ministry.

David R. Breed.

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The Hope of the Gospel. J. D. Jones, M. A., B. D., New York: George H. Doran Company. 1911. \$1.50 net.

A book of crisp, bright sermons. A good tonic against pessimism and discouragement, with its sane and hopeful optimism. The texts are apt and the treatment original and fresh. It is not the unexpected text, nor the sensational treatment, but the new application that gives charm and spiritual vigor to these sermons. It is a reminding of the treasure of the Scriptures with the new stamp of the author's individuality.

As to his style, one misses the smooth periods and precise diction of some other English preachers of note, but his sentences are forceful and vigorous, and the style convincing.

The first sermon in the volume, "The Root Out of a Dry Ground," a review in simple language of the arguments produced at various times to prove the Divinity of Christ, nothing startling, no straining for effect either in illustration or sermon material, but wholesome and informing, is characteristic of the whole book. The "Whitening Harvest" should be read by every anxious Christian who sees the times all out of joint. Dr. Jones' encouraging signs are such indeed, and need to be brought to our attention. "Individuality," liberal but not radical, is a plea for independence in thinking and action, and is good for those who, Moses-like, fear their equipment for the Lord's work.

All the sermons are good, but they can best be appreciated in the reading, not in a review. They are helpful spiritually and full of suggestions to a minister.

W. G. Felmeth, '11.

Christian Faith and the New Psychology. By David A. Murray, D. D., Late Principal of the Osaka Theological Training School, New York: Fleming H. Revell Company. 1912. \$1.50.

The purpose of this book is more amply expressed by its sub-title, "Evolution and Recent Science As Aids to Faith." This assigns the book at once to that class of writings that mediate between science and religion. Any approach to this debatable relationship should be made with an adequate appreciation of the dignity that these two greatest bodies of truth inspire. The magnitude of the conflict, if we imagine that human knowledge and human faith are actually arrayed against each other in deadly combat, is enough to cause a tremendous foreboding. As a matter of fact, however, no intelligent man can be deeply stirred with that fear nowadays; most readers will be inclined rather to feel that between science and religion there is no real conflict at all.

To see the situation clearly we must be able to look beyond the little opinions exploited by this or that scientific individual or small coterie in the immediate foreground; we must rest our gaze on the broad fields of investigated phenomena and on the everlasting verities revealed to faith. Because this is difficult to do there is a general feeling among men of science, a feeling of actual irascibility, toward the use of a certain term because this term so regularly carries a burden of fallacy on its shoulders. This term is Science; they are righteously prejudiced against statements beginning with "science" says, or "science" has absolutely demonstrated, this or

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that. Likewise, they don't themselves very often refer to their conferees as "scientists"—so near has the title come to falling into disrepute.

Consequently, it happens that when a mediator appears and places himself between science and religion—however peaceable his intentions may be—his own diminutiveness, in the comparison, draws attention to himself more than to his topic, and interest is aroused, not to hear the latest word that either science or religion has to say, but to see with how much dignity and caution he can discharge his self-assumed task. Now Dr. Murray is certainly free from prejudices once quite common, and he is competently familiar with the drift of recent investigation. His book is fair to both sides; he sees the relation between science and religion as wholly one of give and take. He has presented the situation without obscurity; and his style is easy and readable.

The first third of the book treats of evolution as the dominant principle in modern science. We should prefer to read his comment on an array of facts rather than a discussion of this general theory. The argument drifts rapidly out of the range of positive science into the region of metaphysics, and we get what might well be called the scientist's confession of faith, which has not altered materially in the last quarter of a century, and which can be quite compatible with the need for a First Cause, for the fact of creation, and for a Being corresponding to the Christian's conception of God. If any change has occurred it is that we now more fully realize that, so far as scientific knowledge goes there is no prospect of an endless life for the physical universe. It appears like a vast clock in process of running down with no indication that it will ever be able to wind itself up again. From this scientific view-point Dr. Murray argues that there must have been a beginning when a First Cause set it agoing, and that the only adequate conception we have of such a Cause is based on our knowledge of mind and personality.

More original and interesting is the rest of the book, which discusses the Bible as a revelation, and applies the findings of modern psychology to the incarnation, the atonement, miracles, and prayer. It is curious how little has yet been done to bring these mysteries into touch with modern psychological research. Much has indeed been accomplished in treating religion from the sociological point of approach; this relates it to the psychology of groups and races, but we mean that there must also be a close, though as yet, undeveloped, relationship between religion and the psychology of the individual. Here at last we have a book entitled, *Christian Faith and the New Psychology*.

To speak of the *New Psychology* brings before the mind that movement started by Wilhelm Wundt at the University of Leipsic in 1886 when the first psychological laboratory in the world became recognized as a university institute. Since that time the number of such laboratories has increased fairly in geometrical proportion. It is in this sense that Dr. Scripture called a book of his *The New Psychology*. Dr. Murray in the present case means something quite different by the term, *new psychology*; he means what is better known as psychical research, some of which is laboratory investigation, but much of it is not. There is a wholly different state of mind created when we find that we are to deal with evidence derived from psychical research, and not with all kinds of results of

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laboratory experiments. The difference lies in the nature of the problems investigated, and the results of psychical research thus far have not attained a high degree of certainty. Almost true it is to affirm, that in the one case we deal with the verified, in the other with the unverified; in one case with facts, in the other with conjectures. For example, telepathy or thought-transference, is not a scientific fact, but only an entertained theory having facts both for and against it. There is not by any means a majority of psychologists on record as believing in telepathy. Popular articles in our current magazines have created a false impression, and the ordinary reader is apt to forget that scientific decision in such cases often hangs for years and centuries in abeyance. Likewise, the "subconscious mind" is not an ascertained scientific fact, but a name covering very diverse views concerning the nature of our mental processes—there is no certainty as to the existence of a subconscious mind as wholly different from normal consciousness. The notion leads to a weird mesh of random conjectures, for in the very nature of the case subconsciousness keeps persistently off the mental horizon.

For these reasons, if they are good ones, Dr. Murray has accepted a difficult task in viewing religious inspiration, prayer, revivals, and miracles from this bizarre angle. How he has succeeded the reader will doubtless be interested to learn for himself. It is well nigh impossible to strengthen a sound religious conviction by rearing the profound doctrines on a foundation of psychical research even for a moment. It is like setting a masterpiece of sculpture on a swaying wooden scaffolding.

Edward Moffat Weyer.

Washington and Jefferson College.

The Red Sultan's Soliloquy. By S. V. Bedickian. Boston: Sherman, French, and Company. 1912.

The Red Sultan's Soliloquy has been published at an opportune moment. The eyes of the entire civilized world are turned upon the land of Turkey, and the impending war between her and the Balkan States. Time and again Europe and America have shuddered at the tales of misgovernment and of the massacre of Christian subjects in the territory of the Ottoman Empire. Abdul Hamid is the man who has been held responsible for these atrocities, and thereby has been considered worthy of the *soubriquet*, "The Red Sultan". He is the character whose soliloquy has been given to the reader by our author.

In a preface of forty-one pages we are treated to a sketch of the Young Turk movement which led to the deposition of Abdul Hamid II. on April 27, 1909, and the establishment of a constitutional government in Turkey. The soliloquy itself is a poem, in which the deposed monarch, so long successful in defying and defeating the powers of Europe by his wily diplomacy, is represented as philosophizing on his fate, its causes, and its consequences for the Ottoman Empire.

The author is to be congratulated in having produced an exceedingly interesting book, and one that ought to attract readers from

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among the ranks of those interested in foreign missionary work, for due credit is given to the institution of learning, established by Christianity, for the recent changes of government within Ottoman territory. One of the most attractive features of the work is the numerous half-tones, illustrating the text both of the preface and the poem. The author is an alumnus of the Western Theological Seminary, and we hope that an increasing number of the graduates of this Seminary will follow his example by engaging in literary work.

JAMES A. KELSO.

Elliott Lectures

A course of six lectures on the Elliott Foundation was delivered by the Rev. David Smith, D. D., September 23-28, in the Seminary Chapel. These lectures were attended not only by the students of the Seminary, but by a large number of ministers of all denominations as well as prominent laymen. They were especially prepared for the Elliott Foundation and are to be published immediately by Hodder and Stoughton in Great Britain and George H. Doran Company in America. Every graduate of the Seminary ought to procure a copy of this work. We print Dr. Smith's syllabus in order to give our readers an idea of the scope and suggestiveness of his treatment.

LECTURE I.

The Critical Contention

A pagan criticism in St. Augustine's day: Jesus wrote nothing Himself, and the evangelic records represent only the faith of His disciples. Hero-worship. The evangelic picture, not portraiture, but idealization. Two transforming causes: (1) the Messianic expectation; (2) the view-point of a later generation.

The task of criticism. Schmiedel's test of historicity. His historic residuum.

The seriousness of the issue. T. H. Green's way of escape: sufficiency of the ideal; immateriality of historic evidence.

Objections: (1) The Apostles built upon a historic basis (St. Paul, St. John). (2) A Christianity of ideas without facts not a gospel but a philosophy (Coleridge), and powerless with the multitude.

LECTURE II.

Apocryphal Idealization

The historicity of the evangelic records vital. Our line of argument: comparison of the Gospels with actual idealizations of Jesus. "Look here, upon this picture and on this."

Occasion of idealization—"the Silent Years". Its prevalence in the primitive Church. Two specimens: the "Protevangelium Jacobi" and the "Evangelium Thomae".

Twofold purpose of "Protevangelium": (1) against Doketic denial of Virgin Birth; (2) against Jewish calumination of Mary.

Contrast to the Gospels. Reason of the difference: not artistic excellence of the Gospels, but their historicity. Difficulty of dealing imaginatively with the supernatural: testimony of Sir Walter Scott. Doketism of "Evangelium Thomae": (1) miraculous power of the Holy Child; (2) His supernatural wisdom.

Argument for the historicity of the Gospels.

LECTURE III.

Rivals of the Evangelic Jesus

Two pagan attitudes to early Christianity: (1) argument ; (2) rivalry. Two specimens of the latter:

I. Lucian's "Demonax." Lucian's attitude to religion in general and Christianity in particular.

The Greek spirit. The ideal wise man: his sanity; his felicity.

II. Philostratus' "Apollonius of Tyana". Neo-Pythagoreanism. Apollonius. A rival of Jesus (Hierocles, Blount).

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- Examples of Philostratus' method: (1) a resurrection at Rome;
(2) a demoniac at Ephesus.
Argument for the historicity of the Gospels.

LECTURE IV.

The Self-Evidence of the Evangelic Portraiture

The sight of Jesus convincing in the days of His flesh. His portraiture, if authentic, should be so now. Survey of the evangelic portraiture:

1. A sinless man. He claims to be sinless. His claim allowed and attested. Carlyle and Bronson Alcott.
2. His unique relation (1) toward God; (2) toward man.
3. The Words of Jesus. Their peculiarity (A. B. Bruce). Their reality (Hermann Kutter).
4. His superiority to contemporary limitations: (1) Class: "Sinners", Pharisees, Women. (2) Sect: Zealots and Tax gatherers. (3) Nationality: Jewish exclusiveness—national sympathies of the Evangelists—universality of Jesus.

LECTURE V.

The Self-Evidence of the Evangelical Portraiture.—Continued.

5. His detachment from contemporary opinions. Contrasted with Apollonius. "One of the strongest pieces of objective evidence" (Romanes).

Results: (1) The evangelic Jesus superior to His biographers (Matthew Arnold; S. D. McConnell); (2) independent of environment; (3) stands for God (J. S. Mill).

Insufficient explanations: (1) a creation of some religious genius—St. John (Green), St. Paul (Pfeiderer); (2) a product of the myth-forming genius of the Church.

Conclusion: self-evidence of the evangelic Jesus.

The service of Jesus to faith.

LECTURE VI.

The Evidence of Experience

Peril of the appeal to experience. Its legitimacy. Its conditions. Pragmatism.

The appeal sanctioned by Jesus. No "fool's experiment", but the method of (1) scientific investigation (Dr. John Hunter); (2) the practice of art (Rembrandt); (3) speculative certainty (Dr. Johnson, Carlyle). So in the domain of faith. The clue of the labyrinth (Coleridge). Cf. the Reformed "Testimonium Spiritus Sancti" (Calvin, Zwingli).

Application to the evangelic problem: The evangelic Jesus the living Lord. Present contact with Him through the Gospels (Erskine of Linlathen and French Protestants). Force of alien experience (the case of Bunyan).

Experience an essential "materia critica". Not mere illusion. The object of love not an ideal but a person—real, living, near. Only One "whom not having seen we love." The love of Jesus: St. Francis of Assisi, St. Thomas Aquinas, St. Bernard of Clairvaux, Samuel Rutherford, John Newton.

Conclusion: The evangelic Jesus no ideal, nor merely a historic person, but living and present.

The final verdict of the saints.

Alumniana

CALLS.

Rev. C. S. West ('82), of Coal Valley, Ill., has accepted a call to Moro, Ill.

Rev. C. D. A. Hoon ('94), of Sugar Grove, Pa., has been called to the First Presbyterian Church of Ford City, Pa.

Rev. David S. Graham ('01), of Harvey's Pa., has accepted a call to New Concord, Ohio.

Rev. Charles Helliwell ('01), of Richmond, Ohio, has accepted a call to Rural Valley and Yatesboro, Pa., and took up his work in the new field September 22nd.

Rev. John Junkin Francis, D. D. ('69), of Churchville, N. Y., has accepted a call to Afton, N. Y.

Rev. Thomas Gray ('86), of Clintonville, Pa., has been called to the Upper Ten Mile Church, near Prosperity, Pa.

Rev. W. F. Wier, D. D. ('89), for more than ten years pastor of the First Church of Ashtabula, Ohio, has accepted a call to the Westminster Church of Wooster, Ohio.

Rev. Harry Nesbitt ('94), of Bayonne, N. J., has received a call to the Second Church of Belvidere, N. J.

Rev. Samuel Mayne ('07), of East Brady, has accepted a call to Malheur, Oregon.

Rev. M. E. Todd ('84), of St. Mary's, Ohio, has accepted a call to Savannah, Ohio.

INSTALLATIONS.

Rev. William Houston ('93) was installed pastor to the students of the Ohio State University on September 24th. Rev. U. S. Bartz, D. D., Moderator of the Synod, presided; Rev. W. M. Hudnut, D. D., of Youngstown, preached the sermon; Rev. William M. Hindman, D. D., of Columbus, charged the people, and Rev. W. O. Thompson, D. D., President of the University, delivered the charge to the pastor.

Rev. Walter F. Eagleson ('98), of Findlay, Ohio, has been installed pastor of the East Side Church, Toledo, Ohio.

Rev. John Watson Christie ('07) was installed pastor at Van Wert, Ohio, on October 24th. Rev. W. J. Dempster, D. D., presided; Mr. Christie's father, Rev. Robert Christie, D. D., of the Seminary, preached the sermon; Rev. Otis Harter, of Delphos, charged the pastor; and Rev. J. A. Gordon, D. D., the retiring pastor, charged the people.

GENERAL ITEMS.

A recently published directory of the First Church of Parkersburg, W. Va., Rev. E. A. Culley ('94), pastor, shows a total member-

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bership of 732. The Brotherhood Bible Class, of which ex-Governor White is the teacher, has an enrollment of 130, and has had as many as 128 out at a single service.

On July 21 the Blackadore Avenue Church, Pittsburgh, Rev. J. H. Lawther, pastor, celebrated the sixth anniversary of its organization. The following facts were gleaned from the anniversary address delivered by the pastor. When Mr. Lawther came to the field, six years ago, there was a mission Sabbath-school numbering about 100 members, of whom 16 were church members. After a few weeks the church was organized with 136 charter members. Since that time 726 members have been received, 572 of whom came on profession of faith. There are now about 450 members in good standing and about 150 on the side roll, making a total of 600; the Sabbath-school numbers 557.

On Saturday, August 3, the tenth anniversary of the Lemington Avenue Church, Pittsburgh, Rev. C. R. Zahniser ('99) pastor, was observed with appropriate services. Since the organization, 450 members have been received into the church, 306 of this number coming in on profession of faith. On September 15, in a most impressive service, the union of this church with the Apple Avenue Church was consummated. The united church will be known as the Lemington Church and Dr. Zahniser will be the pastor. This union was the result of a unanimous vote taken by both congregations.

Rev. J. I. Blackburn ('81), who recently resigned the pastorate of the First Church of Covington, Ky., has started on a tour around the world. On August 1 he left Pittsburgh and on August 11 and 18 preached in the Immanuel Church, Los Angeles, Cal.

Rev. Samuel G. Wilson, D. D. ('79), and Mrs. Wilson, missionaries in Tabriz, Persia, are home on furlough. Their present address is Indiana, Pa.

Rev. A. I. Good ('09) and his mother, Mrs. L. B. Good, have returned from their mission work in West Africa, and their address will be Wooster, Ohio.

On July 19 Rev. S. F. Marks ('82) celebrated his twenty-fifth anniversary as pastor of the Presbyterian Church of Tidioute, Pa. At the celebration held that evening, Mr. and Mrs. Marks were presented with a purse containing several hundred dollars in gold.

At the September meeting of the Presbytery of Pittsburgh, Rev. C. S. McClelland, D. D. ('80), the stated clerk, was elected as a delegate to the meeting of Synod, held in the First Church of Butler, October 22.

Rev. Walker L. Wilson ('97) has resigned as pastor of the church at Mineral Ridge, Ohio, and his present address is Hemp, Moore County, N. C. Before leaving Mineral Ridge, Mr. Wilson was presented with a purse by his congregation, who had been very loth to have the pastoral relation dissolved.

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 mornings of each week: September 23, "Freedom in Believing," Rev. W. O. Campbell, D. D. ('66); September 30, "Preachers and Preaching," Rev. C. W. Wycoff, D. D. ('65).

Following is a tabulated list of accessions, since the publication of the July Bulletin, in churches ministered to by alumni of the Seminary:

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Church	Accessions	Pastor	Class
Fairmount and Pleasant Hill, Pa.	9	R. L. Biddle	1895
Natrona, Pa.	64	J. R. Mohr	1900
Poke Run, Pa.	6	H. U. Davis	1898
North Butler, Pa.	6	C. C. Cribbs	1911
East Butler, Pa.	11	C. C. Cribbs	1911
New Kensington, Pa.	90	L. C. Denise (pg)	1905
Third, Uniontown, Pa.	31	T. M. Thompson, D. D.	1878
First, Parkersburg, W. Va.	19	E. A. Culley	1894
Mitchell, Ind.	40	S. M. Morton, D. D.	1867
Mt. Washington, Pittsburgh, Pa.	9	C. S. McClelland, D. D.	1880
Murrysville, Pa.	4	R. F. Getty	1894
Cross Roads, Monroeville, Pa.	2	R. F. Getty	1894
First, Thomas, Okla.	7	L. W. Cunningham	1909
First, Monongahela, Pa.	6	W. F. McKee	1896
Bohemian, Wagner, S. D.	9	Frank Junek	1908
First, Monaca, Pa.	15	G. E. Sehlbrede	1896
Kerr, Milltown, Pa.	2	W. H. Warnshuis	1876
Zion, N. D.	5	J. Way Huey	1907
Summit, Pa.	17	W. L. McMillan	1904
First, Boulder, Col.	12	H. B. Hummel, D. D.	1893
Blackadore Ave., Pittsburgh, Pa.	37	J. H. Lawther	1901

Rev. W. M. Hayes, D. D. ('82), professor in the Union Theological Seminary, Tsingchowfu, China, is in America on furlough, his present address being 169 Beall avenue, Wooster, Ohio.

The present address of Rev. Frank H. Chalfant, D. D. ('87), of Weihsein, China, who has come home for treatment, is 1309 Sheridan avenue, Pittsburgh, Pa.

The alumni of the Seminary will be interested in knowing that Professor D. E. Culley ('04), of the Faculty, was honored by the University of Leipzig. The degree of Doctor of Philosophy was conferred upon him at the close of the summer semester.

Rev. S. G. Wilson, D. D. ('79), of Tabriz, Persia, who is now on furlough in America, preached in the First Presbyterian Church of Indiana, Pa., September 15th. Dr. Wilson went out under the Presbyterian Board from the Indiana congregation thirty-two years ago. He is now Principal of the Memorial Training and Theological School, Mission Treasurer, and is engaged in the work of evangelization at Tabriz. Great stress has been upon Dr. Wilson during the last seven years, as Persia has been in the throes of revolutions, and he and his family, together with other missionaries have been in constant scenes of turmoil and bloodshed. Tabriz has undergone three sieges and during these terrible periods his mission has distributed relief to the needy. In the school work of which Dr. Wilson has direct charge great advance has been made, especially in the reception of many Moslem pupils. Honor has come to Dr. Wilson in that he was chosen delegate to the great Cairo Conference for missions to Moslems, and while on this journey had the great pleasure of traveling through Palestine and Egypt. Dr. Wilson is an authority on Persia and Persian life, being a writer of considerable note, whose books have had wide sale.

Necrology

Necrology

Condit, John Gordon—

Born, Mercer County, Pa., August 10, 1829; Jefferson College, 1858; Seminary, 1858-61; licensed, April 11, 1860, and ordained June 26, 1861, Presbytery of Erie; pastor Sandy Lake and stated supply, Mount Pleasant and Waterloo, Pa., 1861-3; Bethel, Iowa, 1863-6; Salina and Brighton, Iowa, 1866-9; Libertyville, Iowa, 1869-72; pastor, Viola and stated supply, Edwards, Ill., 1872-5; stated supply, Camp Creek, Ill., 1875-9; Birmingham, Iowa, 1879-81; Summit, Chequest, and Lebanon, Iowa, 1881-4; honorably retired; died, Fairfield, Iowa, October 15, 1911.

Cunningham, Robert Henry—

Born, Westmoreland County, Pa., October 8, 1840; Washington College, 1864; Seminary, 1864-7; licensed, April 26, 1866, Presbytery of Redstone; ordained November 11, 1867, Presbytery of South Minnesota; stated supply, Owatonna, Minn., 1867-8; Rushford, Minn., 1868-71; city missionary, Pittsburgh, Pa., 1871-3; Middletown, Iowa, 1873-5; pastor, Afton, Iowa, 1875-80; stated supply, Griswold, Iowa, 1880-2; pastor, Mt. Sterling, Ohio, 1882-7; Columbus, 1887-93; Buck Creek, 1893-7; evangelist, 1898- ; died, Columbus, Ohio, December 1, 1911.

Donehoo, James Ramsey—

Born, Allegheny, Pa., November 27, 1867; Washington and Jefferson College, 1889; Seminary, 1891-2; Princeton Theological Seminary, 1892-5; post-graduate, Princeton University, 1892-4; licensed, June 12, 1894, Presbytery of Pittsburgh; ordained, November 5, 1895, Presbytery of Mankato; pastor, Wells, Minn., 1895-8; Austin, Pa., 1901-6; Knoxville, Pa., 1906-11; Arnot, Pa., 1911- ; died, Arnot, Pa., January 10, 1912.

Published "The New Testament View of the Old Testament."

Eaton, William McClintock—

Born, Murdock's Cross Roads, Greene County, Pa., September 11, 1846; Washington and Jefferson College, 1872; Seminary, 1872-4; licensed, May 1, 1873, and ordained June 3, 1875, Presbytery of Steubenville; pastor, East Springfield and Bacon Ridge, Ohio, 1874-8 and 1879-83; pastor, Corinth and stated supply, Still Fork, 1875-83; professor Washington and Jefferson College, 1883-7; pastor, Second Church, Bellaire, Ohio, 1887-92; Yellow Creek, Ohio, 1892-4; stated supply, Carrollton 1894-8; evangelist, Chicago, Ill. 1899-1902; pastor, Onward, Chicago, 1903-6; stated supply, Bellevue, Pa., 1907; evangelist, 1908; pastor, Vanport and Industry, Pa., 1909- ; died, N. S., Pittsburgh, Pa., May 9, 1912.

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Ewing, Arthur H.—

Born, Saltsburg, Pa., October 18, 1864; Washington and Jefferson College, 1887; Seminary, 1887-90; post-graduate, Johns Hopkins University, 1899-01; Ph.D., Johns Hopkins University, 1901; D. D., Washington and Jefferson College, centennial year; licensed, April 9, 1889, and ordained, September 9, 1890, Presbytery of Kittanning; foreign missionary, India, 1890- ; Lodianna High School, 1890-9; Allahabad College, 1901- ; died, Allahabad, September 13, 1912.

Published "The Hindu Conception of the Functions of Breath"; "The Bible Conception of the Spirit of God"; "Christianity in India and the Roman Empire"; "The Arya Somaz"; "How to Overcome the Barrier to the Acceptance of Christianity due to its Occidental Presentation."

Gourley, John—

Born, near Greensburg, Pa., September 17, 1850; Washington and Jefferson College, 1874; Seminary, 1874-7; licensed, April 26, 1876, Presbytery of Blairsville; ordained, June 6, 1878, Presbytery of Kittanning; pastor, Black Lick, Pa., 1878-80; Bethel, 1877-83; Homer City, 1880-3; South Lyon, Mich., 1883-5; Lewistown, Pa., 1885-92; Lancaster, Ohio, 1893-06; Twin Falls, Ida., 1906- ; stated clerk Presbytery of Columbus, 1901-6; stated clerk Synod of Idaho; stated clerk Presbytery of Twin Falls; died, Twin Falls, Ida., July 1, 1912.

Published "Centennial History of the First Presbyterian Church, Lancaster, Ohio."

Hamilton, William Beeson—

Born, Uniontown, Pa., September 10, 1864; Washington and Jefferson College, 1883; Seminary, 1884-6; Princeton Theological Seminary, 1886-7; post-graduate Western Theological Seminary, 1887-8; D. D., Washington and Jefferson College, 1908; licensed, April 28, 1886, and ordained, September 16, 1888, Presbytery of Washington; foreign missionary, China, 1888- ; stated supply, Tsinan Mission Church, 1892-7 and 1899-08; teacher, Tsinan Mission Academy, 1893-7; evangelist, 1890-08; died, Tsinanfu, China, June 3, 1912.

Lowes, Abraham Brower—

Born, Warren County, Ohio, March 9, 1836; Miami University, 1860; Seminary, 1860-1 and 1864-6; licensed, September 6, 1865, Presbytery of Cincinnati; ordained, June 6, 1867, Presbytery of Fort Wayne; pastor, Decatur, Ind., 1867-8; stated supply, Tidioute, Pa., 1869-70; pastor, Mason, Ohio, 1871-4; Belle Vernon, Pa., 1874-82; stated supply, Cool Spring and Fredonia, Pa., 1884-6; teacher, Canonsburg, Pa., 1882-4; evangelist, Presbytery of Washington, 1886-91; Parkersburg, 1892-7; Tabernacle, Wheeling, W. Va., 1897; died, Washington, Pa., June 13, 1912.

Lowrie, Newell Samuel—

Born, Montour County, Pa., January 27, 1832; Jefferson College, 1858; Seminary, 1858-60; Princeton Theological Seminary,

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ary, 1861; licensed, 1860, Presbytery of Saltsburg; ordained, October 22, 1863, Presbytery of Erie; pastor, Conneautville, Pa., 1863-8; Gorham, N. Y., 1868-86; O'Neill, Neb., and out stations, 1886-00; honorably retired, 1900; died, Lincoln, Neb., March 12, 1912.

Published sermons on War, Temperance, Sabbath, etc.

McCook, Henry Christopher—

Born, Lisbon, Ohio, July 3, 1837; Jefferson College, 1859; Seminary, 1860-1; D. D. and LL.D., Lafayette College; LL.D., Washington and Jefferson College; licensed and ordained, 1861, Presbytery of Steubenville; stated supply, Clinton, Ill.; home missionary, St. Louis, Mo.; pastor, Tabernacle Church, Philadelphia, Pa., 1870- ; teacher, 1859-60; first lieutenant, U. S. Army, and chaplain, 41st Regiment Illinois Volunteers; chaplain, Second Pennsylvania Volunteers, Cuba, 1898; died, Devon, Pa., October 31, 1911.

Published: Object and Outline Teaching; Life of Christ, 2 vols.; Tercentenary Book; Pan-Presbyterian Council; Garfield Memorial Sermons; Agricultural Ants of Texas; Honey and Occident Ants; Mound-Making Ants of the Alleghenies; Tenants of an Old Farm; American Spiders and their Spinning Work, 3 vols.; Gospel on Nature; Women Friends of Jesus; Teachers' Commentary on the Life of Christ, 2 vols.; The Latimers, a tale of the Western Whiskey Insurrection; Old Farm Fairies; Martial Graves—a Record of the Cuban War; Nature's Craftsmen; Ant Communes and How They Are Governed; The Senator, a Threnody.

McCurdy, Stephen Oliver Brown—

Born, Franklin County, Pa., October 21, 1843; Washington and Jefferson College, 1868; law student; Seminary, 1868-71; licensed, June, 1871, Presbytery of Carlisle; ordained, November, 1872, Presbytery of West Jersey; stated supply, McCConnellsburg, Pa., 1871; pastor, Woodstown, N. J., 1872-85; Duncannon, Pa., 1885-99; travelled in Europe, Egypt, and the Holy Land, 1881; founded church at Cynwyd, Pa., 1901; pastor, Cynwyd, 1902-4; died, Philadelphia, Pa., November 8, 1911.

McKinley, Russell Austin—

Born, Franklin County, Pa., November 19, 1847; Allegheny College, 1873; Seminary, 1873-6; post-graduate, University of Wooster, 1887-9; A. B. 1873, A. M. 1876, and D. D., 1892, Allegheny College; Ph.D., 1889, University of Wooster; licensed, April 1875, Presbytery of Erie; ordained, April 11, 1877, Presbytery of Marion; stated supply, Tylersburg, Scotch Hill, and Richardsville, 1875; Bedford, Io., 1876 (4 mos.); pastor, Cardington, Ohio, 1876-8; Bedford, Io., 1878-84; Clearfield, Pa., 1884-95; First Church, Steubenville, Ohio, 1895-03; First Church, Boise, Ida., 1903-7; pastor elect, Aurora, Mo., 1907-8 (4 mos.); pastor, Cottonwood Falls, Kan., '08-9; pastor, Reynoldsville, Pa., 1910- ; stated clerk, Presbytery of Council Bluffs, 1882-4; permanent clerk, Presbytery of Huntingdon,

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1891-5; moderator, Synod of Iowa, South, 1880, Synod of Ohio, 1901, Synod of Utah, 1906; died, Reynoldsville, Pa., June 2, 1912.

Published "The Will" (a thesis); "Go and Tell Jesus"; "The Sabbath"; many religious articles.

McQuown, James Resler—

Born, Marion, Indiana County, Pa., February 22, 1850; Glade Run Academy; Waynesburg College; Seminary, 1878-9; post-graduate, correspondence course; licensed, 1871, and ordained, 1877, Presbytery of Allegheny (Cumberland Presbyterian); stated supply, Slate Lick and Pleasant Unity, Pa., 1876-9; entered Presbyterian Church, 1879; stated supply and pastor, Mulvane, Kan., 1879-88; El Paso (now Derby) and Clearwater being grouped with same, part of that time; Linn Grove, Mount Vernon, Io., 1888-96; pastor elect, Caldwell, Kan., 1896-9; stated supply and pastor, Onslow and Bethel, Io., 1899-03; pastor elect, Rudolph, Ohio, 1903-4; stated supply, Phillipsburg, Kan., 1904-8; Quenemo, Kan., 1908-10; Powell, Wyo., 1910; Mt. Vernon, Io., 1910- ; died, 1911.

McVitty, Isaac William—

Born, County Monaghan, Ireland, March 4, 1843; Western Reserve College, 1870; Seminary, 1870-3; licensed, September 13, 1871, Presbytery of Cleveland; ordained, 1873, Presbytery of Erie; pastor and stated supply, Greenfield, Evansburg, Harmonsburg, and Atlantic, Pa., 1873-9; stated supply, Cherry Tree, Pa., 1884-7; evangelist, 1888; honorably retired, 1904; died, Harmonsburg, Pa. June 16, 1911.

Mitchell, William Henry—

Born, November 2, 1862; Franklin College, Ohio, 1892; Seminary, 1892-3; Auburn Theological Seminary, 1897; licensed, 1896, Presbytery of Cayuga; ordained, 1896, Presbytery of Atlantic; assistant pastor, Aiken, S. C., 1898; pastor, Allendale, S. C., 1899- ; founder and principal Hardin Institute, Allendale, S. C., died, Allendale, S. C., October 28, 1911.

Moorhead, James D.—

Born, Ligonier, Pa., July 24, 1840; Jefferson College, 1862; Seminary, 1862-5; licensed, April, 1864, Presbytery of Blairsville; ordained, October, 1865, Presbytery of Saltsburg; pastor, Plum Creek, Pa., 1865-71; Beaver Falls, Pa., 1871-04; honorably retired; died, N. S., Pittsburgh, Pa., October 24, 1911.

Nicholson, William Lacy—

Waynesburg College, 1902; Seminary, 1902-5; pastor, Long Island, Pa., 1906; Glenfield and Haysville, Pa., 1907-12; Wilmerding, Pa., 1912- ; died Wilkinsburg, Pa., October 3, 1912.

Reed, James—

Born, Washington County, Pa., Nov. 27, 1834; Washington College, 1861; Seminary, 1864-7; licensed, 1866, Presbytery of Washington; ordained, April 5, 1872, Presbytery of Palmyra; Millwood, Ohio, 1867-9; Mt. Pleasant, Ohio, 1867-8; mission-

Necrology

ary, Missouri, 1870-1; stated supply, Laclede, Grantsville, and Bethel, Mo., 1871-82; Wheeling, Mo., 1874-82; Avalon and Dawn, Mo., 1882-5; Savannah, Rosendale, and Hackberry Ridge, Mo., 1885-91; Craig and Fairfax, 1891-3; Union Star, Union, and Barnard, 1893-7; Cowgill, Polo, and Dawn, 1897-01; New Hampton and Martinsville, 1901-5; honorably retired, 1905; died, Union Star, Mo., June 4, 1912.

Riddle, David Hoge—

Born, Pittsburgh, Pa., January 27, 1846; Washington and Jefferson College, 1867; Seminary, 1867-9; Princeton Theological Seminary, 1869-70; licensed, 1870, Presbytery of Allegheny; ordained, April 10, 1871, Presbytery of Washington City; pastor, Falls Church, Va., 1871-89; Havre de Grace, Md., 1895-7; Emmitsburg, Md., 1897-06; Shippensburg, Pa., 1907; died, Falls Church, Va., December 11, 1911.

Shaver, Thomas Anderson—

Born, Dec. 28, 1840; Washington and Jefferson College, 1868; Seminary, 1868-71; licensed, 1870, Presbytery of Wooster; ordained, 1875, Presbytery of Fort Dodge; stated supply, Glidens Vale, Io., 1875-7; Grand Junction, 1877-9; Linn Grove and Springfield, 1879-80; Dakotah, 1880; Lincoln, Dak., 1882-3; Randolph, Io., 1883-4; died, Chadburn, N. C., Apr. 10, 1910.

Virtue, Andrew—

Born, County Tyrone, Ireland, March 4, 1825; Jefferson College, 1848; Seminary, 1848-9 and 1850-1; licensed, January 15, 1851, Presbytery of Blairsville; ordained, January 14, 1852, Presbytery of Ohio; stated supply, Maple Creek, Pa., 1851-3; pastor, Cross Roads, 1853-60; Apple Creek, Ohio, 1866-8; Emlenton, Pa., 1868-72; Center, 1872-80; Spencer and Elizabeth, W. Va., 1882-4; Bethel Church, W. Va., 1884-91; honorably retired, 1894; died, Elizabeth, W. Va., July 30, 1911.

White, Henry Kirke—

Born, Orange, N. J., July 1, 1841; Williams College, 1873; Lane Theological Seminary, 1874-7 and 1895-6; post-graduate, Seminary, 1889-90; licensed, 1876; ordained, November, 1877, Presbytery of Emporia; pastor, Roxbury and Lake View, Kan., 1877-8; Marquette and Wheatland, Kan., 1879-81; Wichita and Arlington, Kan., 1882-3; Leesburg, Nees City, and Greensburg, Kan., 1883-7; La Veta, Col., 1888-90; Silver Cliff and Table Rock, Col., 1890-4; various churches in the Presbytery of Denver, 1897-9 Presbytery of Morris and Orange, 1900-; travelled in Europe and the East, 1891; died, Newton, N. J., July 18, 1912.

Zimmerman, Harvey Abraham—

Born, Armstrong County, Pa., January 14, 1861; Mount Union College, 1890; Seminary, 1891-4; licensed, April 12, 1893, and ordained, April 10, 1894, Presbytery of Kittanning; stated supply, El Paso Church, Derby, Kan., 1894-8; Mulvane, Kan., 1896-01; Idana and Oak Hill, Kan., 1901-3; Scandia, Kan., 1903-; died, Ft. Sumner, N. M., December 30, 1911.

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Vol. V.

January, 1913

No. 2.

The Western Theological Seminary

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WESTERN THEOLOGICAL SEMINARY

VOLUME V.

JANUARY, 1913

No. 2.

The Study of the English Bible in the Theological Seminary*.

James A. Kelso.

The Christian public has its ideal of ministerial equipment in Biblical lore. It expects the minister to be a specialist in the sphere of Biblical study. Ours is an age of specialism. The time was when the minister was expected to be a walking compendium of knowledge in all departments. But at the present day he is not supposed to be versed in all the various branches of modern science. The very nature of present day life and the vast sweep of modern knowledge make the ideal of the past impossible. This change has but defined the special field of the minister's knowledge more sharply, and in consequence today the intelligent Christian public can pardon almost any intellectual deficiency in a minister before they can overlook his ignorance of the Scriptures of the Old and New Testaments. For the community in

*An address to the students of the Western Theological Seminary. It is published in the Bulletin, because of its bearing on the criticism mentioned on page 17, and the letters which follow. Some slight changes have been introduced.

which he lives he is the specialist for all matters pertaining to God and the spiritual life. The source of this special information is the Bible. I believe that there will be a general consensus of opinion among us all that a thorough acquaintance with the Bible is a *sine qua non* for the evangelical preacher.

This singular importance of the Bible obviates the necessity of any apology for the introduction of this theme before the present assemblage. It is a question of cardinal importance to the young men who have entered the Seminary for the purpose of preparing themselves to preach the gospel message of salvation. It is of almost equal interest to those who are charged with the management of the affairs of this institution. The topic is timely because of the recent criticism of theological seminaries with reference to their neglect of the Scriptures. For several years the Assembly's Committee on Theological Seminaries has emphasized and recommended the teaching of the English Bible. The implication of this oft re-iterated resolution is that the seminaries, or at least some of the theological institutions of the Presbyterian Church are neglecting to give instruction in the Scriptures. There is some justification for these recommendations, but at the same time, underlying them, there is considerable misapprehension. A part of the religious press has discussed the same question, for the most part, in a sane and judicious manner. Some journalists, however, have failed to recognize the balance that must be preserved in a theological curriculum. In consequence they have advocated the establishment of a chair of the English Bible. Such a proposition, if carried out, would involve great prodigality in expenditure, and would deprive two departments of instruction, already in existence, of the most important and significant portion of their work. There are two Biblical chairs in every up-to-date theological institution; one concentrates its attention on the Old Testament, the other devotes itself to the

New. In the popular conception, and too often in actual practice, they occupy their time in working out minute grammatical and philological details. It is overlooked that such minutiae are of value only when they throw light upon the teaching of the passage, or elucidate some difficult problem in theology. It is regrettable, that, as the result of time honored tradition, a large part of the junior year has to be devoted to the acquisition of Hebrew paradigms and rules of syntax. If such matters were all attended to at some time during the college course, it would be of decided advantage to the student who could immediately take up the study of Israel's ancient oracles, and devote his entire time to mastering their contents. The incumbents of Old and New Testament Chairs are to be severely censured, if in their zeal for philological attainments, they neglect the contents and pass by the teachings of the great saints of God, the prophets, and apostles.

The professors of the Old and New Testaments are responsible for the teaching of the English Bible. The adjective English, however, is not absolutely essential. We should say for the teaching of the Bible, whatever language is made a medium for instruction. A large part of the instruction given to the average student must be on the basis of the English version. And why not? It is the version with which we are most familiar, and about which are clustered our most sacred associations. It is the Word of God equally with the Hebrew and Greek originals. Our doctrine of inspiration may find it necessary to make a theoretical difference, but practically either the noble King James or the Revised Version constitutes the Word of God for the people to whom we minister. It would be only a false tradition or a foolish prejudice that could possibly prevent us from acknowledging the supreme importance of the Scriptures in the English tongue.

At this point I shall be very explicit lest I lay myself open to misunderstanding. From what has been said, some might think that I was declaiming against, or at least minimizing the value of the Greek and Hebrew languages in the equipment of a theologian. By no means. There are certain kinds of Biblical study that can be prosecuted in a successful manner, only by those who possess a knowledge of the original languages of Holy Scripture. But the English version suffices for other forms of investigation. For all minute and critical exegetical work an acquaintance with Greek and Hebrew is indispensable, but the general trend of a man's thought may be learned without attention to the original. We can see the faces, and hear the voices of the writers of the Biblical books through the medium of the English, but we can put our fingers upon their intellectual and spiritual pulses and feel their hearts throb and beat, only when we read the Greek and Hebrew with care and exactness. The Church that draws her meat and drink from the Scriptures can never dispense with the study of God's Holy Word, as it was written by the inspired writers in their own tongues,

With these preliminaries we may proceed to the main theme of the lecture. I desire to utilize this occasion to show what kinds of Biblical study must of necessity be carried on in English, to what extent the theological seminary is responsible, and how our own institution is discharging her obligations.

To know the Bible seems like a very simple achievement. With all its books it constitutes but a single volume of no very great size. A few weeks, or at most months, ought to suffice for giving the mature mind a mastery of its contents. So the superficial mind and one that has never made the attempt may reason. But Biblical knowledge of a scientific character is almost as complex as the knowledge of Nature itself. No longer can a single mind compass the various branches of natural science. It is equally impossible for a man to be a past master in all

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the different departments of Biblical science. To know Nature in every nook and cranny is beyond the powers of a single individual. To know the Bible through and through is an achievement that few can boast.

This many sidedness of Biblical study reveals to us the responsibility of the theological seminary in giving instruction in the English Bible. Let us pass in review the different points of view from which Scripture may be investigated, and the various methods that may be employed in this discipline.

1. There is the acquaintance with the historical facts of Scripture. On its simpler side this branch of the discipline involves the biographies of kings, prophets, priests, apostles, and, above, all, of the Savior Himself. The average student should not be expected to be acquainted with the details concerning unimportant characters who play no significant part in God's kingdom, and whose lives impart no special religious teaching. There are many such characters in the Old Testament whose names are mentioned but once and then disappear. Knowledge of these would constitute what might aptly be termed curious Biblical knowledge. Sometimes the Presbyterian examiner puts questions involving such curious information, while weightier matters are passed over. The student receives an unmerited rebuke and the seminary which he represents unjust criticism.

It is a fact, however, that the educated man of to-day is not as conversant with the important and salient features of Scriptural history and biography as his fathers were. A number of years ago a distinguished university president set before his freshman class a number of passages from English literature containing allusions to important and what ought to have been familiar Scriptural facts. There is one adjective alone that will describe the ignorance of that class. It was crass. Another evidence of the want of Biblical knowledge is that Scriptural allusions and quotations are becoming rarer in the speeches

of public men. The present policy in public education is contributing to this result. It may be legally necessary to exclude the teaching of the Bible from our schools, but we may be assured that this exclusion of the book which has had the profoundest literary and religious influence on our race from the education of the masses will diminish their knowledge of its contents.

There is another factor in the problem. The Bible is neglected even in our Christian homes. Fewer households gather about the family altar; fewer children hear God's word read to them daily by their parents. The responsibility is relegated to the Sunday School, an institution which is valiantly, but vainly, striving to stop the breach. In order to be saturated with Biblical lore, the human mind must live in its atmosphere.

In this matter the theological student has come under the same baneful influences as his contemporaries. He must overcome these disabilities imposed upon him by modern education and present-day religious life. To assist him the Seminary must offer courses in history to enable him to master the main facts and movements of Old and New Testament history. The time that can be devoted to this branch of the subject will permit him to master only the chief facts and important movements. For the minute details which make Scripture so picturesque and interesting he must depend upon himself. He must read the Scriptures daily. It would not be amiss, if he were to make it a point to read the entire Bible through, at least once during his Seminary course, apart from all his work in the class-room. This reading, to be of any value, should be done with pen in hand, with the mind alive and active. If done in a careless and desultory manner, it is worthless.

The history of the Old and New Testaments is not such an easy discipline as it appears at first sight. The Hebrew can no longer be studied as a member of an isolated race. Archaeological discoveries and decipherment

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of inscriptions have given him a setting in world history. This involves a knowledge of the history of the great empires of the Nile and the Mesopotamian vallies. Hebrew history has become a broader discipline and involves the use of all the methods of modern historical research. Thus it is prosecuted in many American universities to-day, and the theological seminary cannot afford to send out its graduates without being versed in this newer way of pursuing Old Testament historical research.

2. The minister should be able to reproduce portions of Scripture verbatim. The ability to quote connected passages of the Bible is almost an indispensable acquirement for the successful minister. That comparatively few men possess this power is patent. The training, or rather the lack of training, in the home, and modern intellectual habits are largely responsible for this condition. In early childhood and youth the mind is not only impressionable, but possesses a remarkably tenacious verbal memory. It is at this period that the language of Scripture should be laid up as a precious store in the mind. I fear that there are few homes to-day in which children are required to commit a Psalm, or a chapter of the New Testament to memory. With this there is another factor in the problem. The reading of the newspaper, magazine, and modern novel is making a sieve out of our minds. Many a youthful memory is being ruined by reading stuff which it neither attempts nor cares to store away. This habit destroys a verbal memory.

Here again the theological student cannot escape his environment. He in many cases enters the seminary without this verbal knowledge of Scripture. The remedy lies in his own hands, and he ought to make efforts to make up past deficiencies. Every one does not possess a verbal memory, and many who find no difficulty in penetrating the deepest problems of theology will discover that it is a trying task to memorize a Psalm or a chapter from one of the Epistles. The example of Frederick W. Robert

son is inspiring. From one of his letters we learn that it was his practice, while a student at Oxford, to dress with a copy of the Greek New Testament open before him. In this way he committed to memory the entire New Testament in the original—I plead only for the English version—A great mastery of Scripture is evident in his sermons. They coruscate with brilliant interpretations and apt applications. Obviously the seminary cannot hold exercises in which students are required to reproduce what they have previously committed to memory. The professor can but emphasize the necessity and importance of this kind of Biblical knowledge. The work must be done by the student in his own room, and the result is in his own hands. If a personal reference is admissible, I wish to say that I have always urged students during our courses on the Psalms and prophets to memorize important passages. It is for the lack of this ability to quote Scripture extensively that our seminaries are frequently severely criticised. This criticism is unjust; the blame should be laid at the door of the home.

3. There is what may be termed an experimental knowledge of Scripture. This kind cometh only by prayer and meditation; it is a result of reading the Word with the Great White Throne in view. It must be in solitude with no other presence than that of the Holy Spirit. This kind of knowledge cannot be imparted in the class-room. Each individual must sit at the feet of Jesus and let Him speak to the soul. Young gentlemen, it is all important that you commence to acquire this experimental knowledge, while you are still in the days of preparation. The earlier the foundations are laid, the higher will the superstructure reach.

4. There is what we may term a critical knowledge of Scripture for the lack of a better designation. Biblical criticism has reached such large proportions, and has so impenetrated literature that it cannot be neglected. You

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may oppose it, or you may sympathize with it, always with the proviso that these attitudes are based upon an intelligent comprehension of the issues involved. But there is one position that the educated minister cannot afford to take. He cannot pass by on the other side with mingled disdain and contempt. In the world of thought the critical study of Scripture has created a wonderful ferment. Literary criticism has revolutionised the opinions of even the devoutest men in regard to the part played by human agency in the production of Holy Scripture.

The study of Scripture from the standpoint of literary criticism is perfectly legitimate. We show no lack of reverence for the Old Testament by asking such questions as: Is the Pentateuch a literary unity or is it composite? Are the last twenty-seven chapters of Isaiah to be ascribed to Isaiah or to some unknown prophet of the Exile? How many Psalms are Davidic and to what extent does the Psalter belong to the Maccabean Age? We do not exhibit a spirit of irreverence for the New Testament by investigating the Synoptic problem or discussing the authorship of the Epistle to the Hebrews or the Fourth Gospel. Because many bring to these investigations the grossest agnosticism is no reason why the Christian should avoid them. The scientific world is giving an answer to these inquiries; the Christian cannot be silent, but he should approach these problems in the spirit of the sublimest faith.

The average student must prosecute his investigations along this line on the basis of the English version. To answer many of these questions a very copious reading and a careful analysis is necessary. This may be done just as well in the English as in the original tongue. Students, through approaching these critical questions, gain a minute knowledge of many sides of the Scriptural writings. In so far critical study may be a direct gain.

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The queen of Biblical study is Biblical-Theology; so we have a Biblico-theological knowledge of Scripture. The historical spirit dominates every sphere of literary investigation at the present day. The study of the Bible has come under the influence of this *Zeitgeist*. The attempt is made to present the teachings of Scripture genetically and historically. It is recognized that revelation is an organism; it grew and developed. This progress and development are carefully noted. It is admitted that the books both of the Old and New Testaments were neither written at one time nor by one author. Taught by inspiration which did not crush out their individuality, the writers either presented the same truth in different aspects and colors, or gave their readers new visions of truth which were a distinct advance on all that had preceded. Under the influence of this view of the progressive character of revelation the theological teachings of the Old Testament have been classed under the rubrics of Mosaism, Prophetism, and Wisdom. In the New Testament the Pauline, Petrine, and Johannine theologies are distinguished from each other, and from the teachings of Jesus found in the Gospels. This method is to be highly commended as it is severely scientific and accurate. It recognizes the ultimate aim of all forms of Biblical investigation, namely, the mastery of the teachings of each writer. It will enable the minister to preach more than the meaning of detached sentences. His eye will sweep the vistas of truth as the vision of Isaiah did, or he will lean on the bosom of the Lord as John did to hear of love and pardon from sin. It will have as its chief result a more Biblical presentation of the gospel message.

What bearing has this on the study of the English Bible? Very much indeed. As the theology of an Old or New Testament writer cannot be acquired by picking out a text here and there, but involves the whole scope of the book, it is necessary "to estimate the author's general modes of thinking, the broad drift of his ideas", to dis-

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cover "to what matters in the history of his people and to what condition of their mind it is that he is directing his whole work." It is a popular fallacy to think that the proper method of acquiring Biblical theology is to read some treatise on the subject. This procedure is directly contrary to a fundamental rule of historical research which requires the investigator to resort to his primary sources. The Scriptures are the primary sources for the student of Biblical theology. The scientific method of learning the theology of Isaiah or Paul is not by reading some treatise on the subject, but by delving into the mines of precious truth first opened by these spiritually minded men. Practically such work must be done in the English. Few students master even Greek sufficiently to be able to read one of Paul's epistles at a sitting; still fewer can read a minor prophet in a day in the original. There is ample opportunity given for such Biblical study in both the Old and New Testament Departments of the Western Theological Seminary.

6. Our age has turned its attention to social questions to a degree never equalled before in the history of our race*. Science and philosophy, as well as philanthropy, are interested in the condition of the masses; their environment, their wages, their aspirations, and their intellectual development are the questions which are engaging the attention of some of the best minds of our generation. If the Church and Christianity are to fulfill their mission to this age, the Bible must be studied from the standpoint of the Social Question. The Old Testament is the original *Magna Charta*; its influence "has been one of the great permanent forces making for democracy and social justice". The prophets were great champions of the rights of the people against the oppres-

*One of the strongest and most popular courses in the present curriculum of the Western Theological Seminary is on "The Social Teachings of the New Testament". In the Old Testament Department the social implications of Amos, Micah, and Isaiah are emphasized.

sion of vested interests. If you wish to know how the social wrongs and inequalities of our civilization appear in the eyes of a just God, if you wish to hear words of awful doom pronounced on the offending party, read the pages of Amos, Micah, and Isaiah. The Church has no business with economic questions, but she is interested most profoundly in the welfare both of individuals and classes. Certain conditions make the genesis and development of Christlike lives impossible, and the Church, in virtue of the mission of her Founder, is pledged to use her power and influence toward the removal of such abuses. It is true that the teachings of Jesus and His Apostles do not furnish any social or civic programme, but they do provide the dynamic for the proper solution of the social question and create the atmosphere which all classes must breathe if the body politic is to be strong and healthy. If your Bible study is to be vital and related to the age in which you live, you must read it and pore over its teachings from the point of view of social service as well as that of the theologian.

The final success of a course of study in any institution of learning may not be measured by the actual amount of knowledge carried away at graduation. The imparting of information is only a part of the work of a teacher. It is of greater importance to train a student in methods of study and investigation. Details vanish from the most tenacious memories, but habits of study and methods of investigation abide. So, young gentlemen, strive to master the correct and scientific method of procedure in all these different departments of Biblical science. The difficulties should inspire you to your best efforts; its glorious results should be reward sufficient to crown your most arduous toils.

Presbyterian Theological Seminaries and the Bible.

On page 18 the reader will find a brief article, taken from the Bible Record of December, 1911, a monthly magazine published in the interests of the study of Holy Scripture by the Bible Teachers Training School in New York. We ask our readers to notice the implication of the quotations from the Minutes of the General Assembly (1911, p. 188f.). If one were not able to examine the entire report of the Standing Committee on Theological Seminaries, he would be led to think that all our Seminaries had been censured for their neglect of Biblical instruction. This effect is obtained partly by making use of the closing words of the paragraph as the opening sentence of this brief article, and partly, yes, far more effectively, by employing the expression of Lawson and the muckraking magazines, "The System", and applying it to the curriculum of the Presbyterian Seminaries. A careful perusal of the report of the Committee indicates no word of censure; on the other hand, the Seminaries are commended for their attempt toward specialization, first along lines of professional scholarship and then along those of practical efficiency. The allusion to the study of the Bible is very timely in connection with the tercentenary of the English Bible.

The motive of the publication of these quotations comes out in the closing sentence. Read it and carefully weigh it: "The above is a strong argument for the establishment on a *liberal financial basis* (italics are ours), of the Bible Teachers' Training School in New York". In other words, the attempt is made to misrepresent the theological seminaries of our church so as to deflect financial support from them to the Bible Teachers' Training School. In our humble opinion this method of appeal is scarcely Biblical.

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We hold no brief for the theological seminaries in general, but we did feel that it would be wise to secure the opinion of representative alumni who had graduated during the past ten years as to the character of Biblical instruction in our own institution. Older men were not consulted because they do not possess direct knowledge of present conditions. If our Faculty were guilty of such a breach of trust as was implied in the statement of the editor of the Bible Record, it were high time for us to set our house in order. We sent a copy of the article from the Bible Record to twenty-two of our alumni; of these, sixteen replied. Their letters are published in full, and we shall leave it to the reader to decide whether the statements of the Bible Record are true when applied to the Western Theological Seminary of Pittsburgh.

—The Editor.

'Whatever else is introduced into the curriculum, the Bible must have a place, primary and pre-eminent.'

This sentence is a part of the report of the Standing Committee on Theological Seminaries to the General Assembly of the Presbyterian Church in the U. S. A., in May, 1911.

Good! This is a fine saying and means progress. We rejoice in many evidences that "The System" is being influenced to give more attention to the study of the Bible. (Perhaps we should explain that by the system we mean the traditional theological seminary curriculum of education.)

The entire report of the committee is interesting reading. Here is, to us, about the most interesting paragraph.

'Your Committee is led to emphasize the necessity for thorough and fundamental instruction in the contents and teachings of the Bible. Whether students study the Hebrew Bible or the Greek Bible or the English Bible or the German Bible, whether they study it in one language or in four, the important factor in determining the future of our Church will be as to whether they thoroughly know the Book and understand its relation to the problems of life. Celebrating this year the three hundredth anniversary of the translation known as the authorized version of the English Bible, we feel that the time is opportune for added emphasis upon Bible study. Whatever else is introduced into the curriculum, the Bible must have a place, primary and pre-eminent.'

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We are led to remark that much will yet need to be done before the Bible is put where it belongs in religious education.

The theological curriculum is so full of good things that there is not room for the best.

A student in one of the leading Presbyterian theological seminaries in the United States wrote within a month as follows:

'For the life of me, I cannot see how a seminary student is going to know the Bible during his seminary career. It certainly is not taught and few men can study it without a plan.

'The majority of our professors are earnest, consecrated men, and the fault is certainly not theirs. It is in the curriculum, which is a machine. The president is a splendid fellow. I am sure from what I have heard him say, that he would gladly welcome a change. But he is tied to the general order of things.'

The above is a strong argument for the establishment on a liberal financial basis of the Bible Teachers' Training School in New York.

THE BIBLE RECORD, DEC., 1911.

To the Editor of the Bulletin of the Western Theological Seminary:

Sir:—Starting with the conception which I judge the champion of the New York Bible Teachers' Training School has of the way in which the Bible is to be known in order to fit it into the problems of life, I can see that he might with some show of reason argue a lack in the Bible work of the theological seminaries as I know them. But I feel that to start with such a conception will be to thoroughly misjudge and misrepresent the seminary. No doubt he would have the seminary Bible study resolved into a sort of "personal workers" class, in which the members are drilled in rapid handling of the book and ready reference to the Scripture passage needed in an argument with an enquirer in order to bring him to conviction and lead him into confession of his faith. He would have each graduate possessed with a complete *memoriter* knowledge of the book and its contents, so far as that knowledge would be needed for personal evangelism. That each minister might have such a drill would

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undoubtedly be of great value to him in his work; but whether the seminary should give it or could well give it, may be an open question.

But that this facility of use may be worth much, it is supremely necessary that much more than a superficial knowledge of the Scriptures be had. So many things enter into the meaning of almost every passage to reinforce or modify it, yet do not appear at the surface, that, were I, in preparing for the ministry, to forego either a training such as no doubt is contemplated in the Bible Training School, or the seminary course as it is, I should choose the seminary.

In my three years course in the Western I studied every part of the entire Scriptures, feeling, as I did so, that I was securing a knowledge of its purport which would be likely to keep me from vagaries of interpretation and unsound application. The minister is a teacher as well as an evangelist, and indeed, before he is an evangelist, and his equipment for that should be first thought of in his study. He is not alone to group Scripture passages that they may speak for themselves, but he is to assimilate them and adapt them to his own living and that of the men about him so appropriately as not to misrepresent their first meaning. And more than that, he ought to be at home among the great problems and queries that gather around us as well as dwell in the Book itself and which the Book does not and cannot handle in itself in any specific way. The Seminary course, as I know it, has been built for that end and has served it. It has served it well. Perhaps a mistake has been made in not extending the work and teaching the Bible message's application to sociological questions, and all the twists and turns, "advance", "retreat", *et cetera*, in the use of the "Sword" in vanquishing a soul; but I think the mistake was not as to anything already in the course, but in not having a post-graduate course, wherein the fledglings might take drill under experts in practical work. The

question I think will keep pivoting around the problem whether it is better for the young minister to be plunged into the fight to learn the lessons of experience for himself, and in a measure by himself, thus developing rapidly his self-reliance, or to spend an intermediate period under the eye and lead by the judgment of an expert upon whom he would undoubtedly lean.

Taking it all in all I would readily say that the plan of study followed in the seminary, so far as it affects the Bible directly, is just such as I would desire, were I entering again with my present experience. If with the training given in it I cannot get the needed grip upon the Book to enter into the task of teaching men its message of salvation, the fault is my own and could hardly be remedied by turning me into a sort of parrot of some other man's treatment or method.

A great deal of the criticism of the seminaries is much like that of the farmer who found fault with the grain drill because it did not reap and thresh too. If the seminary would do and be all that every one would want, it would no longer be a seminary but a university in the all-embracing sense.

Lancaster, Ohio.

Hugh Leith, '02.

Sir:—Nine years after graduation it is a little difficult to enumerate with minuteness of detail just what I received from the study of the Bible as taught in the Seminary curriculum. So many things become part of one's mass of information, and habit of thought and study, whose source is forgotten. I do remember, though, how the exegetical study of Mark was made the basis of a careful study of the life of Christ in Dr. Riddle's class room, also how the exegetical study of Paul's great Epistle to the Romans, and the Epistle to the Hebrews, led out into the great doctrines of the New Testament. I remember a very helpful and suggestive "Survey of the

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Scriptures for Homiletical Purposes" in Dr. Breed's class room. I find a certain familiarity with the teaching of the Prophets and Psalms from my study under yourself. On the whole, I find information and impressions from these lines of study coming into my mind very frequently and playing a very important and useful part in my work. I find my whole outlook on the Bible and manner of its study moulded by Seminary influence. I also find, on glancing over my notes, that much was taught me which has since escaped my mind, but for which my teaching was not responsible. I do not think the teaching of the Seminary was perfect. I can see how to a certain type of mind it might be unsatisfactory, but as I have listened to studies given by teachers from Bible Schools, some of whom improved every opportunity to "knock" the Seminary, I have felt very thankful that I received my method of study from a Seminary rather than from them.

G. C. Fisher, '03.

Latrobe, Pa.

Sir:—I have read the article in the Bible Record of December, 1911, on the subject of Theological Seminaries and wish to say a word or two. Speaking psychologically, the writer of that diatribe has an obsession—the Theological Seminary. I should hate to have him teach me Biblical interpretation if the handling of the quoted sentences from the General Assembly's Committee is a sample. Very evidently the theological seminary is his "man of Sin". Speaking in the language of the street, this kind of thing makes me tired.

It is eight years since I left the Seminary. My natural interest has led me to focus continually on the educational side of the Christian enterprise. The writer of that absurd attack has a cause; but it is not an indictment of the Seminary, it is an indictment of the American

home and the conventional Sunday School. He is making the Seminary the scapegoat for their sins. Why, I suppose he will soon be demanding that the Seminary men shall recite a golden text at each hour and be drilled in finding the books of the Bible. The Seminary is not called to do the work of the Sunday School teacher and the home.

Occasionally ministers will say "I spent three years in the Seminary and the next three in unlearning what I learned". Most of us have probably made such statements in jocose mood or in disgust at our own puniness in the face of Goliaths of sin—"in our haste". When calm we all realize that we were mere "boys", novitiates in life, when at the Seminary, but that we have no right to despise our old selves and our pedagogue of that day. For a boy cannot be a man, nor can a Seminary expound the whole art of living and replace the school of life. How we sometimes sigh for the opportunity now that we had then! How our increased capacities and experiences would open our eyes to the great truths that found closed doors before!

So far as my own Seminary is concerned, it seems to me that if a fellow could get past Drs. Riddle, Kelso, and Breed, not to mention other men, without catching Bible enthusiasm and familiarity, he would be a good man to send to the yellow fever district. He is immune. I don't know what is meant by "English Bible" altogether. To some people it seems to mean that the whole plan of salvation is of this order: 2 plus 2 equals 4, multiply by 2, subtract 1 and divide by 2, and we have $3\frac{1}{2}$. It makes me think of my well meaning lawyer friend, who, undertaking a study of the "English Bible", came on the passages "Ye are my friends if ye do whatsoever I have commanded you" and "If ye love me, keep my commandments". He determined to ascertain what the "commandments of Christ" were. To do so he went over every word of all the sayings of Christ, and wher-

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ever he found a "do" or "do not", any imperative, he labelled that a "commandment of Christ". He ignored all the mighty commands of Christ that were not in the stereotyped imperative form and compiled a code of Christianity that he called the "Commandments of Christ", which were the Christian's Ten Commandments. The last I heard, there were one hundred and one of them.

When a saw-and-hammer carpenter sneers at these "theoretical fellows" and lauds practice, I wonder what his definition of "practice" is. What monstrosities have been born in ignorance and christened "practical"!

Our whole educational system is now being scrutinized from top to bottom. There are those who would completely overturn the whole Public School "System", some of them great men in Israel. Naturally the Seminary and its course are not divinely inspired. Let each man, as God enables him, make his contribution to the general wisdom. But it must ever be with unprejudiced eye and a heart of love. May the great Teacher sustain you men of the Faculty in your great work.

Very sincerely yours,

Andrew I. Keener, '04.

University Place, Neb.

Sir:—In an article published in the Bible Record, December, 1911, on Presbyterian Theological Seminaries and the Bible, the impression is given, that in the Seminary curriculum there is little or no room left for the study of the Bible. A student in one of our Seminaries is quoted as saying: "For the life of me I cannot see how a Seminary student is going to know the Bible during his Seminary career. It certainly is not taught, and few men can study it without a plan". The writer of the

above article is delighted, that in 1911 the Standing Committee on Theological Seminaries, in its report to the General Assembly, urged that more attention be given to the study of the Bible.

This is not the first time that such statements have been made, but we thought that most people had either become better informed or were more careful in making statements.

We were in the Western Theological Seminary from 1900-1903, and our testimony is, that we cannot for the life of us see, how, in a course of three year's study, more attention could have been given to the study of the Bible than was given. More time spent in the study of the Bible would have necessitated the omission of other work needed for thorough Bible study. Much time had to be given to obtain tools with which to work. Most of us had to learn the rudiments of the Hebrew language, and all had to learn the peculiarities of New Testament Greek. Then came the practical use of these tools in exegesis, in finding the *real meaning* of some passage of the *Bible*, not, as many would have the world believe, some passage from another book telling what the Bible ought to mean. In connection with this, we had a thorough study in Biblical history and literature, which, by the way, was found in our English Bible, edited by the American Revision Committee, A. D. 1901, and supplemented by the best authorities outside the Bible. It is true, we had but a taste of Biblical Theology, but it was such a taste, that we have since made it the chief article of our intellectual and spiritual diet. In Systematic Theology most of the facts were taken from the Bible, and even in Homiletics our Professor insisted on us taking all our texts from the Old and New Testaments, and he tried to teach us not to talk about the text, but to make the text speak to the world.

The writer is closely related to a man who entered a Bible Teachers' Training School with the expectation

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of getting a better equipment for the practical work of the ministry than was afforded by the Theological Seminaries. He took the full course of two years, and after graduating with honors, was called to a fairly good church, but found himself unprepared for the work of the regular ministry. He afterwards took the regular course in a Presbyterian Theological Seminary.

When I was thinking of taking a Seminary course, I was told that Theological Seminaries spent their time in destructive criticism of the Bible, and that I should lose my faith, if I accepted the teaching of the average Theological Seminary. I did lose the faith which I had in certain theories about the Bible, and some of its supposed doctrines, but I acquired a stronger faith in the Bible as the Revelation of God consummated in Jesus Christ.

H. Alexander Smith, '03.

Mannington, W. Va.

Sir:—"Presbyterian Theological Seminaries and the Bible."—The anonymous writer of this article in the "Bible Record", December, 1911, is, to use the most charitable term, slightly one-sided in his sweeping assertion regarding our Seminaries and their attitude to the study of the Bible. If he will kindly give the last Assembly Minutes a careful reading and study, he will find on pp. 308, 335, and 337, evidences of even increased attention to this discipline and a growing desire to do more than has ever been attempted heretofore. And I am confident that what is true of Auburn, Lincoln, and Biddle, is of universal application to each of our theological schools.

With special reference to our own Western Seminary, I beg leave to say that from my experience there I would repudiate the charge made against it for the following reasons:

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1. In the interest of truth and fairness it is a gross injustice to the professors of Western, all of whom, without a single exception, were and are Christian gentlemen of the finest type, scholars by training and by personal devotion, who are not sparing any efforts or means to train their students, in order that they may become "workmen that need not to be ashamed, handling aright the word of truth", and laying stress each day in the regular class room work upon correct methods and earnest effort in the study of the Word of God. No men with whom it has ever been my privilege to associate, have given me greater inspiration, impetus, and valuable guidance in the matter of Bible study than the faculty of Western Seminary.

2. The criticism offered is unfair, because, as shown, there is an ever widening and deepening interest manifested in this particular branch of instruction.

3. What can be the possible gain of detracting from the legitimate channels of theological and ecclesiastical training in order to foster an independent "Bible Teachers' Training School"? Is it right to rob the children of one's own family and to support those of one's neighbor? What can you hope to gain thereby?

As for the student in one of "the leading Presbyterian Theological Seminaries" who could not see, for the life of him, how a Seminary student is going to know the Bible during his Seminary career", he must have been a green junior who "cannot see the woods for trees". If he has in him the making of a Presbyterian theological student and minister, he will know something different before he will finish his first semester.—At any rate, the charges are untrue and unfair, so far as Western Theological Seminary is concerned.

Theophilus J. Gaehr, '04.

Camden, Ohio.

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Sir:—Prior to my study of the Bible in the Western Theological Seminary, the Book was to me a maze of beautiful texts. I had been taught it by way of stories and the ordinary methods of the Sunday Schools I attended. I had wandered through it by my own reading and study, yet, it was to me in the majority of its books and chapters, little better than a jumble of precepts and texts, heroes and heroines, both good and bad, and figures of speech and stories that were to me sacred, but not at all times intelligible. During these years of hungry and earnest effort to obtain spiritual food, I felt that I was in the right place, but I was often lost in the luxuriant growth. It is possible for a man to appreciate plants and fruits and flowers and the other wonders of the forest and field without being able to see and be inspired by the wonders of a landscape or a mountain range. Thus was I often in the woods of the Bible drinking of its fountains, resting in its shades, studying its miracles, walking with its giants and sympathizing with its sufferers, but never did I see the whole mountain range of its Truth, its unity in diversity, its peaks of highest inspiration, its shades of Sheol and Gehenna, its relation to other religions, philosophy, and the Divine Evolution of Creation, and especially to the eternal Christ until I patiently set myself to follow the methods of Professors Riddle and Kelso in the Seminary.

Having been taught in my early years that every word, jot, and tittle were dictated by God, and all of equal value from a moral and spiritual standpoint, when I began to study it in its relation to my own life and compare this method with what I learned to be God's method of working as seen in my college studies, I fell into grave doubts as to the authority of the Bible in religious matters. My last two years in college were spent in Doubting Castle. And I can truly bear witness to the cruelty of Giant Despair. I had intended all these years to prepare for the Ministry of Reconciliation, but what

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was I to do now? I was persuaded by a friend who was then in attendance at the Seminary, to come and see. I went, I saw, I conquered in Christ. The spirit of the Seminary might be expressed in the prayer, Lord and Father, lead us into all the truth by thy Holy Spirit.

I am yours truly,

David Peter MacQuarrie, '05.

Perrysville, Pa.

Sir:—I should like in a brief word to express my opinion regarding the methods and benefits of Bible study in the Western Theological Seminary as I found them during my Seminary course, 1902-5, also in my post-graduate work at the present time. My remarks are prompted by a statement of a young man in one of our leading theological seminaries of the United States, which is quoted in "The Bible Record" of December, 1911, as follows:—"I cannot for the life of me, see how a seminary student is going to know the Bible during his seminary career. It certainly is not taught, and few men can study it without plan".

I do not know who this young critic is, nor do I know what seminary he is attending, but I cannot see how such criticism could be applied to the Western Theological Seminary. This young man reminds one of the school-boy who finds fault with his teacher and his methods because he cannot or does not apply himself. My suggestion would be that the young critic attend some of our modern Sunday Schools and learn the primary methods of Bible study, and then the more advanced methods of the theological seminary will become of more value to him.

Not being familiar with methods employed in other theological seminaries in the study of the Bible, I am not

able to give an intelligent opinion as to results obtained; but I shall speak a word of appreciation for the methods and benefits derived from Bible study while in the Western Theological Seminary.

One of the greatest signs of progress in our Seminary is that the management and instructors are rapidly leaving behind those traditional methods which have ceased to be live issues and are giving place to those of a more vital importance. As for the curriculum being a machine, as the critic has stated, I shall say that it is of the most modern type with all its parts, in so far as faculty and teachers can make them, so adjusted that they may contribute their several parts to its highest purpose, viz., to fit men for preaching and living the Gospel of the Lord Jesus Christ.

These methods of teaching the Bible, it seems to me, are among the best to be found anywhere and the men who teach them are of the best to be found in our whole country. These are live wires with which, if any young man, who is earnestly fitting himself for the Gospel ministry, will connect himself in the right spirit, he will receive great benefit.

Now I am free to admit the fact that our seminary does not teach the Bible in minute detail as it is taught in our Sunday Schools. Such method would consume too much time—perhaps a whole year on one book of the Bible—but I thoroughly believe that the method employed at the present time is of the highest purpose, viz., to equip men with a thorough knowledge of how to enter the Bible that they might discover and appropriate the truths found therein. Thus by a comprehensive grasp of the essentials in this more advanced stage of instruction, men can go among men and bring out to them these truths of the Bible, because they themselves have first been taught the proper method of entering into the Bible.

One of the greatest benefits of my own Seminary life is that I was taught not so much of just what is in the

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Bible as how to study it, that I might know what it contained and how to apply it to everyday life. This instruction begins with the study of both the Hebrew and the Greek languages. I have noted this fact—that the instructors in both these departments do not neglect an opportunity in applying the truth brought out by the interpretation of the language. And this same rule is applied in other departments; these branches of study are made alive by frequent reference to the Biblical truth to which they are related.

For the want of space I shall not say more. So taking it all in all I cannot understand how any earnest student whose heart is in the work can sit under tuition of such methods and men as the Western Theological Seminary employs, and say that the Bible is not taught, that there is no plan of Bible study and that the curriculum is only a machine. Should such criticisms be made with reference to the Western Theological Seminary, I should regard them as being without foundation.

W. L. Nicholson, '05.

Wilmerding, Pa.

Sir:—Some years ago six students from the Western Seminary appeared before one of our Presbyteries to be examined for licensure. The students were put through a rigid test covering the whole field of Biblical knowledge. Not one of the students failed to give a satisfactory and correct answer to any of the questions. After the examination was brought to a close, one of the Presbyters made an attack on the Seminary, contending that there was not a chair of English Bible in the institution. This criticism received no support, because the examination of these six students proved conclusively to the Presbytery that the English Bible was taught, and well taught, in the Western Seminary. Since this event the writer has noticed from time to time the same issue being raised, and

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men contending that the Bible is not being taught in our Presbyterian Seminaries. In the face of such criticism misleading many people because it generally comes from those who are not informed on the subject, I wish to raise my voice, as an alumnus, on behalf of Western Seminary.

I assert that the Bible is thoroughly taught in this institution. I am not speaking for other Seminaries. It is true that there is not a Biblical Chair in Western, but why should there be? Each chair is a Biblical Chair, and the whole institution is permeated with a love for the study of God's Book. Lest I should seem to be adding words to words; let me give a few reasons for saying that the Bible is thoroughly taught in Western:

1. In the Department of Church History, the student is introduced to, and taught the History of the Bible in English. The writer has lately preached a series of sermons on The History of the English Bible. The sermons are as follows: The Manuscripts and Early English Versions; John Wycliffe and the Bible; William Tindale and the Bible; The Bible Since Tindale's Day; The Importance of Bible Study. The inspiration and foundation knowledge for this series of sermons came from Professor Schaff in the Church History class room. To begin with, the History of the Bible in English is taught in Western.

2. The person who sits through even one recitation in the Department of Old Testament Language and Literature, will come away convinced that this is a class room of one book and that book is the Bible. Here it was I received not only the history of the Canon of the Old Testament, the History of the People and the times portrayed therein, but I received a thorough training in the interpretation of the language and teachings of the Old Testament with reference to the needs of man in the present day. As I write there lies on my desk a series of lectures on the Book of Proverbs. This is the subject: The

Teaching of the Book of Proverbs on Domestic Relations. The separate titles are as follows: The Relation between Husband and Wife; The Relation of Parents to Children; The Relation of Children to Parents; The Relation of Child to Child; The Relation between Master and Servant. I give this to show that President Kelso led his students in the study and interpretation of the Bible. His class room is by no means a valley of dry Hebrew bones. Here the Old Testament lives and breathes.

3. Professor Riddle and the New Testament. Such a statement seems to be quite enough to prove that the New Testament is more than studied in Western. As a student, I came from Professor Riddle's class room as the disciples came from the Mount of Transfiguration; came with a knowledge of the history of the New Testament, came with a deep desire to know the teachings of Jesus Christ; came with the feeling that to teach men any other Gospel was not only unchristian but was absolutely mean.

4. The above mentioned Professors do teach the Bible. Professor Christie, as his subject demands, bases his instruction in theology not upon philosophy so much; his constant appeal is to the Bible and so the student gets his theological drink direct from the fountain-head.

5. If the other departments teach what is contained in the Bible, Professor Breed teaches the student how to preach the Bible, so that souls may be brought to, and built up in, the saving knowledge of Jesus Christ. I make bold to challenge any man to come into any service of mine and see whether the Bible is presented there or not. The preachers who come from Western Seminary preach the Bible; they learn to do this from Professor Breed.

In connection with this department, I wish to bear testimony to how well Professor Sleeth teaches the stu-

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dent with regard to the Reading of the Bible. The man who is careless in reading God's Word has never been under Professor Sleeth.

This brief word will show that my assertion is correct. The Bible is the one subject of study in the Western Theological Seminary.

M. M. McDivitt, '07.

Blairsville, Pa.

Sir:—I am glad to bear unqualified testimony to the Biblical character of the instruction given, in the classrooms of the Western Theological Seminary. When I was a student in that institution every one of the five departments magnified the Bible and all instruction centered in God's Holy Word. The Old and New Testament departments dealt with the text of Scripture and methods of study, thus making possible the discovery of the *truth*. As I recall we made a definite study of every book in the Bible in these two departments, some receiving more attention than others, but all were definitely considered. In the department of Church History we carefully followed the history of the Church and discovered in its various epochs the hand of God and the power of the *truth*. Systematic Theology helped us to organize and relate the *truth*. If more diligent study were given by many to systematic theology, many of the half truths that gain such wide acceptance would be understood in their true light and consequent evils avoided. The department of Practical Theology prepared us for the presentation of the *truth*. Here we were most definitely taught how to best present the truth that others might appropriate it.

I cannot see how any part of the work could be eliminated without seriously disturbing the equilibrium of the course of study and impairing its usefulness and effectiveness in fitting men for the Gospel Ministry. The Bible *is* taught in the Western Theological Seminary.

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Many other valuable phases of Bible study might be introduced into the curriculum, but as long as the course has to be covered in three years they should be reserved for post-graduate work.

The cheap criticism of our Seminaries which is so popular at the present time comes largely from those who think it a mark of intellectual courage to find fault with the old and established in religion regardless of its value. There are also those who think a knowledge of the Bible consists in being able to locate the longest and shortest verses of the Bible, to give the number of chapters in each book, to answer such questions as, "who slept on an iron bed?", to combine certain numbers of the Bible in such a way as to arrive at certain facts, etc., etc. They would make of the Bible an "old curiosity shop".

I am out of sympathy with any movement that tries to discredit recognized institutions of worth in order to win support. It is not a mark of narrowness to loyally stand by our Church and the institutions it has fostered during its long history. The ministry in its effort to get away from narrow sectarianism must be on guard lest in giving up non-essentials it also surrenders the fundamentals.

G. C. Miller, '07.

Butler, Pa.

Sir:—My seminary course of three years was spent at Western Theological Seminary, coming there from Princeton University in 1904 and graduating in 1907. It seems to me that if there is any criticism to make it is that the Bible was taught too exclusively at Western Seminary when I was a student. However, I understand that the study of Sociology has been introduced since that time and that defect remedied. However, there are a great many people who will look at such a statement as a praise rather than a criticism.

Dr. Christie was professor of Systematic Theology. He followed the method of Dr. Hodge and found his authority in the Bible and his confirmation and illustration in experience. Dr. Christie is a Calvinist, but he finds his Calvinism in Scripture. Our chief work was the study of the texts which have to do with any doctrinal head, their comparison, the elimination of the accidental elements and the presentation of the Scriptural purport. Dr. Christie was preeminent as a preacher, and in his class room theology was an aid to preaching rather than an arsenal of apologetics.

Dr. Breed taught Homiletics across the hall from Dr. Christie. Whatever homiletical skill we gained in that class room was skill in the presentation of the text itself. We were taught to preach not philosophy, science, our own theories or opinions but the *Biblical meaning*, the subject matter of our commission and message. We discovered there that the Bible is wide as life and that there is no phase of human experience for which the Scripture does not furnish an interpretation.

Dr. Schaff was professor of Church History. During our stay in the Seminary, Dr. Schaff passed through a great sorrow. During those days, his class room work brought us into contact with the development of historical Christianity, while his prayers in the chapel taught us the power of Christian experience. The Bible is one thing and our interpretation of it is another, the latter possibly very much different. A mere student of the English Bible who knows nothing of the development of historical Christianity may find himself teaching for the word of God the precepts of men and not know it. He may unconsciously read into it much of the tradition of the elders which may compare to the New Testament as the Talmud to the Old. There is no study more valuable in the freeing of the mind from prejudice than the study of the history of the Church, the crucible from which were forged the various interpretations of Scrip-

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ture. It was in Dr. Schaff's lecture room that we learned to distinguish between the Bible as it is and what men have read into it.

Dr. Riddle taught Greek and New Testament in such a manner that if Greek is the language of heaven as Dr. Riddle hopes, his students will speak it with a "Riddleian" accent. Some people seem to think that a man is ready to study the New Testament without any preparation. But how can a man study the New Testament, if he does not know the language in which it is written? Doctrines of theology have been and are being read into the New Testament by favoring translations. A man learned merely in the English Bible may be learned, but he is learned in another man's interpretation. Dr. Riddle gave us a careful study of as much of the Bible as we could consider in the short three years of our course. In that time he did not teach us the whole New Testament. Who could? But he did teach us the science of interpretation, and he put into our hands the tools by means of which we could delve for ourselves out of that mine of Divine Truth.

Dr. Kelso occupied the chair of Hebrew. He impressed us with the value of modern scholarship. He made us drudge through a wilderness of Hebrew roots, but we found the gold nuggets of truth at the bottom. In Dr. Kelso's lecture room we were impressed with the importance of the discovery of the truth. He taught the Old Testament, the book itself. He himself had the Hebrew spirit. He did not give it to all of us, because not all of us could receive it, but we knew that he had it, and on a few of us his mantle fell with a portion of his spirit. Many a man who studies the Old Testament without a knowledge of Hebrew is like "Falconbridge the Baron of England" in "The Merchant of Venice", "I think he bought his doublet in Italy, his round hose in France, his bonnet in Germany, and his behavior everywhere". Dr. Kelso is none of these. He taught us what the meaning was in the

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mind of the Hebrew Lawgiver, Historian, Wiseman, Poet, and Prophet. He was able if need be to remove from the Old Testament the dress which had been heaped upon it in Italy, France, Germany, and everywhere, and reveal to us the Book as it is.

Paul G. Miller, '07.

Turtle Creek, Pa.

Sir:—"For the life of me, I cannot see how a seminary student is going to know the Bible during his seminary career." That much is splendid. It seems to me that it must find quick affirmative response from every man that ever graduated from a seminary. It comes to me as an echo from my own heart after a four years' course in Western. Though the quotation may have been spoken derogatory to seminaries, it is far from being so, for instead of belittling the seminary course, it but gives expression to the greatness of the Book. Where is the man who can know the Book after three or four years of specializing in it even under the best of teachers? The disciples had the best teacher and a three year's course and they did not know the Old Testament. Who can take a three year's course in Medicine and know Medicine, or Astronomy and know Astronomy, or Law and know Law, etc.? All that any man can get is but a glimpse of his specialty and a knowledge of the methods of how to come to a knowledge of it. If this be true of these branches of learning, how much more so with the Book? It is the profoundest and farthest reaching study. It touches every sphere of human activity. Any Seminary that would attempt to turn out men, after a three year's course, who knew the Book would have a gigantic undertaking.

"It certainly is not taught and few men can study it without a plan." This is the rest of the quotation and is a horse of another color. It is the derogatory note in

the quotation. We are not so familiar with the course of study, and the caliber, character, and piety of the faculties of our seminaries, except the Western. And concerning this seminary we most emphatically deny the charge. Four happy years between 1905 and 1911 were spent by us in this institution. We were graduated after we had been there three years, but we did not know the Book. We knew much that we had not known before, but what we received that was more, was a great love, and a profound reverence for, and an intense hungering after, the knowledge of the Book; hence we returned and took a post-graduate course, and in this spirit we have studied the Book since. We do not know it yet, but we know more of it.

During those four years of stay at the Western Theological Seminary there was no other book studied than the Bible; other books were used, but only as they were a means of a clear conception of the Bible. The Book was studied with a plan. Our memory is yet vivid of the venerable Dr. Riddle with his plan of exegesis of the Greek text, the root principle of all Bible study; and the reverential Dr. Christie with his plan of systematic study of the doctrines of the Book; and Dr. Kelso with his plan of Old Testament exegesis and study of the teachings of the Book by periods; Dr. Breed with his method of study for the purpose of sermonizing; Dr. Schaff with his study of the power of the Book upon the history of the Church; Dr. Farmer and his method, Synoptic Gospels, Johannine and Pauline teachings, etc.; Professor Sleeth, with his method of teaching us how to read the Book publicly, so that others might understand it; Professor Boyd, teaching the beauty of the Book in song. Yes, there was a plan. Every man had a plan and it was most valuable. The impression of those four years upon us was that of a man standing for the first time on the shore and gazing at the ocean. We saw the magnitude of the Book and longed to be better acquainted with it. Their methods told us how.

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The Western Theological Seminary has done this for me. It has made me wish I had a mind as keen as Calvin's, a life as long as Methuselah's, and one Book to study, and that book the Bible.

Fred R. Dent, '08.

Youngstown, Ohio.

Sir:—To show that the Bible has its proper place in the Western Theological Seminary it is only necessary to mention the courses given while I was a student there. We began our study of the New Testament with the Life of Christ, based on the Four Gospels. This was followed by a careful reading and analysis of the remaining books of the New Testament, not a single one being omitted.

Three courses were given in the Old Testament, beginning with Old Testament History. This was followed by a course in the Poetical Books: Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. The third course was in the Prophets: Isaiah, Jeremiah, Ezekiel and the Minor Prophets.

In perfect harmony with these courses was a general survey of the Scripture given in the department of Homiletics.

In all the above mentioned courses the American Revised Version of the Bible was used as a text-book. In this work carefully prepared syllabi were used, enabling the student to proceed intelligently, also making it possible to put his work in permanent form. In this Seminary the work done in Bible study is conserved by the insistence, in the Homiletical department, upon the expository method of preaching. In this method a passage of Scripture becomes the sermon. To so preach one must know his Bible.

Besides the above work a considerable portion of the Bible was studied in the original languages. Enough of

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this was done to give the student the correct principles of exegesis and to enable him to apply them for himself.

The Western Theological Seminary, as an institution ever eager to serve the church and society in general, invites criticism. We feel that the most exacting critic, after the most careful investigation, would be compelled to speak of its various departments in the highest terms of approval. He would find the Bible in the right place, treated with reverence and wisdom by men who are masters in their respective fields.

W. H. ORR, '09.

The Johns Hopkins University.

Sir:—A minister of God should know the Word. The schools of the prophets should teach the Word. These two statements are complementary and axiomatic. Much that is true has been written concerning the importance of Bible Study in the seminaries and the necessity of a thorough knowledge of the Word to the young graduates. Much unjust criticism has been passed reflecting on the seminaries and on the faithfulness and wisdom of those teaching and directing the students. It is said that we do not have enough "Bible Study" in the seminaries. "Much remains to be done before the Bible is put where it belongs in religious education." The "curriculum is so full of good things that there is not room for the best"—the Scriptures—(The explanation is my own.) These and many others are leading men to enquire as to what we study at Western. Do we have "Bible Study"?

First let us understand the term. If by "Bible Study" learning by rote the words of the English Version is meant; if by a study of the Scriptures it is intended that students should have assigned certain chapters to commit to memory to be recited to the professors in the class rooms; if this be Bible Study, then we have none, for the seminaries are not primary schools, nor yet

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do they attempt to take the place of home training, nor the man's own spiritual privileges. They do not turn out automatons. If, however, Bible study means a study of the Scriptures to find the Divine plan of Redemption and trace its scarlet thread through the Old and New Testaments to its fulfilment at the Cross; to trace the workings of the Spirit of God on the holy men of old; to get an understanding of the wonder of God's grace, and perceive how his Spirit brought in the "fulness of time", and is now ushering in the kingdom; if Bible study means first finding these and then being taught how to show them unto men for their salvation, and their encouragement, then we have Bible study of the best. Nor is the memory work neglected. The thing that stands out in my own seminary work, because it was most emphasized, was the effort of the teachers to induce us to "Search the Scriptures" which were able to make us wise unto salvation. Nor was this confined to one department or to one man, but it pervaded the whole of our instruction from English Bible to Church History, from Systematic Theology to Homiletics. We were urged to get a working knowledge of the Scriptures and then to fill as rapidly as we could the framework. We were not so much crammed with facts for our memories to hold, as we were taught how to weigh reasons and arrive at conclusions independently. The curriculum was indeed full of good things, but they were all saturated with the Best, and the Bible was the best book to carry to all classes, for it was most used.

As to the statement concerning the Bible's place in religious education. It is true that the Word of God does not occupy its proper place in religious education, but that need be said of the elementary schools, where the Bible is not read, and Colleges, where it is neglected, and not of our seminaries where it is the meat and drink of the life of the institution.

W. G. Felmeth, '10.

Brilliant, Ohio.

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Sir:—I will try to “express briefly my experience with reference to Bible Study in the Western Theological Seminary”. Perhaps I can best begin by making this statement,—that although I was born and brought up in a Christian home and surrounded by all the normal influence that favor familiarity with the Bible, it was my three years spent in the Seminary that really opened up to me the depths of the wisdom of the sacred writers.

My almost daily experience since graduation has been to impress upon my mind the thoroughness with which the professors under whom I studied had expounded the Bible in their class room work, whether the class happened to be devoted mainly to the study of Homiletics, or of criticism, of theology or of the history of the Christian Church. Indeed as I look back upon it now, I realize more clearly than ever before how that the basis of every course was a sound interpretation of Scripture.

To my mind the most important result of the instruction given while I was attending the Seminary, was the fact that I learned *how to study* the Bible, rather than that I actually studied it from cover to cover. So that if I were to be shut off now from all access to libraries and commentaries, and if the only book in my possession were the Biblical Text, I feel confident that the principles of Bible study, engraved upon my mind and heart in the three years of the Seminary course, would keep me fairly faithful in my reading and interpretation, and thoroughly practical and evangelical in my application.

After all, to my mind, the true test of efficient Bible study is in its ability to equip the student, “beginning at any Scripture to preach Christ”. Not only is it my belief that my Seminary instruction has made it possible for me to do this to the spiritual upbuilding of the people among whom I am called to labor, but I know that it has been a mighty force in my own personal Christian life.

Thos. C. Pears, Jr., '10.

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Sir:—There is absolutely no course of study which receives a stronger emphasis in all the departments of the Western Theological Seminary than that of the Bible. It has “a place primary and pre-eminent”. The constant cry of the instructors during my schooling there was, “Never mind what others say about the Bible, what does it say for itself”. You can therefore put down this as a maxim that the man who leaves the Western Seminary with a deficient knowledge of the English Bible and the correct methods of interpretation has either squandered his time or is mentally unfit for the ministry. Of the fifty courses which I followed in my three years training, twenty-seven, or more than fifty per cent., were devoted directly to the study of the Bible. Twelve of these were spent on the Bible in its original tongue, explaining the best methods of discovering the hidden treasures which the English translation fails to reveal. Eleven courses dealt with the Bible as sacred history, showing the great movements, the essential truths, and the great lessons in its progressive revelation, together with a thorough discussion of the contents of each book. No man who has ever mastered such a course could ever intimate the need of more emphasis on Bible study. The other four courses were general surveys or examinations of the critical problems. The place for emphasis in Bible study is not so much in the Seminary as in the colleges and the schools.

Geo. Taylor, Jr., '10.

Mercer, Pa.

Sir:—I am surprised to learn that the Presbyterian Theological Seminaries have been made the object of unfavorable criticism, because of alleged neglect of the study of the Bible. I am certain that so far as Western Seminary is concerned, this criticism is unjust and without cause or grounds. Every honest student or alumnus must in justice say that “the Bible has a place, primary

and pre-eminent'' in the curriculum of the Western Theological Seminary.

During the junior and part of the middle year, much time is given to a detailed study of the History of the Hebrews from Abraham to the Return from Captivity. In this course the broad foundation is laid for a thorough training in the Old Testament. Later in the course the History of Prophecy is taken up. This is one of the strongest courses offered in the Seminary. In it the true nature of Prophecy is disclosed, its historical background is presented, and a key to the interpretation is given so that the great prophecies are no longer sealed books, but are available to the preacher as a stimulus for a modern message.

Another required course is in Old Testament Theology, a study in which is clearly presented the origin, growth, and development of revealed religion. Added to this we get three years of Hebrew and Old Testament Exegesis. In all these studies the Bible is constantly in our hands and is the only text book used. Other Old Testament courses might be mentioned, such as: The Problem of the Psalter, The Wisdom Literature, and Higher Criticism of the Hexateuch. The investigation of these last mentioned subjects gives the sane and thoughtful student a wider knowledge of Biblical truth and a greater skill in handling Biblical themes.

In the New Testament the training is just as careful and thorough. The study of Greek Exegesis extends over three years. During this time the student is guided in careful investigation and in arriving at a sound interpretation. The Life of Christ is studied in detail. Each journey is followed and each recorded event of his life is noted. The missionary journeys of St. Paul are carefully traced and each epistle is carefully studied as to authorship, date, destination and theme. In New Testament Theology the origin and development of the great doctrines of our faith are helpfully followed.

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The great need of our century is that the Gospel message be expressed in present day terms, that it be given a present day value and applied to present day needs. This very thing is admirably accomplished in a course on the Social Teachings of the New Testament. Each wide-awake student is led to see how the Bible applies to modern times and that many modern sociological problems must look to the Prophets and the Gospel for their solution.

I must also mention briefly another course of Biblical instruction given in the Department of Homiletics that is of great practical value to the man who goes into the active ministry. Preparatory to the study of textual analysis, we are given a general survey of the Scriptures from Genesis to Revelation. The unity of the Bible is emphasized and illustrated. The Age of Origins, the Great Covenants, Founding of the Church of God, the Sacraments, the Kingdom of Israel, the transition from the Old to the New Dispensation, the Holy Spirit, etc., are studied with care.

But the greatest feature of our Seminary training is not in the fund of information collected, but in the methods adopted and the habits of study that are formed. For three years the student is wisely guided in sound methods of investigation and interpretation of Biblical truth. I can confidently assert that if a student leaves Western Seminary with a poor Biblical training, the fault is not in the Faculty or curriculum, but in the habits or mental equipment of the man himself.

Matthew F. Smith, '11.

Hookstown, Pa.

To give our readers a very definite idea of the extent to which Biblical study on the basis of the English Version is carried on in our Seminary, we take the opportunity of giving the various courses in detail. It will be noticed that they are arranged on historical and literary

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principles and recognize the great fundamental position of Christian theology in regard to the Holy Scriptures, namely, that they contain a revelation from God which constitutes an organism, with the seed in the Old Testament and its consummation in Jesus Christ, the central figure of the New Testament.

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.

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.

11a. Old Testament Prophecy and Prophets. In this course the general principles of prophecy are treated, and a careful study is made of Amos, Hosea, Isaiah, and Micah, special attention being given to the social teachings of these prophets. One hour weekly throughout the year. Seniors and Graduates. (1912-13). Elective. Prof. Kelso.

11b. Old Testament Prophecy and Prophets. A continuation of course 11a. A study of the prophets of the Babylonian and Persian periods. One hour weekly throughout the year. Seniors and Graduates. (1913-14). Elective. Prof. Kelso.

67. Biblical Apocalyptic. A careful study of the Apocalyptic element in the Old Testament, with special reference to the Book of Daniel. After a brief investigation of the main features of extra-canonical apocalypses, the Book of Revelation will be examined in detail. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Kelso.

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 Harmony of Stevens and Burton. Two hours weekly throughout the year. Juniors. Required. 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

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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.

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. Elective. 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. Elective. Prof. Farmer.

Literature.

A History of the Literature of Ancient Israel. By Henry Thatcher Fowler, Ph.D., New York: The Macmillan Co. 1912. \$2.25 net.

In the preface of this book the author explains, as follows, why he has undertaken his task: "In recent years, many have written general histories of Israel and more have discussed her writings; but, thus far, little attempt has been made to tell the connected story of the growth of Israel's thought in its changing forms of expression and in relation to other aspects of her history".

This book is a valuable contribution to the literature now available on this subject; and also a monument to the scholarship and literary ability of the author. In twenty-six well arranged chapters, he tells the story of Israel's literary treasures, from earliest recorded times down to the Maccabean Era or about 168 B. C. As a basis or foundation upon which to work, Dr. Fowler accepts the historical order established by modern scholars.

In a most interesting chapter the author discusses the beginnings of Hebrew literature, or the literature prior to 1040 B. C. Several short poems are examined such as the "Song of the Sword"—Gen. 4-23, and the "Song of the Well"—Numbers 21-17, 18. The "Deborah Song"—Jd. 5, and the "Miriam Song"—Ex. 15, both of which are longer and more elaborate, are also presented as gems of literature. To this chapter the author also appends a valuable note on the form of Hebrew poetry, in which he generalizes the views of modern scholars. Chapter III. gives an account of the poetry of the United Kingdom (1040 to 940 B. C.) In these chapters we are led to see that in Ancient Israel, as in almost every other nation, the earliest form of literary expression was the poem.

In the following chapter Dr. Fowler takes up the beginnings of connected prose writing before 900 B. C. In this chapter he shows the analogy between the early history of our literature and that of Ancient Israel. The earliest literary effort in England was the Glee-man's song rather than the historian's narrative. So it was in Israel, her earliest connected prose probably embodies groups of stories and songs of early Israel handed down by word of mouth. The whole group has a central theme or clusters about a central personality such as Saul or David, or some other prominent person.

In three chapters following this, the author addresses himself to a large task. The "Great Judean History" and the "Great Ephraimite History" are presented in detail. Each of these documents is traced through the Hexateuch and on down to about 800 B. C. In the chapter on the history of Judah, the Babylonian Deluge Narrative is presented and compared with the Judean story of the same event. These three chapters are of special interest to those who desire to be informed on the critical problems of the Hexateuch. Prof. Fowler endeavors to assign each story to its proper document; for example, the story of the finding of Moses is assigned to the Northern History and the story of the deliverance at the Red Sea, to the Southern History.

Chapter VIII. brings us to the beginnings of prophetic literature. Amos and Hosea are of course, credited with being the pioneer literary prophets. The poetic translations of portions of Amos are specially fine. The spirit of Amos and Hosea is contrasted and illustrated. As has often been pointed out, the dominant idea of Amos is justice, and of Hosea, love and mercy.

The prophecy of Isaiah is examined with great care and considerable skill. Prof. Fowler is not contented with simply discussing the literary qualities of the book of Isaiah, but keeping the modern point of view and place of emphasis, he calls special attention to Isaiah's social message giving its historical setting. His translation of some of Isaiah's songs is worthy of note. Here is one stanza from the "Vineyard Song", p. 144.

A vineyard belongs to my friend,
On a hill that is fruitful and sunny;
He digged it and cleared it of stones,
And planted there vines that are choice;
A tower he built in the midst,
And hewed also therein a wine-vat;
And he looked to find grapes that are good,
Alas! it bore grapes that are wild.

Chapter XII. is headed "Prophetic Principles Formulated into Law", (before 621 B. C.). In his introduction to this chapter on the book of Deuteronomy, the author says, in part: "Law books do not usually form a part of literature, but there was a lawbook written in Israel which cannot be omitted from any historical survey of the nation's literature. Its influence upon the form and spirit of later writing was revolutionary and, in itself, it is an attractive literary work, infused with sublime ideas nobly expressed. When the historical origin of the book is realized, its quality ceases to be wholly inexplicable". In a word, Prof. Fowler holds, with other modern critics, that the book of Deuteronomy is a literary impersonation; that it was probably written by the prophets and embodies the social and theological conceptions of such prophets as Isaiah, Amos and Hosea. To this they prefix a wonderful exhortation, embodying the noblest, religious and social thought ever expressed by human speech. The whole product is cast in the literary form of addresses delivered by Moses. During the reign of Josiah, the book is found in the temple and the reformation of 621 B. C. is brought about.

Chapters XVI. and XVII. deal with the literature of the exile. Here Dr. Fowler is especially skillful in his rendering of the original into English verse. Almost all of Chapter XVII. is given to a discussion of the prophecies and elegies of Ezekiel. The inaugural visions of Isaiah and Ezekiel are compared and accounted for as literary products. Isaiah uses, in his vision, symbols that are intelligible and beautiful in every age and land; but the imagery of Ezekiel's inaugural vision, while it fascinates those who love esoteric mysteries, repels most normally constituted men and women of today. As Prof. Fowler explains, Isaiah thought in the more universal language of hills, valleys, clouds, skies, etc. Day after day Ezekiel's eyes rest upon the monotonous Babylonian plain relieved only by the great images and fantastically carved figures wrought by Babylonian artists, composite creatures, part man, part beast, part bird, adorn every palace and temple and public building. Ezekiel's imagination is so filled with these that his inaugural vision partakes of these forms.

Literature.

Chapter XIX. examines the songs and oracles of the Restoration. Of special interest is the part of the chapter which deals with the Servant Passages of Isaiah. The author makes it clear that the "Great Unknown" prophet is also one of our greatest poets. As a poet, he sees and feels that salvation can come to humanity only through self-sacrifice. He sees the transitory character of life in the fading flower and grass. He sees the marvelous, the unexpected, the miraculous in a root out of a dry ground. To give us lofty conceptions he turns our eyes to the heights of Lebanon, to the roaring sea and to the starry heavens. Yet the poet's personality is elusive throughout the whole work. The authorship of Isaiah 40-66 remains a mystery.

In chapter XXII. Dr. Fowler discusses the book of Ruth from a literary standpoint. He tells us that this is "one of the best told and most beautiful stories in all literature". Each step in the story is carefully examined and its literary excellence commented upon. In this same chapter the book of Jonah is analyzed and studied. Is this strange story history, parable or allegory? Dr. Fowler would make the story an allegory. Jonah is Israel in allegory. The water monster is Babylon, Babylon swallows up Israel because of her rebellion. Ruth and Jonah are both assigned to a very late date, sometime during the four centuries of silence.

One of the best chapters in the book is on "The Great Masterpiece Job". Prof. Fowler sketches the movement of the poem skillfully and clearly. He is of the opinion that Job can hardly be classed as a drama; Semitic literature having its own forms which cannot be brought under Greek categories. Prof. Fowler holds that the poet of the suffering servant goes far deeper into the mystery of human suffering than does the author of the book of Job. To him the last eight verses of Job are a disappointment and mark a sad reaction from the great poem. "They give back to Job just double his former wealth and family and bring life down to the vulgar account book standards that the poem spurned and shattered".

The last three chapters of the book are given to the wisdom literature and lyric poetry of the Greek period and to the literature of the early Maccabean Era, Ecclesiastes, Proverbs, Song of Songs, and Esther are assigned to a very late date. The literary qualities of each book is commented upon.

Dr. Fowler's book is the product of American scholarship. The task undertaken is a large one but handled in a masterful way. While the ideas and material embodied are not new, the point of view is a new and interesting one. The author has given us a scholarly work, broad and comprehensive in its scope and well designed to become both a text book and a valuable reference manual.

Matthew F. Smith, "11.

Hookstown, Pa.

An Introduction to the Literature of the New Testament. By James Moffatt, B. D., D. D. New York: Charles Scribner's Sons. 1911. pp. xli-630. \$2.50 net.

Doubtless Dr. Moffatt's "Introduction" will be considered, by a very large number of those who are concerned in the critical and theological questions of our time, as one of the most important contributions to that very notable series, "The International Theologi-

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cal Library". And this judgment will be based not only upon the primary importance of the question with which it deals—the question of the origin and value of the New Testament literature—but also upon the masterly way in which that question has been approached and, in a measure, answered.

That the author has brought to the accomplishment of his task the resources of a wide and accurate scholarship and a highly developed critical faculty goes without saying. And yet, because there still prevails in some quarters a very inadequate conception of the enormous labor which is represented in the results of modern Biblical criticism, it may be well to call attention to the splendid fulness of Dr. Moffatt's obedience to what he himself in his preface declares to be "the second commandment of research"—"Thou shalt acquaint thyself with work done before thee and beside thee". No one who even casually glances at the long list of books and magazine articles which the author has made use of can fail to be impressed with the fact that Dr. Moffatt's book gives him not only the ripened scholarship of the author himself, but the balanced maturity of a long history of research. But along with this technical scholarship, which, as has been said, is to be taken for granted, we find in this Introduction another quality, unfortunately not so generally characteristic of modern criticism, which Dr. Moffatt refers to as "the salt of common sense". The history of Biblical criticism proves conclusively that technical scholarship has its perils, among which is the peril of losing touch with the simpler realities of life in the intricacies of a too minute analysis, and not the least valuable element in the equipment of Dr. Moffatt is the sanity which saves him from this danger.

There remains yet to be mentioned one more quality which has counted for a good deal in the making of this great Introduction, and that is a certain breadth of conception which sees the New Testament in its relations not only to the literature and life of its time, but to the literary expression of life in all times. The New Testament has suffered much, both in criticism and exegesis, from what may be called critical and exegetical provincialism, which has sought to determine questions of origin and value by the application of canons that have been originated and developed within this particular field. But if this collection of writings is to be subjected to literary criticism at all, it must be upon principles that are universal and by the application of canons that are valid for all literature alike. That such criticism can be applied to the New Testament with no loss of reverence for it as a body of literature unique in its purpose and spiritual value, the Introduction before us abundantly proves.

The first sixty pages of Dr. Moffatt's volume are devoted to the prolegomena of the subject, in which he treats in a general way of such matters as the method and materials of New Testament Introduction, the arrangement of the New Testament writings, the literary sources of the New Testament and its structure and composition, the different types of literary form which it exhibits and its chief literary characteristics. The main body of the work is divided into five chapters, in which the books of the New Testament are treated in groups in the order which Dr. Moffatt holds to be the order of their composition. As this grouping and order are themselves of considerable significance we give in condensed form the table of contents: Chapter I. discusses the Correspondence of Paul, comprising his letters to the Thessalonians, Galatians, Corinthians,

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Romans, Colossians, Philemon, and the Philippians; Chapter II. takes up the Historical Literature, opening with a necessarily condensed treatment of the Synoptic Problem and proceeding to a discussion of the Gospel of Mark, the Gospel of Matthew, and the writings of Luke, including the Gospel and the Acts; Chapter III. is devoted to what Dr. Moffatt calls Homilies and Pastorals, in four groups, as follows: A, The (first) Epistle of Peter, Jude, 2 Peter; B, Ephesians and the Pastoral Epistles; C, Hebrews and James; D, Two Letters of John the Presbyter (2 and 3 John). Chapter IV. discusses the Apocalypse of John and Chapter V., with no general title, treats of the Johannine Problem under three heads: A, The Fourth Gospel; B, A Johannine Tract (1 John); C, The Johannine Tradition. It will thus be seen that Dr. Moffatt rejects the Pauline authorship of Ephesians and the Pastoral Epistles, the genuineness of 2 Peter, and the historical value of the Fourth Gospel.

It will of course be impossible within the necessary limits of this review to do more than touch briefly upon a few points of special interest in the discussion of the several books, the general character of which has been already indicated. We confine ourselves to the author's treatment of the Epistles to the Galatians and Ephesians, the Synoptic Problem, and the Fourth Gospel.

In the case of the Epistle to the Galatians the chief emphasis is laid, naturally, on the question of its destination, which Dr. Moffatt believes to have been a group of churches in North Galatia. He quotes, apparently as the expression of his own view, the statement of Prof. Schmiedel in the *Encyclopedia Biblica*: "It is sufficient to suppose that during his illness, or during his convalescence, Paul founded a few churches, none of them very far apart, and all situated in the W. of North Galatia". He rejects the so-called Pan-Galatian theory as inconsistent with the manifest homogeneity of the churches addressed in the epistle. The argument by which Dr. Moffatt supports his position is to be commended rather for the compact statement of particular points than for the general arrangement of the whole, an arrangement which makes it difficult to follow the main constructive line of the discussion. Indeed the constructive element consists chiefly in the statement of the North-Galatian theory, the argument itself taking the form of a reply to the main points of the opposing view. Nor can it be said that the author is altogether successful here, and the reader reaches the end of the discussion with a feeling that while the difficulties of the South-Galatian theory are serious enough, the other view is open to objections which Dr. Moffatt has not wholly removed.

The author holds that "Ephesians may fairly be regarded as a set of variations played by a master hand upon one or two themes suggested by Colossians", and says that "the basis for this hypothesis—at best it is only a working hypothesis—lies in a comparative analysis of the two writings". This analysis is made, by setting in parallel columns the passages in the two epistles which show most strikingly the many resemblances between them in form and substance. In the same way "the affinities of thought and structure between Ephesians and 1 Peter" are exhibited, and then, after an examination of the relation of the Epistle to the Lucan and Johannine writings, the author sums up his discussion and states his position as follows: "The cumulative force of the arguments already noted is in favor of a Paulinist, in view of his master's spirit, who composed this homily in his name as Luke composed the Pauline speeches

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in Acts (either from a sense of what Paul would have said under the circumstances or from some basis in tradition). * * * * The writer designed his work to be read by the church as a manifesto of Paul's mind upon the situation; it was a pamphlet or tract for the times, insisting on the irenical needs of the church (like Acts) and on the duty of transcending the older schisms which had embittered the two sections of Christendom". The epistle is dated, not with certainty, but "as a working hypothesis", in the decade between 75 and 85 A. D.

There can be no questioning the fact that Dr. Moffatt's parallel arrangement of the common matter in Colossians and Ephesians shows a very close relation between the two. The only question is whether this relation can be explained as in the similar case of 1 and 2 Thessalonians, by supposing both epistles to have been written by the same author, that is by Paul, so near together in time that the same great ideas and even the same phraseology appear in both. It is of course impossible here to examine Dr. Moffatt's discussion in detail. It must suffice to say that his analysis of the material is careful and searching and that his conclusion is stated with great reserve.

On the Synoptic Problem, Dr. Moffatt holds that two points have been conclusively established, viz: the documentary origin of our canonical gospels as opposed to a derivation immediately from oral tradition, and the dependence of Matthew and Luke upon the "order and outline" of Mark.

A reader who held the oral tradition theory might object to the rather summary rejection of that position, which Dr. Moffatt dismisses after a brief consideration as untenable but certainly no objection can lie against the main discussion of the Synoptic problem on the ground of lack of thoroughness. The Papias-traditions are carefully examined, and the conclusion is reached that "there are insuperable difficulties in the way, either of rejecting the Papias-tradition or of identifying the two writings of this fragment with the canonical Mark and Matthew, and the solution is to suppose that the former represents a later edition of the original Mark (which resembled a *Kerugma Petron*), while the latter represents the work of a Jewish Christian writer, with catholic interests, who employed in his work not only Mark but the Matthaean Logia". With the statement that Luke, like the writer of the canonical Matthew, used the two sources already mentioned, alone with other subsidiary sources, we have Dr. Moffatt's acceptance of the dominant "two-document theory" of the origin of our present Synoptic Gospels. Then follows a minute examination of the way in which these original sources have been used in the construction of our present Gospels, and the relations of these latter to each other, leading to certain very important conclusions as to the date of the Gospels in their present form. Those conclusions, because of their bearing on questions of New Testament interpretation, may well be given in the author's words, even at the risk of making this review appear like a series of quotations: "While the gospels of Mark and Matthew, together with the two volumes by Luke, which make up the historical literature of the New Testament canon, were not composed till the last quarter of the second century, and while all of them, particularly the synoptic gospels, are composite, their sources reach back to the period prior to A. D. 70. This covers not simply their traditions but their written materials, Thus the roots of the historical

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literature lie in the same period as the correspondence of Paul It is of still more importance that the two main roots of the subsequent evangelical tradition are deep in the primitive Palestinian circle, and that neither shows any distinct influence of Pauline tendencies”.

The Fourth Gospel is treated chiefly in respect to its contents, sources, christology, relation to the synoptic gospels, literary structure, authorship, and date. Under the head of sources the author mentions Paulinism, Jewish Alexandrian philosophy, and stoicism. Here already we are in a measure prepared for the rejection of the traditional theory of authorship by John the Galilean fisherman, on the same grounds as those upon which the authorship of the epistle of James is denied to James the brother of the Lord, namely, the difficulty of conceiving that a man like John the son of Zebedee, could have come under the influences indicated in two of the sources mentioned—Alexandrian philosophy and stoicism, in such a degree as Dr. Moffatt’s theory requires. But this difficulty, serious as it appears at first sight, is not insuperable, and is perhaps adequately met by Dr. Sunday in his “Criticism of the Fourth Gospel”. We are not able to go with Dr. Moffatt in all that he says of the Christology of the Gospel. It is true that there is a sharp antithesis between the Fourth Gospel and the synoptics in the emphasis laid upon the person of Christ, but it seems that our author goes too far when he says that whereas the Synoptics represent Jesus as the embodiment of the grace of God, this element is wholly excluded from the Christ of the Fourth Gospel. It is hardly accurate to say that nowhere in this Gospel is “Jesus viewed as the embodiment of the divine *charis*”, while in the Prologue itself we are told that “the law was given through Moses; grace and truth came through Jesus Christ”. Moreover it would seem that this sweeping exclusion from the Gospel of the idea of the grace of God in Christ is hardly consistent with the author’s previous statement that the writer of the Gospel “has developed his theology from Pauline germs”. It is *a priori* inconceivable that a theology developed from Pauline germs should be wholly without the conception which was the very heart of Paulinism. On the relation of the Fourth Gospel to the Synoptics, Dr. Moffatt illustrates the modern tendency to discard the sharp antithesis formerly drawn, holding that in its interpretative character the Fourth differs only in degree from the Synoptic Gospels, and in respect of its narrative element it is manifestly based upon them, being so far as history is concerned a “derivative and secondary” work. But this result is reached, it may be noted, not by a higher estimate of the historical value of the Fourth Gospel, but by emphasizing the interpretative or dogmatic quality of the Synoptics. As to the authorship of the work, it is held to be unknown—“unless John the Presbyter is brought in”. The author was not an eye-witness, and “all we can discover is the general traits and tendencies of his mind, as these may be supposed to come out in his work”. But while Apostolic authority is thus denied, the real value of the work as a true interpretation of the Gospel seems to be affirmed in the words which sum up the discussion of this aspect of the problem: “The Fourth Gospel represents the first serious attempt to re-state the primitive faith for some wider circles who were susceptible to Hellenic influences, and the author, in translating the gospel of Jesus for their benefit, shows himself a master, not only in the selection of the mat-

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ter he had to convey, but in his grasp of the language in which he had to reproduce his beliefs”.

In conclusion we may say that to all, whether ministers or laymen, who have neither the time nor the technical training to follow the exhaustive discussion of special treatises, and yet desire to understand and rightly appreciate the work of modern scholarship in the critical study of the New Testament literature, Dr. Moffatt's "Introduction" is an absolute necessity. And the student who desires to make a more thorough search into any phase of the origin of that literature could not find a better starting point than the careful and suggestive treatment of the subject in this volume.

WILLIAM R. FARMER.

The Psychology of the New Testament. By M. Scott Fletcher, M. A., B. Litt. (Oxon.), New York: George H. Doran Company, 1912. \$1.50 net.

When Wordsworth tells that the mind "half perceives and half creates" its world, he voices in poetic language the fundamental dictum of all modern philosophy. That dictum is that it is impossible to know things except as conditioned by the perceiving mind. Men, as a fact, see the world through the colored spectacles of sense and of the mind's "thought-forms"; and the color of the spectacles enters into and becomes a part of all experience. This very consciousness which the modern man has of his colored spectacles gives peculiar interest to the present day study of psychology; it has, moreover, helped to call into being a whole realm of departmental psychologies. It is felt to be in order, in dealing with any subject, to inquire first as to the equipment of the human mind for dealing with the subject, and as to the method of the mind's reaction upon it. The psychology of religion seeks to describe the workings of "that impulse, propensity, spring of action in man", which in every stage of culture impels man to react in characteristic ways in the presence of objects having a religious value. Biblical psychology is simply one department of general religious psychology.

Mr. Fletcher states in his introduction, that the Old and New Testaments present no formal psychology, but rather an abundance of material waiting to be worked up. Thus, there is, "A system of pre-suppositions about man * * * doubtless developed out of primitive reflections, but, by the time the first books of the Bible were written, expressed in terms tending to become relatively fixed", terms which "have a further development in the Old Testament". Before entering the New Testament the material suffers a further modification due to three factors, "Jewish Non-Canonical Literature, Greek Philosophy, and Christian Experience" (pp. 7-8). Then the New Testament makes its own peculiar contribution. "The Gospel preached by Jesus Christ and his Apostles stirred the ancient world to its depth. * * New psychic experiences, a new type of character, new moral and social activities emerged" (pp. 9-10). The New Testament becomes the world's supreme classic in the department of religion, and therefore it is today impressing its terminology upon scientific religious psychology.

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In Division One, on "the psychological terminology of the New Testament", Mr. Fletcher exhibits the true historic spirit, with its horror of "reading in" present day meanings into ancient records. Still one feels that all his caution has not estopped the author from "reading in" too much Christianity into the old Greek word "psyche" or soul. Certainly Paul made very little effort to "redeem" the word. It is evident that a wide flexibility of meaning still adhered to "psyche" from the older Greek usage; and Paul felt free to employ it with this wide range of meaning. Once or twice, in this way, it is employed as almost the equivalent of "pneuma". It is probably safe to say that "psyche" in the New Testament has still about the same range of meaning which it carried in "The old untroubled pagan world of beauty". But Paul never made the word "psyche" the vehicle of the newer teachings of the Gospel concerning man and his higher powers. For these the word "pneuma", spirit, and its derivatives are used. As to the question of a bipartite or tripartite nature, "Paul's view is, that man is a duality"—body and spirit. "Soul and spirit simply refer to two aspects of one inner nature; soul being life adjusted to a bodily and earthly environment; spirit being life adjusted to a divine and heavenly existence * * * life imparted by God and accessible to divine and regenerating influences" (pp. 66-69).

The large place occupied by the heart (leb, cardia) in Biblical psychology is explained by the fact that the Hebrews, like other ancient peoples, looked upon the physical heart with the bowels and kidneys (not the brain) as the organ, not only of the emotional, but also of the thinking and willing activities of man. The writer does not feel called upon to argue, as Delitzsch did at length, in his day, that perhaps after all, the heart—the physical organ—and not the brain is the organ of the psychical activities and the seat of personality. Happily, we are delivered to-day from the necessity for such an Apologetic!

Paul is the great innovator in the matter of psychological terms. He feels the need of more specialized words for the speculative, understanding, reasoning, thinking activities. He takes over a whole group of such words, partly from the Septuagint, but in the main, directly from current Greek usage. Notably he takes over "the full-fledged Stoic word and idea of *suncidesis*, conscious". He conceives that it is through conscience, enlightened by Christ and quickened by the Spirit of God, that the ethical implications of the Gospel are to be worked out into life and character. But, while Paul employs this new vocabulary as an instrument of precision, there remains still in the back-ground of his thinking the old Hebrew conception of the heart—the active powers of the affection and will—as the focus of the moral and religious nature of man. And the writer might have said that all that is implied in this wide, undifferentiated use of the word "heart" survives even unto our day, and survives as one of the chief symbols of that inward depth and moral urgency in which Christian thought at its best goes beyond the philosophy of Greece.

Part Two, takes us into "the psychological experiences of the New Testament". The first of these are the experiences of men as they come in contact with the personality of Jesus and react upon his teaching and activity. Other psychological facts of the first importance are the New Testament account of the religious consciousness of Jesus with its unbroken communion with God, and the pict-

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ure of the positive, contagious goodness of Jesus—"A portrait of moral perfection within human life". The section on the teachings of our Lord simply summarizes the materials of New Testament Theology, but without fresh insights derived from the psychological view-point.

Regarding the healing ministry of Jesus, Harnack is quoted to the effect that this in the Synoptics "appears as his characteristic work". As to the healing of demoniacs the explanation is given: "certain abnormal psychical states", now known as "dual or split personality", were diagnosed by the whole ancient world as demoniacal possession. "Jesus acted and spoke in accordance with contemporary belief." Why not say Jesus shared that belief? The statement would imply a limitation of the knowledge of Jesus, but it would leave the sincerity of his attitude unquestioned. "The sufferer considered himself controlled by a demon. The most potent counter suggestion would be to command the demon to come out. Such methods have been successfully used by modern missionaries amongst people who still believe in demoniacal possession".

The discussion of the conversion of Paul commands attention by its citation and criticism of the views of numerous writers. But when the author's own hypothesis comes out, it proves to be a veritable *ridiculus mus*—telepathy. This is certainly the greatest slip in a book otherwise cautiously, and at times even timidly written. Waiving the fact that telepathy has not yet attained assured standing among psychologists of rank—some of the best even denying the hypothesis in toto—the pressing of such a theory here is to "read in" at one and the same time some very new psychology, and some century-old deistical conceptions into the relation of the risen Christ to the soul of the great apostle. One cannot but think that Professor Deissman of Berlin in his recently published work on Paul discusses this initial occurrence in the Apostle's Christian life after a fashion both more scholarly and more edifying. "The religion of Paul", he says, "was Christ-centered (in a deeper than doctrinal sense) it was a fellowship with Christ. Saint Paul lives in Christ, in the living and present spiritual Christ, who is about him on all sides, dwells in him, speaks to him, speaks in and through him, * * * Christ is a reality and power of the present, an energy whose life-giving power is daily made perfect in him". Assuredly "telepathy" is a cold and distant term to introduce into the glowing experiences of a religious spirit like Paul. Moreover is it not late in the day, for scholars to talk about "The retina of Paul's eye"? We have not Paul's retina before us, but we have his language. Let us press both classes of passages, let us say "There was a revelation of Christ to Paul", a revelation apprehended by Paul as both objective and subjective. For the rest, let us say "Nescio"; it is neither unscientific nor unbelieving upon occasion to make that humble confession.

The transition from the spiritual experiences of men in contact with the Jesus of the Synoptics to the spiritual experiences recorded in the Epistles and the Acts is recognized to-day as presenting one of the great problems of New Testament criticism. It is a problem at once for the historian and for the psychologist. The author does not state the problem in quite the clear-cut terms in which his debate is being carried on. But there are passages which are relevant to that debate and suggest some of the "bridges" by which we may pass from the Synoptics to the Epistles. For example, after speaking of the crucifixion and resurrection and of Pentecost as standing be-

tween the religious experiences of the two sections of New Testament literature, the writer continues: "The worth of human personality which had been taught by Jesus, as he unfolded his teaching about God and the Kingdom, as he healed and cared for the bodies of men, as he pointed the souls of men along the path of the higher righteousness of purity and love, was only potential so far. * * * * That the insight of Jesus was also foresight, appeared immediately after Pentecost. The fruits of his passion now ripened in human nature. The intrinsic worth of human personality now became extrinsic. The hidden potentiality which Jesus discerned now became manifested power" (p. 165).

The psychology of The New Life is indicated under the proper heads: sense of sin, consciousness of grace, repentance, faith, conversion, the regenerate man as morally rectified, the spiritual renewal of personality. The handling is both scholarly and spiritual, but at times the discrimination of steps in the Christian life savors too much of "system". And one feels that the terms which the New Testament writers use in a fluent, vital "literary" way are hardening into technicalities.

The Third Part (4 chapters) compares the Christian idea of personality with other conceptions. The Stoic philosophy, like Christianity, recognized the individual life as an end in itself and at the same time recognized the necessity of the social relations. But there was this difference: Stoic cosmopolitanism rested on the recognition of the rational in man; therefore only the few—the wise men—could attain to a consciousness of universal relationship with humanity. But participation in the brotherhood of the Christians was due to the moral and spiritual quality of love which the humblest and weakest can share" (pp. 296-8).

But the great question here is—What is the essence of personality? The answer to that question differentiates the truth of the Old and New Testaments from Greek thought and makes futile also the attempt to ally Christian truth permanently with certain lines of modern thinking. Thus, "The Greeks regarded reason and intellect as constituting the real essence of the soul, whereas the Judaic-Christian view is that the essential function of the self is moral",—the conscience, the "practical reason", the will.

The discussion of "modern theories" contains good criticism of Materialism and Hegelian Absolutism, but is not so satisfactory on the constructive side. The writer apparently accepts the principle that the essence of personality is the active element, the will. He asserts that this is the scriptural view of man. He criticises the Hegelian idealism of Green and the Cairds as tending to dissolve the individual consciousness into the divine. He speaks of the extreme individualism of these and other Hegelians. He asserts that the only way to harmonize in thought the two truths of human freedom and dependence is by holding that the will is the essential factor of the personality.

And yet, after all this, the writer declines to ally himself frankly with that growing group of thinkers who place precisely this emphasis upon the will. What's in a name? The author's definition of pragmatism is broad enough, too broad, perhaps: "All philosophical theories in recent times which try to do justice to the active side of human personality". That would include "Voluntarism" the Activism of Eucken, the philosophy of Bergson, as well as pragmatism. Now what if some of the men in the group thus formed have

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gone to extremes? What philosophical theory—or theological doctrine for that matter—has not suffered from the unwisdom of some of its advocates? The great matter is to start with that emphasis which will yield the largest harmonies. This new emphasis on the will and the active powers, moreover, is not necessarily exclusive. It is consistent with a true valuing of the intellectual element in personality and religious experience. In fact, these two, the volitional and the intellectual, always “interpenetrate”, to use Bergson’s term. The writer speaks of the need of a new synthesis. Such a synthesis will doubtless come; some hold it is already rising; many are to-day working upon it. But just as surely as the one good thing in the universe is a good will; as surely as a man’s life is built up in intellectual strength and emotional depth around the core of a good will (even religious faith, receptivity, trust, self-surrender, are all fundamentally “will-attitudes”); so, unless all the signs fail, the new synthesis will gather about the will. Already the new emphasis has meant the fall of Materialism for minds not a few. As it makes further progress, is it too much to hope that it may create the intellectual conditions for a great revival of spiritual religion—a new Epiphany, a new revelation of Jesus as Master and Redeemer and Lord to minds and hearts that as yet know him not?

A. J. Alexander.

Beaver, Pa.

Jesus. By George Holly Gilbert, Ph. D., D. D. New York: The Macmillan Co. 1912. \$1.50 net.

The author divides his treatise on the life of Jesus into three parts, the Sources, the Historical Jesus, and the Legendary Jesus. In Part I, he seeks to decide how much of the Synoptics, the Fourth Gospel, and other Biblical and *extra*-Biblical sources are trustworthy. He decides that very little is trustworthy except the Logia and Mark. He even rejects parts of these. Sections which are peculiar to Matthew and Luke are considered trustworthy only in so far as they harmonize with the Logia and Mark, or, to speak more accurately, with Gilbert’s interpretation of these sources. The Fourth Gospel is practically discarded because Gilbert believes that it disagrees with the Synoptics. The most spiritual elements in this Gospel are, according to Gilbert, not Christian but Greek.

Part II. seeks to be constructive. It begins with a well-written chapter on the world in which Jesus lived. The remaining eight chapters are, however, decidedly destructive. Most of the space is used to prove that certain parts of the Gospels are not genuine. The account of Jesus’ birth and early years is extremely meagre and Golgotha is the last scene in the account of “the Historical Jesus”. All references by Jesus to the Church, all passages which speak of the future life in detail, or of a world-wide mission, or of Jesus’ continued spiritual presence with the disciples are rejected as later ecclesiastical additions.

Part III. deals with the legendary Jesus. The accounts of the Miraculous Birth are set down as legends because Gilbert thinks they disagree with one another and also with one of his interpretations of a passage in the Logia. Legends of the ministry include the Synoptic accounts of Jesus walking on the water, the transfiguration, the coin in the fish’s mouth, the healing of the high-priest’s

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servant, and the accounts in the Fourth Gospel of changing water into wine, the cure at the pool of Bethesda, the healing of the man born blind, and the raising of Lazarus. The last chapter of the book seeks to prove that the accounts of a material resurrection are legendary.

It is evident from the above that Gilbert does not really believe in the miraculous elements in the Gospels. He therefore seeks to eliminate these elements. This is not altogether possible even under Gilbert's plan, for, as he himself says, Mark and the Logia include twelve miracles. He believes, however, that any man sufficiently filled with the Spirit of God could perform similar miracles.

It is evident, again, that Gilbert does not believe that Jesus was divine in any real or unique sense. He seems willing to allow Jesus less scope for great and original ideas than is usually accorded the Old Testament Prophets. The Jesus whom Gilbert portrays would certainly never have set the world on fire with a spiritual religion.

A detailed criticism of the book, page by page, is impossible in these columns. It should be noted, however, that Gilbert has assumed without proof that the earliest accounts of men's lives are always the most accurate. This is by no means true. Again, the documents which he uses as tests of all others, have certain marked limitations. For example, the Logia lays no claim to include all of Jesus' sayings nor even illustrations of every kind of saying. Neither is Mark in any sense a complete biography. It omits the account of the birth and the early years, and the account of some of the resurrection appearances is lost. Again Gilbert does not weigh evidence fairly and justly. Judges in lawcourts who are in the habit of hearing evidence, know that slight discrepancies are almost always found in reliable testimony. Gilbert, however, often seeks by artificial interpretations, to find discrepancies where none exist.

Altogether the impression which the book makes is a disheartening one. A life of Jesus ought to be constructive, not destructive, it ought to make the certainties stand out in a clear light and relegate the uncertainties to the background; it ought to inspire the reader to loyalty to the Master; it ought to portray a figure great enough to account for the rise of the greatest religion in the world. Gilbert may do this in a later book. He has certainly failed to do it in this one.

J. Milton Vance.

Wooster, Ohio.

The Doctrine of the Person of Jesus Christ. By H. R. Mackintosh, D. Phil., D. D. New York: Charles Scribner's Sons. 1912. Pp. XIII. + 540. Price \$2.50 net.

This volume by the Professor of Theology in New College, Edinburgh, is one of the latest and most noteworthy additions to the International Theological Library. Its comprehensiveness of range, lucidity of statement, earnestness of conviction, and courteous discussion of opposing opinion are worthy of remark. All Christians who are interested in a modern treatment of the central doctrine of our religion are advised to read this book. Nearly one-half of the volume is occupied with the exegetical and historical treatment of the topic, and the remainder is given over to the author's reconstruction of the doctrine. The language employed is simple and untechnical throughout, and so, although the book is designed pri-

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marily for the student of theology, the layman without special training in this field will have no difficulty in understanding it.

It is by no means easy to estimate in a brief review a book of such rich content as that before us. Frequently we find ourselves doubtful about a statement only to discover that the author has anticipated our questioning, and, by the introduction of qualifying material a few pages later, has gone far towards satisfying us. Nevertheless it is not unfair to attempt a description and estimate of its predominating view point with regard to theology in general, and the obtaining of the data by which the doctrine in hand is to be determined, in particular.

Modern theologians usually consider it superfluous to give the reader any formal discussion of those topics—theory of knowledge, revelation, source and method of theology, etc.—which the older writers considered so important and treated so carefully. We are thus compelled to gain our understanding as we read. In the present case we are led to believe that Prof. Mackintosh is an exponent of the "Bewusstsein-Theologie" as the following quotations will show:

"All Christian theology is an interpretation of believing experience from within" (p. 332).

"Faith is the fruitful soil of doctrine" (p. 353).

"It is the very business of theology to bring faith's content to complete consciousness, and to articulate in explicit and coherent terms what may lie enfolded in unreflective experience" (p. 423).

In this conception of theology manifestly the word requiring definition is the exceedingly difficult term "experience". At first glance one is tempted to think that here the procedure is similar to that of Kant in his analysis of the "Ich denke", but closer scrutiny proves that it is not so. If we inquire, whose experience is meant, and the reply is, the experience of the believer, then it becomes evident that it is not the experience of all human beings but of a particular class and so our conclusions will lack universality and necessity. Furthermore it is not evident whether the believing experience is that of an individual or that of the church as a whole, nor, if it is the former, at what stage of the individual's faith the analysis is to be made, nor, if the latter, what period in the faith of the church is to be taken as nominative. Our author gives no systematic answer to these questions. He sees the difficulty, as is evident here and there in the chapter on "Christ the object of faith", but does not solve it except by the assertions, "faith is to be interrogated at its highest stage" (p. 353), or "we are obviously bound to choose its most distinctive form, in which its constituent qualities and content attain most salient expression", or "its most characteristic moments" (p. 407). If we are eager to know what these are, we find the following statement: "Not cool intellectual criticism, not the historian's imaginative sympathy, not the movements of a sincere and eager aspiration, but that which casts itself down into the depths of Christ's grace as the embodied Holiness and Love of God" (p. 353). But may not this last be so deficient in intellectual insight that it will yield on analysis merely a distorted image of its own ecstasy? In the footnote on p. 352, we are referred to "Herrmann's priceless book, 'Communion with God'", but those who know this book are well aware that it gives no answer to our questioning.

Turning now to the data from which any doctrine of the person of our Lord should be constructed, it is possible for us to lay down beforehand certain conditions which must be fulfilled. When this is

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done we shall be in better position to appreciate Professor Mackintosh's results. A theory of the person of Jesus Christ ought to be a synthesis of what is known concerning him. That theory should be chosen which most unites economy of conception with comprehensive treatment of the data. With these assumptions granted, obviously the first task is to ascertain the data for the doctrine of the person of Christ. Let us agree that Jesus of Nazareth was a personage who appeared upon the page of history. How can we know him? Two methods are open to us: one is history, the other may be called appreciation, for lack of a better name. The aim of the former is to narrate what was done and said as objectively as possible, the aim of the latter is to describe the "value for self" of the historical magnitude in question. Now we submit that the usual order of knowing is to ascertain the verdict of history first and then to examine appreciation. If I attempt to understand the historical magnitude named George Washington. I consider first the record of what he said and did and second, the impression he made on his contemporaries. When, however, we apply this natural order of procedure to Jesus Christ we are met with the peculiar difficulty that the historico-critical method of treating the New Testament has destroyed—in the opinion of many—the possibility of touching the real Jesus. Must we then say that we know nothing about him? Not in the least, because we can still know the effect he produced upon the apostles who were contemporary with him. This, at all events, is a certainty, and a careful analysis of the "appreciation" will yield all we know about the person of our Lord and all we need to know for our own personal salvation. That this is Professor Mackintosh's method may be seen from the following.

"We wish to know what the writers of the first three gospels believed concerning Jesus" (p. 6).

The purpose of the Synoptics "is simply to convey the impression of a great personality" (p. 7).

"The impression made on them is itself an index of its cause. Jesus revealed what he was not merely—indeed not mainly—by what he said, but by the way in which this personality told on others, fixing itself indelibly in their minds" (p. 314).

This "impression" Professor Mackintosh considers just as good—and indeed better—than a historically drawn picture could be. It makes "the ground and content of Christian faith eventually superior to the shifting results of historic criticism" (p. 312). If we do not follow this method, will not the result be "ultimately to condemn the faith of simple believers to permanent insecurity as the satellite of scholarship—a tyranny quite as insupportable as that of any papacy"? (p. 311).

It is well, however, to see how the method is worked out. Our author sets for himself in Part II. of the reconstructive statement of the Doctrine, first the enumeration of what he terms "the immediate utterances of faith". The phrase "immediate utterances" may not be quite clear at first but what is intended is explained by a series of equivalent expressions scattered through the book such as "instinctive intuitions" (p. 294); "instinct of the Christian soul" (p. 365); "intuitive perceptions" (p. 390); "what is self-evident from the first" (p. 395); "immediate certainties of the believing mind" (p. 407); "intuitive affirmations" (ib.): "instinctive or naïve content of faith" (p. 427), and so on. These phrases do not indicate with certainty what analogy the author has in mind—is it the usage of the

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philosophy of common sense or is it Kant's forms of sensibility"—but let us see what are considered "immediate utterances". The first is that the Christ is "the transcendent or exalted Lord" (p. 363). Another is that "in Christ is uniquely perfect mankind" (p. 383). Another is the personal Godhead of Jesus: faith "spontaneously regards Christ as the personal manifestation of God in human form" (p. 407). We do not doubt that the believer asserts these things, but with what propriety can they be called "instinctive intuitions" or "intuitive perceptions"? They are generalizations arrived at—often after centuries of struggle—on the basis not of apostolic appreciation but of apostolic testimony to an objective set of facts sustained by a series of "thus saith the Lord"s. There seems as little basis for calling them intuitions as there would be for calling Dalton's Laws intuitive perceptions. Apparently Professor Mackintosh himself feels the difficulty, for, in discussing the "Divinity of Christ" as an "immediate utterance of faith", he adds "We must not too hastily conclude that an experimental view is self-sufficient as it stands, with a cogency which requires no reference to the trans-subjective sphere of things" (p. 408). He then virtually abandons his original position by saying "The final court of appeal, therefore, is Jesus' witness to Himself as echoed and apprehended by the believing mind" (p. 409).

The limitations of the method become increasingly evident in the treatment of the "Transcendent Implicates of Faith", or those contents of belief which are not conscious elements but concepts of reflective thought. The Incarnation means that in the person of Christ we have the climax of an influx of Godhead which has been going forward from the beginning. The pre-existence of Christ is an aspect of expression of Christ's awareness that he was connected with the Father by bonds to which time was irrelevant. The humiliation and exaltation of Christ are replaced by the concepts of self-limitation and self-realization. In the former Deity reduces himself to human limits: abnormal power and knowledge are His intermittently; only by degrees does the full meaning of His relation to the Father break upon His mind, etc.; in the latter the person and the work of Christ are identified, and the one grows as the other is accomplished. But is this the apostolic estimate? Does it not result from a persistent ignoring of what the New Testament witnesses state as facts? After all does it not show that the attempt to analyze appreciation and to ascertain adequate causes for the effects seen in it, so far from saving the doctrine of the person of our Lord, exposes it to all manner of arbitrary judgments?

Our review has endeavored to state an honest conviction as to the insufficiency of the method employed. The remarks made however, ought not to obscure the many excellences of the volume. In many places the thought is not only imbued with the most warm hearted evangelicalism, but is expressed with extreme beauty of phraseology. No one can rise from its perusal without having his own personal faith requickened in Him who loved us and gave Himself for us.

George Johnson.

Lincoln University, Pa.

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A Psychological Study of Religion. By James H. Leuba. New York: The Macmillan Co. 1912. \$2.00 net.

The student of religion who has been looking to the psychologist for aid will, on taking up Prof. Leuba's book, be prompted to say, "Here at last is what I have been looking for". Its fuller title—*The Origin, Function and Future of Religion*—promises much. When we add to this the statement from the preface that informs us that the author has been giving as much time as he could find at his disposal since 1896, to the study of the psychology of the religious life, we find that the student has ample reason for his remark. We are told in the preface that this is to be an outspoken discussion and are therefore prepared to receive what might otherwise be a shock to our religious sense. The book falls into four parts.

As to Part I. we have in the first chapter three kinds of behavior differentiated. These are called mechanical, coercitative, or magic, and anthropopathic behavior. The first includes all of our acts in which there is a practical recognition of a fairly definite and constant quantitative relation between cause and effect. Anthropopathic behavior includes the ordinary relations of men with men and with animals as well as those with superhuman spirits and with gods. Magical behavior separates itself from the mechanical by the absence of implied quantitative relations, and from the anthropopathic by the failure to use personal influence. Religion then is looked upon as a rational form of behavior falling under the anthropopathic. In the historical sense religion is thought of as man standing in relation with or attempting to make use of a particular kind of power. As religion develops it serves more and more exclusively in the attainment or preservation of that which is not otherwise easily securable and of that which is found most successful in securing. Religion thus has its origin entirely within the powers of men. As to the powers with which we find ourselves standing in relation, they may be either personal or impersonal, existent or non-existent. The results are the same in any case. It is well to insert the author's own statement here: "I cannot persuade myself that divine personal beings, be they primitive gods or the Christian Father, have more than a subjective existence." He then proceeds to show how benefits may be derived from non-existent gods. They are the same as we usually think of as flowing from existent gods. They are the benefits that attend "feelings of value". We are reminded of certain needs of all men to which religion ministers, but that these needs may be supplied by non religious as well as religious means. It is not the needs, therefore, which are distinctive of religion but the method whereby they are gratified. In the second chapter three classes of definitions of religion are criticised. In the first class the distinguishing mark of religion is a specific intellectual function or purpose; in the second specific feelings, sentiments or emotions are singled out as religious differentiae, in the third, the will in its broader sense is given the place occupied by the intellect or feelings in the other groups. Besides this there is discussed "feelings of value". Following this the author gives us his complete definition of religion. "Religion is that part of human experience in which man feels himself in relation with powers of psychic nature, usually personal powers, and makes use of them. In its active forms it is a mode of behavior aiming in common with all human activities, at the gratification of needs, desires and yearnings". He takes great pains

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to make it understood that he has no part with those who consider religion in that excessively broad sense that includes anything that is of considerable value to man. Nevertheless his definition is broad enough to include the primitive religions, their low desires and their anthropomorphic gods. It finds room also for those who feel themselves in relation with the Impersonal Absolute.

Part II. deals with origins, with a chapter inserted on "The Emotions in Religious Life". By an excursion into animal psychology it is shown that neither magic nor religion can be produced by the method of trial and error. The establishment of these forms of behavior implies ideas of unseen powers. The next problem is to find out of what experiences these arise. The author attempts to set aside animism and by entering the field of child psychology attempts to show that these ideas grow out of will effort and are not necessarily personal. Instead of animism or kindred terms he suggests dynamism. Again as to the origins of unseen beings they are many. Dreams, trances, and allied phenomena give rise to a belief in ghosts and spirits possessing human attributes and human forms. The personification of natural objects leads to the belief in nature beings. The problem of creation gives rise to the belief in a Maker in the form of a man. But we must go a step farther than this for these are not gods. We are then given a chapter on "The Making of Gods and the Essential Characteristics of a Divinity". A god must be a spiritual agent, personal, hyperhuman (the hyperhuman power must be a part of the essence of the god), invisible, accessible, benevolent. At the close of this chapter the author refers to the transformation of the conception of the source of psychic energy in the course of the centuries from the human or animal form of gods to Monotheism in which the One, Eternal, Creator, and Sustainer of life had no longer the shape of a man or a beast. He is formless but still anthropopathic. This has gone so far with some that God is shorn of his personality and has become the passionless Absolute.

In the chapter on "Emotions in the Religious Life" we have fear named as the dominant emotion in the earlier forms of religion. In comparing the earlier and later forms of religion there is noted an emotional progression. Fear yields to awe and awe in turn to reverence, admiration, gratitude, a sense of the sublime and the tender emotion. In terms of the definition of religion given above when fear is the dominant emotion it is called negative reaction; when love, or the tender emotion, is predominant it is called positive reaction. The progression has therefore been from negative to positive religion. This advance is not the result of religion, for religion is the instrument not the creator of human impulses and desires. The reason for this progression is to be found in the increased knowledge of the physical universe, intellectual and moral training, and in the realization of the defects of the fear inheritance. As to the origin of magical and religious practices the author shows how these grew up as a means to secure our needs. Magic and religion are not the same but have had different origins according to the mode of behavior.

Part III. The opening chapter refers us to the discussion of the relation of religion to morality. We are told that the one does not depend upon the other. In the making of gods, man has endowed his gods according to his needs. As moral needs arose new powers corresponding to these needs were added to the god. Hence the religious significance. The problem is thus summed up: "The ques-

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tion of the relation of morality to religion is merely a part of the general problem of the relation to it of man's impulses, desires, cravings, and ideals".

Perhaps the chapter of most interest is that on "Theology and Psychology". The careful reader will feel that all has been prepared for this. Here we have an example of the outspokenness referred to in the preface. "One of the results of the scientific and philosophical activity of the past century has been to convince the best informed among the theologians who have remained Christians in the traditional sense of the word that science and metaphysics are not the allies but the enemies of their beliefs. This conviction has resulted in an energetic effort to render theology independent of science and metaphysics. Should this endeavor succeed it would be a matter of indifference to religion that historical criticism contests the authenticity of portions of the Bible, that physical science denies miracles and that psychology explains by natural means revelation and conversion". In the course of this chapter we are informed that Ritschlianism is the only recent system of theology that has given evidence of vitality; that Protestants have bowed to the insufficiency of metaphysical arguments and the weakness of historical proofs; and that the chief concern of protestant theology now is to prevent itself from being swallowed up by the natural order and how to reconcile the present state of things with a belief in a personal God. Theology's hope lies in the unexplained residue. With this same bold spirit an attempt is made to show that the belief in the gods of religion and other fundamental doctrines rests upon inductions drawn from the "inner" life. That religious experience (inner experience) belongs entirely to psychology. That since the gods of religion are empirical gods they belong to science. Thus theology can never be of much use to humanity until it deals with inner experience according to the best scientific methods. When it has done this it will have become a branch of psychology.

Part VI. is composed of two chapters. The first of these passes in review the latest forms of religion. These include pantheism, the psychotherapeutic cults the religion of Humanity of Auguste Comte, and the Ethical Culture Society. Some attention is given to Original Buddhism. This last form is given a place in the discussion because it was the earliest attempt to establish a religion independent of supernatural powers. The review in this chapter forms a basis for the last chapter of the book. Here we are told that these forms of religion have sprung up because the Christian religion has ceased to give satisfaction. This age is to be looked upon as an age of religious dissolution. There is still a need for religion, but the question is what kind of religion can be accepted by this generation. In this connection there is a paragraph that calls for quotation entire. "The one essential respect in which the religious situation is changed is the general absence of a *bona fide* belief in personal divinities. The leaders in philosophy, science, and literature and even in religion as well as increasing numbers of the rank and file, reject openly or secretly the traditional belief in a Divine Father in direct communication with man". The religion of the future then must not run counter to science and must not disregard well established philosophical conclusion. It must apparently content itself with something like the Bergsonian non-purposive Creative Force, an "impetus coursing through matter, and drawing from it what it can, a Power appearing in man in the form of striving consciousness".

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The book has shown itself to be not a Psychological Study of Religion but rather the statement of the author's philosophical opinion. This he has done through a long and somewhat ill conceived process. He has shut himself up to too narrow a view of theology and has given himself the freedom of a too broadly conceived idea of psychology. We demur when he makes some of his sweeping statements. Not all the learned theologians have given up their task. We feel that he has quoted only such as suit his purpose. There are many noted metaphysicians and scientists as well as philosophers who are devoted Christians. The book is worth reading for the author has gleaned a few things from the field of psychology that are helpful in the study of religion. It gives us also the standpoint of a certain school of psychologists.

W. H. Orr, '09.

Waynesboro, Pa.

Why Does Not God Intervene? And other questions. By Frank Ballard. New York: George H. Doran Company. 1912. \$1.50.

Ten important questions are asked by the author in this volume. The answers are not all of equal merit; in fact they are not intended to be answers at all, but mere suggestions, looking toward the solution of problems, which have long vexed the mind of man.

The book is professedly not theological and not original, but it casts new light upon old themes, and so is helpful. The author, however, shows himself to be a liberal in theology and is ethical rather than evangelical. Here is a protagonist for the faith who sights the enemy afar off as well as near at hand, and confidently buckles on his armor and goes forth to strike some mighty blows. Like David, he uses proved weapons and fears not the Philistines of unbelief. He gives no quarter and asks none; a fair field and no favor, and he enters the lists. Sincerity, fearlessness, an earnest desire for the truth, whatever it may be, candor and clearness are characteristic of him. Boldly he takes to task such men as Blatchford, the English agnostic, and Haeckel for their loose distinctions, or for their failure to distinguish at all. In clear, concise, sentences he moves steadily on, giving delight to those who care to follow him.

Why does not God intervene to prevent "moral evil"? is a question as old perhaps as human sin itself. Briefly the author answers, He can not; then he proves it. God made man a moral agent. If he kept man from sin, he would destroy his freedom and his responsibility. Intervention from God would be self-contradiction. Jesus wept over Jerusalem (and Jesus represented the Father), but he was impotent to save it. "They would not". Huxley's expressed willingness to be free only to do right was folly, and he knew it.

Dr. Ballard believes God could avert the consequences of sin, but does not think he should. We are living under a régime of law set in order by God, and which is working for our good. Why should God ordain that certain results should follow certain acts and then ordain that they should not? Government by ceaseless interference would yield no rule of conduct, no guarantee of good from virtuous living. In a word, God has something better for us, namely, moral government.

So goes the chapter, justifying the ways of God to man, pronouncing non-intervention the world's greatest blessing, and closing with holding before us the example of the great apostle who did not

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ask God to intervene, but who declared, "In all these things we are more than conquerors".

The other questions constitute the rest of the volume. They are of wide range. In so brief a review, we can not follow the author throughout, but only mention what seems most worthy of note.

Chapter II. is an excellent treatise on "Does the mystery of pain contradict the love of God"? The author admits that the mystery of pain furnishes the basis for the greatest objections to Christian belief. Then he makes clear just what the problem is, making a distinction between moral evil and non-moral pain. Next he proves that God is not the author of moral evil. Last of all he proceeds to show that pain preserves life, provides a moral protest, makes for human progress, and promotes the spirituality of the world. Diseases, disaster, even death, dreaded in themselves, disclose within ourselves "a power not ourselves that makes for righteousness". Examples are cited and authors quoted, making the chapter most readable.

In the volume the strictly orthodox will find much to criticise, but every fair-minded man will find much to commend. For instance, "What is there in God to fear"? May give to many a new view-point of God. Dr. Ballard says there is nothing to fear but His love. It seems too, to be in harmony with John's saying, God is love. His severity is only a proof of his love; his anger is his love in the presence of evil. With the author, God's love is the love that will not let the sinner go, no, not in this life, nor in the life to come.

The remainder of the book is even more stimulating, certainly more stirring. In the chapter on "What is it to be saved"? The author notices a wide divergence between the practice and profession of church members. He startles us by saying that a majority of his fellow-countrymen, four-fifths he says elsewhere, "are not only outside the churches, but increasingly content to remain there". He declares they do not see any necessity for the "salvation" that Christianity presents to them. Whereupon the author concludes that salvation is character and if so presented, it would be received.

If the author is to be believed, the Bible does not stand well to-day, at least not in England, and the churches are not helping its standing. No more than one-tenth of the people read it. So serious is this that two chapters are devoted to the Bible's standing and the appreciation, or lack of appreciation, of it. The remedy proposed is to give up the old-fashioned notions of the Bible, as to verbal inspiration, inerrancy, etc, which many will yet refuse to yield, and to accept its principles and not its statements.

The remaining chapters are, "Is there any hereafter"? "What is the Christian doctrine of immortality?", "What are the Christian Churches worth to the modern world?", and "What revival is most needed in Christendom?"

Altogether, though the reader often may not agree with the author, it is a book full of instruction and interest, and it will pay to take the time to peruse it.

J. L. Proudfit, '98.

Connellsville, Pa.

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The Life of Dr. J. R. Miller. By John T. Faris. New York: George H. Doran Company. 1912. \$1.00.

The author of this biography is peculiarly well fitted for his task, and he has shown that fitness by the way in which he has done his work. As Associate Editor of the publications issued by the Presbyterian Board of Publication and Sabbath School Work, of which Dr. Miller was for more than thirty years Editor-in-chief, he had the best possible opportunity to come to a sympathetic understanding of the spirit and aims of his superior. That he arrived at such understanding is evidenced by the book itself. The author is to be congratulated also that he has had the courage to avoid the temptation to fine writing, and to allow the great, simple figure of Dr. Miller to move in all its simple greatness through all of his pages.

The book is divided into fourteen chapters. Chapter I. treats of the ancestry and early years of Dr. Miller, up to the end of the first year in the Theological Seminary. Chapters II., III. and IV. deal with his service in war times as an agent of the United States Christian Commission. Chapter V. sums up in a general way the activities of his last two years in the Theological Seminary, and in the pastorate. Chapter VI. gives a picture of the pastor at his work in the various fields that he served during his long years in the ministry of the Gospel. Chapter VII. introduces the reader to the editor at his desk, where he sat and wrought for thirty-two years. Chapter VIII. is a culling from the views and appreciations of those who were associated with him, in one capacity and another, during these long years as an editor. Chapter IX. brings before the reader the writer of devotional books, of which more than sixty came from his pen, couched in a language that spoke to the great heart of humanity, making him perhaps the most widely read and best beloved devotional writer of his day. Chapter X. tells in part the story of the thousands of letters written by this busy editor and pastor, by means of which he brought counsel, and comfort, and courage, and cheer into thousands of lives, both near and far. Chapter XI. tells how this wonderful work was appreciated by a circle of friends almost as wide as the world, and how that appreciation found its expression in messages of gratitude and love. Chapter XII. paints for us the busy servant of his kind on vacation journeys, but never able to rest, always giving himself to those who happened to be near, and bearing on his mind and heart the work and the friends absent. Chapter XIII. reveals the spirit of the hero, who, weakened by age and disease, fought on, and served on, to the very end. Chapter XIV. brings tributes of affection from those who knew him best, as fragrant flowers to be bestowed upon the casket which hid his face away, the only offering of gratitude which his great, simple heart would permit, or rather could not forbid.

In all of the varied relations of his life Dr. Miller showed clearly one consistent character. It is that of a modern Mr. Greatheart, whose qualities of heart, and mind, and spirit endeared him to all with whom his life came in touch. It is the secret of this life in which we are interested, and which our biographer has busied himself to set forth in his pages. There are many things that might be mentioned as playing their part in the make-up of that unusual character, not one of which is to be lightly esteemed. There is the blessing of a noble ancestry and a Christian rearing. Some of the best blood of old Scotland flowed in these veins, and the earnest faith of

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the Covenanters was his birth-heritage. A mind of unusual keenness and ability, especially along literary lines, was his natural endowment. Coupled with these was an energy that was tireless, and an executive ability that had marked itself from the very earliest years of his life. James Russell Miller was always able to manage people, was a leader, in fact, wherever he found himself in life, because of his consummate tact. But these are not the secrets of his life. He did not himself feel so, and his biographer does not so interpret him. In short, the secret of his life was the simplicity, and the intensely practical character of his Christian faith. "Jesus and I are friends", he was accustomed to say, and this his biographer has adopted as the putting of the secret and the explanation of his life in a nutshell. Presenting it from a slightly different angle, the same thought is suggested by these words quoted from a letter to a friend: "I have regarded myself as reaching the most real things of the Christian life and privilege when I have let Christ possess me wholly, living in me and through me. I have felt that my work is simply to interpret Christ to others, to let Christ's love pour out through my love, to let Christ's cheer for others voice itself through my words, and to live out as far as I can the unselfishness of Christ in self-forgetful service of others". Dr. Miller was a great man because he was a great Christian.

Dr. Miller's life was one of prodigious activity. There remain as his monument three of Philadelphia's largest Presbyterian Churches, and in a lesser degree a church at New Wilmington, Pennsylvania, and one at Rock Island, Illinois; the highly efficient publications of the Presbyterian Board of Publication and Sabbath School Work, in their present form; more than sixty volumes of devotional writings, and thousands of grateful hearts who shall keep his memory green because of what he was to them and what he did for them.

This biography is to be highly commended, and the writer feels assured that if it could be placed in the hands of the young men in our congregations and our schools, it would go far toward solving the problem of an adequate supply of candidates for the Gospel ministry.

Edwin L. McIlvaine, '98.

Ridgway, Pa.

Do Something! Be Something! By Herbert Kaufman. New York: George H. Doran Company. 1912. 75 cents net.

This little book belongs to a class that is sometimes called, in the secular sense, inspirational. One of the most obvious facts of human nature is that most men have powers that are never exploited and even at their best they are never doing their best. "Do something! Be something!" is their book. It is a preachment on human efficiency.

The writer is a master of verbal felicity and his sayings are so deftly moulded that they not only please but are invigorating and inspiring. In style the book is epigrammatic, and at all times unconventional, direct and brilliant. It is characterized by such terse and striking sayings as: "All real treasures are rock-bound"; "No mind at rest can do its best"; "No man is secure who feels a sense of security". The work has the characteristic fault of all epigrammatic composition, namely, incoherence, but gains in terse and striking form which only emphasizes the writer's sledge-hammer blows at sloth, distrust, despair, discouragement, and pessimism.

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The book is marked by a strong faith in the future and a spirit of progress as opposed to the spirit that puts the golden age in the past and lives by its light. It is marked by such sayings as: "If old ways were best there would be no hope for betterment"; "We must constantly challenge the reasonings of our predecessors. The human mind is never one hundred percent competent"; "You must keep breathing new ideas as well as new air".

The weakness of the work, like that of all similar works, is that it emphasizes persistence and determination at the expense of natural endowment and equipment. Such sayings as the following, that are only partial truths are common: "There is but one key to every treasury—Persistence". Occasionally there is a resort to the cheap method of the platform which is usually a purposed effort to attract a class of dull and inattentive but which is of doubtful propriety in an essay; speaking of the "Quitter" he says: "He can't tell the difference between good luck and a case of the measles".

The chapter entitled: "You are greater than the wizard of old" is the best in the book and is as good a statement of the genius and achievement of our day as one often reads. It is a good and helpful book and one cannot read it without enlarging his vision and taking a new grip on life and its opportunities.

Fred O. Wise, '08.

Adena, Ohio.

Astrology and Religion among the Greeks and Romans. By Franz Cumont, Ph. D., LL. D. New York: G. P. Putnam's Sons. 1912. \$1.50.

Comparative Religions is the designation of the newest branch of theological science, in the cultivation of which American scholars have not lagged behind their European colleagues. For fostering interest in this discipline among the ranks of liberally educated men and women, we are very deeply indebted to the volumes which have appeared in the series entitled "American Lectures on the History of Religion". From the inception of the foundation only the very highest authorities in the world have acted as lecturers, and one at least, if not more of the volumes of this series, has become a classic treatment of its particular field. The book before us is the most recent addition to the volumes which have appeared under the auspices of the "American Committee for Lectures on the History of Religions".

The scholarship of the author is more than adequate for dealing with the vast theme which he has selected. Professor Cumont occupies the post of Curator of the Royal Museum of Antiquities at Brussels. He has published a monumental work on the Mithra Cult, which has appeared in abridged form both in French and English. Professor Cumont has also engaged in archaeological exploration in Asia Minor, visiting that land of buried and ruined cities in 1900 and 1907. With the assistance of several scholars he has been preparing a complete catalogue of all Greek Astrological Codices, with copious extracts; of this collection, up to the date of publication of the present work, ten volumes have appeared. In the six lectures before us our author has summarized the results of his extensive research and put them in such form that the general reader can be attracted to a subject which appears more or less technical at first glance.

Literature.

Professor Cumont expresses his purpose as follows: "Our object in this course of lectures shall be limited to showing how oriental astrology and star-worship transformed the beliefs of the Graeco-Roman world, what at different periods was the ever-increasing strength of their influence, and by what means they established in the West a sidereal cult, which was the highest phase of ancient paganism" (xxiii). That this theme touches vital questions may be easily inferred from another quotation taken from the preface: "Babylon was the first to erect the edifice of a cosmic religion, based upon science, which brought human activity and human relations with the astral divinities into the general harmony of organized nature. This learned theology, by including in its speculations the entire world, was to eliminate the narrower forms of belief, and, by changing the character of ancient idolatry, it was to prepare in many respects the coming of Christianity" (xxiv).

The first three lectures treat the origin of the astrological or sidereal religion among the Babylonians, and its gradual dissemination, first in Western Asia and later among Egyptians, Greeks, and Romans. The second half of the work discusses the influence of this higher sidereal religion on the Graeco-Roman conception of the gods and of the future life, as well as indicating its responsibility for mysticism and mystical cults.

These studies take the reader into subjects most interesting for the student both of Comparative Religions and of early Christianity. In this review we can give only a hint as to the significance of these themes. In the first place it is to be noted that astrology was a serious matter with the Babylonians; it was a *Weltanschauung*, or a system of philosophical thought, and as science and philosophy among the Babylonians was distinctively religious, astrology was a system of theology. To put it briefly, the old nature deities were identified with the sun, moon, and planets, and these heavenly bodies received divine homage. According to the fundamental principle of astrology there was an exact correspondence between the heavens and the earth. Our author puts it thus: "At an early time . . . arose the idea that the configuration of the sky corresponds to the phenomena of the earth. Everything in sky and earth is incessantly changing, and it was thought that there existed a correspondence between the movements of the gods above and the alterations which occurred here below" (p. 8). Upon this theory was built up a 'learned theology, founded on patient astronomical observations, which professed to reveal the nature of the world regarded as divine, the secrets of the future and the destinies of man'.

This system of theology gradually spread westward, and after the conquest of Alexander the Great, came into contact with Hellenism. Through the channels of Greek philosophy, especially Stoicism, it passed into the thought first of the Greeks and later with the Roman it was promoted "after becoming a pantheistic sun-worship to the rank of official religion of the Roman Empire". Some conception of its importance and influence may be gained from the author's summary. "Preached on the one hand by men of letters and by men of science in centres of culture, diffused on the other hand among the bulk of the people by the servitors of Semitic, Persian, of Egyptian gods, it is finally patronized by the emperors, who find in it at once a form of worship suitable for all their subjects and a justification of autocratic pretensions" (p. 99).

The Bulletin of the Western Theological Seminary

We must limit ourselves to bringing out very briefly one influence of astrology. The development of a higher conception of God among the Greeks and Romans must be placed to its credit. The deities of the classical world were local and anthropomorphic; they were conceived of as attached to a particular shrine where they gave oracles and received homage, and at the same time were a kind of Supermen. Into a world of such ideas came the astronomic theology of Babylonia, which regarded the sun, moon, planets, stars, and even the heaven itself conceived as the sphere of the fixed stars, as deities and worshipped them. This religion brought out and emphasized the idea that its deities were **everlasting**; in fact it came to adore Eternity as a divinity, and elevated infinity of time to the dignity of supreme cause. In addition to this attribute, these celestial gods were universal and omnipotent. The adjective catholic was applied to them, denoting that their attributes were not limited to individuals nor to particular events, but apply to the whole human race and to the entire earth. One has but to ponder what classical polytheism was to realize the effect such a philosophical theology would have on it and its votaries. While it was shattered by coming in contact with the sidereal cults, at the same time in 'combination with the Stoic philosophy' and 'modified by Platonic idealism' it rehabilitated paganism so as to enable it to withstand the attack of Christianity.

The subject is no doubt novel to most of our readers; it is for this very reason that we would recommend to them the perusal of these lectures, as they open new vistas in the history of human thought and give the student some idea of the point of view of the men to whom Christianity was preached by the apostles and their successors.

James A. Kelso.

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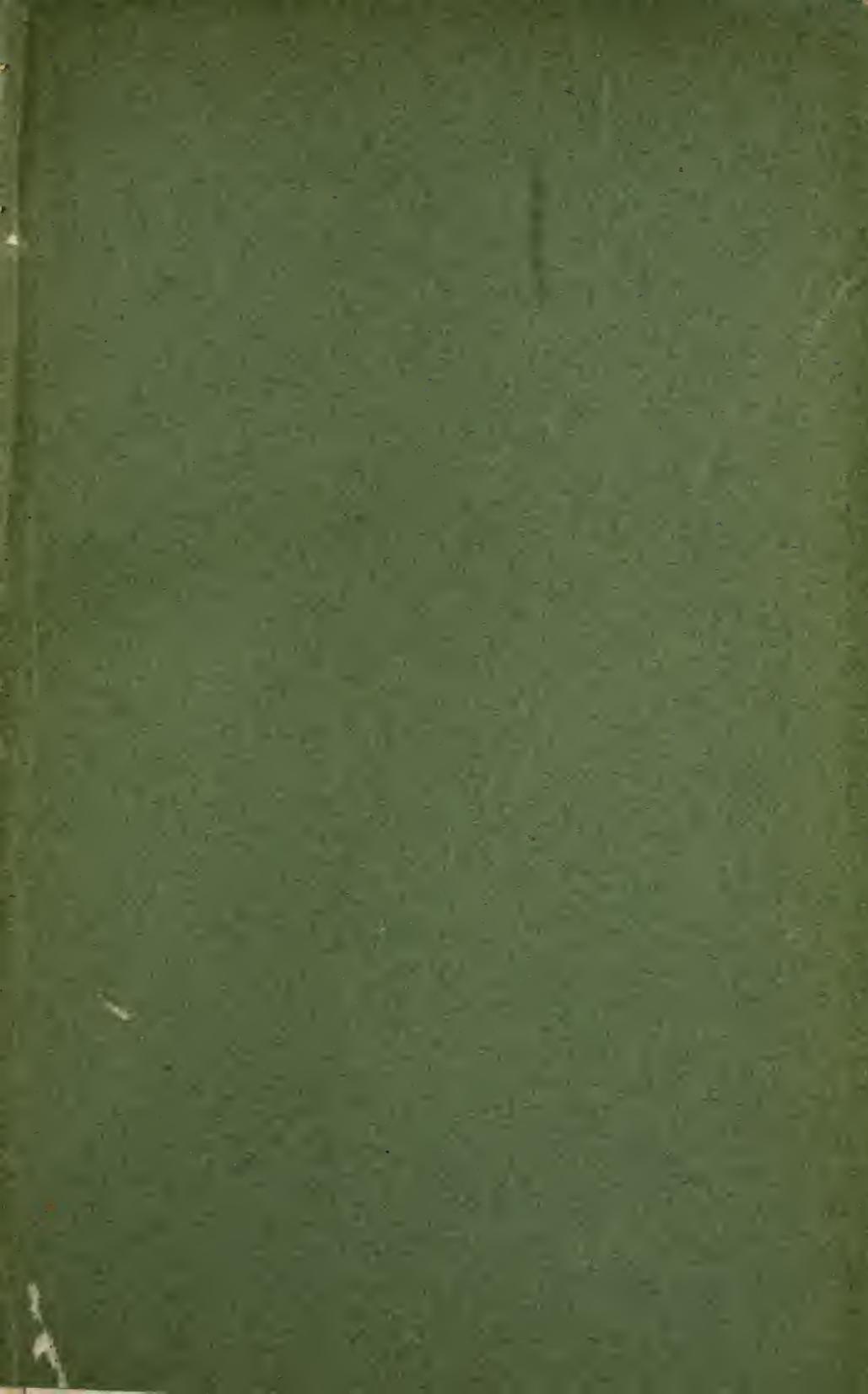
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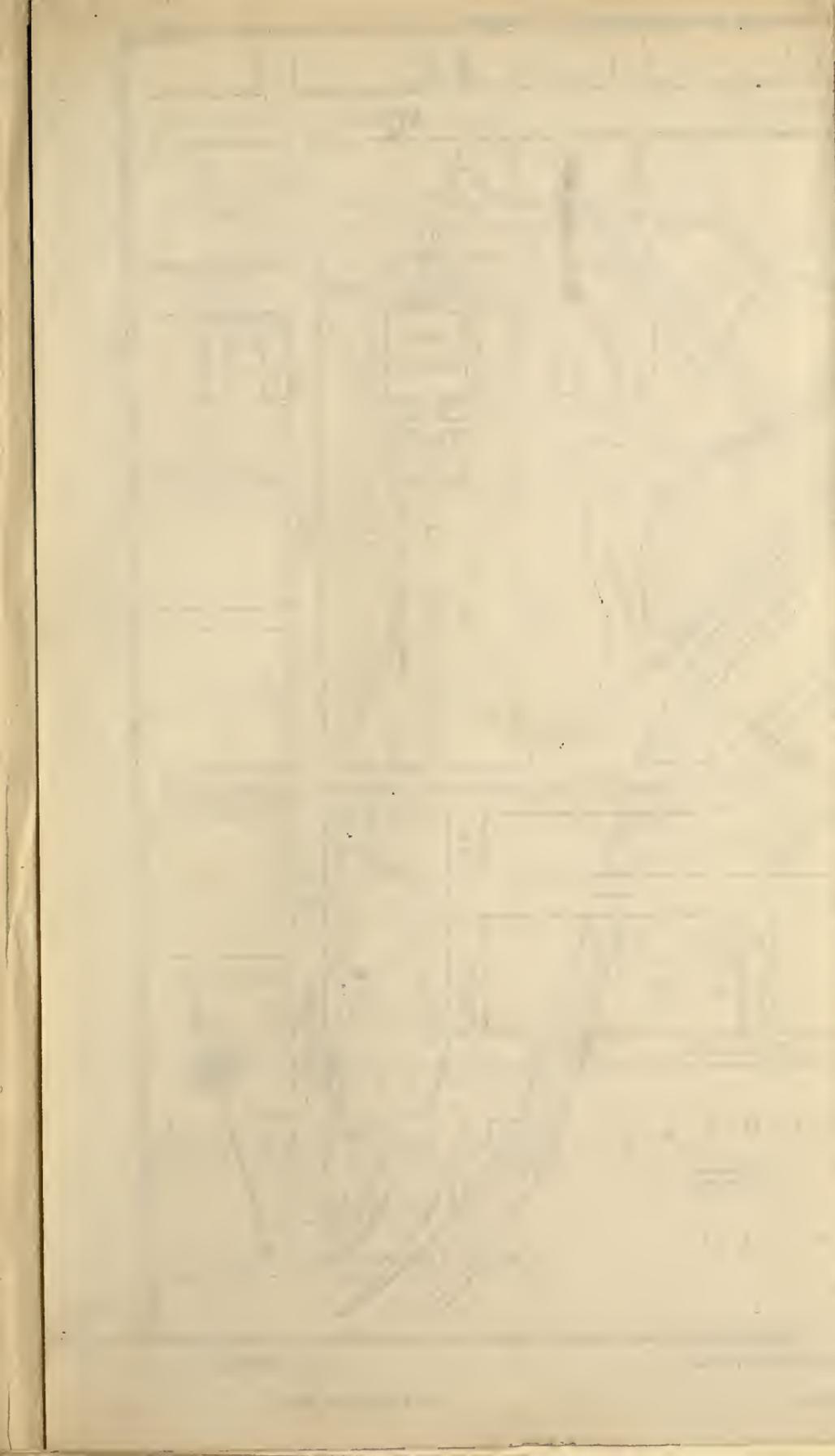
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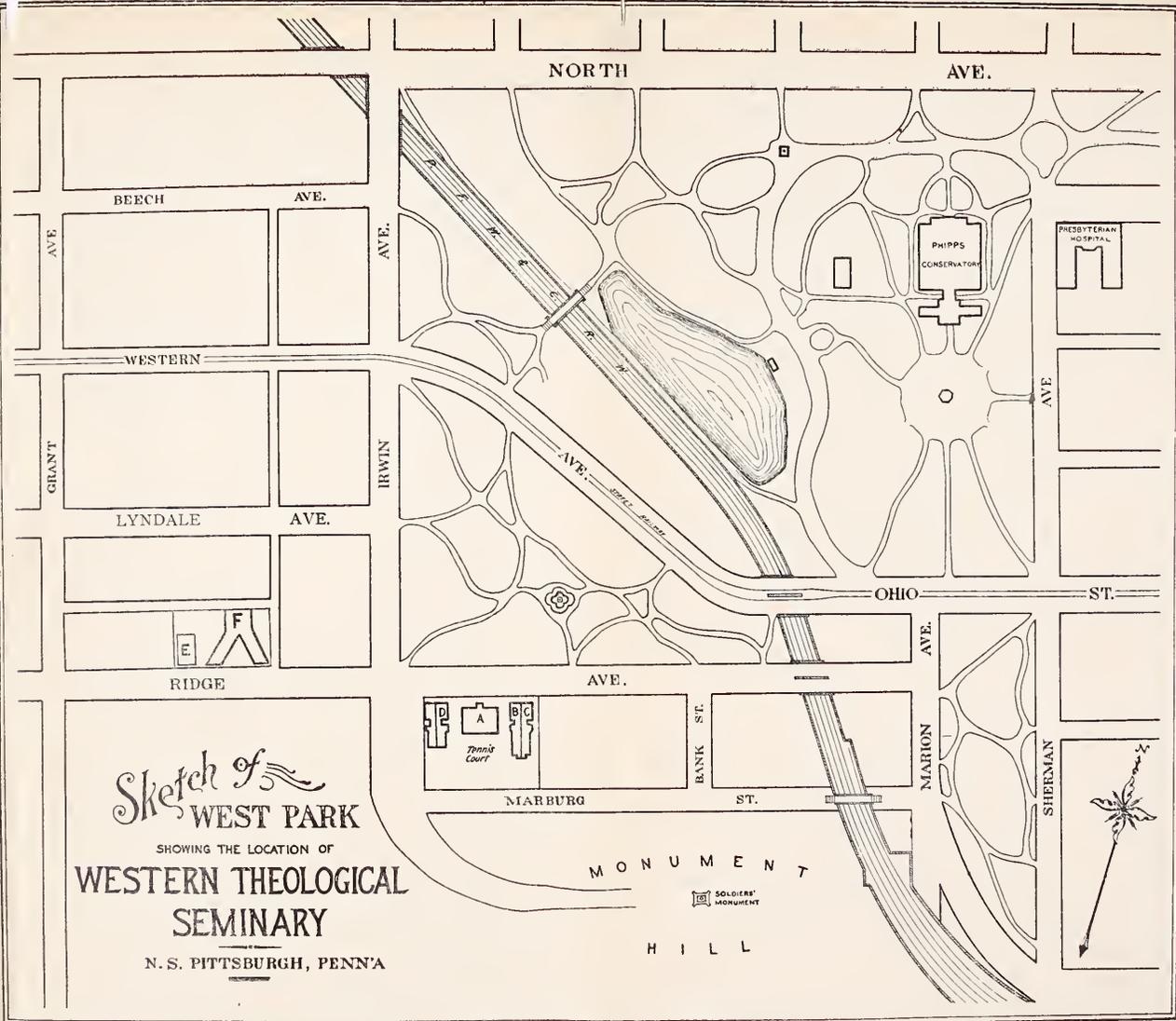
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C—DR. SNOWDEN'S RESIDENCE.

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B—DR. KELSO'S RESIDENCE.

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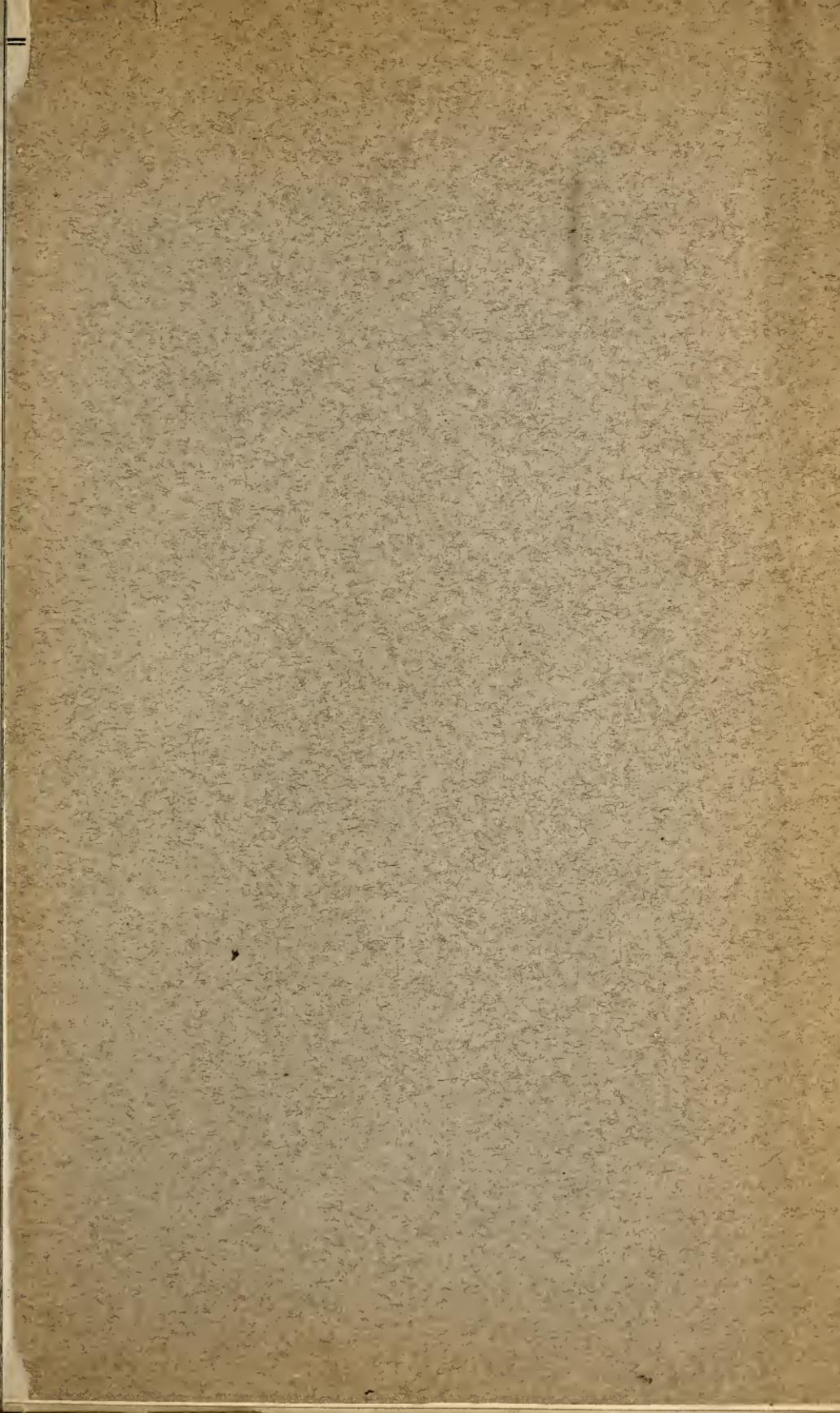
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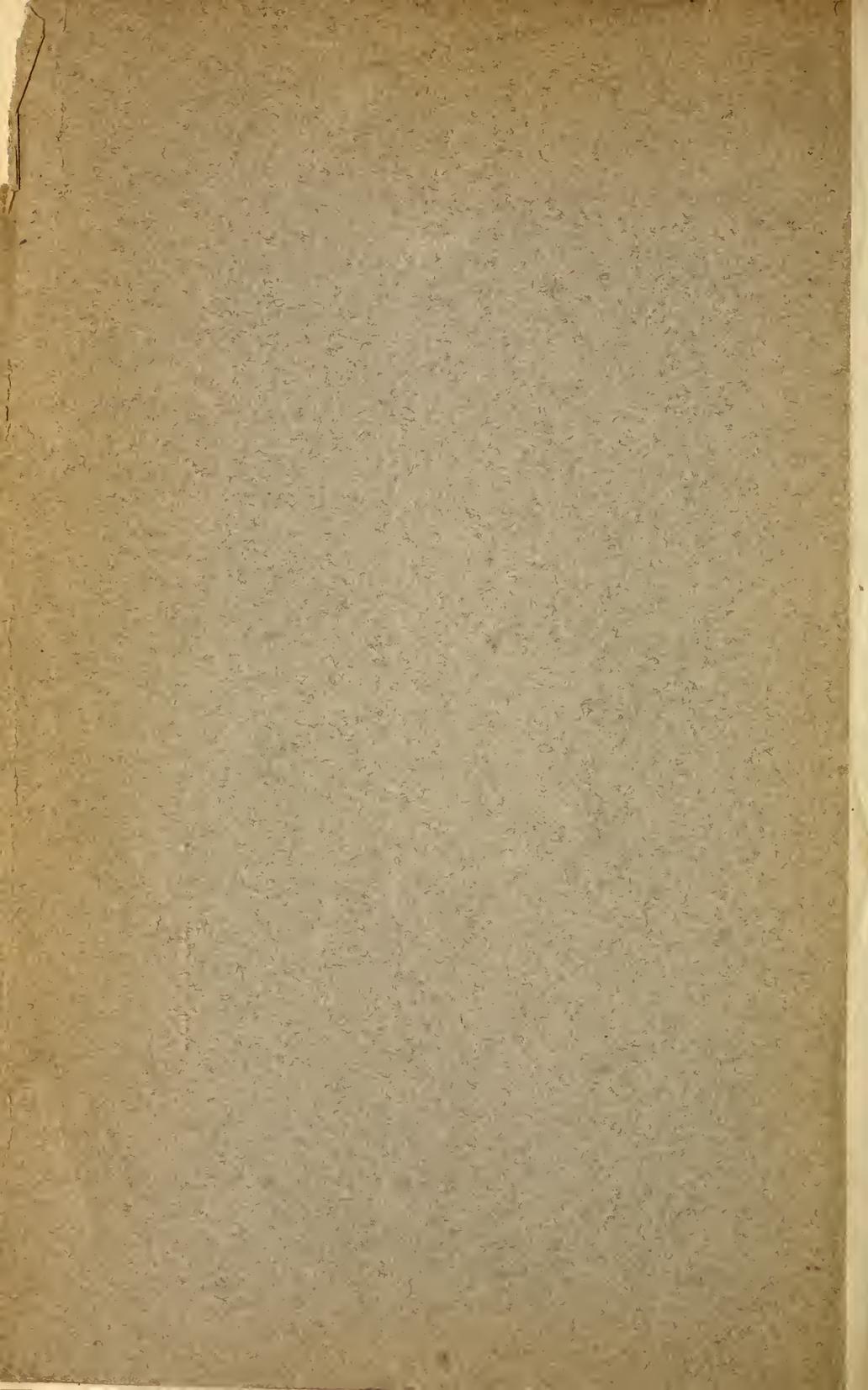
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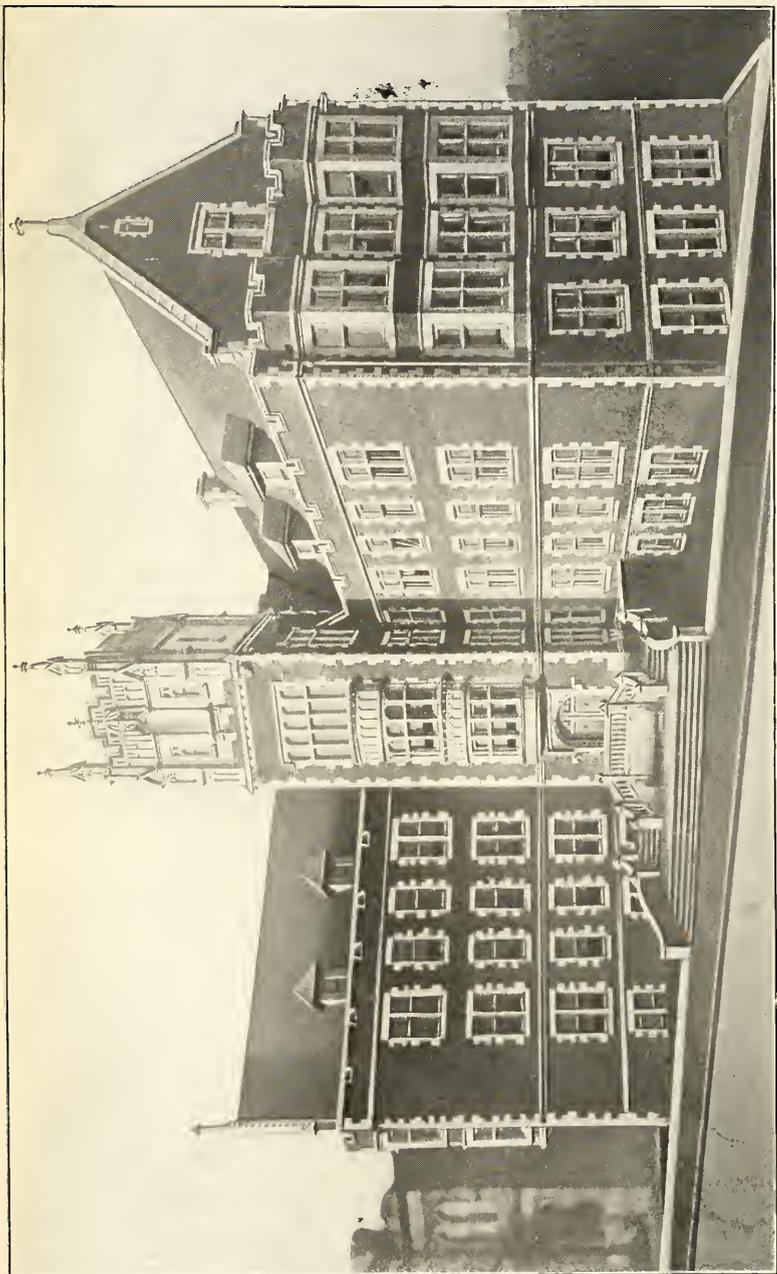
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Calendar for 1913

THURSDAY, FEBRUARY 6th.

Day of Prayer for Colleges.

THURSDAY, MAY 1st.

Written examinations at 8:30 A. M.; continued Friday, May 2nd, and Saturday, May 3rd.

SABBATH, MAY 4th.

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

MONDAY, MAY 5th.

Oral examinations at 9:15 A. M.; continued Tuesday, May 6th., and Wednesday, May 7th.

THURSDAY, MAY 8th.

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

THURSDAY, MAY 8th.

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

FRIDAY, MAY 9th.

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

SESSION OF 1913-14

TUESDAY, SEPTEMBER 16th.

Reception of new students in the President's Office at 3:00 P. M.

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

WEDNESDAY, SEPTEMBER 17th.

Opening address in the Chapel at 10:30 A. M.

TUESDAY, NOVEMBER 18th.

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

WEDNESDAY, NOVEMBER 19th.

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

THURSDAY, NOVEMBER 27th.—TUESDAY, DECEMBER 2nd.

Thanksgiving recess.

SATURDAY, DECEMBER 20th.—TUESDAY, JANUARY 6th.

Christmas recess.

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Annual Meeting, Friday before second Tuesday in May, 3:00 P. M.
Semi-Annual Meeting, Wednesday following third Tuesday in
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C. C. Hays, D. D., Wilson A. Shaw.

Annual Meeting, Thursday before second Tuesday in May, in the
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November, in the Chapel at 2:00 P. M.

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"Modernism, or the Present Attempt towards a Reformation within the Roman Church".

Rev. Maitland Alexander, D. D.

"Institutional Work as an Evangelistic Medium".

Rev. Frank W. Bible.

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"Evangelistic Methods".

Mr. C. C. Cooper.

"The Kingsley House".

Rev. A. W. Halsey, D. D.

"China".

Rev. W. M. Hayes, D. D.

"The China of the Future".

"Our Opportunity in China".

- Rev. Mark A. Matthews, D. D.
"Ministerial Opportunities".
- Rev. J. Shane Nicholls, D. D.
"Socialism".
- Rev. William H. Oxtoby, D. D.
"The Waldenses".
- Rev. Frederick Paton.
"The New Hebrides".
- Professor Charles Scanlon.
"Temperance".
- Rev. H. W. Temple, D. D.
"Socialism".
- Rev. W. J. Holmes.
Sermon, preached on Day of Prayer for Colleges.

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The Diploma of the Seminary was awarded to

James Hillcoat Arthur	Jacob Anthony Reis, Jr.
Harry Henderson Bergen	John Sirny
Percy Earle Burt	Henry Bogart Thompson
Theodore Halenda	Edward James Travers
Francis Hornicek	Edward Ludwig Wehrenberg
James Charles Hughes	Harry Eldred Woods
James Norman Hunter	Mahlon Hart Wolf

The Degree of Bachelor of Divinity was conferred upon

William Warden Dinsmore	Malcolm Angus Matheson
Wilhelm Gotthart Felmeth	Frank H. Ridgley
Michael Myers McDivitt	Edward Ludwig Wehrenberg (of the Graduating Class)

The Seminary Fellowship was awarded to

Henry Bogart Thompson.

The Homiletical Prize was awarded to

Francis Hornicek.

Merit Scholarships were awarded to

Frank Eakin	Edward B. Shaw
Paul Eakin	Dwight M. Donaldson
George Arthur Frantz	Leroy C. Hensel

STUDENTS

FELLOWS

- Alexander Peebles Kelso, Jr., Dehra Dun, India
Worcester College, Oxford, Eng.
A. B., Washington & Jefferson College, 1906.
B. D., Western Theological Seminary, 1910.
- Henry Bogart Thompson, Grove City, Pa. Berlin, Germany
A. B., Grove City College, 1908.
Western Theological Seminary, 1912.

GRADUATE STUDENTS

- Henry Vernon Baker Glenshaw, Pa.
A. M., Franklin College, Ohio, 1907.
Western Theological Seminary, 1908.
- William F. Fleming Tarentum, Pa.
A. B., Grove City College, 1900.
Western Theological Seminary, 1903.
- Willis Edwin Hogg, Butler, Pa. Room 315
A. M., Franklin College, Ohio, 1902.
B. D., McCormick Theological Seminary, 1907.
- George Willis Kaufman 1512 Sheffield St., N. S., Pgh., Pa.
A. B., Grove City College, 1904.
Western Theological Seminary, 1907.
- Donnell Rankin Montgomery Sharpsburg, Pa.
A. B., Franklin College, Indiana, 1897.
Western Theological Seminary, 1900.
- Eric Johan Nordlander, Stigsjo, Sweden McKeesport, Pa.
A. B., University of Pittsburgh, 1910.
B. D., University of Chicago, 1910.
- William Henry Schuster 810 Tripoli St., N. S., Pgh., Pa.
Ph. M., Northwestern College, Naperville, Ill., 1907.
B. D., Evangelical Theological Seminary, Naperville, Ill., 1907.
- John Sirny, Morkuvek, Moravia, Ambridge, Pa.
A. B., Dubuque College, 1909.
Western Theological Seminary, 1912.
- Edward James Travers Jersey City, N. J. . . . Room 102
A. B., Franklin College, Ohio, 1908.
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Charles W. Cochran Dayton, Pa.	311
A. B., Grove City College, 1910	
Delbert L. Coleman Rochester, Pa.	203
A. B., Geneva College, 1910	
John Connell Washington, Pa.	217
A. B., Washington and Jefferson College, 1910	
Frank Eakin Emlenton, Pa.	316
A. B., Grove City College, 1910	
Paul Anderson Eakin Petchaburee, Siam	318
A. B., Grove City College, 1910	
George Arthur Frantz Conowingo, Md.	211
A. B., Grove City College, 1910	
William Waltz Highberger West Newton, Pa.	304
A. B., Washington and Jefferson College, 1908	
Samuel L. Johnston Burgettstown, Pa.	208
A. B., Grove City College, 1910	
Roy McKee Kiskaddon Kittanning, Pa.	202
A. B., Washington and Jefferson College, 1910	
John Lang Marion Center, Pa.	216
A. B., Washington and Jefferson College, 1910	
Orris Scott McFarland Iberia, Ohio	210
A. B., Ohio Wesleyan University, 1909	
Salvatore Morello, Monterosso Almo, Italy	110
Waldensian Seminary, 1910	
Charles E. Peterson, Reeds, Mo., . . . 953 W. North Ave., N. S., Pgh.	
A. B., Missouri Valley College, 1909	
Adolph A. Schwarz Zbaraz, Austria	302
"The German Theological School of Newark, N. J.," Bloomfield, N. J.	
Edward B. Shaw, Yellow Springs, O., 68 Chautauqua St., N. S., Pgh.	
A. M., Cedarville College, 1911	
David Ryan Thompson Grove City, Pa.	314
Ph. B., Grove City College, 1907.	
Ashley Sumner Wilson Calcutta, Ohio	104
A. B., Grove City College, 1910	

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R. Earl Boyd	Kingsley House, Pittsburgh, Pa.
	A. B., Allegheny College, 1910
*George Emmor Brenneman ...	3326 Allendale St., ... Pgh., Pa.
	B. S. Mount Union College, 1897
	A. B., Mount Union College, 1904
Maxwell Cornelius, Oil City, Pa.	301
	A. B., University of Wooster, 1911
*William Horatio Crapper, Sheffield, England	116
	Moody Bible Institute, 1911
Dwight M. Donaldson, Huntington, W. Va.	206
	A. B., Washington and Jefferson College, 1907
George Morgan Duff	Carnegie, Pa. 303
	A. B., University of Princeton, 1907
	A. M., University of Princeton, 1908
John L. Ernst	415 40th St., ... Pittsburgh, Pa.
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James A. Fraser, New Glasgow, N. S., 1314 Fayette St., N. S., Pgh.	
	A. B., Central University, 1911
*George Wesley Guthrie	1220 Boyle St., N. S., Pgh., Pa.
	University of Wooster
Leroy Cleveland Hensel ...	224 Jefferson St., Youngstown, O., 214
	A. B., Otterbein University, 1909
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	A. B., Grove City College, 1911
Julius Kish	Pápa, Hungary
	University of Wooster. 306
D. George MacLennan	Grand River, C. Breton, Can. 309
	A. B., Franklin College, Ohio, 1911
Mark Brown Maharg	Penn Twp., Butler Co., Pa. ... 310
	A. B., Grove City College, 1911
Albert N. Park, Jr.	230 Main St., Pgh., Pa. 303
	B. L., Franklin College, Ohio, 1910
Walter B. Purnell	Mattoon, Ill. 318
	A. B., Grove City College, 1911
William Riley Van Buskirk.....	Halfway, Mo. 209
	A. B., Missouri Valley College, 1912
Nodie Bryson Wilson	Caldcutta, Ohio
	A. B., Grove City College, 1911 104
*Dietrich Worthmann, Bremen, Germany	McKeesport, Pa.
	German Wallace College, 1912

*Pursuing a partial course.

JUNIOR CLASS

	Room
Gray Alter	Aspinwall, Pa.
University of Pittsburgh	
George H. Cheeseman	5919 Wellesley Ave., .. Pgh., Pa.
A. B., Grove City College, 1905	
*William Reid Cowieson, Buckie, Banffshire, England.	
919 Bryn Mawr Road, Pgh., Pa.	
Waynesburg College, Pa.	
Walter Payne Harriman, S. Rygate, Vt.	
1515 Fireman's Way, N. S., Pgh.	
A. B. Cedarville College, 1912	
Jesse Fulton Kiskaddon	Kittanning, Pa. 202
A. B., Washington and Jefferson College, 1912	
Charles V. Reeder	Delaware, Ohio 205
A. B., Ohio Wesleyan University, 1912	
William Proudfit Russell	Imperial, Pa. 217
A. B., Washington and Jefferson College, 1912	
Charles I. Steffy, Livermore, Pa.,	1515 Fireman's Way, N. S., Pgh.
A. B., Grove City College, 1912	
Leo Leslie Tait	Fredonia, Pa. 105
A. B., Grove City College, 1911	
Ralph Eugene Thurston	Ashley, Ohio 205
A. B., Ohio Wesleyan University, 1912	
Gusty Philip West	Rochester, Pa. 218
A. B., Ursinus College, 1912	

SPECIAL STUDENTS

Stanford Burney Binkley, Bowling Green, Ky.	317
Ogden College	
Charles M. Falck	Lorain, Germany Sarver, Pa.
Pittsburgh Bible Institute	
Bela Fekeshazy, Magykapos, Hungary	Pittsburgh, Pa.
Gymnasium Sarospatok	
Andrew Kovacs	Finke, Hungary 111
Grove City College	
Alfred Henry Reasoner	Pittsburgh, Pa. 117
Pittsburgh Bible Institute, 1908	
Paul Sappie	Evans City, Pa. 118
University of Pittsburgh	
(Miss) Maud Elene Hultberg Smith, San Francisco, Cal.,	
333 42nd St., Pgh., Pa.	

STUDENT ORGANIZATIONS

SENIOR CLASS

President, Charles E. Peterson,
Secretary, Ashley S. Wilson,
Treasurer, Ashley S. Wilson.

MIDDLE CLASS

President, M. B. Maharg.
Secretary, W. B. Purnell.
Treasurer, Maxwell Cornelius.

JUNIOR CLASS

President, G. P. West.
Secretary, R. E. Thurston.
Treasurer, Leo L. Tait.

Y. M. C. A.

President, D. L. Coleman.
Vice-President, W. W. Highberger.
Secretary-Treas., L. C. Hensel.

Y. M. C. A. COMMITTEES

Missionary.

L. C. Hensel, Chairman.
Paul A. Eakin.
D. M. Donaldson.

Evangelistic.

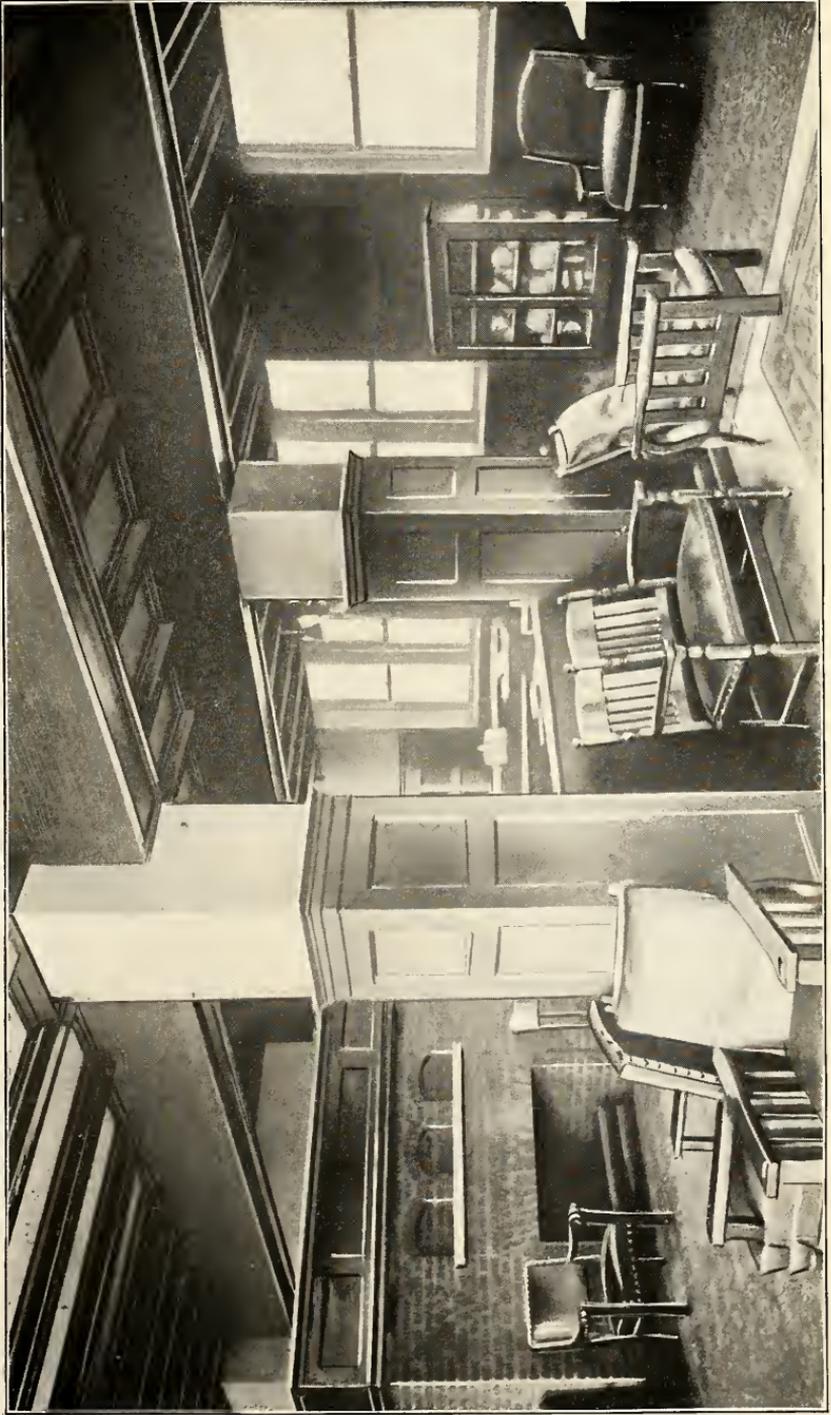
L. C. Hensel, Chairman.
W. H. Crapper.
R. E. Thurston.

Devotional.

W. W. Highberger, Chairman.
M. B. Maharg.
W. P. Russell.

Social.

W. W. Highberger, Chairman.
G. A. Frantz.
G. M. Duff.
J. F. Kiskaddon.
H. J. Baumgartel.



SOCIAL HALL.



House.

R. M. Kiskaddon, Chairman.
 E. C. Howe.
 G. P. West.

Athletics and Games.

S. L. Johnston, Chairman.
 A. N. Park.
 C. V. Reeder.

SUMMARY OF STUDENTS

Fellows	2
Graduates	9
Seniors	18
Middlers	19
Juniors	11
Special	7
Total	<u>66</u>

INSTITUTIONS REPRESENTED

SEMINARIES

Eden Theological Seminary	1
Evangelical Theological Seminary, Naperville, Ill.	1
German Theological School of Newark, N. J.	1
McCormick Theological Seminary	1
Waldensian Theological Seminary, Florence, Italy	1
Western Theological Seminary	8

COLLEGES AND UNIVERSITIES

Allegheny College	1
Cedarville College	2
Central University	1
Chicago, University of	1
Dubuque College	1

THE BULLETIN OF THE WESTERN THEOLOGICAL SEMINARY.

Franklin College, Ind.	1
Franklin College, Ohio	6
Geneva College	1
German Wallace College	1
Grove City College	18
Missouri Valley College	2
Moody Bible Institute	1
Mount Union College	1
Northwestern College	1
Ogden College	1
Ohio Wesleyan University	3
Otterbein University	1
Pittsburgh Bible Institute	2
Pittsburgh, University of	3
Princeton University	1
Sarospatak, Gymnasium in	1
Ursinus College	1
Washington & Jefferson College	8
Waynesburg College	1
Wooster, University of	3

STATES AND COUNTRIES REPRESENTED

Austria	1
California	1
Canada	1
England	1
Germany	2
Hungary	3
Illinois	1
India	1
Italy	1
Kentucky	1
Maryland	1
Missouri	2
Moravia	1
New Jersey	1
Nova Scotia	1
Ohio	7
Pennsylvania	35
Scotland	1
Siam	1
Sweden	1
Vermont	1
West Virginia	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-five years of her existence, two thousand one hundred and ninety-four 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 twenty-one 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, 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

The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the centre; and also two wings, of three stories each, fifty feet by twenty-five. It contained a chapel of forty-five feet by twenty-five, with a gallery of like dimensions



GYMNASIUM.

for the Library; suites of rooms for professors, and accommodations for eighty students. It was continuously occupied until 1854, when it was completely destroyed by fire, the exact date being January 23.

The second Seminary building, usually designated "Seminary Hall", was erected in 1855, and formally dedicated January 10, 1856. This structure was considerably smaller than the original building, but contained a chapel, class rooms, and suites of rooms for twenty students. It was partially destroyed by fire in 1887, and was immediately revamped.

The first dormitory was made possible by the munificent generosity of Mrs. Hetty E. Beatty. It was erected in the year 1859 and was known as "Beatty Hall". This structure had become wholly inadequate to the needs of the institution by 1877, and the Rev. C. C. Beatty furnished the funds for a new dormitory, which was known as "Memorial Hall", as Dr. Beatty wished to make it to commemorate the re-union of the Old and New School branches of the Presbyterian Church.

The Library building was erected in 1872, at an expenditure of \$25,000; it is a substantially constructed fire-proof structure, with room for 100,000 volumes. Its present arrangements are described in detail in another section of the catalogue.

For the past ten years the authorities of the Seminary, as well as the alumni, have felt that the material equipment of the institution did not meet the requirements of our age. In 1909 plans were made for the erection of a new dormitory on the combined site of Memorial Hall and the professor's house which stood next to it. The corner stone of this building was laid May 4, 1911, and the dedication took place May 9, 1912. The historic designation, "Memorial Hall", was retained. The total cost was \$135,000; this fund was contributed by many friends and alumni of the Seminary. Competent judges consider it one of the handsomest public buildings in the City of Pittsburgh. It is laid out in an unusual shape

for a building, but this brings direct sunlight to every room. Another noticeable feature of this dormitory is that there is not a single inside room of any kind whatsoever. The architecture is of the type known as Tudor Gothic; the materials are re-enforced concrete and fire-proofing with the exterior of tapestry brick trimmed with grey terra cotta. The centre is surmounted with a beautiful tower in the Oxford manner. It contains suites of rooms for ninety students, together with a handsomely furnished social hall, a well equipped gymnasium, and a commodious dining room. A full description of these public rooms will be found on other pages of this catalogue.

Adjoining Seminary Hall there are four residences for professors. Two are situated on the east and two on the west side of the Seminary building and all face the Park.

SOCIAL HALL

The new dormitory contains a large social hall, which occupies an entire floor in one wing. This room is very handsomely finished in white quartered oak, with a large open fireplace at one end. It is very elegantly furnished with furniture in oak to match the woodwork and upholstered in leather. The prevailing color in the decorations is dark green and the rugs are Hartford Saxony in Oriental patterns. The rugs were especially woven for the room. This handsome room, which is the center of the social life of the Seminary, was erected and furnished by Mr. Sylvester S. Marvin, of the Board of Trustees, and his two sons, Walter R. Marvin and Earle R. Marvin, as a memorial to Mrs Matilda Rumsey Marvin. This room has changed the social atmosphere of the Seminary. It is open to the students every day except Sunday until ten in the evening. It is here that the weekly devotional meeting of the student body is held, and during the past year the students have held a musicale and social once a month.

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.

Candidates presenting diplomas for degrees other than that of Bachelor of Arts upon matriculation will be received into the Junior class of the Seminary, and required to pursue a propædeutic course in New Testament Greek, continuing through two years of the seminary curriculum. Such students will be required to take an extra elective study in their Senior year.

An examination in the elements of Greek grammar and easy Greek prose is held at the opening of each Seminary year for all first year students and all those who pass this examination with Grade A, are admitted at once to course 15 (see courses of study p. 43), while those making Grade B or C are required to pursue course 14.

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; Translation of passages taken from: Livy, Bk. I.; Horace, Odes, Bk. I.; Tacitus, Annals, I.-VI.

(2) Greek: Grammar; Translation of passages taken from: Xenophon's Memorabilia; Plato's Apology; Lysias, Selected Orations; Thucydides, Bk. I.

(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, Weber's, Falkenberg's, or Cushman'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 Calender.

EXAMINATIONS

Examinations, written or oral, are required in every department, and are held twice a year at the end of each Semester. 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 subjects mentioned on page 24; 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.

SENIOR PREACHING SERVICE

(See *Study Courses* 47, 48, 56).

Public worship is observed every Monday Evening in the Seminary Chapel, from October to April, under the direction of the professor of homiletics. This service is intended to be in all respects what a regular church service should be. It is attended by the members of the faculty, the entire student body and friends of the Seminary generally. It is conducted by members of the senior class in rotation. The preacher is prepared for his duties by preliminary criticism of his sermon and by pulpit drill on the preceding Saturday, and no comment whatever is offered at the service itself. The Cecilia choir is in attendance to lead the singing and furnish a suitable anthem. The service is designed to minister to the spiritual life of the Seminary and also to furnish a model of Presby-

terian form and order. The exercises are all reviewed by the professor in charge at his next subsequent meeting with the Senior class. Members of the faculty are also expected to offer to the officiating student any suggestions they may deem desirable.

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. 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, Wilksburg, and 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 or the Kingsley House.



SEMINARY HALL.



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 Presbyterian 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 middler 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-two 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 1912 the additions to the Library numbered 240. They were distributed in the various departments of theology as follows:

Exegesis	26
History	38
Systematic Theology and Philosophy	32
Homiletics	20
Missions	10
Oriental Languages	7
Sociology	11
Pamphlets	140

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 collec-

tion 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 Archaeology.
Allegheny Co. S.S. Association.	American Journal of Sociology.
American Advance.	American Journal of Theology.
Am. Catholic Quarterly Review.	American Missionary.
American Economist.	Amethyst.
American Journal of Semitic Languages.	

- Archiv für Reformationsgeschichte.
 Assembly Herald.
 Bible Student and Teacher.
 Biblical World.
 Bibliotheca Sacra.
 British Weekly.
 Century Magazine.
 Charities.
 Christian Endeavor World.
 Contemporary Review.
 Continent.
 Converted Catholic.
 Cosmopolitan.
 Die Christliche Welt.
 East and West.
 Evangelische Kirchenzeitung.
 Expositor.
 Expository Times.
 Glory of Israel.
 Harper's Magazine.
 Hartford Seminary Record.
 Harvard Theological Review.
 Herald and Presbyter.
 Hibbert Journal.
 Homiletic Review.
 Independent.
 International Kirchliche Zeitschrift.
 Jewish Quarterly Review.
 Journal Asiatique.
 Journal of Biblical Literature.
 Journal of Hellenic Studies.
 Journal of the Royal Asiatic Society.
 Krestanske Listy.
 Labor Digest.
 Labor Temple Bulletin.
 Liberty.
 London Illustrated News.
 London Quarterly Review.
 Lutheran Quarterly.
 Medical Missionary.
 Mercer Dispatch.
 Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.
 Missionary Herald.
 Missionary Review of the World.
 Modern Electrics.
 National Geographical Magazine.
 National Prohibitionist.
 Neue Kirchliche Zeitschrift.
 New Church Review.
 Nineteenth Century and After.
 North American Review.
 Outlook.
 Palestine Exploration Fund.
 Pittsburgh Christian Advocate.
 Prayer and Work for Israel.
 Presbyterian.
 Presbyterian Banner.
 Presbyterian Brotherhood.
 Presbyterian Examiner.
 Princeton Review.
 Public Service.
 Quarterly Register of Reformed Churches.
 Quarterly Review.
 Reformed Church Review.
 Revue Asiatique.
 Revue Biblique.
 Revue des Etudes Juives.
 Revue D'Assyriologie.
 Revue de L'Histoire des Religions.
 Revue Internationale de Theologie.
 Royal Asiatic Society's Journal.
 Revue Semitique.
 Sailors' Magazine.
 Scribner's Magazine.
 Society of Biblical Archaeology.
 Spectator.
 The Survey.
 Theologische Literaturzeitung.
 Theologisches Literaturblatt.
 Theologische Studien und Kritiken.
 Theologisch Tijdschrift.
 United Presbyterian.
 Wiener Zeitschrift für die Kunde des Morgenlandes.
 World Evangel.
 Zeitschrift der Deutschen Morgenländischen Gesellschaft.
 Zeitschrift des Deutschen Palästina-Vereins.
 Zeitschrift für Alttestamentliche Wissenschaft.
 Zeitschrift für Assyriologie und Verwandte Gebiete.
 Zeitschrift für Kirchengeschichte.
 Zeitschrift für Neutestamentliche Wissenschaft.
 Zeitschrift für Wissenschaftliche Theologie.



THE LIBRARY.



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 to 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 Welsbach 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 better 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 the estate of the late Joseph Albree, a considerable number of valuable volumes and some Commentaries from the library of the late Rev. W. D. Howard, D. D. Donations of books have also been received from Professors Riddle, Kelso, Schaff, Breed, and Fisher, and from the Hon. A. J. McIlwaine of Washington, Pa. Professor J. L. Raymond, of Washington, D. C., has presented the Library with a complete set of his numerous and valuable works, and Miss J. A. Wilson, of Germantown, Pa., has given several copies of the choir and hymn books in use in the early part of the last century.

PHYSICAL TRAINING

Beginning in the fall of 1909, the Seminary obtained access to the gymnasium of the Allegheny Preparatory School and regular classes were held twice each week under the direction of Mr. H. M. Butler, the physical director of the school. The members of these classes have been enthusiastic over the physical benefits they have received from this systematic gymnasium work and some of the recent graduates have reported that the experience and knowledge gained in the gymnasium have been of direct benefit in their work.

In 1912-13, the Seminary opened its own gymnasium in the new dormitory. This gymnasium is thoroughly equipped with the most modern apparatus. Its floor and walls are properly spaced and marked for basketball and hand ball courts. It is opened to the students five hours daily. The Seminary has engaged Mr. Butler to conduct the usual classes and to coach the student basketball team.

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.

It is expected that the dining room, located in the new dormitory, will be in operation the next session, 1913-14; all students rooming in the dormitory will be required to take their meals in the building.

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
Gymnasium fee	2
Sundries	15
Total	\$ 200

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. All students needing financial assistance may receive a maximum of \$100 per annum from the scholarship fund of the Seminary.

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

3. 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.

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

5. 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.

6. 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.

7. 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:

Administration Building	\$75,000
Chapel	50,000
Museum	25,000
Library Fund	20,000
Two Fellowships, \$10,000 each	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 three years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. The most recent gift was one of \$100,000 to endow the President's Chair. This donation was made by the Rev. Nathaniel W. Conkling, D. D., a member of the class of 1861. Last spring the new dormitory building, costing \$135,000, was dedicated. During this period the Seminary has also received the endowment of a missionary lectureship from Mr. L. H. Severance, of Cleveland, and, through the efforts of Dr Breed, an endowment of \$15,000 for the instructorship in music.

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 Melanchton 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. Swift 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 Woodard Eells Scholarship, founded by his daughter, Anna Sophia Eells.

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 LANGUAGE AND OLD TESTAMENT LITERATURE

I. Linguistic Courses.

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. Assistant Prof. Culley.

2a. First Samuel, I-XX. Rapid sight reading and exegesis. One hour weekly throughout the year. All classes. Elective. Assistant Prof. Culley.

2b. The Minor Prophets. Rapid sight reading and exegesis. One hour weekly throughout the year. Seniors and Graduates. Elective. Assistant Prof. Culley.

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

II. Critical and Exegetical Courses.

A. Hebrew.

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 (1913-14). 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 (1914-15). 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). Seniors and Graduates 1912-13. Elective. Prof. Kelso.

B. English.

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 and Middlers 1913-14. 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. Juniors and Middlers 1912-13. 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. 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.

11a. Old Testament Prophecy and Prophets. In this course the general principles of prophecy are treated, and a careful study is made of Amos, Hosea, Isaiah, and Micah, special attention being given to the social teachings of these prophets. One hour weekly throughout the year. Seniors and Graduates (1912-13). Elective. Prof. Kelso.

11b. Old Testament Prophecy and Prophets. A continuation of Course 11a. A study of the prophets of the Babylonian and Persian periods. One hour weekly throughout the year. Seniors and Graduates (1913-14). 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.

67. Biblical Apocalyptic. A careful study of the Apocalyptic element in the Old Testament with special reference to the Book of Daniel. After a brief investigation of the main features of the extra-canonical apocalypses, the Book of Revelation will be examined in detail. One hour weekly throughout the year. Seniors and Graduates 1913-14. Elective. 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. Assistant Prof. 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 15).

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 (*English*).

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. Required. 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 Harmony of Stevens and Burton. Two hours weekly throughout the year. Juniors. Required. 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.

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. Required. Prof. Farmer.

20a. Greek Exegesis. In this course the Epistle to the Romans and the Epistle to the Hebrews are studied in alternate years with this twofold aim, first of training the student in correct methods of exegesis, and second of giving him a firm grasp of the theological content of the epistle under consideration. Two hours weekly throughout the Middle year. Required. Prof. Farmer. The epistle for 1913-14 is Romans.

20b. Selections from the Epistles. This course is a continuation of Course 20a and is elective in the Senior year. One hour weekly throughout the year. Prof. Riddle.

D. Critical (*Greek*).

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. Seniors and Graduates. Elective. 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. Seniors and Graduates. Elective. Prof. Farmer.

These two courses are given in alternate years, the course given in 1913-14 being 19b.

21. Introduction to the Epistles. A critical study of the Pauline Epistles on the basis of the Greek text, with special reference to questions of Introduction. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

22. Textual Criticism. The history and the leading principles of textual criticism are presented in a brief course of lectures in the second semester of the Middle year. Required. 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. Required. Prof. Farmer.

24. The Canon of the New Testament. This course deals historically with the establishment of the present canon of the New Testament, with the purpose of formulating the principle of the canon and determining the test of canonicity. Lectures in the second semester of the Senior year. Required. 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. Required. 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: Old Testament History. The Prophets—Isaiah, Jeremiah, Ezekiel and the Minor Prophets. 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. Mediæval 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. I-III, three hours weekly, first semester.

(iv) Symbolics: Protestantism and Roman Catholicism. Fifteen lectures. 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 weekly, 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 be-

ginnings 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.

(a). A study of the philosophical basis of theism, using Flint's "Theism" as a text book. One hour weekly throughout the year. Juniors. Required. Prof. Christie.

(b). This course is a continuation of Apologetics, course 38a.; antitheistic theories are discussed in lectures and the class is required to read Flint's "Antitheistic Theories". One hour weekly, first semester. Middlers. 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.

41a. The Psychology and Philosophy of Religion. A study of the religious nature and activities of the soul in the light of recent psychology; and a course in modern theories of the ultimate basis and nature of religion. 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.

A. 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. See 29.

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. Personal and private work. Organization of workers. Methods. Five exercises. Seniors and Graduates. Elective. Prof. Breed.

B. Elocution

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

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly throughout the year. Middlers. Elective. Prof. Sleeth.

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

C. 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.

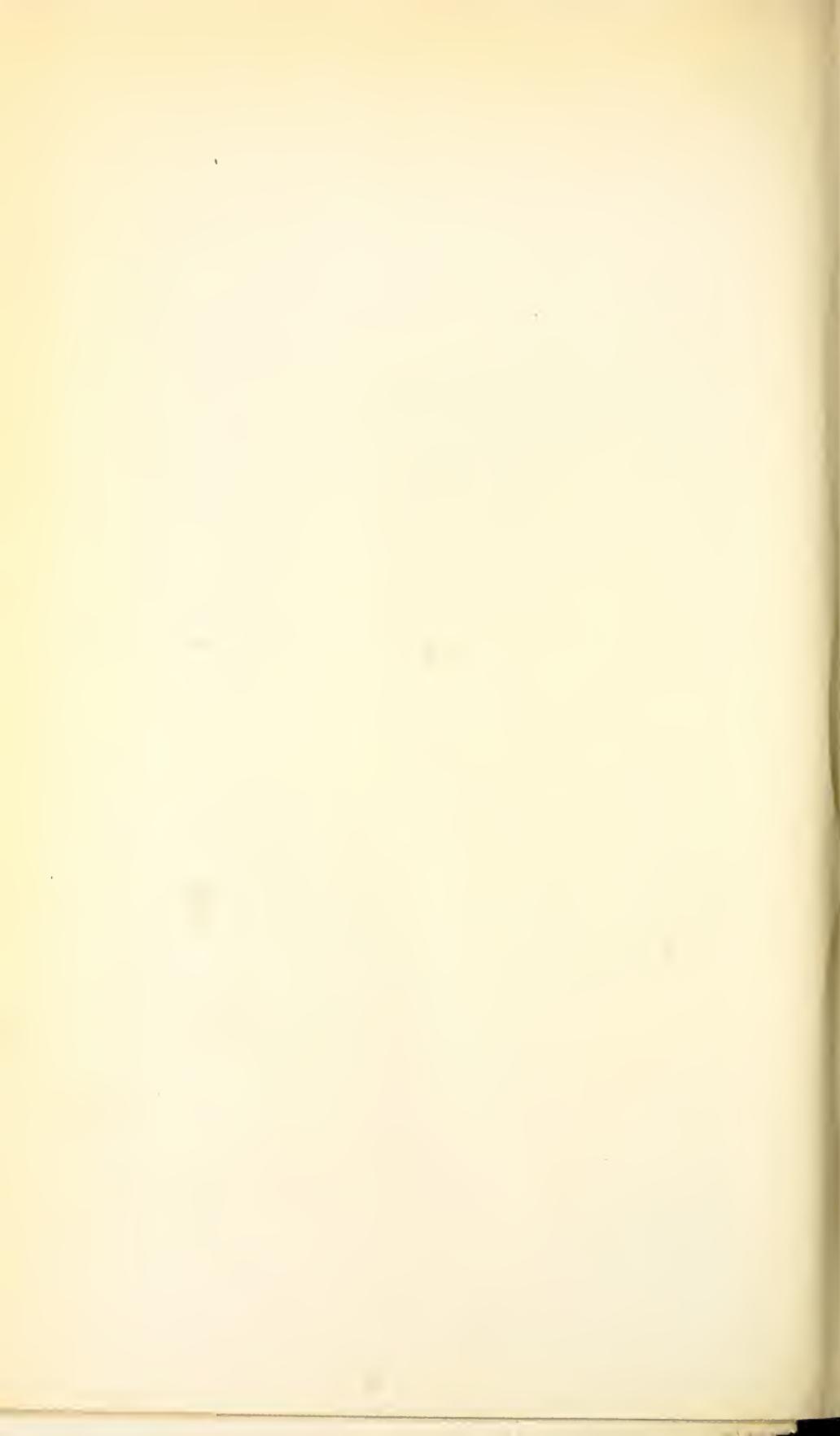
56. In alternate years, classes in vocal sight reading and choir drill. Students who have sufficient musical experience are given opportunity for practice in choir direction or organ playing. Anthem selection and study. Open to students of all classes. Elective. Mr. Boyd.



WEST PARK FROM SEMINARY HALL.



THE TENNIS COURT.



D. 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.

E. Poimenics

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

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

F. 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.

G. 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.

Certain books of special reference are used in the department of Practical Theology, to which students are referred. 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. Seniors and Graduates. 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; Mormonism; 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, first semester. Elective. 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. Seniors and Graduates. Elective. Prof. Kelso.

OUTLINE OF COURSE

REQUIRED STUDIES

Junior Class.

First Semester:	Hours Per Week	Second Semester:	Hours Per Week
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

*Courses intended for students who are inadequately prepared.

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 Class.

Homiletics	1	Homiletics	1
Pastoral Theology	1	Pastoral Theology	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	3	OT Exegesis	3
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
		Sunday-School Normal	
Pulpit Drill	1	Work	} 1
Modern Missions	1	Personal Evangelism	
Christian Ethics	2	Christian Ethics	2
Sociology	1	Sociology	1
Social Teaching of NT	1	Social Teaching of NT	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

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 a Bachelor's degree from a college of recognized standing.

(2) He must be a graduate of this or some other theological seminary. In case he has graduated from another Seminary, which does not require Greek and Hebrew for its diploma, the candidate must take in addition to the above requirement, the following courses: Hebrew, 1 and 3; New Testament, 13 and 14.

(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 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 as 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 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.

FELLOWSHIPS 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. Prolonged absence from the class-room in the discharge of *extra*-seminary duties makes a student ineligible for the fellowship.

On the recommendation of the Faculty a second fellowship of \$500 has been established; until the endowment for it is secured, a special announcement concerning it will be made annually.

2. A prize in Homiletics is awarded to that member of the graduating class who attains the highest standing in this department. No one is eligible for this prize who has not performed all required sermon work during the Middle and Senior years. In estimating the standing of contestants, class work is reckoned at 25 per cent, sermon composition at 50 per cent, and pulpit manner and delivery at 25 per cent.

3. A prize in Hebrew is offered to that member of the Junior Class who maintains the highest standing in this subject throughout the Junior year. The prize consists of a copy of the Oxford Hebrew-English Lexicon, a copy of the latest English translation of Gesenius-Kautzsch's Hebrew Grammar, and a copy of the Hebrew Bible edited by Kittel.

4. 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: Rev. Professor Alexander

F. Mitchell, D. D., Principal Fairbairn, Prof. James Orr, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., Rev. Hugh Black, D. D., Rev. David Smith, D. D.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift of Mr. L. H. Severance, of Cleveland, Ohio. The first course of lectures on this foundation was given during the term of 1911-12, by Mr. Edward Warren Capen, Ph. D., of the Hartford School of Missions. His general theme was "Sociological Progress in Mission Lands". The next course will be given some time during the term 1912-13.

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, (1911) and in the Shadyside Presbyterian Church, (1912).

(2) "Social Teaching of the New Testament", six lectures, by Rev. W. R. Farmer, D. D., in the Shadyside Presbyterian Church, in the First Presbyterian Church, of Pittsburgh, and before the Ministerial Association of Butler, Pa., (1911); in the First Presbyterian Church of Beaver, and the Point Breeze Presbyterian Church, (1912).

(3) "Theology of the Psalter", four lectures, by President Kelso, Ph. D., D. D., in the Third Presbyterian Church, (1911).

(4) "The Fundamentals of Christianity", five lectures by Rev. James H. Snowden, D. D., LL. D., (1913).

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, but it is preferable for such students to secure this preliminary preparation at some college of recognized standing.

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.

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Coleman, D. L.	S.	203
Connell, J.	S.	41 E. Beau St., Washington, Pa.
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Cornelius, Maxwell	M.	104
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Cowleson, W. R.	J.	919 Bryn Mawr Rd., Pgh. Pa.
Crapper, W. H.	M.	116
Culley, Rev. D. E.	Prof. and R.	1928 Lithgow Ave. N. S., Pgh., Pa.
Davis, Thomas D., M.D.	D.	6020 Shady Ave., Pgh., Pa.
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Duff, G. M.	M.	Carnegie, Pa.
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Eakin, Paul A.	S.	318
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Kiskaddon, J. F.	J.	302	
Kiskaddon, R. M.	S.	302	
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Peterson, C. E.	S.	953 W. North Ave., N. S., Pgh.
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Read, Miss Margaret M.	Sec. to Pres.	51 Chestnut St., Crafton, Pa.
Reasoner, A. H.	Sp.	117
Reeder, C. V.	J.	205
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Riddle, Rev. M., B., D.D., LL.D.	Prof.	Edgeworth, Pa.
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Sappie, Paul	Sp.	118
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Smith, (Miss) Maud E.	Sp.	333 42nd St., Pgh., Pa.
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Spence, Rev. William H., D.D.	D.	Uniontown, Pa.
Steffy, C. I.	J.	1515 Fireman's Way, N. S., Pittsburgh, Pa.
Tait, L. L.	J.	106
Thompson, D. R.	S.	314
Thompson, H. B.	F.	Berlin, Germany
Thompson, Josiah V.	T.	Uniontown, Pa.
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Worthmann, D.	M.	McKeesport, Pa.

SCHEDULE OF HOURS.

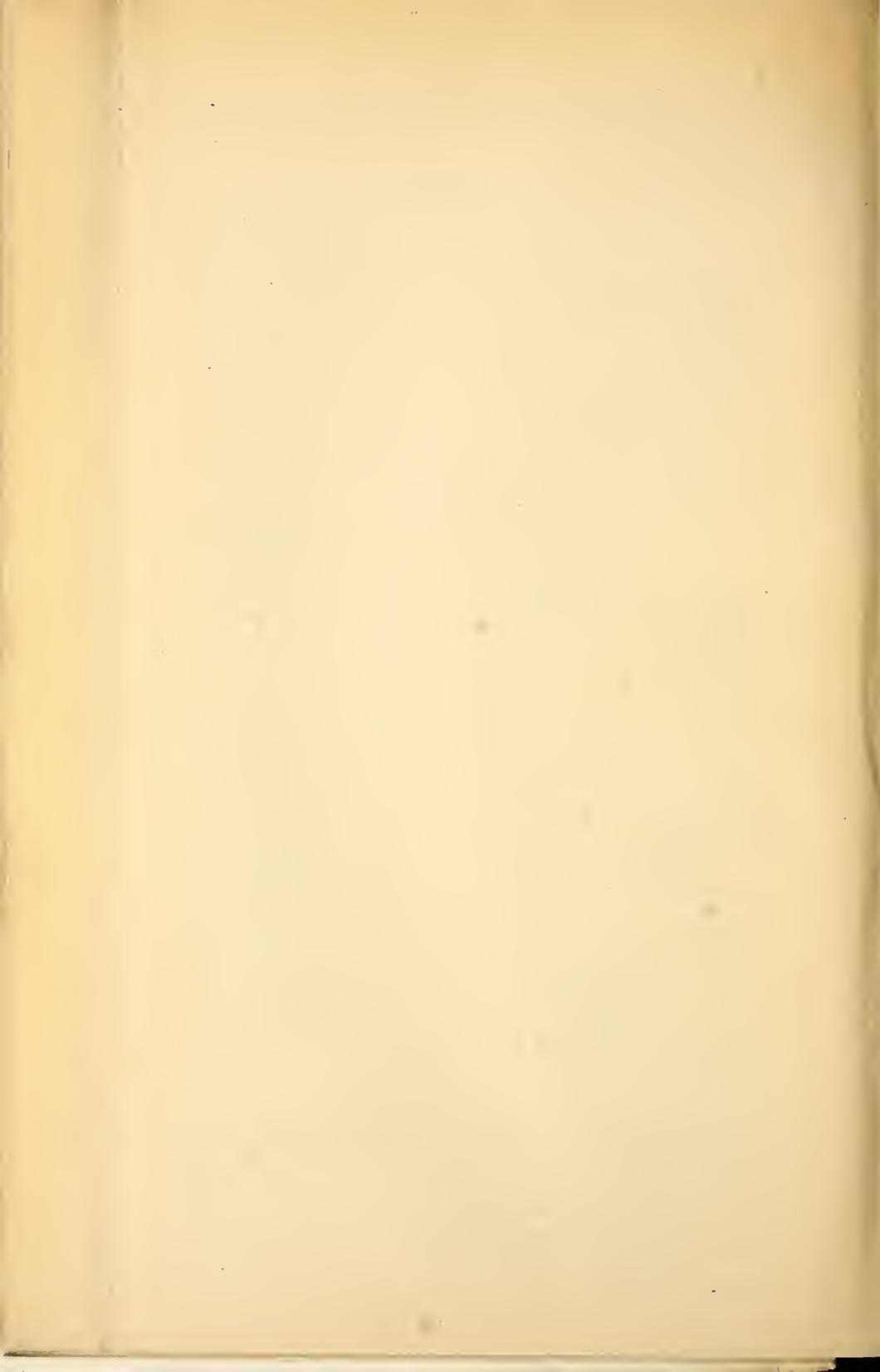
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8.30 A.M.	Sr.	Church History-33 PROF. SCHAFF	Church History-33 PROF. SCHAFF	O. T. Prophecy-11 PROF. KELSO	O. T. Exegesis PROF. KELSO	Heb. Sight Reading-2b PROF. CULLEY
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY			Apostolic Age-17 PROF. FARMER
	Jr.			Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
9.30 A.M.	Sr.	Social Teaching-61b PROF. FARMER	Pastoral Theology-57 PROF. BREED	N. T. Theology-26 PROF. FARMER	O. T. Theology-25 PROF. KELSO	Psychology of Religion -41 PROF. SNOWDEN
	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	Sacraments and Church Government-60 PROF. BREED
	Jr.	Theology-37 PROF. SNOWDEN	O. T. History-8a PROF. KELSO	Theism-38a PROF. CHRISTIE	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10.30 A.M.	Sr.	History of Doctrine-40 PROF. CHRISTIE	N. T. Exegesis-20b PROF. RIDDLE	O. T. Theology-25 PROF. KELSO	N. T. Theology-26 PROF. FARMER	(1st Sem) Pulpit Drill-48 (2nd Sem) Pedagogics and Evangelism-49 PROF. BREED
	Mid.	Comparative Religions -65 PROF. KELSO	Homiletics-46 PROF. BREED	N. T. Exegesis-20 PROF. FARMER	Heb. Sight Reading-2 PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.	Homiletics-46 PROF. BREED	Septuagint Greek-15 PROF. FARMER	Theology-37 PROF. SNOWDEN	Homiletics-42, 45 PROF. BREED	Life of Christ-16 PROF. FARMER

SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
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	Mid.	(1st Sem) Antitheistic Theories-38b. PROF. CHRISTIE		Am. Church History-34 PROF. SCHAFF	Christian Ethics-61a DR. FISHER	Church History-31,32 PROF. SCHAFF	
	Jr.	(1st Sem) Hebrew-1 PROF. CULLEY		Theology-39 PROF. SNOWDEN	Homiletics-42, 45 PROF. BREED		
1.30 P.M.	Sr.	Church Music-55 MR. BOYD			Elocution-52 PROF. SLEETH		
	Mid.		Church Music-54 MR. BOYD	Elocution-51 PROF. SLEETH			
2.30 P.M.	Jr.	Elocution-50, PROF. SLEETH				(Elective Courses are in heavy type.)	
	All		Sight Reading-56 MR. BOYD				

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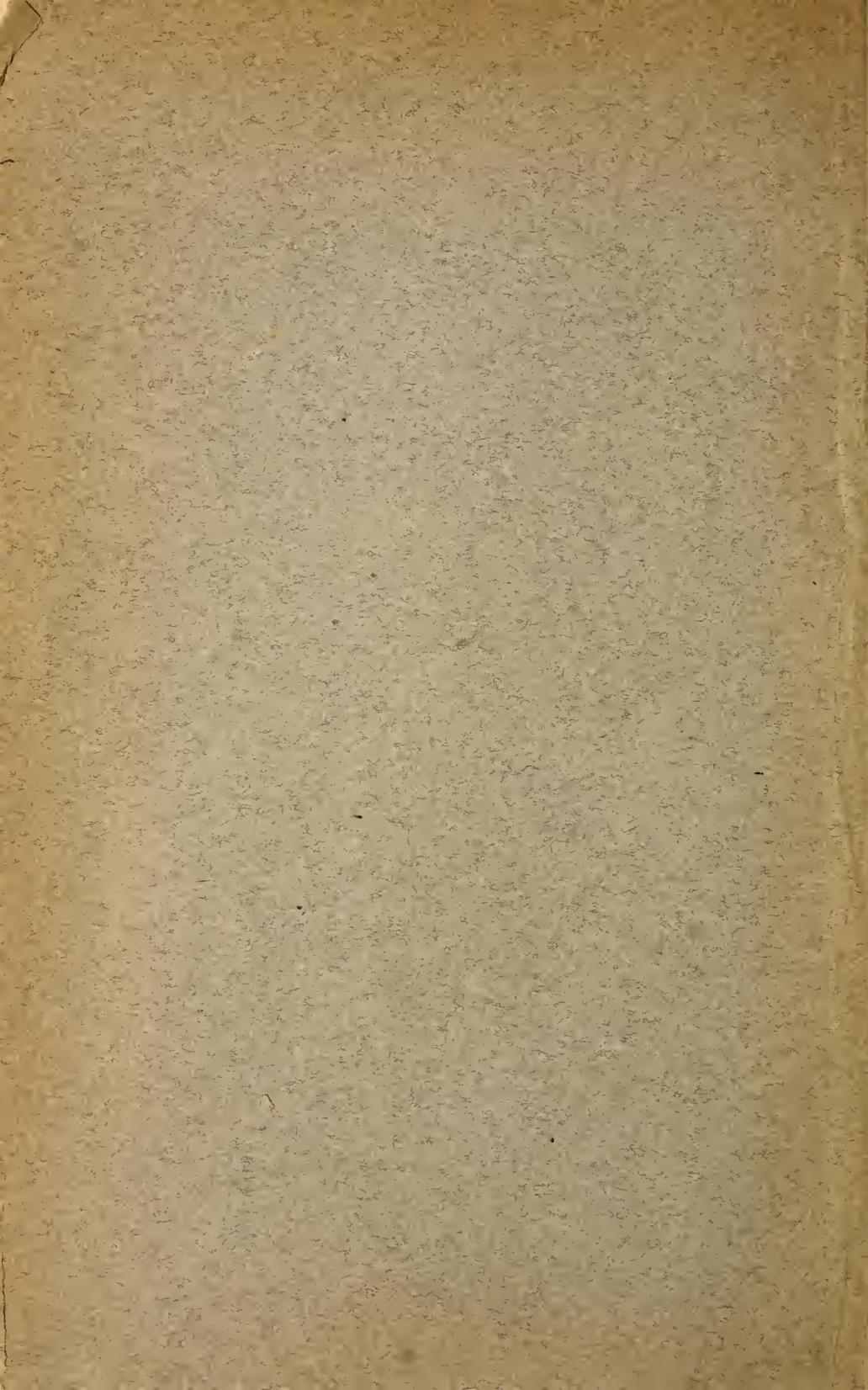
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North Side, Pittsburgh, Pa.

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North Side, Pittsburgh, Pa.

THE BULLETIN

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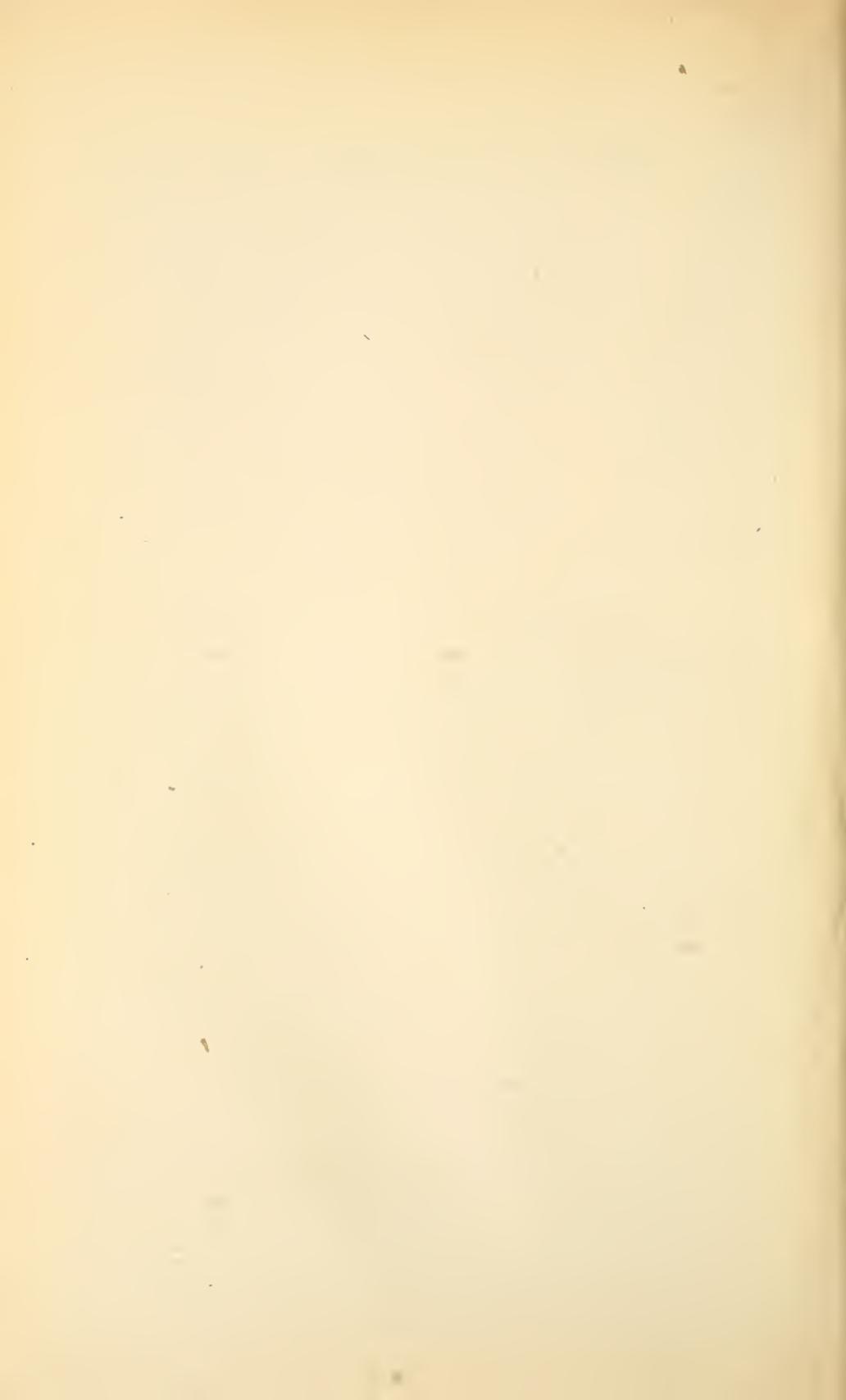
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The Bulletin

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WESTERN THEOLOGICAL SEMINARY

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APRIL, 1913

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The Historic Jesus

REV. WILLIAM R. FARMER, D. D.

It may seem strange that in this year of our Lord, 1913, after nearly two thousand years of Christian history, men should be seriously debating the question of the historicity of Jesus of Nazareth. But there is no question within the realm of Christian thought which is enlisting a warmer interest, none upon which there is so wide a diversity of opinion. Perhaps it may also be said that there is none which lies so close to the vital interests of the Christian religion. We may go even farther and say that the question of the nature of religion itself is involved here, for it is impossible to go very far in discussing the origin of Christianity without coming upon the question whether after all the matter of its origin in history is not wholly irrelevant to its permanent value.

The question of the historicity of Jesus presents itself in a number of phases. First of all, what do we mean when we affirm that Jesus was an actual historical person—how far does the epithet “historical” carry us in conceiving his relation to the history of which he was a part—or do we indeed mean that he was in any true sense a part of history? Do the rec-

ords of his life which we have in the four gospels constitute a trustworthy account, so that we may read them and say with confidence—thus he was, and thus he taught and worked out his great enterprise? Or are those records so far affected by religious prepossession in their authors that the real historic Jesus must be disentangled from a web of legend which the faith has woven about his person, and we find ourselves at last with no real portrait, but only a suggestion of a feature here and there, no connected narrative, but only a few unrelated incidents?

Within the last few years this question has taken a form not exactly new, but new to this generation of scholars—Did Jesus ever live at all? It is this form of the question which we are to consider. It may seem almost an impertinence to ask a company of serious Christian men to consider the question whether Jesus ever existed. And strictly speaking it is not this question itself which we are to consider, but whether the fact that the question has been raised and is one of the chief points of discussion in New Testament criticism to-day, and the bearing of that fact on Christian thought and Christian faith. Doubtless the time will come when this debate will be regarded as one of the curiosities of the history of Biblical research, but its seriousness for these present times is indicated by the earnestness with which such men as Weiss, Jülicher, von Soden, and Bousset among the liberal school of critics, as well as numerous conservative writers, have thrown themselves into the conflict. And this is perhaps the best place to call attention to the fact that the men who have raised this question and are answering it in the negative direct their polemic not against conservative criticism, which they regard as beneath their notice, but against that school which seeks to explain the origin of Christianity by the wholly natural processes of religious history, and conducts its criticism of the New Testament literature upon the pre-supposition that miracles do not happen. It is therefore a battle between liberals and radicals, and we, who would be considered hide-bound conservatives by both parties, may look on with a certain complacency, confidently expecting that in the end, like the celebrated cats of

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Kilkenny, they will destroy one another. In the present paper these two schools will be designated, for convenience, by the terms liberal and radical.

The radical position bases itself historically upon the views of Bruno Bauer, who in the fifth decade of the last century developed the positions of David Frederick Strauss to what he considered their necessary conclusion, and is called by Schweitzer the first skeptical critic.

Strauss had never denied the existence of Jesus, but held that the actual person of history has been almost totally obscured by the mythical elements which have gathered about him. From this as a point of departure his disciple Bauer directed his attention to the study of the Fourth Gospel, and reached the conclusion that it presents to us not in any sense or degree a history, but only the highly artistic elaboration of an idea. Whatever seems to be a reference to an actually existing person is but the conscious and intentional device of the writer, who thus provides a sort of lay figure upon which to arrange the drapery of his theological system. Bauer next turned his attention to the Synoptic Gospels, and, accepting the conclusions of Weiss and Wilke, who had established the priority of Mark and the dependence of Matthew and Luke upon the narrative of the second gospel, reached the conclusion that as the transitions and connections of the narrative in Mark are demonstrably vague and general, showing that they have been invented by the writer, it is fair to view the whole narrative as equally a subjective creation, and not in any degree a history of objective fact. And Bauer found additional support for this interpretation of Mark in the fact that Mark, like the Fourth Gospel, was written in the interest of an idea. The whole gospel record therefore, is to be regarded as dogmatic, not historical, motived by an idea and not by objective fact.

Bauer formed no school, and the subsequent development of investigation into the life of Christ was carried on along other lines. For our purpose therefore, it is unnecessary to deal with the work of the scholars who come between him and our own time, and with this brief notice of a position which is

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generally recognized as the historical basis of the present radical theory, we pass on to the consideration of some of the forms in which that theory is now set forth.

In 1900, J. M. Robertson published a volume in which he laid down two main propositions—1st: the Jesus whom Paul knows is not a Jesus of action and teaching, but a “speechless sacrifice”; 2nd: every detail of the gospel narrative can be paralleled in pagan mythology. Of these two positions, the first rests upon a critical method which simply eliminates those passages in the Pauline epistles, which mention the historic activities of our Lord—as the account in 1 Corinthians II, of the institution of the Lord’s Supper. These passages are either wholly ignored or are interpreted as later interpolations. And the second proceeds upon the theory that similarity in form means identity in origin. For Robertson the Jesus of Christianity is some such figure as Jesus ben Pandera, mentioned in the Talmud, around whom has centered a primitive Palestinian Sun-God myth, of Joshua the son of Miriam. Robertson did not go very far in defining the form of this primitive Semitic myth, but Jensen is more specific, holding that both Paul and Jesus are to be traced back to the Babylonian legend of Gilgamesh. This positing of a pre-Christian Jesus is characteristic of all or nearly all the writers of this school, although they do not all agree in their reconstruction of his figure, or in his relative importance in the general scheme. The theory of the pre-Christian Jesus has been most fully elaborated by an American, William B. Smith, a professor in Tulane University. We shall have occasion later to deal more particularly with Smith in noticing his book *Ecce Deus*, the English form of which constitutes the latest contribution to the discussion. There are others whose names might be mentioned, each of whom has contributed his own share to this radical reconstruction of the origin of Christianity. But the name which more than any other represents the whole movement, is that of Arthur Drews, professor of Philosophy in the Technical High School at Karlsruhe. Drews’ positions are set forth chiefly in his book entitled “The Christ-Myth”, originally published in Ger-

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man in 1909, and translated into English in 1911. It was chiefly this work of Drews which aroused the serious opposition of the liberal school of criticism, who had practically ignored the earlier representatives of the radical view. In pamphlets and reviews the leaders of the liberal school—von Soden, Johannes Weiss, Jülicher, Weinel, and Clemen—pointed out the fallacies of the radical theory from their point of view, and more conservative writers, such as Dunkmann, endeavored to prove that the radical position was simply the *reductio ad absurdum* of liberal criticism. In 1910, a debate—or, as it was called, a conference—was held at Berlin between leading representatives of the two schools. At this conference Drews laid down certain theses, in which he summarized the main positions of the school which he represented. I quote them, with some abbreviation, from Shirley Jackson Case's book, "The Historicity of Jesus".

1. Before the Jesus of the gospels there existed among Jewish sects a Jesus-god and a cult which goes back to the Joshua of the Old Testament. With this were combined Jewish apocalyptic ideas and heathen notions of a dying and rising divine redeemer—such as Osiris, Attis, etc.

2. Paul knows no historical Jesus. His "Son of God" is just this pre-Christian Jesus of the Jewish sects, which he has set in the center of his world-view and elevated to a higher religious and metaphysical value.

3. The gospels do not contain the history of an actual man, but only the myth of the god-man, Jesus, in historical form, clothed upon with materials drawn from the O. T. and from heathen mythology.

4. There may be some portions of the N. T. literature which cannot be accounted for on this view, but they are the unimportant and subordinate elements; all that is of really decisive significance—the Baptism, the Lord's Supper, the Crucifixion and Resurrection of Jesus—is borrowed from the cult-symbolism of the mythical pre-Christian Jesus.

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5. The historical Jesus of liberal criticism is in any case so neutral a figure that faith in him cannot be regarded as an indispensable condition of salvation.

In addition to these five theses, Drews propounded, at the Berlin conference, two questions. 1. What is the secret of Christianity's origin in the light of which it can be revitalized for modern times? 2. What can Christ be to us to-day? He replies to both questions by affirming the supreme significance of the Christ-myth as the embodiment of an idea—the idea of Divine salvation—and holds that it is not a historical person named Jesus, but the idea which not only explains the origin of Christianity, but makes possible full realization of its value for these times.

We are now ready to indicate the main elements in this latest attempt at accounting for the origin of Christianity and stating its essential significance, and to make some endeavor to appraise their value.

It has already been shown that the present movement has its origin historically in the work of Bruno Bauer. Now the criticism of Bauer, like that of his master, Strauss, was based upon the philosophy of Hegel, with its emphasis on the idea as the central creative and moving force in the universe. And the present advocates of the mythical theory are, without exception, followers of Edward von Hartmann, the philosopher who, born in the year when Bauer was beginning his work on the Fourth Gospel, developed this fundamental principle of the supremacy of the idea along his own lines. As we have just seen, Drews lays it down as one of his main principles, indeed the one central principle of his whole system, that the essential value of Christianity is to be realized not by the knowledge of Jesus as a person, but by the apprehension and fulfillment of Jesus as an idea. With this philosophical presupposition of the school, the present writer is not competent to deal. But it is significant as indicating the relation of the mythical theory, not only to a philosophy which the liberal school does not wholly accept, but to certain positions which that school does hold as fundamental, that this emphasis on the idea as a crea-

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tive element in the production of the N. T. literature is different only in degree from the emphasis which the liberal critics themselves place upon it in their reconstruction of the origin of Christianity. Wernle, for example, in his book on the sources of our knowledge of Jesus, affirms that not only the Fourth Gospel, but even the Gospel of Mark, which we are accustomed to regard as most objective of the four, is in reality not a narrative at all, but a polemic or apologetic treatise, designed to establish the doctrine that Jesus is the Son of God. From the position of liberal criticism, that the gospels are the product of the faith, not the faith the product of the gospels, so that the real historic Jesus has been covered over with a mass of false interpretation, a dogma which has been super-posed on the original fact, and has elaborated a metaphysical entity called the Son of God out of the scanty material furnished in the person of a religious enthusiast of Galilee—from this position it is not so very far to the mythical theory that the whole thing is a fabrication, merely an embodiment of an idea. It is only a shifting of the emphasis, which would seem to be almost an inevitable development of the liberal theory itself.

But there is another point at which the mythical theory is in close affiliation with the positions against which it delivers its principal attack. One of the fundamental principles of the liberal school of criticism, the one indeed which, as most central, has given it the name "religion-historical" school, is that religion, like every other form of life, originates and develops according to natural laws, and that any given religion, Christianity as well as any other, can be wholly accounted for by processes lying within the realm of nature. The task of liberal criticism is to account for the origin and growth of Christianity without recognizing a supernatural element. Its method of dealing with the N. T. literature is determined by the postulate, "Miracles do not happen". For the mythical school the same principle is of course fundamental, and not only in the principle itself, but in the application of it to the interpretation of the New Testament is to be found another interesting and significant relationship between them.

(To be continued).

The Faith of Robert Burns

REV. HUGH T. KERR, D.D.

Poetry is theology crystallized. It is faith translated into vision. The best interpreter of Scripture, according to Tennyson, is a poet, and without poetic insight the preacher is not equipped for his calling. The poet makes us see what we otherwise but vaguely comprehend. Dante visualized the thought of mediaeval theology. His poetry reflected the thought of his time and discussed the questions which made his age memorable in the science of politics, art and literature. The church of that epoch-making era is interpreted to us by one who, though a true poet, is also a prophet and a priest. John Milton crystallized the thought of Puritan theology. His poetry in stately majesty preserves the commanding thought of his great age for all succeeding centuries. In like manner the scientific thought, the faith, and unbelief of the reconstruction period of the nineteenth century found their finest expression and noblest aspiration in the music of Tennyson and the turbulent and triumphant meter of Robert Browning.

The eighteenth century can call the Roll of many illustrious names but none more truly reflects its dreary barrenness, its discontent with religious commonplace, its alluring aspiration, than that of Robert Burns, the Ayrshire plowman poet. "It was", according to Carlyle, "a curious phenomenon in the withered, unbelieving, second-hand eighteenth century, that of a hero starting up among the artificial paste-board figures and productions, in the guise of Robert Burns. You would think it strange if I called Burns the most gifted British soul in all that century of his; and yet I believe the time is coming when there will be little danger of saying so". The poetry of Burns struck a new note in literature, and the poetry that sings the sweetest speaks the truest. After years of

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measured meter and formal faith, declaiming itself through the murderous monotony of hexameter verse, society was startled into surprise at the sound of a living voice, a voice that spoke the language of the fields and the flowers and the heather and the common feelings of humanity. Form faded before a living faith. Words that were old and familiar thrilled with a new passion and became luminous with fire. I remember as a student in the University of Toronto, reading Stalker's "Preacher and His Models" and the succession of thrills which I experienced from that fine book. The vividness of a great passage in which Burns headed up the thought lives with me still.

"Gi'e, me A'e spark O' nature's fire,
That's a' the learnin' I desire
Then, though I trudge through dub an' mire
At plough or cart,
My muse, though homely in attire,
May touch the heart."

The life of Burns was a tragedy. Carlyle called it "a great tragic sincerity". In him tragedy and tenderness combined to make an irresistible appeal. "There is nothing much more melancholy in all biography", writes Lord Rosebery in one of his most eloquent biographical sketches. "The brilliant poet, the delight of all society, from the highest to the lowest, sits brooding in silence over the drama of his spent life; the innocent home, the plow and savor of fresh turned earth; the silent communion with nature and his own heart, his brief hour of splendor, the dark hour of neglect, the mad struggle for forgetfulness, the bitterness of vanished homage, the gnawing doubt of fame, the distressful future of his wife and children, an endless witch-dance of thought, without clew or remedy, all perplexing, all soon to end as men reckon youth, though none knew so well as he that his youth is gone, his race is run, his message delivered". When his own broken hopes and disappointed purposes are his theme, Burns is more eloquent than Rosebery. "God have mercy", he wrote a few years before the end, "on a damned, incautious, duped, unfortunate fool, the sport of rebellious pride, hypo-chondriac imagination, agonizing sensibility, bedlam passions". What

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can we say in explanation of these contradictory characteristics in his character?

There can be little doubt that Robert Burns was a genius of the highest order and psychology has not as yet presented us with a satisfactory interpretation of genius. In this matter as in so many others the interpretation of religious experience must wait on psychology. In a large degree theology has become the handmaid of psychology. We have had geniuses of the Intellect—men like Aristotle and Copernicus and Leibnitz and Newton and Kant. We have had geniuses of the Will—men with the dominating influence of a powerful personality—men like Alexander and Mohammed and Julius Caesar, and Napoleon and Oliver Cromwell, and Bismarck and Mazzini. We have had geniuses of the Feelings—artists and musicians, and poets and mystics, and among these Burns takes his place. If, as Lombroso believed, genius is an abnormal brain condition akin to that which causes insanity, and we know that chorea, and epilepsy and melancholia have attended great geniuses like Caesar and Mohammed, and Peter the Great, and Moliere and Goethe, then perhaps before estimating the character of Burns we should give particular attention to that troublesome and ever recurring palpitation of the heart which never left him during the few short years of his manhood and which again and again held him captive. If on the other hand, as Mr. Frederick W. H. Myers suggested, we must find the interpretation of genius in the more rational realm of the subliminal consciousness then perhaps the deep movings of Burns' spiritual nature; his inner sympathy with a truly devout life may be taken as the truest expression of his apparently multiplex personality. We have not time to enter here upon that debatable ground. Doubtless the character of Burns will ever remain a psychological puzzle, but we may be sure that he was an honest man and not a hypocrite. Carlyle knew heroes and honest men as well as any, and worshipped at their shrine, and he proclaimed Burns the truest gentleman in all Europe. And Dr. Johnson, that arbitrar of the fates of men, does not hesitate to exalt the purity of his principles. "In a long continuance of poverty and long habits of dissipation", he said, "it

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cannot be expected that any character should be exactly uniform. That this man, wise and virtuous as he was, passed always unentangled through the snares of life, it would be prejudice and temerity to affirm, but it may be said that he at least preserved the source of action unpolluted, that his principles were never shaken, that his distinction between right and wrong were never confounded and that his faults had nothing of malignity or design, but proceeded from some unexpected pressure or casual temptation". It is easy in our day to sit in judgment. The follies which laid him low and stained his name were the common toys with which his generation played. Illigitimacy and drunkenness were notoriously prevalent and yet the divine fire never died down upon the altar of his heart. Poverty and debt dogged his steps till the very last, but when he died he owed no man a shilling. Misfortune and failure were his constant companions, save for a brief brilliant period when society smiled upon him, but his heart was always warm and his hand ever open to the poor. Perhaps we who believe that justification is by faith and not by character, that we are saved by attitude and aspiration rather than by attainment and accomplishment may be able to solve the paradox.

"For thence a paradox",—as Browning has it,
"Which comforts while it mocks.
Shall life succeed in that it seems to fail?
What I aspired to be and was not
Comforts me.
A brute I might have been
But would not sink i' the scale."

Tennyson revealed to the world his own soul, in the deep desire of his heart that every edition of his poems should conclude with the ringing challenge, "Sunset and evening star and one clear call for me". And Burns too revealed his own innermost thought—the last reflection upon his life—when at the close of the famous Kilmarnock edition, he disarmed cynical criticism by the modesty and wisdom of the concluding verses of "A Bard's Epitaph".

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“The poor inhabitant below,
Was quick to learn and wise to know,
And keenly felt the friendly glow
And softer flame;
But thoughtless follies laid him low
And stained his name.”

In relation to the religious thought of his time, Burns was a self confessed heretic. In his most interesting but fragmentary autobiography, he wrote, “I was generally a welcome guest where I visited, and where two or three were gathered together there I was among them. Polemical divinity about this time was putting the country half mad, and I, ambitious of shining in conversation, parties, on Sundays, at funerals, etc., used to puzzle Calvinism with so much heat and indiscretion that I raised a hue and cry of heresy against me which has not ceased to this hour”. If we will keep in mind this telling phrase that “polemical divinity was driving the country half mad” and also the fact that Burns was not only a poet but an exceedingly incisive and shrewd satirist, we will, in the words of Thomas a’ Kempis, be saved from many an opinion. Those were the days of the Auld Licht and the New Licht parties, when simony and patronage were accepted customs and when so-called Evangelicals and liberal thinking Moderates berated and vexed each other and their Lord. A concrete example from Hetherington’s “History of the Church of Scotland” may be of interest and will reflect without argument the real conditions of that remarkable and much over-rated age.

“Mr. Thompson, minister of Gargunnock, was presented to the parish of St. Ninians; but the whole parish was opposed to his settlement, some Episcopalians, who cared nothing about the matter, and a few non-resident heritors, being all that could be prevailed upon to concur in his call. The Presbytery remonstrated with the patron, the presentee, and the General Assembly, but all in vain. Seven years of useless and evasive litigation in church courts passed over, and at length in 1773, the General Assembly issued a peremptory order to the presbytery to proceed to the ordination, and every member to be present. The presbytery met at St. Ninians; an immense crowd had assembled, and Mr. Findlay of Dollar began the religious duties which precede ordination and induction. He then paused, and called upon Mr. Thompson, who stood up to listen to the moderator’s address. Instead of proceeding to put the usual questions, he made one of the most solemn and pointed appeals to the unhappy intruder that ever was addressed to a human being:—‘We are met here this day to admit you minister of St. Ninians.

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There has been a formidable opposition made against you by six hundred heads of families, sixty heritors, and all the elders of the parish except one. This opposition has continued for seven years by your own obstinacy; and if you should this day be admitted, you can have no pastoral relation to the souls of the parish; you will never be regarded as the shepherd to go before the sheep; they know you not, and they will never follow you. You will draw misery and contempt upon yourself—you will be despised—you will be hated—you will be insulted and maltreated. One of the most eloquent and learned ministers of this Church told me lately that he would go twenty miles to see you deposed; and I do assure you that I and twenty thousand more friends to our Church would do the same. What happiness can you propose to yourself in this mad, this desperate attempt of yours, without the concurrence of the people, and without the least prospect of usefulness in this parish? Your admission into it can only be regarded as a sinecure, and you yourself as stipend-lifter of St. Ninians, for you can have no further relation to this parish. Now, Sir, I conjure you by the mercies of God, give up this presentation; I conjure you, for the sake of the great number of souls of St. Ninians, who are like sheep going astray without a shepherd to lead them, and who will never hear you, will never submit to you, GIVE IT UP; I conjure you, by that peace of mind which you would wish in a dying hour, and that awful and impartial account which in a little while you must give to God, of your own soul, and of the souls of the parish, at the tribunal of the Lord Jesus Christ, GIVE IT UP'. There was silence, breathless, profound, awestruck silence, for a space. At length the heartless man made answer: 'I forgive you, sir, for what you have now said . . . may God forgive you; proceed to obey your superiors'. Again there was silence; then in a low melancholy tone of voice, Mr. Findlay, omitting all usual forms, slowly said, . . . 'I, as Moderator of the Presbytery of Sterling, admit you, Mr. David Thompson, to be minister of the parish of St. Ninians in the true sense and spirit of the late sentence of the General Assembly and you are hereby admitted accordingly'".

It was out of these conditions that Burns wrote his satirical lines on the religious customs of his day. In "The Kirk's Alarm" he wrote—

"Calvin's sons! Calvin's sons!
Seize your spiritual guns,
Ammunition you never can need;
Your hearts are the stuff,
Will be powder enough,
And your skulls are store-houses o' lead.
Calvin's sons! Your heads are store houses o' lead."

Burns naturally sympathized with the New Licht party. Tempermentally and traditionally that was where he belonged. He came into his religious inheritance predisposed to the new movement. There still exists a small manual of 'Theology pre-

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pared by his father. It is in the form of a dialogue drawn up for the use of his children and it appears from it that he adopted more of the Arminian than of the Calvinistic doctrine. Nevertheless it would be a mistake to estimate the faith of Burns from poems which are mainly satirical, and in which he denounced the prevailing immorality and hypocrisy of the then all too common customs in state and church. It is from poems of a sweeter and more lyric nature that we must determine his positive influence upon the thought of the future. Burns hated sham and all pretence and his voice could not be silent:—

“God knows I’m no the thing I should be,
Nor am I even the thing I could be,
But twenty times I rather would be,
An atheist clean,
Than under gospel colors hid be
Just for a screen.”

In after life he regretted that he had held up religion to ridicule, but he was sincere and honest, and, while his heart was in it, no one aimed the shaft of satire at paid and patented religion with greater effect. In this regard Burns takes his place with Voltaire.

I want to speak a word about the religious faith of the poet as it expressed itself in his love of nature. Burns loved the world as Scotland revealed it to him. He loved Scotland and he loved Scotland’s God. His was a sort of tribal God, and his religion has a peculiarly Scottish flavor about it. He saw God from the Highland headlands. He was a worshipper in God’s great temple of nature. “What a poor pipping business is a Presbyterian place of worship”, he said, “dirty, narrow, and squalid, stuck in the corner of old popish grandeur, such as Linlithgow and much more Melrose”. The world was a great temple shrine of the deity, and trees and flowers and fields spoke the language of the invisible. “Supposing”, said Ruskin, “all circumstances otherwise the same with respect to two individuals, the one who loves nature most will always be found to have more faith in God than the other”. Tested by this standard, Burns ranks among the first of those who love their Lord. All nature was alive for him. The daisy, “wee

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modest crimson tipped flower", that is crushed beneath the careless foot, the little field mouse to whom the rude plowshare has brought both grief and pain; the banks and braes of the Doon where roses abounded for embracing lovers and where love "like a red, red rose" made nature twice glorious with new-born gladness, these and everything he saw held a message for him from the eternal.

If time permitted, it would be very interesting to compare the religious attitude of the poets in their relation to nature. Usually the burden of the world's mystery and the sense of the incompleteness of life seem to be supreme. Tennyson holds in his hand the little flower plucked from the crannied wall and soliloquizes upon the mystery of God and man. Wordsworth finds in the "meanest flower that blows, thoughts that too often lie too deep for tears". It is a common attitude. The sense of perfect beauty touches us with pain. The perfect in nature holds before us our own imperfection. It is therefore not remarkable that Jesus never betrays in his intense love of nature any hint of the mystery of life or the imperfection under which humanity toils. He looked into the face of nature, and in his soul, so crystal clear, he beheld without a shadow the face of his Father. In Burns the sense of majesty rather than of mystery is present. He has the Old Testament point of view. There is something akin in Hebrew and Scottish poetry. We need not wonder at that. It is not hard for a Scotsman to believe that the Gaelic is the original language of Eden and that Edinburgh is just Jerusalem, beautiful for situation, the joy of the whole earth, whither the tribes and clans of Lowlands and Highlands go up—the tribes of the Lord. Burns loved the Old Testament and we may have a word to say about that later. "I have taken tooth and nail to the Bible", he writes to a friend, "and have gotten half way through the first books of Moses—and half way through Joshua. It is a real and glorious book". He had the Old Testament point of view. "There is scarcely any earthly object gives me more—I do not call it pleasure—a something which exalts me, something that enraptures me, than to walk in the sheltered side of the wood on a cloudy, wintry day, and

hear the stormy wind howling among the trees and raving over the plains. It is my best season for devotion. My mind is wrapped up in a kind of enthusiasm to Him who, in the pompous language of the Hebrew bard, walks upon the "wings of the wind". The Hebrew Psalms are full of poetry of that order. "In my distress I called upon the Lord and cried unto my God; he heard my voice out of his temple, and my cry came before him even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went out a smoke out of his nostrils and fire out of his mouth devoured; coals were kindled by it. He bowed the heavens also and came down and darkness was under his feet. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the sky".

One other comparison may be made. George Adam Smith, in one of his most interesting chapters in his volumes on Isaiah concerning "The Material Effects of Sin", asserts that, "According to the Bible, there would appear to be some mysterious sympathy between man and nature. Man not only governs nature; he infects and informs her. When a man is reconciled to God the wilderness blossoms like the rose, but the guilt of man sullies, infects, and corrupts the place he inhabits, and the articles he employs. The conduct of the human race affects the physical life of the universe to its farthest limits in space". It is this same thought which we find frequently in the poetry of Burns, and none other has given expression to it with so much point and feeling. When love has departed, only thorns remain. As the little mouse scurries over the newly plowed field he exclaims:

"I'm truly sorry man's dominion
Has broken nature's social union
And justifies the ill opinion
Which makes thee startle
At me, thy poor earth-born companion
And fellow mortal."

Have we lost something of God's glory in our failure to hold fellowship with him in nature? The teaching of Jesus

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lays all nature under tribute. The universe itself becomes for Him a parable of the Kingdom—the wind that bloweth where it listeth, the sparrow that cannot fall unnoticed, the lilies of the field that are clothed in glory, the vineyards and fig trees, the green grass and the mountain solitude, the lowering skies and the olive groves, the waving corn fields and Jesus with his disciples around him plucking the golden grain and speaking of the Kingdom and the coming glory. I was much interested in two books which I recently read during the same week. One was the life of Alexander McLaren, of Manchester, the other was Dr. Jowett's "Yale Lectures on Preaching". In both of them there is an ever present ministry of God in nature. McLaren gained his religious inspiration again and again from the Highlands of Scotland and the mountains of Switzerland. He was not given to introspective devotional exercises, but the sight of a beautiful scene was for him a window that looked out into eternity. In the suggestive and stimulating lectures of Jowett, one is ever in the realm of imagery that receives its color from earth and sky, from valley and from mountain. He is familiar with "an Alpine country; majestic heights with tracts of virgin snow; suggestions of untraversed depths with most significant silences; mighty rivers full and brimming all the year around; fields of exquisite flowers nestling beneath the protecting care of precipitous grandeur; fruit trees on the lower slopes, each bearing its fruit in its season; the song of birds; the moving air; the awful tempest". And through it all we seem to hear the still small voice of the ever present Spirit.

A belief may be all the more true because it appeals to and satisfies the imagination, and it may be questioned if many of us are not denying ourselves the quickening revelation of God, because we have no ears to hear the voices that come to us out of Nature's silences. All great preachers have been nature lovers. People wondered what the great Chalmers would do when the sea would be no more. Wordsworth's complaint is still pertinent.

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“The world is too much with us,
Little we see in nature that is ours,
It moves us not—
Great God! I'd rather be,
A pagan suckled in a Creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn,
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.”

I desire also to say a word about Burns' doctrine of man. He had a triumphant faith in humanity and next to faith in God, the world and the Church both need a renewing faith in men. Burns was the prophet as well as the poet of our modern democracy. In Taine's work on English Literature after treating of that great period, when the classical spirit was dominant—the period that was judged great because of the writings of Pope, Prior, Gay and Thomson, and all the rest of the uninspired poets of the early part of the 18th century—he enters upon his fourth and last book which he calls “Modern Life”. His first paragraph deals with the suggestive subject, “The Rise of Democracy”, and Burns is the first poet of that new Democracy. That is significant. We are apt to overlook the fact that Burns barely escaped trial for treason, because he substituted for a toast to the health of Wm. Pitt a toast to the health of a greater and better man, George Washington.

He sang the spirit of the Revolution.

“The golden age we'll then revive,
Each man will be a brother;
In harmony we all shall live,
And share the earth together.
In virtue trained, enlightened youth,
Will love each fellow creature;
And future years shall prove the truth,
That man is good by nature.
Then let us toast with three times three,
The reign of peace, of liberty.”

Tears and tragedy mingled throughout his short life. Without participating in or being affected by the political revolutions that were going on around him, he put in immortal verse the spirit of the age which gave new hope to the world and new freedom to humanity. “The poetic genius of my

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country finds me", he said, "as the prophetic bard Elijah did Elisha—at the plow, and threw her inspiring mantle over me. She bade me sing the loves, the joys, the rural scenes and rural pleasure of my native tongue". Other poets had spoken of the poor, but they spoke of them as belonging to another race. With Burns it was different. He was one of the poor himself. In his Ayrshire cottage, the threatening attitude of the Scotch factor and the uncompromising compulsion of the unmerciful land-lord threw the household "into tears". Poverty was his ever present and ever pressing companion. We understand therefore why he could speak a new world message in poetry that thrilled with passion.

"Is there for honest poverty,
That hangs its head and a' that,
The coward slave we pass him by,
We dare be poor, for a' that,
For a' that, and a' that.
Our toils obscure, and a' that;
The rank is but the guinea stamp,
The man's the gow'd for a' that."

He championed the cause of the poor; they were God's poor, and they were all precious in His sight.

"See yonder poor, o'er labored wight,
So abject, mean, and vile,
Who begs a brother of the earth,
To give him leave to toil;
And see his lordly fellow worm,
The poor petition spurn——
Man's inhumanity to man,
Makes countless thousands mourn."

Every one knows the scene in the "Cotter's Saturday Night",—the simple pleasures, the humble human life, the stately patriarchal reverence, the human home-like virtues, the majesty and awe of the divine presence—it is a picture the world can never forget, because it holds the heart of the children of men. There are many feeble lines in the poem, but the rhythm is easy and the thought is as sublime as it is simple. The misery of toil and penury, and the triumph of faith and prayer link each other in an enduring fellowship. No Scotsman can read those lines with a dry heart.

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“Then kneeling down to Heaven’s Eternal King,
The Saint, the Father, and the Husband prays:
Hope, springs, exulting on triumphant wing,
That thus they all shall meet in future days:
There, ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning, their Creator’s praise,
In such society, yet still more dear;
While circling Time moves round in an eternal sphere.”

It is difficult to formulate the faith of a poet. He is not systematic, but suggestive. Strictly speaking, there is no theology in the writings of Burns, but there is much religion, and there is always present a sublime and stimulating faith. His theology, if he has such, is the theology of a loving God.

“The plighted faith: the mutual flame,
The oft attested Powers above,
The promised Father’s tender name,
These were the pledges of my love.”

Burns has frequently been called a Deist, but to class him as such is a museum method, following the line of least resistance and is bound to lead to an erroneous estimate. He was a path finder in the new science of Religious Psychology.

“We know nothing or next to nothing”, he said, “of the substance or structure of our souls, so cannot account for those seeming caprices in them, that one should be particularly pleased with this thing or struck with that, which on minds of a different cast makes no extraordinary impression. I have some favorite flowers in spring among which are the mountain daisy, the hare-bell, the fox-glove, the wild-briar rose, the budding birch, and the hoary hawthorne that I view and hang over with particular delight. I never hear the loud solitary whistle of the curlew in a summer noon or the wild mixing cadence of a troupe of grey plovers in an autumnal morning without feeling an elevation of soul like the enthusiasm of devotion or poetry. Tell me, my dear friend, to what can this be owing? Are we a piece of machinery, which, like the Aeolian harp, passive, takes the impression of the passing accident? Or do these workings argue something within us above the trodden clod? I own myself partial to such proofs as those awful and important realities—a God that made all things—

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both material and immortal nature—a world of weal or woe, beyond death and the grave”.

It has seemed to me as I have studied the faith of Burns that he is most modern in his religious sentiments; his love of nature, his passion for humanity, his prophecy of a coming Kingdom, his social righteousness, his firm faith in a powerful and beneficent God. As I have studied his life and writings, the question has arisen in my mind, “Is he not also modern in this too that his faith is religious rather than Christian?” One searches in vain through his writings for some expression of personal devotion to Christ, which we find so readily in Browning or Tennyson. Is there any relation between the powerlessness of his own personal life, the wavering of his will, the humiliation of his repeated defeats, and this absence of a distinctly Christian faith and his failure to discover the secret of a power not his own. One cannot be dogmatic, but the questions that rise to our lips are at least interesting. In a sort of creed which he drew up he speaks of Jesus as a great personage whose relation to God we cannot understand, but whose relation to us is that of guide and Saviour. Burns was unfortunate in this, above all, that the Christ of his day was not the real Christ. The Christ that was preached to him was hidden behind the religious controversies and the intolerance of his time. His religion has an Old Testament flavor about it and there is danger even in our day of forgetting the New Testament gospel of Redemption in the exaltation of the Old Testament doctrine of reform.

His faith in the immortal life was clear and unwavering, and yet it was rather the faith of surrender than the assurance of ultimate triumph. His life was restless, stormy, and tempestuous. The place where the wicked cease from troubling and the weary are at rest had a strange and startling fascination for him. “I am transported at the thought that e’re long, perhaps very soon (He was then 24 years of age), I shall bid adieu to all the pains and uneasiness and disquietude of this weary life, for I assure you I am heartily tired of it; and if I do not very much deceive myself, I could contentedly and gladly resign it. It is for this reason that I am more pleased

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with the 15th, 16th, and 17th verses of the seventh chapter of Revelation than with any ten times as many verses in the whole Bible, and would not exchange the noble enthusiasm with which they inspire me for all that this world has to offer". Tennyson too loved to listen to the music of these words, the greatest in all literature. "They shall hunger no more, neither thirst any more, neither shall the sun light on them or any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes". Criticism dies upon our lips in the presence of sentiment so superlatively sublime. And yet through it all we seem still to hear the careless cadence of his own verse:

"Thus all obscure unknown and poor, through life I'm doomed to
wander
Till down my weary bones I lay, in everlasting slumber;
No view, nor care, but shun whate'er might breed me pain or sorrow
I live today as well's I may, regardless of tomorrow".

Chicago, Ill.

The Bequest of General Booth

REV. W. A. KINTER

Sometime ago I saw somewhere the will of General Booth. It impressed me. It was the will of a poor man. I asked, is this all he left! That question set me a thinking and has resulted in this article. The net value of General Booth's private means at his death was a little under five hundred pounds. All this he left to the Army. He had nothing to leave to his family except an inkstand, a bronze clock, and three walking sticks, one of which was green and which he mentions three times. He had not accumulated much. He had little, very little to hand on. Little, very little! Let us see. This man has bequeathed to the world the legacy of his own intense personality, for he was a man with the subjective dynamic, and life, at many points—even secular points—moves faster, quicker, with more set and purpose, with more fire and force towards its goal because he lived and wrought. But he has also enriched the Church. He who was at one time almost put out of it, who received harsh and violent criticisms from it, who himself did not desire connection with it, this man, consciously or unconsciously, in his life and death, has bequeathed a priceless legacy to the Church of Jesus Christ, and it is of this legacy that I wish to speak at this time.

First of all, he has enriched the Church with a new sense of the reality of conscious or sudden conversion. Conversion—had we not almost lost the word? At least, had we not quite lost it as the symbol of a supernatural act, a miracle of grace? The Church with the scene on the Damascus road built into her structure as a foundation stone, had ceased to believe that men could be converted suddenly. How came this strange thing about? Well, we do not have to look far for at least, a partial answer, to our question. It came through the powerful influence that science has been wielding upon mod-

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ern thought, even modern Christian thought, subtly and unconsciously in us all, in these last days. Science is no friend of miracle. Science does not believe in acts, in unrelated acts. It believes in processes; everything has come to be what it is by processes, slow and age-long processes. We have come up, and everything has come up, by a series of nicely articulated steps or processes. Science has gone process mad. In her last words she seems not to be so cock sure that something did not happen by cataclysm, as out of the heavens, as by a fiat of God, but in the earlier day she was quite sure that nothing came into being, or into perfection of being, that way. And her thought became the Church's thought. The laws of progress in nature must of course be the law of progress in grace. Men, to use James' phrasing, "consciously wrong, consciously inferior, consciously unhappy" must become "consciously right, consciously superior, consciously happy" gradually, by slow religious processes, step by step; all taken in the realm of the subconscious. If we ever used the term conversion, it was the symbol by which we referred to the last step in this process. It, too, like all the rest, was taken in the subconscious self. And if anyone had the courage to stand up and say, I was born anew at a certain place and at a certain time, we likely withered him with a look, as from one in the heights, and said aside to our friends, "He is a good man, he has spirituality, but he did not get it in the way he supposes". But though there are still cultured souls that disdain to employ the term 'conversion' and treat the claim of a great change with scorn; yet there is far less of that sort of thing today than a decade ago. William James, the great philosopher of Boston, studied these experiences of sudden conversion scientifically and has pronounced them authentic. This pronouncement has gone far to rehabilitate the old idea and the old word. But the man in these last days who first tremendously believed in these realities of grace and furnished James with the data for his scientific studies was the subject of this article, William Booth. He himself came into grace by that door. In 1889 he wrote: "The hour, the place, and many other particulars of the glorious transaction are indelibly impressed on my memory".

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Having an experience that could be dated, he labored for such an experience in others. And it was a conscious purpose with him. The story of the Salvation Army, as we learn from the "Twice Born" men of Harold Begbie, is full of the records of men and women who have passed through Paul's door of sudden conversion into the Kingdom. Let us learn the lesson that the Salvation Army has to teach us. Let us look for his miracle in our work. Do not misunderstand me. The large majority of those who come under the hearing of the gospel ministry—being men and women who have known of these things from their mothers' breasts and given an imperfect but a genuine submission to them all along the line will come into the Kingdom, as well as through it, by means of the method of process; there will be nothing phenomenal, nothing unnatural in their experience. But upon those—and many such sit constantly under the Gospel's ministrations—who have never known Christian nurture, or having known it have departed from it, may we not pray for a sudden falling of the Spirit in converting power, and may we not expect to have our prayers answered? As I write, the conviction steals in upon me that if we believed in this miracle and should pray earnestly for it, we might often see its workings in our ministry; and every now and then some one with the new song upon his lips would stop us on our way and say, "On last Sabbath morning, not having anything else to do, I happened by a kind of accident into your church. The usher showed me to a certain seat. There something happened. Ever since I have seen and acknowledge the sovereignty of Jesus Christ".

In the second place General Booth and the Salvationists have done much to enrich the Church with the recognition of the social mission of Christianity. The recognition of this mission of Christianity had, to say the least, become obscured in the Church. Christianity's mission was solely a spiritual one. It was for the soul and the soul alone. Need qualified by the word "spiritual" was within its province, but need qualified by any other word was without its province. General Booth proceeded on the assumption that need, by whatever term qualified, must be his concern. Physical need—which was

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so emphatically in view in White Chapel—must be his concern. And so he set that splendid organizing ability of his to work to devise schemes by which he could relieve this outward and physical need, this mental and social need of the poor of London, and there resulted his lodging houses, his colonies in the suburbs of the city where men could live under better environments, his immigration schemes, and so on. He met with a great deal of opposition when he announced this program. He lost the support of many who up to that time had sustained him in his work. But he felt that he was right and he persisted, and today the social work of the Salvationists meets with almost unanimous approval.

And was not Booth right? I have said that he felt he was right. Was he not right? Has not the Church a mission to all kinds of needs? Has it not a mission to temporal need, the social need of our fellows? Christ felt he had such a mission. Temporal needs were in his program. By that profound, that divine compassion that was in him, he was forced to minister to it. He could not refuse to help wherever help was needed. Of course he came primarily to help in the deeper things, but his nature and the nature of his mission forced him to help in the more superficial needs of mankind as he came in touch with them in the way.

And as the Church comes into the compassion of Christ it will be moved by need wherever it finds it, by whatever adjectives you qualify it, whether temporal or spiritual, and it will collect its powers and resources for the relief of that need or the doing away with it altogether. The need of the laboring man today—his need for a better wage, his need for a better house in which to build up his home—how can the Church of Christ be indifferent to that? How can the preacher remain dumb in his pulpit about that? How can the churches in their courts remain dumb about it? Undoubtedly the laboring man has not got his share in the twentieth century civilization. His condition is better than it used to be. But we have been moving fast, and he has not been permitted to keep up with the procession. Here in Pittsburgh he has far from his share in the matter of the wage and especially in the matter of the

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house. The mediaeval laboring man's housing was not worse than the housing of many of the mill men in this city. If you don't believe me, make an inspection of living conditions out Penn Avenue between Tenth and Fortieth Streets and between the hill and the river. We resented the "Survey". But we did it in our pride. The "Survey" was not far from the horrible truth. Many of the laboring people about this mill district do live hard lives. It is within our power to remedy this. It is within the Church's power to remedy it. By doing what, in this district, it has not yet attempted to do in any worthwhile way, namely, laying itself out to create a conscience among our people on this question. Study the conditions; familiarize the people with them and see if their compassion—the compassion that has been born in them through our preaching of the loving God and the cross of Jesus Christ—is not moved. And if it is there and is moved by the spectacle, that aroused compassion will devise, will create, if necessary, some remedies that will meet the need and abolish it. It is not for the minister to legislate. But it is for us to arouse the conscious compassion of our people. Are we doing it? Well, there is some of it being done today. Lloyd George is doing more than any other man at this moment to whip the Church into line in this good work, but the credit for the inception of it we must give to another. Wilian Booth was the first in these last days to recognize and affirm the social mission of Christianity.

But beyond and above this, General Booth has enriched the Church in the depths of her spiritual life by renewing in her bosom the consciousness that the work of grace can take place in the lives of vagabonds and outcasts. General Booth was, at one time, by appointment, evangelist in the Methodist New Connection Church. But because of his bold methods he was refused reappointment. His heart was in his work and, encouraged by his wife, he set up an independent undertaking in a tent at Mile End Waste, Whitechapel, London. Vagabonds and outcasts, lawless and brutal people gathered around him. "Here", as General Booth Tucker wrote, "the great evangelist unconsciously drove his pick axe into the granite rock which was to form the basis of the Salvation Army".

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Here, in a mountain of humanity, he found a stratum of gold that surprised even him in its richness. But this mountain was made up of material that the Church had quite determined had no paying rock in it—was nothing but a heap of waste—and General Booth's discovery has enthused the world. We are constantly reading today of some one out there in the industrial realm ransacking with his keen scientific eye some old waste pile, or dump, and discovering values where no values were thought to exist. That is exactly what General Booth did with his keen eye for spiritual values with that waste humanity of Whitechapel. He found that these, the most lawless, the most brutal, could and would turn if touched with the hand of love and pity. He has gone into every land of the earth. He has gone into the "Mile End Wastes" of Calcutta, of Hongkong, of Yokahama, of Constantinople, of Berlin, of Paris, of Chicago. He has put his pick axe into the so-called mountains of waste humanity of all peoples, of all climes, and he has proven, beyond all question, that these sorts are worth working, that they have priceless riches stored away in them and that these riches can be mined and washed and can take the stamp of the image of the King.

It is for this discovery that the Church, Protestant and Catholic,—that the world, bows low today at the mention of the name of General Booth. They tell us that kings and emperors sent wreaths to his casket and officers of state to represent them at his funeral. They tell us that not since the burial of Livingstone in 1874 has the London populace shown such feeling as they did when the body of this poor preacher was carried through their streets to its humble resting place. They tell us that the waves of human sympathy, like the waves of the ocean, lapped all shores at the announcement of his death. And why? Because he has proven to us anew what the Man of Galilee proved to us first of all, that there is no waste humanity, no irretrievable human areas, but rather that, if we let in upon these areas the living waters of the Gospel through the sluice gates of love and pity, all can be made to rejoice and blossom as the rose.

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A rich deposit of sympathy with and belief in the salvability of outcasts and vagabonds lies in the bosom of the Church at this hour and it has been placed there, under God, by the life and labors of William Booth. Now the question arises what are we going to do with it. Isn't the Church, through her statesmen, going to utilize this deposit and are we not going to see a new crusade? There is one on now, and a beautiful one for the uttermost man. Is there not going to be another carried on alongside of this one for the undermost man? Is not the time ripe, has not the hour struck for the Church to go forth to this great work? She has not gone forth to it as she should. She has, like Jonah, in many quarters run away from it. She has lifted her temples, even bodily sometimes, and carried them out and planted them among the favored people. Dr. Jowett is reported to have said on his return to New York last fall that he regretted one thing about his work, namely, that his church was not located farther down town and among the poorer people. That is the right spirit. It will of course not be expedient to carry our churches down, not all of them, at least, down to the heart of the city. Some must be left where they are; most of them must be left where they are. The people about them need them. But many of the districts composed of favored people, like the Oakland, are over churched and some of these churches could be permitted to move down, or rather, and better, their resources, their material and spiritual resources, could be set free to assist in the great work among the "Mile End Wastes" of our own city. The agency under God for doing this work is, possibly, not the organized Church agencies, but rather, the agency of the Salvation Army. If so, there ought to be a working alliance, closely fitting into the very vitals of our organized church life between the Church and the Salvation Army. And the Army would then have what it ought to have, a somewhat adequate support for its glorious work. There ought to be a channel of communication—a broad one, too—between the churches and the Army, along which not only the material resources of the Church could pass freely to its support, but over which also

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the pure and passionate souls in our churches could go to the imperiled and perishing ones of the under world.

And what would come from it? "General", asked a reporter once rather impertinently, "is it not so that Christianity is played out?" "Played out!", came quick and hot the reply, "Played out, why sir, it never has been played in". What would come if Christianity were played in, played in with love and pity, played in with fire and sword, what would come of it? Personal religion has demonstrated its power over fallen lives. But it has only touched the fallen mass here and there. Suppose the force, the spiritual force in the great Church of Jesus Christ, were to move forth as an army with banners to the grand work, what would result? Might we not hope to see these waste areas redeemed to society, to good citizenship, to God? Let us not lose sight of Abraham's vision—a city that hath foundations, whose builder and maker is God. The Scriptures open up with a garden, but they close with the picture of the redeemed city. With the churches working and in a close alliance with the Salvation Army, may we not yet realize on earth the beautiful, the entrancing picture of the Revelation—a city let down from God out of heaven.

Ambridge, Pa.

Literature

The Ethics of the Old Testament. By Hinckley G. Mitchell. University of Chicago Press. 1912. \$2.00.

Works devoted exclusively to the ethics of the Old Testament are rare. The reviewer knows of the existence of only one other in the English language; "The Theology and Ethics of the Hebrews, by A. Duff". In the preparation of this volume Professor Mitchell has put students of the Old Testament under deep obligation to him, for he has given a detailed exposition of an important phase of thought which is usually treated in an incidental fashion in the works on Old Testament Theology.

There are two possible, but not necessarily exclusive methods of treating such a subject as the Ethics of the Old Testament. They may be designated the topical and the historical; the latter in its severest form has been followed by our author. He informs us in his preface that he proposes following "the method of discussing the whole subject, with its various branches, in a succession of stages and especially as illustrated in the conduct or teaching of representative Hebrews". The books of the Old Testament are first analyzed and arranged according to the scheme of modern literary criticism. Then in thirty-two chapters we are given a detailed exposition of the Ethics of the different divisions of Old Testament literature. In the pre-prophetic period ethical principles are studied not in the abstract, but as they become incarnate in great characters.

We have one criticism to offer. In this book as in so many recent works on Biblical literature, the analytical method is followed to the exclusion of an adequate synthesis of results. At the close the reader needs a chapter or two in which the great fundamental principles of Old Testament Ethics would be brought together in a clear, comprehensive statement.

JAMES A. KELSO.

Three Recent Old Testament Commentaries:

1. **The Book of Isaiah.** (Vol. I, Chapters I-XXVI). By George Buchanan Gray. \$3.00.
2. **Micah, Zephaniah, Nahum, Habakkuk, Obadiah, and Joel.** By John M. P. Smith, William Hayes Ward and Julius A. Bewer. \$3.00.
3. **Haggai, Zechariah, Malachi, and Jonah.** By Hinckley G. Mitchell, John M. P. Smith, and Julius A. Bewer. New York: Charles Scribner's Sons. 1912. \$3.00.

All three of these volumes belong to "The International Critical Commentary", the most elaborate and learned series of scrip-

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tural exposition in the English language and equal in these particulars to commentaries in any other modern tongue. Biblical scholars who have made use of the earlier volumes of this series will find the same methods of exposition employed in these three works. The commentary proper is entirely separate from the technical minutiae of grammar and textual criticism, which are printed in fine type. Notwithstanding the removal of the purely philological element from the body of the commentary, it seems to us that there is too much space given to mere technical details in portions of the two volumes on the Minor Prophets. An expositor should have a delicate sense for proportions and not attempt to enumerate every possible conjecture or indulge his fancy in enumerating all the emendations of the text based upon metrical theories. Some of the writers in this instance have come dangerously near pedantry and give an impression of parading their learning.

The best work has been done by Prof. Mitchell in his treatment on Haggai and Zechariah. His exegesis is sane and well balanced, and he has realized that men read the writings of the Hebrew prophets because they were full of the Spirit of Jehovah, and of judgment, and might, to declare unto Jacob his transgression, and to Israel his sin, and not primarily to learn the possibilities of metrical theories and textual changes. Such matters are essential, but ought to be subordinated to the exposition of the great ideas of the writer. We feel that Professors Mitchell and Gray (on Isaiah) come nearer to this happy medium than have the other writers.

Perhaps it ought to be remarked that these commentaries are intended for scholars. A minister who has not kept up his Hebrew would not find them useful in his work.

JAMES A. KELSO.

Two Recent New Testament Commentaries.

The International Critical Commentary. New York: Charles Scribner's Sons. 1912.

The Epistles of St. Paul to the Thessalonians. By James Everett Frame, Professor of Biblical Theology, Union Theological Seminary, New York. pp. ix, 326. Price, \$2.50 net.

The Johannine Epistles. By Rev. A. E. Brooke, B.D., Fellow, Dean, and Divinity Lecturer, Kings College, Cambridge, England. pp. xc, 242. Price, \$2.50 net.

These two volumes sustain the high reputation for scholarship and accuracy which has marked the series (The International Critical Commentary) as already published. Professor Frame gives a full sketch of the historical background of the Thessalonian Epistles, and summarizes the contents of each. He discusses quite freely the internal condition of the Thessalonian Christians, their mistakes and misapprehensions. The peculiarities of language are fully treated, and then the question of authorship, or "authenticity" (a misnomer, according to the present order). After a full review of the evidence, and a resumé of the Teutonic theories from Baur onward, Prof. Frame reaches the conclusion that I Thessalonians

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was written by Paul, "unless one is prepared to assert that Paul never lived or that no letter from him has survived". In regard to II Thessalonians he is less positive, but says "the hypothesis of genuineness may be assumed as the best working hypothesis in spite of the difficulties suggested by the literary resemblances, especially the striking agreement in the epistolary outline".

The Commentary proper need not be discussed in detail. Suffice it to say, that the exegesis is grammatical, that due notice is taken of different opinions, and that the results in general are sane, though not always entirely satisfactory. The interpretation of the latter part of I Thess. 5 is very happy. Professor Frame is quite full and informing in his treatment of the "Apocalyptic" passage, II Thess. 2:1-10, which is probably the most difficult section of this character in the New Testament. Every term and phrase is fully discussed. The relation of these terms to other expressions, both earlier (in Old Testament) and later in the New, is clearly pointed out, and the various theories succinctly presented. Especial attention is given to the origin and significance of the word *Anomos* ("the lawless one"). Professor Frame finds in Paul's use of the term a fusion of the Apocalyptic tradition of the Old Testament and the new conception of Christianity regarding the Antichrist. Accordingly, Paul's view is thus summed up: "With a supreme disregard for externals and with a keen sense for the relevant, he succeeds in making preeminent his faith that God is Abba, that the world is moral, that righteousness triumphs; and his confidence is immovable that a day will come when the sway of the sovereign Father of the Lord Jesus Christ will be recognized, for obstacles will be removed and the believer will be delivered from the evil one. And Paul is at pains to observe that Satan and his peculiar instrument, the *Anomos*, are under the control of the divine purpose". This is, doubtless, the general sense of the difficult passage, but the perplexing details remain unsettled. The literature on this subject is "enormous", but Professor Frame gives quite an extended list.

The volume on the Johannine Epistles presents some peculiar features. The author, in his Preface, says that his "Commentary is an attempt to apply to the Johannine Epistles the method of historical interpretation, the only method of exegesis which can claim to be scientific". Then after defining what he means by "historical interpretation", he states that "the question of authorship has been deliberately avoided". Evidently this is a "handicap". It limits the comments to matters connected with exhortation, and virtually ignores the theological teachings of many important passages, yet Dean Brooke cannot avoid entirely the question of authorship in dealing with the Second and Third Epistles, from "the Elder". By implication, through a long list of terms common to the Gospel and Epistles, abundant proof is furnished that the entire literature is from the same hand. Evidently Dean Brooke is either unable or unwilling to accept the Apostle John as the author, though, in his very scholarly and ample introduction, he presents much which upholds that view. Indeed the entire Introduction evinces a wealth of learning, a wide apprehension of all the questions involved, and makes one wish that the Commentary which follows had been constructed on a different and fuller method. However there is abundance of careful and helpful exegesis in the

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comments. Several extended analyses of the First Epistle are presented, usually with an emphasis on the ethical purpose, but in the full discussion of "the False Teachers" there is necessarily given a historical review of the early heresies which have been regarded as combatted in the Epistle. The spurious passage, I John 5:7, is treated in a "separate note", covering nearly a dozen pages.

Dean Brooke is undecided as to whether the Second Epistle was addressed to a church or a woman, probably named "Cyria". The condition of things in the local church, to a leading member of which the Third Epistle was addressed is frankly recognized. The discord, self-seeking, defiance of authority, present a painful picture. But the Epistle is not without value as shedding light upon an obscure period of early Christianity. In a sketch of the historical background of the two Epistles (Second and Third), it is inferred from the implied claim to authority on the part of "the Elder" that these Epistles give us "a glimpse into the earlier stages of the development of the Monarchical Episcopate". This is probably correct, but there is some doubt about the attitude of "the Elder" to the new movement which certainly prevailed in the next generation. At all events the nearly defunct theory of Apostolic Succession is inconsistent with the historical background of these Epistles, and the claim of sanction for the "historical episcopate" on the part of the Apostle John seems to be quite as unwarranted. In an appendix Dean Brooke gives a list of variants from the old Latin Version, and closes with full and varied "Indices".

One cannot help admiring the scholarship displayed in the volume, as well as its literary excellence. Yet it is a book that would hardly be useful to the average minister in making up his exegetical equipment.

M. B. RIDDLE.

Edgeworth, Pa.

Biblical and Theological Studies. By the Members of the Faculty of Princeton Theological Seminary. New York: Charles Scribner's Sons. 1912. \$5.00.

Princeton Theological Seminary celebrated the hundred years of service to the Church on the seventh of May, 1912. The occasion was appropriately recognized by addresses and academic meetings extending over half a week. In addition the Faculty of the Seminary prepared the essays, contained in this volume, in commemoration of the centenary of their institution.

We give the titles with their authors: "Theological Encyclopaedia" by Francis Landley Patton; "On the Emotional Life of Our Lord" by Benjamin Breckeuridge Warfield; "The Child Whose Name is Wonderful" by John D. Davis; "Jonathan Edwards: A Study" by John DeWitt; "The Supernatural" by William Brenton Greene, Jr.; "The Eschatological Aspect of the Pauline Conception of The Spirit" by Geerhardus Vos; "The Aramaic of Daniel" by Robert Dick Wilson; "The Place of the Resurrection Appearances of Jesus" by William Park Armstrong; "Modern Spiritual Movements" by Charles Rosenbury Erdman; "Homiletics as a Theological Discipline" by Frederick William Loetscher; "Sin and Grace in the Biblical Narratives Rehearsed in the Koran" by James Oscar

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Boyd; "The Finality of the Christian Religion" by Caspar Wistar Hodge, Jr.; "The Interpretation of the Shepherd of Hermas" by Kerr Duncan Macmillan; "Jesus and Paul" by John Gresham Machen; "The Transcendence of Jehovah, God of Israel" by Oswald Thompson Allis.

The authors have given scholarly treatments of these themes which in each case belong to the specialty of the writer. Anyone desiring to know the point of view of "the Princeton Theology" can secure it from this volume, which is in every particular a credit to the collaborators.

JAMES A. KELSO.

The Ordinary Man and The Extraordinary Thing. By Harold Begbie. New York: George H. Doran Co., \$1.25 net. 1912.

"The Ordinary Man and The Extraordinary Thing" is the work of an extraordinary writer who has chosen the ordinary experience of soul-conversion for the theme of a series of books. Mr. Begbie has a genius for striking titles, and he makes them fit his subject. The series, of which this one is the fourth, forms the most valuable contribution to the history of conversion our day has produced. They are a spiritual tonic as well as a spiritual clinic. He who has not read "Twice-Born Men", "Other Sheep", and "Souls in Action" will wish to do so if he reads "The Ordinary Man".

Specifically, the book is a description of some of the splendid work being done by the Young Men's Christian Association in England, especially; as his other books dealt with the work of other organizations such as the Salvation Army. Every Association worker will rejoice in this tribute to an organization to which he owes so much. The writer of this review welcomes the opportunity to add his testimony to that of the book, and to say that the experience gained in the Association work has been a priceless part of his training for the ministry.

To some who read the book, especially among the ministry, it may appear that the Association is exalted at the expense of the Church. Mr. Begbie does not avoid the comparison. He does not need to. The Association is the Church in action. Not all of it, of course, nor the particular form in which the Church was instituted, though the sending forth of the twelve two by two to care for the bodies and the souls of men comes tolerably close to being a Young Men's Christian Association; but the Association sprang from the Church, and could have no existence today but for the Church, and has through all its history been loyal to the Church. Its "evangelical test" makes it rock-ribbed in its orthodoxy, and it is not too much to say that it has been one of the strongest allies of the Church in its resistance to destructive criticism within, and hostile attacks without, the Church. It has a right, both from priority in time of organization, and its unquestioned effectiveness in saving men, to claim that which it has been called, "the right arm" of the Church.

But it is time to let the author speak for himself. He can do it. On almost every page is quotable matter. He seems, by his investigations of the subject of conversion, to have passed through

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a definite experience in his own soul. His page on the relation of "decision" to conversion is worth quoting in full. It is a whole sermon. "The word *decision* is one of the most important in the literature of religious experience. It is almost a synonym for conversion. There is in the soul of a man once awake to religious impulses, but still resting his head on the pillow of his former habits, a hunger and a longing for decision which presses for satisfaction with enormous weight on the whole of the moral nature. The soul feels the need for absolute decision, but cannot bring itself to rise and stand upright. It fences and prevaricates. It turns this way and that, to think it over. But the pressure increases. Up!—up!—nothing will happen while you lie still; come to the penitent form, stand up in the midst of the meeting, or kneel here in the solitude of your room—*anything* so long as it is action, *anything* so long as it is decision, *anything* so long as it is not meditation, vacillation, a balancing of this and that. . . I have heard from the lips of numerous men, representing many classes in the community and many degrees of culture, the phrase, 'When I decided for Christ ' Until I heard it from real men, whose souls awoke in me a sincere admiration, I had the feeling of one who hears a sharp discord, or who is offended by a coarse accent. It vexed me. It irritated me. It seemed to me akin to cant. But my experience of men and my reading of books have brought me to know that the word *decision* expresses, as well as human language ever can express the things of the spirit, one of the most common and one of the most striking needs of the human soul."

The book is full of such stirring statements. If it seem that the Association is credited too entirely with the accomplishment of results in transformng men, it is still true that the divine Spirit which uses the organization is more highly exalted. Everywhere, always, the author rings the changes on the necessity of a divine, supernatural change of heart called conversion. Listen to this in his chapter on "A Decent Man". "'I was a decent man', he says, 'and the decent man is the hardest of all to convert.' This conversion was quiet and tranquillizing. It was the case of a decent man slowly perceiving that decency is not the highest flower of the spirit, that something radically and inherently bad in human nature calls for extirpation, and that the redemption of human nature by the Son of God is the great pivotal fact of history." Let the advocates of "salvation by character" take notice! Here is another testimony to the necessity of the new birth. Speaking of the gradualness of the change in some, he tells of a man, himself polluted with sin, aroused over England's guilt in the opium traffic. —"'And England made money out of it. Not only permitted it, but profited by it—profited by the ruin of millions of helpless men. I tell you my blood was on fire. I wanted to start up, then and there, and be off to do something. I didn't think what, but *anything* to stop this damnable shame' He had never thought, in the midst of his own sins, how he dragged souls down to ruin. It had never occurred to him that he had responsibility towards those who tempted him and to whose temptations he so readily yielded. But now, confronted with the thousandfold desolations wrought by a sin in which he had never shared, his soul revolted, and he was consumed with a passionate indignation. He ranged himself incontinently on the side of righteousness. He was ready,

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on the instant, to rise up and strike for God. . . . From that moment he was facing in the right direction. It was clear that his eyes were not yet opened, that his heart was far from being cleansed, and that the mystery of the new birth had not yet changed and transformed his whole nature. Nevertheless, in the sense that he had swung clean round, was no longer facing away from God, but was facing towards God, he was at that moment converted. The full conversion of spirit was soon to follow."

But even more emphatic than the fact of conversion is his forceful testimony to the abiding results in changed lives. Most of us can learn something from the story of a conquered evil temper. In his chapter, "A Bad Hat" he lets one of his characters thus speak.—"If only my ordinary sins had ceased from that moment I might perhaps be tempted to think that just deep emotion produced some kind of change in my mind which a psychologist could explain; but something much more wonderful occurred to me, and occurred *instantaneously*—something that no psychologist can explain, and no psychologist, unless he is a Christian, can understand. From that moment my temper departed, like a devil cast out by the power of God. . . . This was what staggered me, and even now, all these long years afterward, I look back with amazement on that tremendous miracle. For I truly believe that I was one of the hottest tempered men who ever lived. My temper was infinitely worse than all my other sins lumped together. I was sensual enough, God knows, but not everlastingly; there were periods when the very thought of such sins disgusted me and made me feel sick. But my temper was the very core of me. It was my life's blood, the beat of my heart, the pulsation of my brain. I simply couldn't brook interference. Authority was galling to me. A man had only to offer me the slightest insult to get my fist in his face. As to forgiving an injury—why, I should have laughed at such a thing. . . . But conversion changed me—*instantaneously*, mind you—into absolute peace of mind. I lost all sense of heat and temper and obstruction. . . . To show you how complete was the change. At this time my old friend joined a society which worked for abstinence from alcohol and tobacco. Men who belonged to it wore in their button-holes a little blue ribbon with a white line down the center. Well, he got me to join. I had liked drink, and I was a great smoker; but I experienced no difficulty in giving up both these habits. I wore the ribbon in my coat. Immediately, I became the target for jokes among the other men at the office. They saw I was converted, lost their former fear of me, and took advantage of my religion to tease and chaff and even mock me. Well, I never minded it in the least. And only a few days before, mind you, I should have been all over them in a minute." The chapter closes with this eloquent testimony from "the bad hat".—"Religion is the one means whereby a man can be changed from bad to good. Charity can change from poor to rich; philanthropy can change him from hungry to filled; county councils and local rates can change him from houseless to housed; but nothing except religion can change him from bad to good. Let society try and see if they can do it. . . . And, of course, I don't mean a merely formal religion. That's not a bit of good; indeed, I really think it's worse than useless—for it angers and embitters miserable and degraded men, it makes them mock. But the re-

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ligion that goes straight for the heart of a man, that tells him his peril, that is not content with a lip profession of faith, but insists on a cleansed heart, a changed nature, and a converted soul—that's the religion which alone can lift the fallen and restore the lost. . . . It seems to me that some people are afraid to say anything nowadays of the chief thing that makes religion a living fact and the supreme mystery of existence. *They're afraid of the miracle.* Why! without conversion religion is nothing more than a philosophy. And imagine taking philosophy into a prison, a lodging-house, a gin-palace, or a brothel! But you can take Christ there."

These quotations, purposely given at length to give the reader a good mouthful, will enable anyone to judge of the value of the book. His closing chapters are an eloquent tribute to the work of the Association in America. He speaks of the adoption of the work here by great corporations, and especially by the Government. He makes a comparison with the work in England that may well please our American workers, and closes with this ringing appeal to his own nation.—"Everywhere, when we penetrate beneath the surface of society, there is this disquiet of the spirit, this pressure of the soul, this dissatisfaction with earthly things, this hunger after satisfaction and peace. The ordinary man is conscious, dimly enough it may be, of the extraordinary thing. No man alone with his inward being is really an atheist, save those who are really devils. The whole nation is tormented by a division of the soul which lacks the decisive choice. Not yet do they give themselves to God; but not yet, God be thanked, do they give themselves wholly to the devil. One way or the other will the choice be made. Democracy growing articulate, aristocracy growing afraid, will soon end the pestering unrest which disturbs their happiness by deciding either for God or the devil. . . . To make that decision ring true for God is the work for the present time. All over England there are good men in worthy societies waiting to do a tremendous work for humanity in the name of God, but who are paralyzed by want of sympathy and enthusiasm from the whole nation. And this lack of sympathy and this want of enthusiasm are due to the pessimism that religion is exhausted and the miracle exposed. Progress has been handed over to the politicians. Enlightenment is looked for only from the men of science. As if politics or science could touch the soul of humanity! And in the meantime, all around us and about us, through the humble labors of obscure but holy men and women, Christ is feeding the hungry, clothing the naked, healing the sick, casting out devils, and raising the dead. . . . Before England abandons herself to the politician, it would be well for her once more to make her appeal, earnestly and universally, to the Christ who called Himself Son of God and Light of the World." Let America also heed these prophetic words!

U. S. GREVES, '95.

New Alexandria, Pa.

Efficiency in the Sunday School. By Henry Frederick Cope, A.M., D.D. New York: George H. Doran Company. 1912. \$1.00 net.

This book by the versatile secretary of the Religious Education Association, is a serious study of the modern Sunday School.

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It is a book with an ideal and a purpose. In the limit of 250 pages, the author presents in 28 concise and suggestive chapters his own well defined views on the present Sunday School situation and his hope for the day of its coming glory. He believes in a day of coming glory for the Sunday School. It is therefore a book worthy of serious consideration for any attempt to exalt the place of the Sunday School in the life of today demands a conscientious hearing. This book represents the advanced ground that is now taken by those who desire to make the Sunday School a potent factor in the religious life of the nation.

The book is a challenge to the Church. The public school cannot and does not supply the all but unanimous demand for religious education and the Church must gird herself as never before to do this great work. She must meet the present opportunity and measure up to the full responsibility that lies at her door. It is a colossal task and requires not the fag-end of the thought and time of our spiritual leaders but the very best that they have to give. The Church herself should be thoroughly organized around the educational ideal and a department called "The School of the Church", established. Already some of the leading churches in all denominations are leading the way and more than forty men are employed in as many congregations whose sole duty is to organize the Church so that she may efficiently educate her people in religion. They are directors of Religious Education.

I.

The first part of Dr. Cope's book presents in detail his own high ideal. He believes the Sunday School should have an aim and be loyal to that aim. He thinks, and most of us will agree with him, that many Sunday Schools fail because they have only a confused understanding of that which they actually wish to accomplish. He wishes it to be clearly understood that Efficiency must stand for educational achievement. The Sunday School exists for the purpose of training life. It is not, "The recruiting agency of the Church" for "a mob is not a school". (P. 12). It is not, "The Children's Church" for "a boy's religion is not a man's cut down". (P. 13). It is not "A miniature Theological Seminary", for the teaching of doctrine is not the primary purpose of the Sunday School. "The efficient Sunday School develops efficient Christians". (P. 3). It is not even properly called a Bible School. "It is a school which uses the Bible; but it is not a Bible School". (P. 71). In a word the business of the Sunday School is to make Christian character. Life is the aim of the Sunday School. The supreme test of efficiency is just here—"Are the people who have come out of it, who constitute now the society in which it exists, primarily motivated by Christian ideals; are those whom it has trained, turning to the service of the Kingdom and giving to it trained lives? Does the Sunday School really make Kingdom men and Kingdom conditions?" (P. 96). Dr. Cope holds that the School of the past has in the main been a failure and his book claims to point the way to future success.

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II.

This educational aim when seriously undertaken will call first of all for a standardized course of instruction. Dr. Cope thoroughly believes in a scientifically arranged curriculum for the Sunday School. He has no patience with the present Uniform International Lesson System. He calls such a "system", a "Cook's tour taken by force in a sleeping car and by night". (P. 66). He believes in a Graded System not because it is a patented panacea for all the ills of Sunday School life, but because children are already graded by nature, by custom and by school grades. (P. 48). He advocates the unrestricted use of extra-Biblical material and has no apology to make to any one for the use of the Christian literature of all the centuries. "In religious education the object is not the magnifying of this literature or the establishment of that doctrine, but the single great object is that those who are taught may be set upon a certain highway of life." (P. 67). He claimed that the teaching of the children of today must be determined not by the literary forms of yesterday but by the life-needs of today. It must be determined by the lives these young men and these young women will have to live. In his opinion the introduction into the curriculum of "Extra-Biblical Courses", is entirely justified and necessary. It is only "a simple recognition of the Divine in all ages. An expression of the faith that God has not left this world without a witness.—One of the weaknesses of the average Sunday School curriculum, is that it leaves us as children, with the impression that all the reality of religion ceased with John on Patmos, and all the important things about religion belong to the past". (P. 70).

In connection with the discussion on the Sunday School service, Dr. Cope has a singularly suggestive and stimulating chapter on Music and Worship. (Chap. 13). We wish every Sunday School superintendent would read this chapter. Many pastors will agree with him that "raising the roof" may be the lowering of the spirit of devotion and the overthrow of reverence. "Sunday School music is something vastly more important than a matter of entertainment, or of filling up chinks in the program". (P. 111). "We need, not more songs, but more singing of the good ones. Few schools need new books. They need the old ones. No congregation habitually sings over fifty hymns. No Sunday School needs a book containing more than one hundred songs or hymns". (P. 113-114). Such advice is salutary and needs constant reiteration.

III.

In the second place a new and better equipment must be provided for the Sunday School if it is to do the work demanded. The indictment which the author brings against our churches would startle some of our leaders into a well merited surprise. "If it is worth more to save a child than redeem an adult why not spend more at it? Where will you find a church that really does make its first business that of keeping the children for the Kingdom? Compare the cost of even the cushions in the church building with the whole equipment of the Sunday School! . . . Will not our budgets rise up and condemn the churches of this generation?"

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(P. 81). "There is something wrong with the church that puts \$5,000 a year into its choir and several thousands into renovating its cushions, but leaves the Sunday School in the cob-webby basement, companion to the heating plant at one end and cold blasts at the other; with ragged hymn books, bare, noise inviting floors, hard benches, and walls adorned with hideous placards in giddy combinations of purple, green and orange." (P. 107). Dr. Cope believes that we must have adequate equipment for the work of religious education and though we may not secure it immediately it must ultimately come. Scholars and teachers must be housed in as beautiful, as commodious and as comfortable rooms as the church in its wealth or poverty can provide.

IV.

The third thing that makes for efficiency is organization and the greater part of the book is occupied with this subject. Into the detailed discussion of these varied subjects it is not necessary to enter in this review. One will find here unlimited suggestions concerning the organization of classes and clubs for Sunday and week-day training. One will find many interesting suggestions concerning "The Critical Years of Adolescence" and the best ways to deal with the Boy Problem and the more neglected Girl Problem. (Chap. 14). He will find valuable information on "Sunday School Extension Work" (Chap. 16); "The Relation of the Adult Department to the Home" (Chap. 21); "The Present Opportunity and Need for Teacher Training", (Chap. 25); "The Relation of the Pastor to the Educational Life of the Church", (Chap. 26-28). One of the most useful chapters is under the title, "The Teacher's Tool Chest", (Chap. 27), where the worker will find one of the best Sunday School bibliographies yet published and in these days of developing interest in the whole subject of Religious Education such a possession is not to be undervalued.

V.

One lays down this book with many criticisms. I find the margin of my copy marked with many interrogations.

Is it true that the teaching of the past has been a consummate failure? There will be many who will resent Dr. Cope's almost wholesale indictment of the Sunday School work that was done by our fathers. "The indictment resting against the old type of Sunday School is that it did not accomplish its religious purpose." (P. 95). Of these matters who is to be the judge?

Is it fair to speak of the educational work of the past as having used, "the prescribed circular tour tickets of Biblical travel, in which infants were taken to decipher the Rosetta stones, and the adults were compelled to tarry and draw spiritual lessons from the fables and wonder stories" (P. 52)! Does Dr. Cope forget that the present teaching force of the more modern Sunday School of today received its training in the school of yesterday?

Is it true that the Sunday School is not rightly called a Bible School? No one contends that the Bible is an end in itself, and it is surely beside the mark to speak of worshipping the Bible, but is not the Bible the one supreme guide to the required goal. Those

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who believe that the Bible is "profitable for reproof, for correction, for instruction, which is in righteousness," will not be disturbed lest in the study of the Word of God the development and growth of Christian character may be neglected.

Is it true that the Sunday School must take over the responsibility of the home? We are frank to say that in many of the recent discussions on Religious Education we miss the note of emphasis upon the home. Many of us would not agree with the author that the time had come to accept the statement that the family pew and family worship are no more. (P. 143). There are still some old fashioned people and they are increasingly welcomed by the churches who believe that required church attendance for children is not an unmitigated evil. The author takes it for granted that the habit acquired under compulsion becomes distasteful and unnatural and leads ultimately to rebellion. Perhaps a little experimental psychology might alter that conclusion. One hardly sees what would happen to common school education if that postulate were accepted.

Is there not a danger that we overload the Sunday School? The author of course recognizes this danger and suggests week day classes. Can the modern Sunday School however ever wholly meet the educational ideal, and is there not some danger that religious education should receive an intellectual emphasis to the exclusion of the evangelistic opportunity? It is quite true that the failure of the past, where there has been failure, lies in a misconception of what a true religious education means. The words of Professor James Denney are, in this connection, pertinent words, "Without discounting in the least the value of Christian nurture the Church needs to remember that the Gospel remains supernatural and that *nature* asserts itself against *nurture* everywhere . . . the most carefully nurtured boy or girl comes to an hour in which the Gospel cannot be unconsciously inherited but must be deliberately accepted as the chief good and the supreme responsibility of the free and conscious spirit, or as deliberately renounced".

It is true that one lays down this book with many criticisms on his lips and many question marks on the margin of his volume but he lays it down with the feeling of past failure heavy upon his heart and the still far-off distance of the gleam which he fain would follow. It is that quality, however, which makes a book well worth the reading and this book is of that quality and will make the reader a more efficient Sunday School worker.

HUGH T. KERR, '97.

Chicago, Ill.

The Afterglow of God. By The Rev. G. H. Morrison, M.A., Pastor of Wellington Church, Glasgow. New York: George H. Doran Company, 1912. \$1.35 net.

This book contains 33 sermons which, as the author says, are "brief addresses, like those of the former volumes of this series, prepared from week to week after the more severe preparations for the forenoon diet of worship were completed. It has been my habit at the morning service to handle the greater themes of the

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Christian revelation, and then at the evening service to allow myself a wider scope, putting essential things in a somewhat different setting, and calling to my help every interest that I could command. My great aim in this has been to win the attention, in honorable ways, of some at least of that vast class of people who today sit so lightly in the church".

The sermons are topical rather than expository, and perhaps for this reason would not be a very good model for young ministers. One feels after having read this volume that while they may have been prepared after the more severe preparation for the morning sermon that they would only be possible for a man of deep spiritual experience and a wide literary acquaintance. The sermons are full of passing literary references which show evidences of a wide reading. On the other hand there is no straining for literary effect and one feels that he is speaking from experience when in a sermon on "Vision and Ornament" from the text Exodus 33:6 (R. V.) "And the children of Israel stripped themselves of their ornaments from Mount Horeb onwards", he uses the following illustration: "For most ministers there comes a season when they are impassioned to strip off the ornaments that they brought with them from Egypt. How we delight in style in our first sermons. How we pride ourselves upon their purple patches! We may not be determined to save souls, but we are all determined to be eloquent. And then God leads us to the mount of vision where the peaks climb into the azure—and we never want to be eloquent again. We have seen what life is, and we have seen what death is. We have learned what common men have got to suffer. We have learned what the poet calls the tears of things. . . . Then it is that the true preacher strips himself, like Israel, of ornament, and with a directness that is unmistakable speaks as a dying man to dying men" (page 81).

It is hard to single out any of these sermons. They win our attention at once by their titles, which are chosen with a great deal of care, and also by the fact that they challenge attention very often by giving an unexpected turn to the application.

Among those which may be mentioned are: The Sorrow of the Sea, Jer. 49:23, preached after the Titanic disaster; Religious Use of Holidays; The Winsomeness of Jesus; Our Daily Bread; The Mercy of Oblivion; The Grace of Happy Heartedness.

The sermon on the religious use of holidays might be read with profit by those overworked ministers whose consciences trouble them if they do not spend most of their precious vacation in "improving their minds" by going to religious conventions and Bible Schools. All Christian people might also read it and practise the art of bringing happiness to others and kindly thoughtfulness for those among whom they make their dwelling for the summer. How often Christians forget to take Christ with them on the vacation.

"The Winsomeness of Jesus" is a reverent and thoughtful analysis of the character of the Son of Man, who, in spite of his tremendous claims and allegiance to the truth, was so winsome that men continually wondered at the words of grace which proceeded out of his mouth.

"Our Daily Bread" is a sermon preached at the time of harvest on the text, "Give us this day our daily bread". The petition,

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coming as it does between the will of God stretching out into heaven and our sins reaching down into unfathomable depths, seems at first out of place. But viewed in the light of the harvest it shows us how even the smallest petition may need the resources of infinity to answer it. It makes us mindful of all the toil of humble hands, and helps us to see our place in the great ministry of life.

The Grace of Happy-heartedness is to be distinguished from frivolity. Frivolity is to laugh at that which is recognized as wonderful and great. Children are naturally happy hearted but never frivolous. It is easier for some people to be happy than others. Temperaments are different. Some are born happy and some must achieve it. The Bible, however, often classes as virtues to be won what we have always reckoned to be gifts of nature. All of us can achieve happy-heartedness if we can learn "to cast our burdens on the Lord".

The book ends with a sermon for the preparatory service with the title, "Self-ignorance"; text, "Who can understand his errors" Psalm 19:12.

The sermons will repay a very careful reading and prove stimulating and helpful to the minister who often wonders what is the best kind of sermons to appeal to an evening congregation which may be made up of a large number of non-church members. They would average from twenty to twenty-five minutes in delivery,

ROBERT R. REED, '10.

State College, Pa.

The Road of Life. By Rev. John Kelman, D.D. New York: George H. Doran Company. 1912. \$1.25.

"The Road of Life" is an inspiring and fascinating commentary on part of Pilgrim's Progress. As the sub-title indicates, it is a "Study of Pilgrim's journey as far as Vanity Fair". In this work Dr. Kelman the great Scotch preacher, portrays for us with fine vividness the spiritual experience of a bygone generation, and makes it real and practical for the needs of today. The whole study abounds in historic allusion, and is rich in literary comment and quotation, as well as in comparing the religious aspirations of succeeding generations. It is thus not only valuable for personal information and inspiration, but is full of suggestions for a course of sermons or lectures on Bunyan's immortal pilgrimage.

The author takes up the study of Pilgrim's Progress as "one of the everlasting books". He brings out the deep and universal religious truths of it, not only by revealing the spirit of the age in which it was written, but also by shedding the light of the literature and history and aspirations of the succeeding generations upon it. "Each new generation", he says, "repeats the miracle of finding strength and consolation for its altered thoughts and needs" in this great work of the Bedford tinker. He gives as the reason for this the essential humanness of the man and his allegory, pointing out that it is this human quality, this unswerving truth to experience rather than to theory, which forms the link between Bun-

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yan and such great humanists as Chaucer, Dante, Shakespeare and Goethe.

This series of studies is built up from notes of addresses given to classes, and published in shorter form in the Expository Times. It is the intention of the author to follow his volume with a second, continuing the commentary through the remainder of the First Part and the whole of the Second Part, and the third consisting of various essays on John Bunyan and his work.

Space is too limited to touch on every chapter of this splendid book. It is sufficient to touch two or three of the outstanding peaks. The author brings out many vital truths, and sheds many a helpful side-light in the study of the contrasts by Bunyan in such characters as Obstinate and Pliable, Passion and Patience, Evangelist and Worldly Wiseman, etc., speaking of Obstinate being a "narrow man", he says with Dr. Kerr Bain, "the only use he makes of his mind is to make it up". He also hits off the variable character of Pliable with the inimitable touch, "I begin to come to a point", many evangelistic sermon subjects are suggested by Dr. Kelman's treatment of the Wicket Gate, representing the point of decisive choice. Two chapters are given to a discussion of the Interpreter's House, indicating that the Interpreter is the Holy Spirit, and the House, the Church. He esteems the passage describing these as one of the great Christian classics, making a thrilling appeal to the best affections of the heart. Two fine features of the Interpreter are dwelt upon, his hiddenness,—how He keeps Himself in the background—and His gentleness. "No figure in the whole book is at once so awful and so tender as this half-seen and suggested form of Him who has the world's secret trembling on His lips".

Two chapters are also given to the discussion of the House Beautiful, as representing the Church visible and its membership in contrast with the inner spiritual meaning of the Interpreter's House. A rich lesson is here impressed—needed in so many churches of our day—of the church in its social aspect. It is just by the wayside; not out of the world, a secluded place of dim religious light. It is a home, with the fireside element strongly emphasized. The author thus lays stress upon the idea developed by Sam Walter Foss, who would "live in a house by the side of the road and be a friend to man". Dr. Kelman also suggests that the description of the Supper Table in the House Beautiful ranks with that of Christian at the Cross as one of the most perfect of Bunyan's writings. He classes it as a model for all who celebrate the sacrament of the Lord's Supper. Thus the author touches many of the vital truths and teachings of the immortal allegory with the delicate touch of a master artist, and brings out into new light these great heart experiences, which are true and real to every age. He gives a new world of meaning to Bunyan and his Christian pilgrimage.

J. M. POTTER, '98.

Wheeling, W. Va.

Socialism From the Christian Standpoint. By Father Bernard Vaughan, S. J. New York: The Macmillan Company, 1912. \$1.50 net.

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This book is ably, in certain passages eloquently, and, for a Roman Catholic and a Jesuit Father at that, even temperately written. It contains six Conferences on Socialism which were delivered during the Lent of 1912, in Saint Patrick's Cathedral, New York. These six Conferences deal with the relation of Socialism to the Papacy, the State, the Individual, the Family, Religion, and Christian Socialists. To complete the discussion of the subject, four other addresses are added, namely, "Socialism and the Rights of Ownership", "Socialism and the Duties of Ownership", "Socialism and its Promises", and "Socialism and Social Reformation".

Father Vaughan estimates the importance of Socialism almost as highly as do the Socialists themselves. He says: "Nothing in the States is more surely growing; nothing is gathering greater strength; nothing is more violently alive to-day than Socialism". And to him Socialism and Christianity, especially Catholic Christianity, are in idea, spirit, and purpose necessarily and irreconcilably antagonistic. Democracy, he says, has now to make its choice between the two; it cannot have both. As the author proceeds with his argument, however, his zeal gathers such force as to lead him into what seems a contradiction in terms. On page 113, he says: "I am speaking of Socialism as a living movement, * * * and not as an economic proposition only. There is nothing anti-Christian in the idea that all capital may be owned by the community, if it can be lawfully acquired from the individuals, and managed for the common good"; but on pages 332-3 he says: "As a man and a Christian I condemn Socialism because, even if it were an economic theory only, which it is not, it would still be fraught with consequences pernicious and even disastrous to the individual and to the family, to religion and to the State".

The limit of space assigned to this review precludes the possibility of an examination in detail of the arguments against Socialism here presented. At every point they have been adequately met by Socialist writers: on the economic side, in such books as Thompson's "Constructive Program of Socialism"; Macdonald's "The Socialist Movement"; Kelly's "Twentieth Century Socialism"; Spargo's "Socialism"; Kautsky's "Social Revolution"; Hughan's "American Socialism of the Present Day"; Hillquit's "Socialism in Theory and Practice"; Bernstein's "Evolutionary Socialism"; and a score of others; and on the ethical side, in many of those just named and notably in Spargo's "The Spiritual Significance of Socialism", and Professor Vida D. Scudder's "Socialism and Character" and "Social Ideals in English Literature".

While rejecting Socialism as a remedy for their evils, Father Vaughan's book presents an indictment of modern capitalism and the present economic order severe enough to satisfy most Socialists. And any Catholic or Protestant, whether Socialist or anti-Socialist ought, after reading it, to have great searchings of heart.

I permit myself just two remarks in the way of animadversion. First: the author charges Socialism with being a menace to the family (Chap. IV), and in contrast with Socialist theories he exalts the teaching of his Church in regard to marriage and divorce. Socialists hold that their movement attacks, not marriage and the family, but conditions that are disintegrating to the family and that make the very name of holy matrimony a mockery to thousands. When Father Vaughan, in proof of the superiority of the

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Catholic doctrine of the indissolubility of the marriage tie, names Catholic Ireland where his co-religionists who have no law of divorce are noted for their chastity, he makes a safe choice of illustration; other Catholic populations would not support his case. Continental Europe, steeped for centuries in Catholicism, has a higher percentage of illegitimate births to population than free America; Italy, France, and Spain, that have most and longest enjoyed Catholic teaching are the lands of intrigue and *liaisons*. Edmund Burke said "You cannot indict a whole nation", but Prudhon said of his own nation: "La France est toute abandonné a la fornication" ("France is wholly abandoned to fornication"; I quote from memory, but am certain of the sense, if not of his exact words). We make allowance for the exaggeration in such language, but what a state of morals must that be which makes the language possible!—or that which was suggested in what a merchant in Malaga, Spain, once said to me, namely, "Spanish wives are always faithful to their *lovers*!" Needless to say, by *lovers* he did not mean husbands.

My next remark bears upon the charge so strongly urged in this book that large numbers of Socialists are hostile to Christianity, both Catholic and Protestant. The truth of the charge is admitted, and it is deplored by other Socialists as deeply as it is by Father Vaughan and his fellow Christians. But let us ask for the causes of this hostility. What responsibility for its existence, if any, has the Roman Catholic Church?

The world has a big debit and credit account with Rome. That during the Middle Ages the Church, and especially the Papacy, did much toward maintaining a semblance of order in what would else have been a social chaos is conceded by leading Protestant historians; and that in all ages the sum of good done to humanity by Catholic laymen and humble priests and sisters of mercy has been incalculable is denied only by bigots; but that as Father Vaughan throughout his book maintains, the Catholic hierarchy has been constantly and consistently the friend of education and the champion of civil and religious freedom, can be successfully established only by re-writing all the records of the past.

Certainly Protestants will never admit the truth of his claim until they forget the Inquisition, the massacre of St. Bartholomew, the sufferings of the Waldenses, and the persecutions in the Lowlands of Europe under Philip Second of Spain. To admit that claim they must also be ignorant of the obscurantism of the present Head of the Church, and the silencing by the Vatican of all the enlightened scholars within her bosom, of Loisy, of Tyrrell, of Fogazzaro, of Dr. Hanna, and others.

And now, when we turn to the chapters in this book in which it is shown by numerous quotations from the works of European Socialists that many of these Socialists are bitterly opposed to Christianity and are even not infrequently atheistic in opinion, we ask, I repeat, what has made them anti-Christian and atheistic? How does it come that, if "mankind is incurably religious", men who were born under the shadow of Catholic cathedrals and monasteries and taught in Catholic Christian schools, are irreligious?

We shall find the answers to these questions not, I think, in the doctrine of total depravity, but in part, at least, in the facts just cited from the past history and the present attitude of the

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church which has presented to these men Christianity in almost the only form they have known it. On page 193, our author says: "The left wing of the Socialists is consistent and has a simple definite programme,—'*Ecrasez l'infame*', or something equally drastic". The italicized phrase is Voltaire's, and it may be doubted that he meant by it the good Jesus, as is usually said; it is more easy to believe that such Berseker rage as it expresses was a rage against an ecclesiastical government that could be almost daily guilty of such infamous deeds as that which, when a youth was broken on the wheel at Toulon because he had not uncovered before the Host carried past him in procession, made Voltaire's voice ring through all Europe in condemnation of its wickedness.

And if in England and America the "Continental type" of Socialism is spreading widely, are the Protestant churches wholly without responsibility for that fact? It is a fact. Great numbers of the wage-earners are bitter against the churches; rightly or wrongly, they believe that capitalism has its strongest ally in the churches, and that in respect to the crying economic evils of our day the majority of preachers are "dumb dogs that do not" and dare not "bark".

Here again, it will not do to explain the spirit of those in revolt, as the author of this book tries to do, by resorting to theological dogmas. There is here a demand for clear and honest thinking, and for the same courage which Jesus showed in the face of the evils of his day. Misrepresentation and denunciation will not cure one of our social ills, or win back to religious faith one revolter. They are as powerless as the Pope's bull against the comet. And it may be that, as the witty Irishman said, "the only way to beat the Socialists is to beat 'em to it".

REV. J. H. BAUSMAN, '83.

Washington, Pa.

The Enterprise of Life. By J. R. P. Schlater, M.A., Edinburg. New York: George H. Doran Company. 1911. \$1.50.

A book of bright and most interesting Sunday evening sermons, delivered in the New North Church in Edinburg. The addresses are somewhat popular in their character, some of them having been delivered to University students, and all of them intended primarily for young people. In his selection of texts and themes the author is governed by the idea of life as an "Enterprise". He conceives of life as a great project or difficult object, to be held in view and pursued continually, and recognized as requiring understanding and resolution and foresight and sacrifice and perseverance and patience. His discussions are rich with practical suggestions for the common pursuits and experiences of life from both the subjective and objective standpoint. Throughout the book he maintains that this "Enterprise" includes a recognition of the claims of Jesus Christ and of the spiritual side of life generally. The man who is heedless of this, his highest interests, fails in the enterprise.

The author puts a proper emphasis upon man's part in the enterprise, but always joins with it the assurance of what God in

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Christ stands ready to do for him. He magnifies the sovereign grace of God, but does not overlook man's personal responsibility.

For those pursuing the "Enterprise" he gives a warning against the frivolous attitude, asserting that life is a great opportunity to do and be strongly and greatly. He also warns against the dangers of living with contentment on the "low levels", and in his "Call of The Hills" furnishes a keen analysis of the forces that strive to keep one on the low levels of life. In this "Enterprise" of life he points out the place and value of "Choice" and "Faith" and "Will" and "The Ideal".

He gives us a glimpse of life's real values, yea, of life's relative values, and makes the measure of success, in carrying on the "Enterprise", the power to appreciate this relative value of things.

The general arrangement of the sermons has a reference to the seasons of the Christian Year, but with no detailed attempt to follow the festivals in their order. The texts do not appear to have been selected with particular appropriateness to the season, but more with regard to the general idea—life as an Enterprise. The author has introduced a considerable section bearing upon the subject of Christian Duty, which contains sermons that touch the realm of real life in a most practical way. For example, his sermons on "Religion and Common Sense", "Work", "The Good that Harms", "Gossip", "Ostentation", "Judgment". These are fresh and inspiring and not one of them common place. Two of the strongest addresses in the book are "The Duty of Mental Sympathy", and "The Sorrow of Christ", both original treatments of familiar texts.

Throughout his discourses the author shows a wide sympathy with human life, and so many of his sermons are filled with hope and comfort for those who are crushed and weary and broken-hearted with the "Enterprise" of life. To truly appreciate these sermons one must read them. They are helpful spiritually, and contain many excellent suggestions for the preacher who uses them aright.

They seem surprisingly short for the most part, but they are not altered from their original form of addresses pure and simple, and perhaps the author has learned the art of stopping when the interest is at the highest. You have the feeling that you wish he had gone on and enlarged upon his theme, instead of chopping it off so suddenly. The topical form is mostly employed in these sermons.

The sermons remind us in some respects of the evening discourses of Morrison of Glasgow, but in our judgment do not equal those of the latter in their depth of insight and precise diction.

Butler, Pa.

W. R. CRAIG, '06.

Marriage, its Ethic and Religion. By P. T. Forsyth, M.A., D.D.
New York: George H. Doran Company. 1912. Cloth, 152 pages, \$1.25 net.

An age that neither knows the cost of the institutions of society, nor appreciates the sanctions under which they exist, can

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find much satisfaction in easily challenging their right to be. This being the temper of the age, it is not surprising that marriage, the cardinal institution of society, should be cast into the crucible of thought. And it is the moral ideal of marriage that is attacked; and it is attacked, not in the interest of vice, but in the interest of what claims to be a higher ethic. There are three aspects of the marriage question:—as it concerns the pair, as it concerns society, as it concerns God. The erotics say it concerns the pair only. The secularists say it concerns society mostly. The religious say it concerns God chiefly. For us, the religious view of marriage is the Christian view. What then is the Christian view of marriage?

It is monogamous; it is indissoluble in its ideal; it is ethical in its object. "Between two people confessing Christ, and serving Him in the spirit, divorce is unthinkable; and neither Christ nor Paul contemplates it." The ethical backwardness of society may make it necessary to allow divorce; but it should be allowed only under the sacred authority of Church and State. The State may allow divorce where the Church cannot give its sanction, because the standard of the Church is more exacting than the standard of the State. Those who are not willing to accept the standard of the Church are not under the necessity of seeking its sanction. The Church can afford to be more exacting than the State, because Christianity opens up resources of power of which the State knows nothing. We agree here in principle, but feel that the Christian standard of marriage is also educational, and those married under its sacred sanction may feel the impulse to try and make their married life more like that standard than they would if married simply by a civil ceremony. In examining the Christian conception of marriage we soon come to the idea of woman's subordination. This subordination, however, is not absolute, but is determined by the spirit that governs in the Christian society. If the Apostle enjoins wives to submit themselves unto their husbands, that submission is to be animated by the same spirit of loving service that they feel when they submit themselves unto their Lord. In the same chapter he enjoins husbands to love their wives in the same spirit that Christ manifested in his sacrificial love for the Church. The author's attempt to ground this part of the marriage idea in our conception of the Trinity is a curious piece of theological reasoning.

Those who object to the Christian view of marriage advocate in its place the legalizing of terminable and probationary—here called "leasehold"—marriage. This view seems to be having an increasing sentiment in its favor on the continent; and, through translations, it is invading England. We hear little of it in America, except among our erotics, and occasionally from a University Extension lecturer. The full implication of such a position is opened up here for our consideration. The exceedingly plausible argument is that, unless marriage is based on mutual love, it is unbearable and degrading; and, if mutual love ceases, marriage should be terminated. We need rather to be re-educated in our conception of that love which is the basis of true marriage. It is not passion; it is not mere romance; it is at its heart a moral and spiritual thing. A happy marriage is not a ready-made affair, to be entered into and at once fully enjoyed. It is a life achievement. It may

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become a veritable sanctuary of happiness; but only as it is also accepted as a school of discipline, and an opportunity for great, unselfish service.

The weakest chapter in the book is that which deals with woman's protest. In this country, at any rate, woman does not protest against marriage, but against her position as an economic dependent in marriage. She asks that marriage be considered the union of two whole and equal personalities, physically, economically, and spiritually. This equal partnership is not always recognized in the home, and will not be generally recognized there until it is established in all departments of the world's life. This too is part of the Christian ideal; for in Christ Jesus there is neither male nor female.

We commend the book, as a wholesome discussion of this most important subject.

SAMUEL SEMPLE.

Titusville, Pa.

The Life of William Robertson Smith. By John Sutherland Black and George Chrystal. London: Adams and Charles Black. 1912. 2 vols. \$8.00.

This is one of the most notable biographies that appeared last year. The value of the story of any human life depends upon the character and achievements of the hero; and the life of the Scotch scholar, rich in both these elements, is worth recording. As we lay down the first volume, we feel that his two friends have played well the part of Boswell.

To most minds the outstanding event in the life of W. Robertson Smith was the trial for heresy before the General Assembly of the Free Church on account of certain articles which he had contributed to the ninth edition of the *Encyclopaedia Britannica*. One of these papers was on the Bible, and the other treated Biblical themes, all advocating views that were considered advanced in those days. By 1870 he had been appointed Professor of Oriental Languages and Old Testament Exegesis at the Free Church College at Aberdeen. Six years later he was formally accused before the General Assembly of holding rationalistic views in regard to the Scriptures. The trial dragged on for several years until 1881, when the indictment was dropped, but he was removed from his chair. A very large part—we think too great a portion—of the work is taken up with the incidents and struggles of this period (pp. 179-451). Perhaps this amount of space is justifiable because his trial had a very profound influence on the Free Church, in fact, on the religious thinking of all Scotland. The most noteworthy result of the struggle was the recognition by the Church courts of the right of ministers to hold modern views of the Scriptures, without violating the vow of allegiance to the Confession.

Professor Smith, however, was a great deal more than a Hebraist and Old Testament Critic. He was a profound theologian, but in addition to this he had rare gifts as a mathematician and physicist. Few persons are aware of his achievements in these branches of learning; for two years, 1868-70, he acted as assistant

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to Professor Tait of Edinburgh University and produced original work in the application of mathematics to electricity. If the reader wishes to test this side of Smith's genius, let him turn to the second volume which is made up of a series of essays and papers to show the development of the genius of our hero. The first group consists of five papers on scientific subjects; among others let us note the two following: "Hegel and the Metaphysics of the Fluxional Calculus" and "On the Flow of Electricity in Conducting Surfaces".

The result of the heresy trial really closed an epoch in Smith's life. After leaving the chair at Aberdeen, he first assisted Professor Baynes in editing the *Encyclopaedia Britannica*, and later went to Cambridge where he occupied several positions—Lord Almoner Professor of Arabic, University Librarian, and finally Adams Professor of Arabic. Competent judges asserted that he spoke Arabic like a native of the bazaars of Cairo. He made such valuable contributions to the study of early Semitic religion and civilization that his writings have had the most far reaching influence on subsequent work in all lands. In this department one should note his article on *Sacrifice* in the *Encyclopaedia Britannica*, ninth edition; his "*Kinship and Marriage in Early Arabia*"; and, above all, his "*Lectures on the Religion of the Semites*". The last work is epoch-making, or, as the Germans expressively put it, *bahnbrechend*.

But W. Robertson Smith was more than a scholar; he possessed a noble Christian character. A friend, writing to him in his last years, speaks of his (Smith's) personal faith in Jesus Christ. "It has always been a comfort to me to believe that, in spite of your deviations from ordinary views of the Old Testament, you have never given up your hold on Him who is the Way, the Truth, and the Life". On his portrait by Sir George Reid while it was in the studio, Smith himself printed the Hebrew original of Is. 28:16 "He that believeth shall not make haste". The biographers have used this text as the motto on the title page and they state that these words of God's ancient prophet well describe his fixed attitude of mind. The life of this gifted servant of God came to a premature close; he was but forty-eight when he passed to the better land, and yet in that short span of life he had made contributions of greatest value to every sphere of human knowledge to which he had turned his attention.

JAMES A. KELSO.

Hudson Taylor in Early Years, The Growth of a Soul. By Dr. and Mrs. Howard Taylor, China Inland Mission. New York: George H. Doran Company. 1912. \$2.25.

This book is a biography, but one in which the subject of the biography is made so much to write his own life as to be almost an autobiography. This was made possible because of the fact that Hudson Taylor's mother preserved his correspondence in twelve manuscript volumes. These, with his voluminous correspondence with his sister, other letters, photographs, and his own writings and recollections give a wealth of material which has been so used by the son and daughter to make the man speak for

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himself. The publisher is to be congratulated on the beautiful body in which they have encased the wonderful spirit of this book.

For the book has a distinct spirit. Very little of the work which has made the founder of the China Inland Mission famous is contained in this volume which is to be followed by another. Its scope can be seen from the following sentences by the writer of the Introduction, the Director of the China Inland Mission, D. E. Hoste. "At first sight it might appear to some that to devote not less than half of the biography of one who did a great public work, to a description of his preparation for that work evidences some lack of the sense of due proportion. The authors were fully alive to this aspect of the subject; but as they studied and pondered over the materials at their disposal, it was impressed upon them, with growing force, that the experience and career of Mr. Taylor furnished a noble illustration of the truth that when God raises up a man for special service he first works in that man the principles which later on are, through his labors and influence, to be the means of widespread blessing to the Church and to the world."

The China Inland Mission represents Hudson Taylor's "special service" to the world. It began in 1866 when, in May of that year, Taylor sailed to China with his wife and children and a party of sixteen missionaries. In 1911, the society had connected with it nine hundred and sixty-eight missionaries, including wives, and had received in contributions £1,471,000, all of which had been contributed in answer to prayer without public or private solicitation of funds. This peculiar dependence upon God, this peculiar belief in the promise, "The Lord will provide", constitutes the central aspect of spiritual development in Hudson Taylor.

The story of the growth of such a soul is the tale of the volume. As such, and as an example of contemporary spiritual biography, it bids fair to take a place beside the *Memoirs of Brainerd*, of Robert Murray McCheyne, *Confessions of Augustine*, and other works of similar character.

Hudson Taylor was the product of the stock which made the Wesleyan movement in England. One of his ancestors had entertained John Wesley in his home. His father was a pharmacist and local Wesleyan preacher. His early training was that of the representative Wesleyan home. His father as well as the son, was interested in missions. As a child Taylor said, "When I am a man, I mean to be a missionary and go to China". There was a great training before him, however, before God prepared him fully for his work.

There was a period of spiritual coldness in his youth which had to be overcome. Then he fell in love with a young lady who refused to go to China. That passion had to be broken. Taylor was poor and had great difficulty in providing himself with education and getting the attention of the missionary societies. He became an assistant to a physician, a friend of the family, in Hull. Here he moved his quarters from a good residence section among his friends to a poor section of the town that he might tithe his income and lay aside money for his education as a missionary. Here he developed the belief in depending directly on God to provide. In London, where he went later to get medical education, he depended upon prayer to provide the means of his education. The result was sickness, the revelation of his condition to his

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friends, and their provision for his wants during the remainder of his period of study.

Before his medical education was finished, he was led to accept an appointment for China under the China Evangelization Society, an organization founded by the inspiration of the reports of Gutzlaff, who had an exaggerated idea of the accessibility of China missionaries at that time as a result of the Taiping Rebellion. This society was poorly managed and Taylor was compelled to subsist largely upon the hospitality of other missionaries. He worked for a time under this society and then set up an independent work depending on the provision of God. His marriage to Miss Dyer is an interesting example of a courtship conducted with direct dependence on God. He was one of the first of the missionaries to adopt Chinese dress as a means of lessening expense and identifying himself more closely with the Chinese people. He returned home for his health in 1860 and five years later returned to China to his great work in the foundation of the China Inland Mission and its supervision as it attained a wonderful growth and success.

As has been indicated, Taylor's dependence on God was sometimes extreme, going beyond what a great many of us would call common sense. On one occasion, during his first voyage to China he was in danger of drowning. He felt that he should refuse a swimming belt and trust to God entirely. He afterwards was amused at his youthful refusal to use means. He says in his "Retrospect", "Ever since I have seen the mistake I made—a mistake that is very common in these days when erroneous teaching on faith healing does much harm, misleading some as to the purposes of God, shaking the faith of others, and distressing the minds of many. The use of means ought not to lessen our faith in God, and our faith in God ought not to hinder us from using whatever means He has given us for the accomplishment of His own purposes". Thus this great modern hero of prayer sets right some present day well meaning people who are fanatical in regard to prayer.

This "Life" is a great blessing to all who believe themselves to be children of God. It does much to show us the great possibilities of faith and to prove to us that the age of faith is not over. Moreover, it removes some of the extremes with which fanatics have loaded this important subject.

PAUL G. MILLER, '07.

Turtle Creek, Pa.

The Authoritative Life of General William Booth, By G. S. Railton.
New York: George H. Doran Company, 1912. \$1.00 net.

"It may be said without hesitation that there is no form of literature more certain to pique the curiosity of a reader than the form known as Confession. As the world grows older, it seems that amateurs of the belles-lettres grow ever more inclined to give in their adherence to Pope's dictum that the proper study of mankind is man. And hence volumes of Memoirs, of Reminiscences ever more and more abound. But if autobiography be a more intimate or sustained form of reminiscence, then, in their turn, Confessions are the quintessence of autobiography."

The above observation, which occurs in the Introduction to Everyman's edition of De Quincey's 'Opium-Eater', will serve to foster a prejudice in favor of the work now under consideration,

Literature.

in which biography, confession and autobiography alternate to win the attention and enlist the interest of the reader. And if the observation be true in regard to smaller men and less momentous events, how much more will it prove true of a man of the dimensions of General William Booth, the father of a movement so mighty as that which has made the name 'Salvation Army' a household word throughout the world! To the present generation in particular, which has grown up to take the Salvation Army for granted and to look upon General Booth himself something in the light of an institution, the book will prove of inestimable value in the opportunity it furnishes of tracing the origin, obstacles, and marvellous progress of this movement, which is comparable only with some such mighty impulse as that initiated within the heart of a Francis of Assisi. But indeed we must go even farther back than this, if we are to find the prototype of the subject of this work who was in a very literal sense 'the friend of sinners.'

I cannot forbear inserting at this point the General's own description of the occasion of his final decision to take up what was to prove the burden of his long and singularly blessed career. He had heard of a Rev. Richard Poole whose preaching was being attended by wonderful results, and 'resolved to go and hear him.' 'I found him', he writes, 'at the home of a friend before the meeting, comparatively quiet. How I watched him! But when I had heard him preach from the text, 'Said I not unto thee, that if thou wouldst believe, thou shouldst see the salvation of God?' and had observed the blessed results, I went to my own chamber—I remember that it was over a baker's shop—and resolved that regardless of man's opinions, and my own gain or position, I would ever seek the one thing.

"Whilst kneeling in that room, there came into my soul a fresh realization of the greatness of the opportunity before me of leading men and women out of their miseries and their sin, and of my responsibility to go in for that with all my might. In obedience to the heavenly vision, I made a consecration of the present and future, of all I had, and hoped to have, to the fulfilment of this mission, and I believe God accepted the offering."

The spirit that breathes in these words is the spirit which pervades the entire book, and consequently the life that is herein recorded. And for this reason I think it may be especially recommended to the younger men in the ministry, and to the students in the seminaries. There is no more hopeful sign, I believe, than the attitude that characterizes the men of the present generation of fair-mindedness combined with a simple, unwavering faith in the God of their fathers; and I believe that we have only to desire that this attitude be further vitalized by a fresh sense of dependence upon the Spirit who in every age has led the way to great victories for the Christ. It is in this respect that the present work will be found to possess its chief value. For no one who reads the life of General Booth can fail to catch something of the inspiration of his vision, and to himself resolve 'to ever seek the one thing'. I rise from my reading with no desire either to analyze or to criticise, but with a prayer of thankfulness for the 'life' that is so obviously only one of the latest chapters of the Book of the Acts of the Holy Spirit.

THOS. C. PEARS, JR., '10.

Follansbee, W. Va.

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David Livingstone. By C. Sylvester Horne, M.P. New York; The Macmillan Company. 1913. \$5.50 net.

It is especially fitting that a new life of Livingstone should appear just at this time, when the whole Christian world is celebrating the centenary of his birth. Many who have been lacking in definite knowledge of the great man's life, or those to whom his has been but a name in the mists of early missionary enterprise, have been lately stirred by a desire to learn of this man. This book will satisfy that desire. This will be especially true of the average person. The book does not aim to satisfy the needs of the careful student who desires the minutiae of a life. It makes its appeal and finds its place rather in that ever-increasing number of those who have no time to wade through a ponderous volume, but who do desire to know of great characters and statesman-like achievements. The author himself frankly avows such to be his purpose, and gives justification thereby for a new biography of Livingstone, when he says, "there seemed to be room for yet another attempt to present it to those in our busy century who ask for short measure and a clear, simple narrative of facts."

Keeping this in mind as we read, we are led to say that Mr. Horne has succeeded most admirably in conveying in comparatively short compass an adequate conception, so far as any word-picture of character can be adequate, of the character and life of David Livingstone.

We are pleased with the simplicity of the book. There is nothing ornate, either in binding or title. High-sounding chapter headings are lacking; in fact, there are no chapter headings at all. The type is large and clear. And the style, though English rather than American, is dignified, straightforward, and to the point. Again we quote, "the author has aimed not so much at telling the story as at allowing the story to tell itself." It is noticeable that the author has completely sunk himself in his story, and nothing obtrudes to dim the light of the man who is at once the object and inspiration of the story. The whole book in form and substance is characteristic of the man "Livingstone—simple, rugged, honest, unaffected, convincingly in earnest.

The first chapter deals with Livingstone's early life and parentage. Toward the latter part of the chapter one feels that it has suffered slightly from the brevity demanded, but this may be forgiven as we press forward to the record of African life and achievements.

With the second chapter we are ushered into Africa, and through the early days of hindrances, of moving from place to place, of seeking for that which Livingstone never found—an abiding-place in Africa, of the beginning of exploration; of that wonderful march to the West Coast from the heart of the Continent, and that more wonderful return over the same hard track and then clear through out to the east side of the Continent, through all this we are taken, rapidly, yet not too fast. Necessary details are given, character portrayal is keen, impressions of the man are rife.

As one reads farther into the story, chapter divisions are almost forgotten, for the story of the life is becoming more absorbing. On we go through the record of travel and hardship, hunger and sickness, weakness and loneliness, exploration and achievement,

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and through it all standing out more clearly the indomitable purpose of the man to dedicate himself to the abolition of the terrible, desolating, slave-trade of Africa.

On into the chapter on Livingstone's last days the author takes us, but more gently, with more pathos, with deeper sympathy, until he reaches the climax of unaffected and touching narrative in that world-famous climax of a life given to God—the death of the lonely Livingstone on his knees in the heart of Africa. Full tribute is paid to the unparalleled faithfulness of his black followers, and a closing chapter is devoted to summing up the characteristics of the man.

That the book will meet a need there is no doubt. To one who has been in Africa, the fact that the book is a compilation from sources is noticeable in the lack of those minute touches of atmosphere which can come only by first-hand knowledge of the country and scenes described—but such slight adverse criticism is of no moment—for the work as a whole is convincing, powerful, impressive, and should aid materially in arousing interest in that country and for that Cause for which the great "Missionary, Traveler, and Philanthropist," David Livingstone, gave his life.

A. I. GOOD, '09.

Wooster, O.

MISSIONARY LETTER.*

Oliver C. Crawford.

It is now almost a year since I wrote to you. I had promised myself many times that I would write you in time for the Seminary opening, or in time to reach you about that time, but so many things came up to claim my attention that I did not get it done. With the coming of autumn I have been busier than ever. Our Mission meeting came the first week in October and lasted about ten days. After that we held special evangelistic services day and night and, then, beginning with the first week in November, I was at the meetings of the China Council which was in session nearly three weeks.

We had a most excellent and harmonious meeting of our Mission. Under separate cover I am sending you a printed copy of our station reports which will give you some idea of our work in the Mission, but no one in America, I am sure, can realize in any large measure the great problems which we are facing and the work we are doing. One must be actually on the field to appreciate what we are trying to accomplish and the extent of the work to be done. The task, as you all know, is very greatly augmented by the great and wonderful events which have taken place, and for that matter are taking place in China now. Here again one must be face to face with the conditions, before he can understand or appreciate the need for service in behalf of this great people, and

*Rev. Oliver C. Crawford is a graduate of the Seminary, class of 1913, and is the special representative of the Seminary on the foreign field, being partially supported by the faculty and students. The letter was dated December 9, 1912, and, in an informal way, is a report.

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the opportunity which is now afforded the American Church and nation to help them.

Our Mission, in common with the other Missions, is planning to enlarge our borders and we hope for great things from the China campaign now going on in America. I hope that we may have sufficient men and means to go out into some of the unoccupied fields for which we are responsible, but I am more hopeful that we may have enlarged appropriations with which to carry on our existing work, and make it more efficient. We have had such small additions to our appropriations from year to year, some times none at all,—that it has been impossible to adequately keep pace with our growing and naturally expanding work. And I am not sure but that this is the most needful thing just now. We are facing new times and a regenerated people, and we cannot afford to carry on our work as we did before. It may be that we are justly open to the criticism of trying to occupy too many places and cover too large an area, but it is also certainly true that with a few exceptions in a few places our work has been poorly equipped. We have had to erect and rent buildings which could not recommend the gospel which we preached, and which could not at all worthily represent our great Presbyterian Church. The salaries which we had to pay to our Chinese evangelists and helpers of all kinds were so meager and entailed so much suffering that it actually formed one strong reason why more men did not enter the ministry. If we are to take advantage of the opportunity now before us, we must have better and more fully equipped buildings for our churches, chapels, and schools. The recent munificent gift of the late Mr. Kennedy, only brought out in sharp contrast the pitiable condition in which our work had been before and the need for a better equipment.

Among the many other pleasant things which went to make the meeting of our Central China Mission a most enjoyable one was the very pleasant task of bidding welcome to and assigning six new missionaries. One of them, Miss Helen Smith, came to Soochow. Her work will be among the women in both city and country. We have not had a single lady worker for about six or seven years, and you may judge for yourselves how much this lady worker was needed. Among the others was one well known to you Seminary men, Rev. J. H. Arthur. He and his newly wedded wife arrived in time for most of the Mission meeting, and they were assigned for work in connection with our great field in and near the city of Hangchow. They are both now in Nanking hard at work in the language school. We have great hopes for them, and I am sure you will hear good things from them in the future.

There is so much to be said that I hesitate to write more lest I be led too far afield. Our own mission and local station work is in a most prosperous condition. I think it is true everywhere that we have never had so many hearers or so many enquirers nor have so many ever been taken into full membership in the Church as during the last year. Locally we have had by far our best year. During the past year it has been my privilege, though much against my better judgment, to serve as stated supply and pastor of our church. We have had the building, holding about 250 people, well filled at every service, and at the communion and other special services it has been taxed to its utmost capacity. We must soon

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have a new building. We examined about 150 applicants for baptism during the year and fifty were taken into the Church. At one communion seventeen were taken in making the largest number at one time in the history of the Church.

Two events happening in connection with our local Church are worthy of special mention. One was the constitution of a new Presbytery and the other the installation of a Pastor over the Church where I have been the stated supply. I think it must be known to you all, that we have in Central China an independent Chinese Presbyterian Church. By that I mean it has no organic connection with our General Assembly at home. About five or six years ago or even a little earlier than that, it was decided to unite the Northern and Southern Presbyterian and other Churches within five Provinces in a Synod to be known as the 'Synod of the Five Provinces'. Up to date the union is largely between the Northern and Southern Presbyterian Churches. There was an earnest desire on the part of the Chinese brethren in both of the Churches for the union, but the desire was not quite as strong on the part of all of the foreigners. The members of the Northern Church almost to a man voted most heartily in favor of the union and cast in their lot without reservation with the Chinese brethren. The Synod was formed and the General Assembly which was in session at the time was petitioned to allow the severance of the Chinese Church from the home Church and the petition was granted. All of our men, as fast as it was possible to do so, took their letters out of the home Presbyteries and put them in the Chinese Presbyteries. We thus became a part of the Chinese Church and are entirely subject to it. The Southern men did not see their way clear to go as far but became members of the Synod under what is known as the Amoy plan. That plan allows them the right to retain membership in the home Presbyteries and also to have the right to share in the privileges of the Synod out here, voting, etc., as long as the Synod or Presbytery allows them to do so, but they may be unseated at any time by a majority vote. Under these conditions the Synod was formed and has had three meetings since its formation. At its last meeting it was voted to readjust the Presbyterian lines so as to take under its control more directly the Churches of both Missions. Our own Church had three Presbyteries and the Southern Church one which was very large, practically covering two provinces. In obedience to the command of Synod we met about a month ago to form the new Presbytery. The old Presbyteries had met before and finished up their work and it was beautiful to see how easy it was to turn over the books and records of both old Presbyteries and unite in the new one to be known as the Soochow Presbytery. It was soon settled that the men from the Southern Church could enter on the Amoy plan and they did so most enthusiastically. One of their number was elected as moderator and one of our best known Chinese Pastors was elected stated clerk. There was not really much work to be done as the old Presbyteries had just met, but the meeting was most harmonious and helpful in tone. The union thus consummated will mean much, I am sure, to the work of the Churches within its bounds and I hope is prophetic of a larger union between the two churches in the home land. Personally I do not see much room for any American divisions out here. There has not been a war in

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China and there is no reason for divisional lines. Many of the best known Chinese Pastors in a most kindly and friendly manner, but yet most emphatically do not hesitate to say so,

The other event was the ordaining and installation of a Pastor over our Church. This occurrence in itself is nothing new in China or even in our own Mission, for we have many self supporting Churches. But this was in Soochow and came very near home to us. It was really the consummation of about forty years of work. And after such long waiting who would not be glad when hope was changed to fruition? In all of its history it had only had one Chinese Pastor, and only for a very short time. I had constantly preached and I am sure my predecessors had also preached on the subject of giving and self support, but it seemed a long time in coming. But last year was a banner year and the time seemed propitious for calling a pastor. A congregational meeting was held and they unanimously called one of our licentiates, Mr. Chu, and at the meeting of the new Presbytery the call was presented and accepted, and a day appointed for his ordination and installation. That day dawned beautiful and clear and will long be remembered by those who had part in its services. The moderator and stated clerk together with another member of the Southern Presbyterian church, came by appointment to conduct the services. And what a full afternoon that was! There was the ordination and installation of the pastor with two elders and a deacon. Then came a baptismal service at which it was my privilege to baptize seven adults and two children. Then followed a most impressive communion service conducted by the new Pastor and myself. The Church was simply jammed, there being about 300 present. These services were conducted in a most solemn and orderly manner, and I believe must have made a strong impression on all who were present. The ordination service was union in the strongest sense of the word, even an ordained Baptist pastor having a part in the laying on of the hands. Mr. Chu, the new Pastor is one of our own Church boys. He came out of a heathen home, as he often reminds his hearers, but came up through our schools and after completing a theological course was made an elder and licentiate. He has been a most faithful worker and is one of the strongest preachers in the city. His task is by no means an easy one, but with a church membership of almost two hundred, growing in all of the graces and especially in the grace of serving, I do not see why he will not succeed in his new work.

And now what more shall I say, for there is so much more of vital interest which might be written about the Church and Republic. These are stirring times in which we are living. Within the last few weeks here in Soochow and elsewhere, we have witnessed jubilant celebrations in commemoration of the surrender of the place to the Republican forces. Only yesterday the very first elections in which the people ever had a part were held in some parts of the Republic. And what a year it has been to China, and how much it has meant to her, and some day the world at large will see how much it signifies for it and the Church of Christ though I imagine that it does not realize it much now. In conclusion, for I must close soon, I do not think that I can do better than to quote from three or four writers, one or two of them Chi-

nese, as to the cause and effect and outlook after the revolution. The quotations are all taken from the China Mission year book.

As to the cause of the revolution Wu Ting Fang, one time Chinese Minister to the United States writes: "We are fighting to be men in the world; we are fighting to cast off an oppressive, vicious and tyrannous rule that has beggared and disgraced China, obstructed and defied the foreign nations, and set back the hands of the clock of the world." Another well known writer, Dr. Fong writes: "For years there had been a feeling that the Manchu would never give the Chinese justice. They were pressing the Chinese down. As represented by the Manchu government, with its hordes of corrupt eunuchs, the Chinese had become the laughing stock of the world. By not keeping faith with the foreign nations, the government involved the country in foreign wars, with their consequent indemnities piling up on the people heavier and heavier. The country has been obliged to grant extra territorial rights to other nations. While millions of Chinese people go hungry every year because of flood and famine, the Manchus indulged in fantastic extravagance. Under the very shadow of the Imperial palace are the legation guards of Peking. Foreign steamers and men of war plow their way at will in and out of the water ways of China. All kinds of railway and mining concessions have been granted to foreign nations on terms that no Western country would tolerate. They are some of the indictments of Manchu rule or misrule. Is it any wonder that the Chinese were determined to throw off such an inefficient and corrupt government?" The same writer commenting on the changes brought about by the revolution writes: "The magnitude of the changes brought about by the revolution is so great that it is staggering. History has no parallel to it. The self control shown was superb, and contrasted sharply with the behavior of the allied troops in 1900, looting, ravaging and shooting down of non-combatants. War is cruel, but this internal strife called forth some splendid examples of heroism and self sacrifice. This baptism of blood and fire has awakened a powerful self consciousness. It has knit together the people of the different provinces with a great overpowering patriotism. Every department of activity is throbbing with new life. The first act of emancipation everywhere has been the cutting off of the queue. Even the women of China are asserting their individuality in adopting new styles of hair dressing and attire. The press is no longer muzzled. The crisis has thrown off an army of social parasites—the yamen runners. Efficient men, amongst whom are many graduates of foreign colleges and universities, are rallying round the cause of reform and good government. This is indeed an inspiring time to live and work in China."

What of the part which missions have had in this movement, and what of the outlook? The writer just quoted above says: "It is a matter for regret that a few missionaries were called upon to give up their lives during this turmoil. But in the words of Bishop Bashford, 'God Almighty is back of this movement.' It is significant that ex-President Sun is a Christian and that Gen. Li Yuan Hung is strongly in favor of Christianity. Years ago Dr. Sun said: "Our greatest hope is to make the Bible and education as we have come to know them by residence in America and Europe, the means of conveying to our unhappy countrymen what blessings

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may lie in the way of just laws, what relief from their sufferings may be found through civilization." General Li mentioned above said: "Missionaries are our friends. Jesus Christ is better than Confucius, and I am strongly in favor of more missionaries coming to China to teach Christianity and going into the interior provinces. We shall do all we can to assist missionaries and the more missionaries we get to come to China the greater will be the Republican Government."

Rev. G. A. Bunbury writing on the situation in the South says: "What are the elements of stability? Chiefly two, the student class and the Christian Church. In Kwang-tung the native pastor and catechist recognizes the revolution (rightly or wrongly) as the legitimate development of Christian teaching expressing itself in conditions of Chinese national life. The student, on the other hand, views it as the concrete expression of ideas brought into his country from nations that are his models in progress, social, civil, and political. It is said that in Canton city 65% of the officials in the early months of this year were either Christians or had been trained in Mission schools. The provincial governor has shown himself friendly to the gospel. No hindrance has been interposed to preaching."

Rev. A. P. Parker writes: "By every token the outlook at the present time is more encouraging than at any previous period in the history of mission work in China. A new government means new social conditions, new religious beliefs and practices, new commercial methods, etc. In a word the conviction seems to be wide spread that the old must all go together, and that there is to be a new China in reality as well as in name. As indicative of the marvellous change that has taken place in this regard, I may state that one of the Chinese pastors in Shanghai said in a sermon, that he had heard the people saying that as the old government had been put away and a new one had taken its place, the people will also have to change their religion, that idol worship will have to cease, and that many of the customs and practices of the people will have to be changed. And that this feeling is becoming a conviction is indicated by the fact that in numerous towns and villages the idols are being destroyed and the temples turned to other uses. The outlook for the spread of Christian teaching and the wider influence of Christian truth, is most hopeful. As already mentioned above, there is a feeling abroad amongst the people that with the change of government there must necessarily be a change of religion. One result of this wide spread belief is already seen in the large increase in hearers in the Churches and street chapels everywhere. The people are coming in almost overwhelming numbers to hear the gospel, and hundreds are being enrolled as enquirers. Indeed the missionaries find themselves unable to cope with the large number that are applying for church membership. Bibles and Scripture portions and other Christian books and tracts are being sold in large quantities. In one city near Shanghai the Bible colporteurs have found that many are buying Bibles and Scriptures to learn how they must act as citizens of a republic."

Writing of the outlook and opportunity in Central China and more particularly in and near Hankow the very seat and center of the revolution, Rev. James A. Macfarlane says: "Perhaps the greatest effect of the revolution on missions will come from its nature

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as a complete break with the past; it is indeed a revolution, not an evolution, it is a freeing and an upheaval. The cutting off of the queue and the adoption of the solar calendar, have brought home to foreigners as well as Chinese, in a most emphatic way, the reality of the great change of attitude in the Chinese mind. Behind the popular rush for everything new that is likely to take place, there is in the minds of the leading men in Wuchang a decided leaning toward Christianity. Striking evidence was given by the meeting of two hundred delegates held in Wuchang to discuss the formation of the "Army of heavenly salvation," under the auspices of the Republican Government, presided over by a Christian, representing Gen. Li, at which time many of the non-Christians were as strongly pro-Christian as any of the Christians who formed nearly half of the meeting. The main idea of the proposed organization seems to be the adoption of Christianity as the national religion, with complete freedom of religious belief."

And now I must close for this letter is too long already. And what shall be my closing word. If I could speak to you I am sure I would make a two fold appeal. I would appeal first to the individual Christian to lay the evangelization of China on their hearts more heavily than before and help by giving of their men and means and prayers. I would appeal to the other nations to be patient with the new Republic and speedily recognize her as such. Until she is more fully able to fight her own battles, none of the powers ought to take unfair advantage of her and on the other hand ought to help her to set her house in order. And this ought to be especially true of our own country, for we know what it is to fight for liberty, and we ought also to know that it takes long years of time to recover after war. What is done for China now will mean a hundredfold more than it will ten years hence. It is surely a time of crisis and is a clarion call to the home churches. One time not long ago the Church might have saved Japan, but did not take advantage of the opportunity at its flood. Will she do the same with China? Surely the Church will come up to the help of the Lord in this time of crisis, and help save China from unbelief, infidelity and materialism. I am persuaded, after some years of service here, that nothing but the Gospel of Christ can save China. Are we willing to give it to her?

Soo Chow, China.

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General Items

THE CECILIA CHOIR.

On Monday evening, March 17th, the Cecilia, the choir of the Western Theological Seminary, gave its tenth annual program of church music in the Seminary chapel. An audience which exceeded the capacity of the chapel, and complimentary press comment, proved the popularity and appreciation of these annual performances. The program was:

I. The Church Cantata

"God's Time is the Best" J. S. Bach
(1685-1750)

Miss Reahard, Mr. Kottman, Mr. Coe, Mr. Merker
and The Choir.

II. Give Rest, O Christ

Contakion of the Faithful Departed, (Kiev Melody)

The Women at the Sepulchre Felix Woysch
(1860-)

III. Messe Solennelle, op. 15 Giuseppe Ferrata

Kyrie
Gloria
Credo
Sanctus
Benedictus
Agnus Dei

Miss Hilliard, Miss Reahard, Mr. Kalchthaler,
Mr. Coe and The Choir.

The members of the choir are:

Soprano

Miss Elsie Breese
Miss Blanche Hilliard
Miss Lillian Mortland
Mrs. Edith Taylor Thomson
Miss Willia Cunningham

Tenor

Maxwell Cornelius
B. F. Kalchthaler, Jr.
William Kottman
Charles S. Suiter

Alto

Mrs. Nora G. Green
Miss Hattie C. Merker
Miss Winifred Reahard
Miss Flora Steiner

Bass

F. R. Coe
Ross H. Gauger
Ralph K. Merker
Marius R. Sullot
R. E. Thurston

Charles N. Boyd, Director.

General Items.

Prof. Sleeth at Union Theological Seminary, Va.

During the past winter Professor George M. Sleeth spent four weeks as instructor of Elocution at the Union Theological Seminary, Richmond, Va. Concerning his work, the President of Union Seminary writes as follows:

“Prof. Geo. M. Sleeth, of Pittsburgh is giving the students the very kind of instruction in the art of expression which the faculty and friends of the Seminary have so long desired. There is absolutely nothing of the copper-plate style of elocution about him. He teaches a manner that is above all things, natural and vital. The artificiality which has vitiated the work of so many teachers of elocution seems to be absolutely eliminated from Prof. Sleeth’s method. The statement of the celebrated English preacher, Dr. Watkinson, that Prof. Sleeth was the best teacher of the art of expression that he had ever seen, is one which can now be readily believed at the Seminary.”

Alumniana

The following changes have been made by Alumni since the publication of the October Bulletin:

J. H. Lawther ('01), Blackadore Avenue, Pittsburgh, to First Church of Bellaire, Ohio.

E. K. Mechlin ('93), Petersburg, Ohio, to Volant, Pa.

E. M. Snook ('85), Sydney, Ill., to Wellington, Ill.

J. H. Stevenson, D. D. ('64), Seneca, Ill., to River Forest, Ill.

W. H. Day ('82), Oakland, Ill., to Third Church of Sullivan, Ill.

A. M. Crowe ('99), South New Lyme, Ohio, to Acton, Ind.

G. H. Sehlbrede, ('96), Monaca, Pa., to Emanuel Chapel, University Place Church, New York.

A. Z. McGogney, D.D. ('78), Paola, Kan., to Rolfe, Iowa.

P. R. Harvey ('08), Callery, Pa., to Morningside Church, Pittsburgh.

Charles W. Swan ('92), North Benton, Ohio, to Utica and New Lebanon, Pa.

J. Milton Thompson ('94), Troy, N. Y., to Russell Sage Memorial Church, Far Rockaway, Long Island, N. Y.

J. R. Macartney, ('96), Bellingham, Wash., to Merced, Cal.

C. C. Cribbs ('11), North Butler, Pa., to Beechwoods Church, Jefferson Co., Pa.

E. A. Hodil ('99), Toronto, Ohio, to Parnassus, Pa.

G. R. Phillips ('02), McKinley Park, Pittsburgh, Pa., to Wilmerding, Pa.

E. B. Townsend ('09), Canton, Ohio, to Ironton, Ohio.

Harry Nesbit ('94), Bayonne, N. J., to Connecticut Farms, N. J.

R. J. Shields ('10), Nottingham and Stillwater, Ohio, to Dunlap's Creek, Pa.

C. E. Swart ('08), Woodsfield, Ohio, to Springfield and Pingree, Idaho.

H. W. Hanna ('02), Cross Creek, Pa., to First Church, Freeport, Pa.

Donald W. McLeod ('08), Dresden, Ohio, to First Church, East Liverpool, Ohio.

Milton E. Todd ('84), St. Mary's Ohio, to Savannah, Ohio.

A. T. Taylor, D.D. ('93), Toronto, Canada, to Third Church, Trenton, N. J.

Charles Helliwell, Ph.D., D.D. ('01), Richmond, Ohio, to Rural Valley and Yatesboro, Pa.

David S. Graham ('01), Harvey's, Pa., to New Concord, Ohio.

Clarke D. A. Hoon ('94), Sugar Grove, Pa., to First Church, Ford City, Pa.

Charles H. Bruce, D.D. ('81), Morris, Ill., to Matawan, N. J.

E. W. McDowell ('87), Van, Turkey, to Mosul, Turkey in Asia.

James E. Miller ('00), Cross Roads, Pa., to Reynoldsville, Pa.

Hugh Leith ('02), Lancaster, O., to Covington, Ky.

C. G. Allen ('90), Holliday's Cove, W. Va., to Weirton, W. Va.

E. S. Farrand ('88), Kingfisher, Ok., to Los Molinos, Cal.

Alumni.

Rev. William F. Brown, D. D. ('68), recently contributed \$1,000 to the Canonsburg Hospital as a memorial to his wife. This gift is to be used in establishing a ward to be known as the Mary Houston Brown ward, into which sick or wounded persons of any race or condition are to be admitted.

Early in December the Mount Washington Church, Pittsburgh, C. S. McClelland, D.D. ('80), pastor, dedicated an addition consisting of a gymnasium and four Sabbath School rooms. The cost of the building was \$5,800, most of which had been raised at the time of the dedication.

In December Rev. P. W. Snyder, D.D. ('00), closed the fifth year of his pastorate in the Homewood Avenue Church, Pittsburgh. During these years the membership has increased from 770 to 1,100, \$38,000 have been contributed to congregational support, and \$7,000 to benevolences.

Rev. James Waite ('99), has resigned the pastorate of the Presbyterian Church of Barnesboro, Pa.

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 mornings of each week:

Oct. 28, "Christocentric Theology", Rev. J. C. Bruce, D.D. ('78);

Nov. 4, "Is There an Art of Life?", Rev. W. F. Fleming ('03);

Dec. 16, "The Monogamic Marriage Relation and its Present Dangers", Rev. D. P. MacQuarrie ('05);

Dec. 30, "The Joy of the Ministry", Rev. J. P. Jordan ('90);

Jan. 6, "The Canon of the Scriptures", Rev. J. A. Kelso, D.D. ('96);

Jan. 20, "The Country Church", Rev. Murray C. Reiter ('03);

Feb. 3, "The Psychology of the Crowd", Rev. W. E. Slemmons, D.D. ('87);

Feb. 17, "The University of Pittsburgh and Ministers", Rev. S. B. McCormick, D.D. ('90);

Mar. 10, "Modernism in its Relation to Roman Catholicism and Calvinism", Rev. J. S. Axtell, Ph.D. ('74);

Apr. 7, "The Roman Catholic Church", Rev. C. B. Wingerd, Ph.D. ('09 p-g).

Rev. T. D. Logan, D. D. ('74), has resigned the pastorate of the First Presbyterian Church of Springfield, Ill., where he has been pastor for twenty-five years.

The Central Church, New Castle, Pa., has recently voted its pastor, Rev. A. B. McCormick ('97), a twenty percent increase in salary.

During the past year the First Church of Huntingdon, Pa., Rev. R. P. Daubenspeck, D.D. ('99), pastor, has completed a new Sunday School room at a cost of \$2,200, and has furnished the basement of the church as a gymnasium. During Dr. Daubenspeck's pastorate of five years in this church, 257 new members have been received. Recently his salary was increased \$250.

Rev. John Eliot Wright, D.D. ('66 p-g), of Edgewood Park, Pa., has been elected chaplain of the House of Representatives at Harrisburg.

Rev. V. P. Backora, ('05), is the superintendent of the Gary Neighborhood House, Gary, Ind. The new structure was dedicated Nov. 15, 1912.

Bulletin of the Western Theological Seminary.

Rev. A. M. Guttery ('11), is the successful secretary of the Y. M. C. A. of Washington, Pa. Not many weeks ago he had the pleasure of burning the mortgage on the new building of the Association.

Rev. G. E. Sehlbrede ('96), is meeting with great success in his new work in Emanuel Chapel, New York. At a recent communion he received 27 accessions. Among those entering the fellowship of the church on confession were several Hebrews.

The First Presbyterian Church of Monongahela City, Pa., of which the Rev. William F. McKee, D.D. ('96), is pastor, publishes a very attractive Weekly Bulletin. A recent number contained a historical summary. Since 1796 the church has had eight pastors, six of whom have been graduates of the Western Theological Seminary.

Rev. J. Stewart Kunkle ('05), is secretary of the committee which is representing four missions in China which has entrusted to it the task of organizing a Union Theological Seminary. The missions represented are the New Zealand Presbyterian, the Canadian Presbyterian, the American Presbyterian, and the United Brethren Missions. The faculty will be required to subscribe to the following simple statement of faith: "We acknowledge our faith in Jesus Christ as God's eternal and only begotten Son, who humbled himself to become man and so is God and man; and we acknowledge our acceptance of the Bible as the word of God, a collection of books written by men who were inspired by God to teach us about Himself and His will".

Rev. William C. Ferver ('07), has suffered a great bereavement in the loss of his wife.

The First Presbyterian Church of Ellwood City, Pa., Rev. W. F. Reber ('97), pastor, dedicated a new church building on Nov. 3, 1912.

Rev. J. M. Travis ('96), is pastor of the University Church of Westminster, Col. On April 1, election day, he went to Littleton, Col., to help in the anti-saloon fight in that town. When he left home the only candidate for mayor in the town of Westminster was W. C. Mayborn, business manager of one of the Denver daily papers; but after he had left the people took a notion to elect him mayor, and, although his name was not on the ticket, by writing it in they succeeded in electing him by a good margin.

Rev. F. S. Montgomery has been pastor at Scio, Ohio, since his graduation in 1910. Notwithstanding the fact that this town is decreasing in population at the rate of about fifty per year, his church has had a net increase of fifty-five during his pastorate, and all departments of the church are in good condition.

On Thursday evening, April 3, architects' plans for a new \$35,000 church building were offered and approved at the annual meeting and supper of the congregation of the Rosewood Avenue Presbyterian Church, Toledo, Ohio, Rev. D. H. Johnston ('07), pastor. The edifice is to be built connecting with the present chapel and will have a seating capacity of more than seven hundred. The following facts were brought out in the various reports: The receipts from all departments for the year were about \$6,000, and a small balance was reported on hand for current expenses. The present membership is 435, more than 300 members having been received during the present pastorate of about four years. An increase of \$300 a year in the pastor's salary was voted.

Alumniana.

Rev. Silas Cooke, D.D. ('74), has resigned as pastor of the church in Early, Iowa, and has spent the winter in Orlando, Florida. During Dr. Cooke's pastorate of three years at Early, 62 members were received on profession.

Rev. W. M. Hayes, D.D. ('82), made an address at the dedication of the Physical Laboratory of Washington and Jefferson College on January 15th.

The First Presbyterian Church of Boulder, Col., of which Rev. H. B. Hummel, D.D. ('93), is pastor, issued a very handsome folder on the occasion of the fortieth anniversary of the organization of the church. Under the present pastor every department of church work is making marked advances.

The Rev. Arthur H. Ewing ('90), accomplished a great work for the Master in his comparatively brief missionary career. The following description of his funeral, by an onlooker, will give some idea of the hold he had upon the hearts of the students:

"It was a strange procession that passed out of the Allahabad Christian College compound early on the morning of Saturday, Sept. 14, and slowly made its way down past the temples, mosques, and bazars. A procession was nothing remarkable in that section of the sacred city, for but a mile away the mighty Jumna joins "Mother" Ganges, and daily bands of pilgrims and occasionally suites of visiting rajahs with gaudy palanquins, preceded by droning horns, may be seen going to bathe in the holy waters of the confluence. At the head of this long line, however, were 200 or more boys and young men, most of them wearing either the round cap, loose shirt and graceful loin cloth of the Hindu, or the red fez, long coat and loose pantaloons of the Mohammedan, while among them were a few who showed in their dress the adoption of a more western mode of life—Christians. The young men were drawing a black wagon, and in it was something covered by a somber drapery on which was embroidered a cross. Behind them came more hundreds of all faiths on foot and a long line of carriages containing many English and American people.

'Here is a strange sight indeed', must have thought the painted Brahman priests who looked out from the shadows of a score of temples. 'What has thus brought together Hindu, Mohammedan and Christian?'

For twenty years Arthur Henry Ewing had given his life in loving service for all classes of Indian society; the day before, after a brief illness, he had been called to his reward, and here, taking his body to its last resting place, were students of the college which he founded, Christians whose lives he had changed and strengthened, officials of government who valued him as a friend and counselor, colleagues of his own land who had worked under his inspiring leadership, and even the servants and outcaste sweepers to whom he had been master.

The burial service was an inspiration. There was sadness that one who had done so much for the Presbyterian Church in the United States, North India, and the Punjab had gone; there were tears in the eyes of many sorrowing men and women that so great a teacher, so true a friend had been taken away; but above it all there was in every Christian heart the profound trust and confidence that he who calls men unto himself calls them for some pur-

Bulletin of the Western Theological Seminary.

pose, and that his will is just; there was the sublime assurance that friendship with Arthur Ewing was broken for but a little time, to be resumed for eternity. Never did the message of the resurrection sound more glorious.

The following Monday all government and private schools and colleges were closed in honor of the great educator who had gone; and high officials in government educational circles sent expressions of the deep loss India had suffered. The English and vernacular press, secular and religious, has testified to the fact that this country has lost a great and true friend; even such an anti-Christian body as the Arya Somaj has rendered high tribute to his effective service in his adopted land."—From *Continent*, Oct. 1912.

We copy the following resolutions from "The Nebraska News" of April 4th:

"We, the congregation of the Westminster Presbyterian Church, in annual meeting assembled, wish to acknowledge our admiration, gratitude to and love for our pastor—Reverend A. I. Keener ('04).

"We wish to express our admiration for his keen business sense and effective organizing ability, demonstrated by his taking hold of a handful of people without a church home, and in less than two years building this church and securing a large membership of loyal workers.

"We desire to tender our gratitude to him for his masterly yet simple sermons, ever leading us up to a higher plane of Christian living, and at the same time making us feel more keenly our responsibility to our brother.

"But most of all do we desire to express our love for him. Forgetful of self he has rejoiced with us in our moments of triumph, and has always given a sympathetic and cheering word in moments of discouragement. Amid all the trials and disappointments, his faith and loyalty to our church has been sublime. He has turned a deaf ear to calls from other churches offering more attractive inducements, and for such faith and loyalty we hereby pledge him our unswerving faith and undaunted loyalty in his future pastorate of this church which we trust will be for many years."

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The Bulletin
of the
Western Theological
Seminary



VOL. V.

July, 1913

No. 5.

The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1825

The Faculty consists of eight professors and three 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.

Two post-graduate scholarships of \$500 each are annually awarded to members of the graduating class who have the highest rank and who have spent three years in the institution.

A gymnasium and grounds afford ample opportunity for recreation. A new dormitory, equipped with latest modern conveniences, was opened in September, 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.

75 cents a year.

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PITTSBURGH, PA.
1913

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The Nathaniel W. Conkling Foundation.

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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME V.

JULY, 1913

No. 5.

Commencement 1913

The Commencement program of the Seminary opened Sunday, May the fourth. The sermon to the graduating class was preached by President Kelso in the North Presbyterian Church, Sunday morning at eleven o'clock. The same afternoon at three o'clock the Sacrament of the Lord's Supper was celebrated in the Seminary Chapel, Dr. Schaff presiding. Monday, Tuesday, and Wednesday were occupied with oral examinations before the Examining Committee of the Board of Directors. Thursday, May the eighth, Commencement Day proper, was crowded with important meetings and reunions of graduates. The Board of Directors held their annual meeting in the Seminary Chapel at ten o'clock and heard the annual report of the President of the Seminary, which showed marked progress financially, \$117,215.83 having been added to the permanent funds during the past year. The Commencement exercises were held in the North Presbyterian Church at 3 P. M., and were immediately followed by the induction of the Rev. James Henry Snowden, D.D., LL.D., into the Chair of Systematic Theology. The charge to the Professor was delivered by the Rev. Maitland Alexander, D.D., LL.D. Nineteen seniors received the regular diploma of the Seminary, and the degree of Bachelor of Divinity was conferred upon three graduate students. All these graduates have received calls, three being under appointment of the Board of Foreign Missions.

The Bulletin of the Western Theological Seminary.

Program of Exercises

In connection with
THE INDUCTION
of the Rev. James Henry Snowden, D. D., LL. D.,
into the Chair of
SYSTEMATIC THEOLOGY
in the
WESTERN THEOLOGICAL SEMINARY,
Pittsburgh, Pa.
May 8, 1913—3:00 P. M.

Hymn 341

“O Spirit of the Living God.”

THE SUBSCRIPTION AND DECLARATION
The Professor Elect

THE PRAYER OF INDUCTION
The Rev. John A. Marquis, D. D., LL. D.

THE CHARGE TO THE PROFESSOR
The Rev. Maitland Alexander, D. D.

THE INAUGURAL ADDRESS
Subject: “Theology and Life”

THE LONG METRE DOXOLOGY

THE BENEDICTION

Rev. James Henry Snowden, D.D., LL.D., was elected Professor of Systematic Theology in the Western Theological Seminary, May 9, 1912, and was inducted into the Chair on Thursday, May 8, 1913, in connection with the Commencement Exercises. The services were held in the North Presbyterian Church, North Side, Pittsburgh, Pa.

Institutions Represented at the induction of Dr. Snowden

Institutions Represented at the Induction of Dr. Snowden:

- Allegheny Theological Seminary . . . Rev. Charles F. Wishart, D.D.
N. S., Pittsburgh, Pa.
- Auburn Theological Seminary . . Rev. Malcolm L. MacPhail, Ph.D.
Auburn, N. Y.
- Bethany College President Thomas E. Cramblett
Bethany, W. Va.
- Bucknell University President John Howard Harris, LL.D.
Lewisburg, Pa.
- Clark University Dr. George E. Johnson
Worcester, Mass.
- Coe College President John A. Marquis, D.D.
Cedar Rapids, Iowa.
- College Board of the Presbyterian Church, U. S. A., Mr John R. Rush
- Drew Theological Seminary Rev. John H. Willey, S. T. D.
Madison, N. J.
- Hartford Theological Seminary Rev. A. J. R. Schumaker
Hartford, Conn.
- Harvard University Franklin Chester Southworth, A.M., S.T.B.
Cambridge, Mass.
- Lincoln University Rev. Frank H. Ridgley, M.A., B.D.
Chester County, Pa.
- McCormick Theological Seminary } Rev. Cleland B. McAfee, D.D.
Chicago, Ill. } Rev. Arthur A. Hays, M.A., B.D.
- Meadville Theological School . . . Rev. Henry Preserved Smith, D.D.
Meadville, Pa.
- Missouri Valley College Rev. George C. Miller
Marshall, Mo.
- Muskingum College President J. Knox Montgomery, D.D.
New Concord, Ohio.
- Pennsylvania College Rev. George W. Englar, D.D.
Gettysburg, Pa.
- Princeton Theological Seminary, Rev. Robt. Dick Wilson, Ph.D., D.D.
Princeton, N. J.
- Princeton University Rev. Maitland Alexander, D.D.
Princeton, N. J.
- Union College Mr. Wilbur M. Judd
Schenectady, N. Y.
- Union Theological Seminary . . . Rev. William Adams Brown, D.D.
New York, N. Y.

The Bulletin of the Western Theological Seminary.

University of Pennsylvania	Dr. W. W. Jones
Philadelphia, Pa.	
University of Pittsburgh	
Pittsburgh, Pa.	
.....	Rev. Samuel Black McCormick, D.D., LL.D.
.....	Rev. Samuel Black Linhart, D.D.
.....	Rev. James White Harvey, M.D.
.....	Rev. George Alexander McKallip Dyess, Ph.D.
.....	Rev. Isaac Boyce, D.D.
Western Reserve University	Rev. George Taylor, Jr.
Cleveland, Ohio.	
Whitworth College	Rev. W. H. Lee, LL.D.
Tacoma, Wash.	
Williams College	
Williamstown, Mass.	
Wilson College	Mrs. James Cree
Chambersburg, Pa.	

Charge to Dr. Snowden

Rev. Maitland Alexander, D. D.

Dr. Snowden:—

In delivering you this charge, by the appointment of the Board of Directors of this institution, on the occasion when you formally assume your duties as professor, I do not conceive that I am to suggest to you the elements that make a successful teacher of any of the subjects which you shall teach. You have been chosen because of your ability as a teacher, and the subjects which you shall teach are prescribed by the charter of this Seminary and your own vows of ordination. We are not unmindful of your achievements which have rendered you especially fit for the work to which you have been called. Your work in the fields of philosophy and theology, and your wide literary attainments in both of these departments, have called the attention of others besides the directors of this Seminary, to your special fitness for this chair, and we to-day welcome you as a member of our faculty, and congratulate the Seminary that she has secured such a teacher, and congratulate you, who through our students are given a work of unmeasured opportunity and a great responsibility. We hope and pray that this new relationship here established may crown your life's work and give strength and power to this Seminary, and through it to the whole Church.

I feel that I may very properly say that the Board of Directors have a right to judge your work through the product of this Seminary, in its graduates, and have a right to express to you their desire for certain results from your labors in this Seminary.

In this part of Western Pennsylvania, the tide of loyal Presbyterianism runs high and strong. The history of our Church's work and life here is dotted with great landmarks, made by men whose loyalty to the truth and consecration to

The Bulletin of the Western Theological Seminary.

the work has made them eminent. The supporters of this Seminary are thorough and sound Presbyterians. No uncertain note is given from the pulpits of the alumni of this institution. The directors believe that the students graduated from this Seminary will be, theologically, largely what you make them. Therefore, we believe your teaching must be dogmatic. Your philosophy and your metaphysics will be great contributions to the power of your teaching. But, after all, our theology is not based on secular philosophy or modern psychology; but on the Word of God, as contained in the Holy Scriptures,—described in our Confession as the only infallible rule of faith and practice.

Therefore, we expect the students to be taught with a fire of conviction, which cannot help leaving its impression upon them, so that your teaching will not seem to be the abstract discussion of a man who has only half thought his subject through: “Ever learning, but never coming to a knowledge of the truth”. But rather that kind of teaching which presents the result of the teacher’s own labors as he builds his system of theology on the eternal truth of God, revealed by him in our infallible Scriptures. Such a teacher translates his theological science for his students—not alone correlating great theological principles or distinguishing the Biblical and professional teaching from erroneous views; but while it will be teaching of the highest scholarship, it will gain power—constructive power—by reason of the teacher’s own experience in the application of these great truths to his own soul. This, I believe, is what makes great theological teachers. It was this that made more than one of your distinguished predecessors what they were, and it is this that produces in our ministry men who are not dabblers in theology, but constructive defenders of our Presbyterian doctrinal heritage.

This leads me to say that the Board of Directors expects you to make this Seminary—in so far as you are able—thoroughly Presbyterian in its theology. We are well aware that you cannot control the personal convictions of the students, and that there will be men of other denominations in your

Charge to Dr. Snowden

class-room; but this does not apply to our Presbyterian students. Of course, no man will attempt to enter the Presbyterian ministry when he is at variance with the standards of the Church, which standards he solemnly vows to preach, teach, and defend—unless he be intellectually dishonest.

The Presbyterian student in this Seminary must be made a Presbyterian in faith and thought, and loyal to the distinctive doctrines of our Church, for the Church will not give her money or her endorsement to the institutions which do not believe, accept, and teach her standards. Wherefore, the formulated system of doctrines contained in the Confession of Faith, must be taught and defended; and if you fail in this, you fail in the object for which this Seminary is maintained, and for which its founders established it. I believe, it would be the sentiment of the Board of Directors that the day when the professors of this institution cannot from conviction teach the standards of the Presbyterian Church, they should carry their talents to other fields, where they may teach that which they do believe, under other auspices than that of an institution whose founders desired to make of their graduates loyal, devout, consecrated, and powerful ministers of the Presbyterian Church. Therefore, it is expected that when the students of this Seminary apply to our Presbytery for licensure, they will not have difficulty in accepting our confessional statements, because of any teaching they may have received in this Seminary.

Finally, the Board of Directors expects you to make preachers of your students, as well as theologians. There are other departments which help to make students teachers, but none of these have greater opportunity than the department of Systematic Theology—for your students will deal with the problems of life: with sin, condemnation, and ruin, with hopelessness, grief, and pain, with change and decay; they will confront death and its power. Out of the Word of God they must get an answer to the questions which arise in the hearts and minds of men and women to whom they minister. They must answer their demands for comfort, strength, life, servitude, peace, eternity. It is you who will teach them these

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answers, formulated out of the Word of God—the truths of God's own revelation to the world; the practical application of your teachings will be that these men who sit at your feet as at the feet of a master, will gain from you God's answer to sin, condemnation, death, and pain—in terms of redemption, regeneration, and eternal life, through the gift of His only begotten Son. And if you so indoctrinate the students in this Seminary, you will not only make your ministry one of great ability and power, but the benediction of the Church through hungry, weary, sinful men and women, will rest upon you.

It is this that the Directors feel they will find in you. It is for this that they have called you. It is this trust that they repose in you. Not that you may adapt, reframe, emasculate those things that are our distinctive heritage and our Biblical creed, but that you may fearlessly declare that the criteria of our doctrinal system is not the rationalistic philosophy of Germany or the milk-and-water Protestant modernism of this latter day, but the Word of God, supernaturally given and spiritually discerned, and the power of God unto salvation to every one that believeth.

To-day the loyal alumni of this Seminary pray for you; they expect much from you; they confide a mighty trust to you, but not greater than He confides to you, who taught the fishermen by the Sea of Galilee, and who, Himself, will teach you the mysteries of His grace, as you lay your talents, abilities, and powers, on the altar of your devotion to Him, and to the Church which He has purchased with His most precious blood.

Inaugural Address

Theology and Life

Mr. President and Members of the Board of Directors, Trustees, Members of the Faculty, Alumni, Honored Representatives of Other Institutions, Students, and Friends:

In entering formally on the occupancy of this chair I wish first of all to express to the Board of Directors my appreciation of the confidence you have reposed in me and the honor you have conferred upon me in electing one of your own number to this professorship. I wish also to give public expression to my trembling sense of the responsibility of this work and of my dependence upon human sympathy and support and upon divine guidance and grace. It is a great responsibility and privilege to preach the Gospel to others, but it is a double responsibility to train preachers and be a teacher of teachers, a leader of those who are to lead. I shall devote myself to this work to the best of my ability and strive to prove not unworthy of the sacred trust committed to me and be faithful during the time I am permitted to serve in this honored chair.

The subject of my inaugural is "Theology and Life", and I shall unfold it under three heads: first, theology comes out of life or human experience as the medium and means of divine revelation; second, it should be systematized, presented, and defended in terms of human experience; and third, it should go back into life and reappear in increased religious efficiency and fruitfulness.

I. In saying, first, that theology comes out of experience we are only applying the general principle that in every field practical experience precedes systematic knowledge, art is older than science. Men did not first think about life and then begin to live, but they first lived and then began to think. They have many instincts and practical needs which immediately push them into action, and then afterward they begin to study

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these activities and construct their sciences. For ages they lived in the sunlight before they studied solar physics, and practiced agriculture before they analyzed plants and developed the science of botany. They used the metals and all the common elements long before the science of chemistry was born. They used their bodies for generations before they ever dreamed of physiology, and health did not wait on hygiene. Life is ancient, but science is modern. All of our sciences grow up out of practical experience. Experience is the pioneer that blazes the way for science; it furnishes the raw materials which science shapes into its elaborate fabrics; it sows the seed which science cultivates into rich harvests.

The same principle obviously applies to theology. Men did not study theology and then become religious, but they first lived religiously and then studied theology. Man had a religious nature which immediately impelled him to live a religious life, just as he had a physical and a social nature which impelled him to live a physical and a social life. The religious nature is just as deep and constitutional in man as the mental or the physical, and therefore, he is necessarily and incurably religious.

It was out of human experience that belief in God arose. Men did not first construct arguments for the existence of God and then believe in him, but they first believed in God and then invented arguments to confirm this belief. God is an immediate practical necessity for man as certainly as bread, and men instinctively began to worship him. If they had not found a God waiting and seeking to meet and satisfy their spiritual needs, they would have been forced to invent one. Our belief in God is immensely older and stronger than all the reasons we can give for it. Reason did not create this belief and reason cannot destroy it.

And as our belief in God thus grew up out of human experience, so did all the other elements of religious life. Faith and obedience, prayer and praise, service and sacrifice, were at first necessary expressions of human needs, the instinctive and universal aspiration of the human soul. God set eternity in the heart of man, and eternity has come out of it.

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Every doctrine of theology, trinity and decrees, sin and atonement, mercy and love, justice and judgment, found some affinity and analogue in human experience. These doctrines were never foreign and alien importations imposed on the human mind, but, though divinely revealed, grew up out of the human heart as out of their native soil.

The Bible itself is the grand illustration and proof of this principle. It is a mass of human experience from beginning to end. It was all lived before it was written and formulated in commandments and creeds. The Ten Commandments were not invented by or first revealed to Moses: they had been in the world from the beginning, and ages of human experience had confirmed them as necessary laws of life. The metal of these commandments had always been in the world in a crude state: Moses under divine inspiration minted them into current coin and put them into universal and permanent circulation. The sharp die and authoritative form are his, but their substance is the raw material of universal human experience.

The same fact is true of the Sermon on the Mount. The substance of its teaching and many of its sayings are found scattered through Jewish literature and can be matched even from heathen sources. This fact does not in the least detract from the divine authority of Jesus; rather it confirms his truth and wisdom as it shows that he made the universal experience of men the basis and substance of his ethical teaching. But he also took crude human ore and minted it into coin and stamped it with his supreme authority and thus put it into the universal circulation of the world. He gathered scattered rays into the focus of his personality and shot them forth as a vivid blaze of light across all succeeding centuries. These rays had slight power and attracted little attention as they shone dimly in other teachers, but concentrated in his divine Person they made him the Light of the world. Divine revelation never reaches its goal and becomes complete until it passes into human experience. The Bible is a great body of such experience. It is not an artificial product or dessicated mummy, but it has red blood in every artery and vein, and palpitates with life in every nerve. It was first lived before it was writ-

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ten, and thus illustrates and confirms the principle that theology comes out of life.

This view, it need not be said, does not in any degree deny or disparage or impair the divine element in the Bible as an inspired revelation. God was behind and in the whole process of redemption and revelation, so that holy men spake and wrote as they were moved by the Holy Spirit. But God had to speak to men in their own language and lead them along the familiar path of their own experience to loftier visions and victories. And so he accommodated himself to human words and ideas, customs and institutions, and at every point used human experience as a stepping stone on which to lure and lift men to higher things, or as the necessary prepared soil out of which to grow divine harvests. In its origin and development religion is both human and divine, and neither element should be narrowed or impaired in the interest of the other.

The creeds of Christendom and all progress in theology have sprung out of the same soil of experience. Even those ancient and medieval doctrines and metaphysical distinctions that now seem to us so speculative and unrelated to practical life, if not false and abhorrent to our Christian sensibilities, over which ecclesiastics fought and even convulsed the Church and the world in blood, even those forms of faith closely fit the felt need of their times and were then living realities. And the same is true of theological creeds and changes to this day: they keep pace with and express the growing facts of experience. We recently revised our own Confession of Faith, not because the Bible had changed or God had changed, but because we had changed. We had developed a new religious experience which called for and created a new credal expression.

All this is tremendous proof that religion is, not a priestly invention or superstition or dream, but a reality rooted in the very constitution of man and expressed in the universal experience of the world. And thus, to conclude on this point, theology always comes through and out of human experience.

II. And now, passing to the second point, theology must formulate the products of experience into a system. The human mind cannot stop with experience, but must reflect upon

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it, penetrate into its causes, trace its consequences and elaborate it into a systematic form. Man is a thinker and cannot keep his brain from sprouting; he has an organizing instinct and will not put up with a disordered world; he is an architect and artist and seeks to build all his mental products into a symmetrical and beautiful temple of thought. Hence the raw material of every field of human experience is wrought up into a science, and so we have astronomers exploring the heavens and reducing them to order, geologists turning up and deciphering the rocky leaves of the globe, chemists and physicists feeling in among the atoms of matter, and psychologists dissecting the human soul.

Religion cannot escape this process, and hence we have theology. It is the aim of this science to take the facts of experience in the field of religion and search and sift them, free them from error and reduce them to the closest attainable approximation to reality, so that they will stand the severest test of any critical or destructive acid and flame, and then construct them into a system which will embrace God and man in their respective natures and mutual relations and deduce the laws of religious life and fruitfulness.

This constructive work must be done, first, to satisfy our organizing instinct, and then to clear up and confirm our experience. Our instinctive belief in God will not long remain in the vague region of unreflective experience, but will inevitably emerge into the field of critical and constructive thought, and then the science of theology is born and begins its work. We frame our arguments for the existence of God, and then these react upon our native belief in Him and strengthen and enrich it. And so with all the other facts and truths of religious experience. Critical thought clarifies and confirms them and builds them as cut and polished stones into a complete system of doctrine.

Such scientific theology is also necessary as a means of preaching the Gospel and persuading men of religious truth and duty. Christianity is a rational religion and makes its appeal first to men's minds, and hence its doctrines should be presented in a logical form. The mind of the most ignorant

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man consciously or unconsciously works according to logical processes, and it is only along these lines that we can effectively reach him and convince and convert him. Theology must have a logical system or it has no worthy and permanent place in the field of human discussion and persuasion.

Theology must also build a system in order to defend the truth committed to it. Like any other science, especially any social and ethical science, it is beset with difficulties and doubts and has enemies that attack and seek to overthrow it. Its whole history has been one of controversy and conflict. No other science has fought and is fighting so many battles for its very life. In order that it may vindicate and defend itself, it must be armed with logical weapons that will meet and master its foes. Proofs of every vital point must be given; difficulties must be removed in the light of larger truth, or their force be broken; and doubts must be dispelled or shown not to imperil practical duty. The logic of scepticism must be met with a truer and keener logic. Belief must be shown to be more reasonable than unbelief.

And in this conflict theology can claim no favors on the ground of its sacredness and divine authority, but must submit to the same laws of evidence and logic that bind other sciences. It must come out into the open and meet opponents on equal terms and with fair weapons. It should pursue truth in an unpartisan and scientific spirit. Its highest principle and aim should be to reach reality, and with other sciences it should cry, Let the truth prevail though the heavens fall.

Such theological construction is evidently a growth that takes time and proceeds through the centuries. The work of one age will be preparatory and foundational to the work of the next, and some of it will likely turn out to be imperfect and faulty and need to be reconstructed, possibly to be torn down and built on new lines. The past must always be tested by the present, not in the spirit of suspicion and hostility, but in the interest of larger truth and higher attainment.

Our theology will thus always grow out of the past and in this sense will be old, but it will also express itself in the terms of our own experience and in this sense will be new. It is

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the old sun that shines upon us, but its light is new every morning; the old bushes bloom, but their roses are fresh every June. We still wear clothes as our fathers did, but we cut them after our own fashion; we eat food, but the dishes differ. And so we believe in the old theology in its fundamental facts and principles, but its form and expression should be our own. Theology is not a dessicated and dead science, but is still full of new life and fresh blood and ever develops into larger growth and fuller vitality and finer fruit. Its divine principles are eternal, but its human expression should ever be adapted to the present time and needs, and its voice should be a living voice. We should not cling to the old simply because it is old, or reject or fear or suspect the new simply because it is new; neither should we disparage the old or rush to the new as such; but we should welcome and hold to both old and new only because and in so far as they are true. We should honor the work of the great theologians of the past and build the tested results of their thinking into our thought, but we should also build our own system and make our theology fit and express our religious faith and life.

And therefore we should keep our theological thinking and construction close to the facts of religious experience as they are revealed in the Scriptures and felt in our own life. It is ever the danger of the theologian that he will abstract religious doctrines from life, bleach them into bones, and articulate them into a theological skeleton. This turns theology into a theoretical or artificial thing, remote from practical reality, and of no interest and use to any one but the professional theologian himself. We can avoid this error only by clothing our theological doctrines in the flesh and blood of daily life, or keeping them soaked and saturated in human experience, and thus they will be living realities, fitting the facts of life and appealing vitally and vividly to human needs.

III. But we are already passing over into our third head, which is that theology should go back into life in increased religious efficiency and fruitfulness. Science in every field reacts upon experience to fertilize it and make it more fruitful in results. Physical science has enormously multiplied our ma-

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terial comforts and luxuries. All our magic machines and improved processes are the result of our applied science. The most recondite theory or delicate experiment in the chemical or physical laboratory may be rushing to some practical application in the field of industry; and the most abstract thinker in his study may discover and develop some principle that will profoundly affect all subsequent thought and even modify the social order or the course of history. Science first grows out of experience, as the flower out of the soil, and then goes back into experience to deepen and enrich it, as the petals of the flower fall back into the soil to fertilize it and bring forth finer blossoms. While the scientist usually does not have this practical end in view, but is pursuing pure truth for its own sake, yet this is the general outcome of his science.

The same result should follow the study of theology. This may be pursued as a purely theoretical study dissociated from all conscious relations with practical results. It is better, however, to keep it in touch with life as a means to this end, as is the case with other ethical sciences. Theology that is simply a theoretical doctrine and speculation, a bundle of dry bones and grinning rattling skeleton, is one of the least interesting and most useless things in the world. Religion may be studied and taught and preached in a way that excites no human interest, but is regarded with contempt. The Pharisees carried their theology to the logical limit in this direction, and their preaching was a dry and dreary droning. Across this barren sandy waste of Pharisaic theology the preaching of Jesus blew as a fresh breeze and shower of rain. He made theology intensely human and interesting and so the common people heard him gladly.

Theology still has in it the promise and potency of stirring up human interest and moving men with mighty power. Religion is ever the most popular subject in the world. Properly presented, nothing else will so draw and hold the crowd. For the dead bones of theology people have not time and use, but for its living bread and vital breath they have a great hunger and desire. Theology must show that it is a practical science in common life, or its day will be short. It must get

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into vital relations with all human affairs, soul and body, business and bread, home and school, education and art, civics and politics, the ever pressing question of the social order and the tremendous problems of sin and sorrow and salvation, or the world will have no use and lose all respect for it. In vain will it plead and press its promises for the next world: it must make good in this world. Promises to pay in the future are subject to a heavy discount and are not what men want: they want pragmatic results, cash payment in current coin.

The work of hitching the celestial stars of theology to our wagons on the dusty roads of daily life, of grinding its wheat into flour and presenting fresh fragrant loaves to feed the spiritual hunger of men, is the mission of the preacher. He is the popularizer of theology, as the popularizer of science takes the results of the original investigator in the laboratory and presents them in untechnical and attractive form to a general audience. The preacher must learn thus to popularize and apply theology. Simple statement, vivid illustration and effective application should be his constant study and effort as the means by which he persuades and moves men. This was, as we have seen, the human secret of the Master himself, and every preacher should seek to acquire this art and use this power.

But the same work of popularizing or humanizing theology should also go back into or originate in the theological seminary and in the professor's class room and study. He also should think in concrete terms and deal with living realities. He should not isolate and immure himself in a theological cell, but should immerse himself in human experience and look directly into life and into the mind of God and see spiritual verities with immediate vision; and especially should he know these things by personal experience so that he too can declare that he speaks that he does know and testifies that he has seen. Out of this vital religious experience as he lives in personal fellowship with and obedience to God the Father, Son and Holy Spirit, he can study the materials of theology and construct its system and teach it, so that it will be a living experience in the minds and hearts of his students, and then

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they can preach it with the accent of reality and power. The stream of the pulpit is not likely to rise much higher than the source in the class room. A theological skeleton rattling on the professor's desk is likely still to rattle in the pulpit; but a living theology in the seminary, fresh bread and water there, will be carried to the pulpit and will there feed the people.

Theology thus constructed out of divine truth revealed in human experience as a living reality will ever prove the power of God unto salvation. No other truth goes so deep into human life and has such cleansing, uplifting, vivifying power. It will first save the individual and thereby it will save society. It will go deeper than all social wrong and unrest, poverty and vice, human fault and failure, to their root in human sin; and it will bring to the cure of this distempered lost world the everlasting Gospel of salvation, the atoning grace and love and power of our Lord Jesus Christ. It will direct and inspire men along all lines of endeavor to work for and hasten the day when He shall reign as Lord of all. Theology must submit to this pragmatic test; and we are sure it will grandly fulfill our faith and hope.

Professor Alfred Marshall, in opening his great work on the Principles of Economics, says that "the two great forming agencies of the world's history have been the religious and the economic" and that these "have been nowhere displaced from the front rank even for a time"; and even Herbert Spencer says that religion "concerns each and all of us more than any other matter whatever". In studying and teaching and preaching theology, then, we are not dealing with a petty matter or with a superstition that will have its little day and then dwindle and disappear, but with one of the greatest and most permanent, in fact the greatest and most lasting, of all human needs. It grips this world and that which is to come, goes deep as the human soul and spans time and eternity. We all as Christian teachers and preachers and workers can throw ourselves into this service with entire consecration and intense enthusiasm, knowing that we are true workers for man and God and are building an everlasting kingdom of righteousness and brotherhood. For theology relates to this world as well as to the next

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and meets the demand of eager practical men for present action and reward. It parts the veil of the future and gives us a cheering alluring glimpse of the celestial city, all ablaze with the splendor of God's glory, but it is also building a copy of that city down on this earth, and we are now rearing its jeweled walls around our horizon and laying its golden pavements right under our feet. This is incomparably the grandest enterprise in the world, compared with which all commercial and material achievements shrink into insignificance, challenging our loftiest ambition and most strenuous service and sacrifice, and yielding the noblest attainment and richest reward.

It is my hope, my brethren, as it shall be my endeavor, that I shall be able in some measure to develop theology out of human experience, especially the inspired experience of Scripture, systematize it in terms of experience, and send it back as a fertilizing force into life. And I have, as I trust, some proper conception of the responsibility of my office. I do not come to this chair to teach a new theology, but the old theology with modern expression and interpretation, expansion and application. And I shall not forget that this is a Presbyterian theological seminary, founded and supported to train students for the Presbyterian ministry. While it is not Presbyterian in any narrow sense, while students of other denominations always have been and still are welcome in its halls, while it is open to every wind of truth that blows, yet this is distinctively a Presbyterian institution, and its theological instruction should conform to the system of doctrine contained in the Westminster Confession of Faith as revised by our Church. This Confession, based on the sovereignty of God, the deity of Christ, the vicarious atonement of his cross, and salvation through faith on Him alone, contains the strong bones and warm blood and vital breath of the everlasting Gospel. It has made mighty men and shaped history in the past, and it still makes strong men, able preachers, faithful Christians, and beautiful saints. There is plenty of room within the four corners of this Confession for the modern theologian, keenly alive to all the thought of his time, and studious preacher and boldest thinker to grow. It is underlaid with

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the great granite rocks of the divine sovereignty, but they crumble into rich soil and are carpeted with the green grass and beautiful flowers and are overarched with the blue sky of divine grace and with the stars of eternity. I shall be true to this old yet ever new and expanding system of truth.

And now my closing prayer is, and I would have it the prayer of you all, that I may be able in some degree to teach and inspire young men thus to study and apply and preach theology for the salvation of men and the service of God the Father, Son, and Holy Spirit, to whom be the glory forever and ever. Amen.

A Minute on the Life and Labors of the Rev. Matthew Brown Riddle, D. D.*

The Rev. Dr. Matthew Brown Riddle was born in the City of Pittsburgh, near the old block house, on the 17th day of October, 1836. His father was David H. Riddle, D.D., LL.D., one time pastor of the Third Presbyterian Church of Pittsburgh, and later President of Jefferson College. His son was given the honored name of Matthew Brown, after the able and distinguished Dr. Matthew Brown, the fifth President of Jefferson College, who was his maternal grandfather. His father was a gifted teacher; and that the son "came honestly by whatever teaching ability he afterward displayed is shown by the fact (as Dr. Riddle himself testifies) that much of his power as a thinker and teacher is due to the habit of close observation and the habit of generalizing which his father taught him while he was a boy, as they walked together in the streets of Pittsburgh". This close association and habit of free and frequent conversation with his father doubtless account for the accuracy of Dr. Riddle's memory of past events within his own, and his father's and grandfather's times, and the pleasure he has always manifested in recounting his recollections of earlier days.

This early training in brain work with a youthful prodigy, as he would have been esteemed in our day, "produced its first effect in enabling him, after two years in the Western University and two more of private study under Professor Charles Elliott, to enter the sophomore class in Jefferson College when but thirteen years of age, and to graduate from that institution in his sixteenth year with the second honor of his class". This was in 1852, under the Presidency of the Rev.

*Note: A Committee of the Board of Directors was appointed at the meeting of November 19, 1912, to prepare a minute for the records of the Seminary, to commemorate the life and labors of Dr. Matthew Brown Riddle. The Committee submitted this minute to the Board at their meeting May 8, 1913, and a resolution was adopted ordering the printing of the minute in the Bulletin.

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Dr. A. B. Brown, who had succeeded his father as head of the College.

His theological study was begun two years after he left college, at the Western Theological Seminary, and was completed five years later at the New Brunswick Seminary, two of the five (1857-8) having been spent in the teaching of Greek in his Alma Mater.

He was licensed to preach on the 26th of May, 1859. Part of the years 1860 and 1861 he spent in Germany, in post-graduate study at Heidelberg. He returned to America in 1861, and entered the army as chaplain of the Second Regiment of New Jersey Volunteers, being ordained by the Classis of Bergen of the Reformed (Dutch) Church on the 15th of April, 1862. His army service was cut short by malarial fever. But he never lost his interest in the affairs of the Grand Army of the Republic, and often gladly responded to requests for addresses to the soldier boys.

In the year 1862 he accepted a call to the pastorate of the First Reformed (Dutch) Church of Hoboken, N. J. Before entering upon this pastorate he married Miss Anna M. Walther—the ceremony taking place in Heidelberg, Germany, on the 21st of August, 1862. Dr. and Mrs. Riddle but recently celebrated their Golden Wedding, and still live together in these golden days of a retired and happy life. It will not be thought out of place if we pause here a moment to express our appreciation of the character and worth of this "elect lady." By her generous endowments of mind and heart, of artistic taste and consecrated spirit, she has beautified and glorified her husband's home, and added greatly to the usefulness of his chosen ministry. The fruitfulness of this long and loving service justifies the wisdom of the young minister's choice, who more than fifty years ago sought his bride in a professor's household across the sea, and brought her from her German home on the banks of the charming Neckar to help him build another home in due time on the banks of the beautiful Connecticut.

Dr. Riddle's life as a Christian pastor spanned seven full years of laborious and successful toil, first in Hoboken, and

afterward in Newark, N. J., both pastorates being in Reformed (Dutch) Churches.

Then followed two more years of travel in Europe; after which he began in 1871 the great work of his life in teaching as a theological professor—a work which he has now prosecuted for over forty years. Of this long period, sixteen years were spent in the Theological Seminary at Hartford, Conn., and the rest of the time in connection with our own Seminary. And from the beginning of his work here, though his activities were so many and varied, he always made his class-room work paramount, subordinating all outside claims and interests to the main duty.

The most hurried and superficial survey of these two periods in Dr. Riddle's course will bring before us an amazingly busy and fruitful life in five great departments of consecrated endeavor—as a teacher, commentator, reviser, editor; and preacher. So busy and fruitful was his pen, that, even before the middle of his service in our Seminary, there were extant more than 700 separate publications, large and small, that catalogued the prolific output of his brain, and attested the untiring diligence of his professional career.

As a teacher Dr. Riddle is *sui generis*—an instructor of extraordinary inspirational power. One of his pupils, known and honored among us, and abundantly qualified to judge, thus speaks of his teacher's work in the class-room: "Three underlying principles find constant illustration in his work. One of them is that a teacher should give his pupils instruction. Men who come into his class-room for the first time go out feeling that they have been led into a new world. Their first thought is that there are more things in heaven and earth than they have dreamed of heretofore, and that the Bible, with which they have been familiar since their babyhood, is, in fact, an unknown land. And this impression is not weakened but strengthened, as the work goes on, and knowledge grows from more to more—knowledge of the Bible itself, knowledge of a great many things directly or indirectly connected with it, all tending toward a growth in the grace and the knowledge of our Lord and Saviour Jesus Christ.

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“But instruction is not all. Dr. Riddle does not regard a student as chiefly a receptacle for facts. If he did, he would doubtless be often discouraged; for he has been known to say, with that vigorous frankness which is one of his most marked characteristics, that a Seminary student affords a good example of the ‘infinite capacity of the human mind to resist the entrance of knowledge’. His constant aim is to train men to think for themselves, to make good workmen of them by giving them a good method of work; and nothing indicates the character of his teaching so well as the fact that a man never fully realizes its worth until he has left the Seminary, and is called upon as a preacher to study and set forth the truths of the Gospel.

“And last, and greatest of all, perhaps, is what a graduate of the Seminary has called ‘the inspiration to use the tools’. And the inspiration which Dr. Riddle seeks to impart to every man who comes under his influence is the same as that which has actuated the Doctor himself all his life—the inspiration of personal devotion to the Lord Jesus Christ. Scholarship for the sake of scholarship he despises as pedantry. Laziness in a student of the Word of God he abhors, not only because laziness is a bad thing in itself, but because it argues a lack of love for Jesus Christ. And, while the instruction he gives is wide in its scope and accurate in its details, while the method in which he trains his pupils is remarkably effective in enabling them to get hold of the central truths of God’s Word, after all, the great strength of his work lies in this, that in all the instruction and training by word and life, he seeks to give each one of his pupils an ambition to do honest, manly work for Christ’s sake.”*

Another pupil, emphasizing the first point of the foregoing extracts, dwells upon the fact that Dr. Riddle’s aim as a teacher seemed to be, not so much the imparting of knowledge in the direct statement of facts, as the disclosure of methods by which the student, in the seclusion of his own lab-

*The above quotations are from Dr. W. R. Farmer’s article on “M. B. Riddle: Scholar and Teacher”, in the *Sunday School Times*, under date of January 30th, 1897.

oratory, might most profitably pursue his own studies and exegetical investigations.

The same pupil remarks upon the freedom with which, in the sacred confidences of the class-room, his teacher was wont to reveal himself with a frankness, which to the casual visitor might seem egotistical, but which was really a manifestation of the affection for "his boys" which led him with unusual interest to follow them to their various fields of labor, keeping himself in touch with their work, and rejoicing in their success. His aim as a teacher was to make the Greek Testament speak directly to the student. His class-room methods were free; and, while he was never wittingly unjust to any student, he was sometimes severe to the one who asked irrelevant or impertinent questions. The hours in his class-room were always interesting—wit sparkling with wisdom, and the ardent affection of his pupils growing with every recitation.

As a commentator Dr. Riddle's work has been extensive and thorough, and extremely valuable. In the American edition of Lange's great *Bibel-Werk* he edited, in collaboration with the chief editor, Dr. Philip Schaff, the Epistle to the Romans; and in the same Great Commentary he translated and edited alone the Epistles to the Ephesians and Colossians, and edited the Epistle to the Galatians—his work on these three Epistles adding considerably more than one-third to the original commentary. In the International Popular Commentary, with Dr. Philip Schaff, he wrote Matthew, Mark, and Luke. In the Illustrated Commentary with Dr. Schaff he wrote Romans; and alone, Ephesians and Colossians. In the International Revision Commentary he wrote Mark, Luke, and Romans. In Funk and Wagnall's edition of Meyer's Commentary he edited Mark and Luke. For five years, in collaboration with the Rev. Dr. John E. Todd, he wrote the notes on the International Sunday School Lessons, taking the New Testament series, and prepared also a Question Book on the same.

During this same fruitful period of his life his literary work embraced the following: he revised and edited Robinson's Greek Harmony of the Gospels; revised and edited

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Robinson's English Harmony of the Gospels; edited portions of Vols. VII. and VIII. of Bishop Coxe's Anti-Nicene Fathers; edited Chrysostom's Homilies on Matthew in Schaff's Nicene and Post-Nicene Library, Vol. X., First Series; also Augustine's Harmony of the Gospels, Vol. VI., same series. He was also a contributor to the Schaff-Herzog Encyclopedia, and to the American Supplement to the Ninth Edition of the Encyclopedia Britannica; and sent occasional contributions to the Christian Intelligencer, the Independent, the Congregationalist, the Homiletical Review, Scribner's Monthly, and other periodicals. He wrote also the Story of the American Revised New Testament.

His seven articles in the American Supplement to the Britannica are remarkably fine specimens of sane, reverent, and thorough handling of questions of Introduction and the true Higher Criticism. They deserve more than a passing notice.

The article on the New Testament, supplementing and correcting the British Edition is an able and succinct discussion of the origin of the New Testament books and of their preservation through the centuries, reaching the conclusion that all modern progress in textual criticism has not weakened but confirmed our confidence in the integrity of the New Testament as a Divine Revelation. The article on the Pastoral Epistles is short, and mainly a statement of views directly opposite to those presented by the author of the article with the same title in the British Edition. It is enough to say that Dr. Riddle seems to have the best of the argument. The article on St. Paul ought to be read by every student befogged by the clouds of uncertainty thrown upon the New Testament records by the author of the article on Paul in the British Edition. It is succinct and thorough, and unanswerable. The same may be said of Dr. Riddle's article on Peter—the apostle and his epistles. His defence of the genuineness of Second Peter is very brief, but irrefutable. But nowhere do Dr. Riddle's learning and sanity as an interpreter of Scripture appear more clearly than in his article on the Revelation. Favoring the ethical, rather than the praeterist, the futurist, or the historical

theory of interpretation, he lays a strong foundation for the perennial and unchanging value of the Apocalypse to the Church of Christ. The article on Romans is all too brief for the great theme, of which it treats, and is combined with discussions of other epistles. But what is said is clear and satisfactory; and the brevity of the treatment is less to be regretted that we have in Lange's Romans our Professor's views set forth at greater length, and clear enough to justify Dr. Philip Schaff in saying of Dr. Riddle, "He has all qualifications and experience, as well as that rare and noble enthusiasm, which is indispensable for the successful completion of such a difficult and responsible task." A brief, but beautiful and satisfactory article on the Epistle to the Hebrews closes this notable series of discussions of an encyclopedic character. And this somewhat extended reference to them may be pardoned in view of the fact that they are now probably accessible only to those who know where to find them.

In the great work of the revision of our English Bible Dr. Riddle bore an important and honorable part, increasingly influential to the end of the great undertaking. Coincidental with his election to the Chair of New Testament Literature in the Hartford Seminary, he was invited to become a member of the New Testament section of the American Company of Revisers, who finished their work in 1881, the Old Testament appearing in 1885. Later he became a conspicuous member of that company of three American scholars (Drs. Dwight, Thayer and Riddle), to whom we are indebted for the noble American Standard Revision, the most notable effort of American Biblical scholarship in modern times. His confrères in this work were able and scholarly men, but it is strictly within the bounds of truth to say the American Standard Revision may be regarded as the crowning result of Dr. Riddle's New Testament studies, and the one that promises to be of the most permanent value. It was a labor of love, of immense and unremitting toil, and for which no pecuniary compensation was ever accepted.

In addition to this great work of Biblical revision, it should here be mentioned that Dr. Riddle was a member of the

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first committee for revising the Confession of Faith, which reported to the General Assembly of 1892, and was also a member of the committee reporting in 1894 for revising the proof texts published with the Presbyterian Standards.

Dr. Riddle's connection with the religious press began, as we suppose, with a series of European letters, thirty-eight in number, giving a sketch of the Franco-Prussian war. These were published in the *Presbyterian Banner*, running from September, 1869, to September, 1871. For many years he was a regular contributor to the *Sunday School Times*, and wrote between two and three hundred articles in exposition of the *International Sunday School Lessons*. He wrote also continuously for the *Presbyterian Banner*, of which paper he was for several years an associate editor; and while much of his work has been lost under the anonymous "we" of the editorial columns, it is safe to say that his pen had a large part in maintaining the high character of this influential journal. Your committee have found more than sixty articles in this paper, from his pen, running from 1871 to recent dates, on various topics—all of surpassing interest and of permanent value.

Of such a man, so devoted to his chair and the use of his pen, can anything be said as a preacher? Not much perhaps, but this much of vast importance. It is a notable fact, that, while for forty years he had no pulpit and was not called to the stated ministry of the Word for any long period, he never ceased to be a preacher. He was often called upon for service in the pulpit. He was stated supply in four of our important churches in these cities for more or less lengthy periods. This service of preaching, he felt, was rather helpful than otherwise to his exegetical studies and class-room work. As a part of his pulpit work it will not be forgotten that for a number of years he lectured at the *Summer Bible School at Grove City*. As a popular lecturer and speaker on various public occasions he was much in demand; but never under any circumstances, or in any place, did he forget that he was a teacher. It has been well said, "His sermons are in marked degree the sermons of a teacher—clear, forceful, inspiring expositions of Bible

truth". They have to do with the central verities of our Christian faith, and give forth no uncertain sound.

With literary honors Dr. Riddle has been worthily crowned. He received the degree of Doctor of Divinity from Franklin and Marshall College in 1870, at the beginning of his work at Hartford. The Western University of Pennsylvania conferred on him the honorary degree of Doctor of Laws in 1894. And he was chosen by the corporation of Princeton University as one of those who were thought worthy to grace the Sesqui-Centennial of that great institution, by receiving the degree of Doctor of Divinity in 1896.

This resumé of the life and labors of Dr. Riddle impresses us all with the conviction that the Seminary suffers no common loss in the retirement of its gifted and beloved professor from the active duties of his professorship to his well-earned rest. "A prince and a great man in Israel" will be missed from the ranks of able and faithful interpreters and expounders of the Divine Revelation. For forty years Dr. Riddle has wrought on the field where have raged some of the fiercest battles in the realms of critical controversy; and he has always been at the front of the forces of evangelical truth, contributing not a little to the victory of our hosts, and sending forth, from year to year, young men fitted as far as possible by his faithful and inspiring teaching, to keep the banner flying, and to carry it on to greater triumphs. We rejoice to know that this work will not even yet be wholly given up, but that our students will still have some benefit of Dr. Riddle's wisdom and experience in the realm of exegetical study.

With joy we bear this testimony to the matchless worth of the man and the scholar, of the teacher and faithful servant of our Divine Lord. May this golden sunset season long continue to him and his, while it prophesies for him and them the ever increasing brightness of the eternal morning.

Respectfully submitted,

O. A. HILLS,
GEO. B. LOGAN,
A. M. REID,

Committee.

The President's Report

To the Board of Directors of the Western Theological Seminary:

I hereby submit the annual report of the Faculty for the year ending April 30, 1913:

ATTENDANCE:

The total attendance for the past year has been 69, which has been distributed as follows: fellows, 2; graduates, 10; seniors, 20; middlers, 19; juniors, 11; special, 7.

FELLOWSHIPS AND PRIZES:

Mr. H. B. Thompson, the winner of the fellowship in the class of 1912, spent two semesters in Germany, one at Berlin and the second at Marburg, under the theological faculties of these universities.

In the class of 1913 the fellowships were awarded to Frank Eakin and George Arthur Frantz, both graduates of Grove City College; the prize in Homiletics to Orris Scott McFarland, a graduate of Ohio Wesleyan University; and the Hebrew prize to Leo Leslie Tait, a graduate of Grove City College.

ELECTIVE COURSES:

The following elective courses have been offered during the past term:

<i>Professor</i>	<i>Subject</i>	<i>Number of Students</i>
Professor Kelso	Old Testament Prophecy	28
	Old Testament Exegesis (Psalter)	18
	Comparative Religions	16
Professor Breed	Pulpit Drill	19
	Pedagogics	11
	Evangelism	11

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ELECTIVE COURSES—Continued.

<i>Professor</i>	<i>Subject</i>	<i>Number of Students</i>
Professor Schaff	Church History	18
	American Church History	17
Professor Farmer	Social Teaching of the N. T.	22
	Introduction to the Epistles	11
Professor Snowden	Psychology of Religion }	10
	Philosophy of Religion }	
Professor Culley	Sight Reading Hebrew	8
Dr. Fisher	Sociology	3
	Christian Ethics	3

SEMINARY EXTENSION :

The Faculty have continued the popular lectures which were inaugurated a few years ago. Dr. Farmer delivered a course of six lectures on "The Social Teaching of the New Testament", in the Point Breeze Presbyterian Church. Arrangements were also made for Dr. Snowden to give a course of six lectures on "The Fundamentals of Christianity", in the Third Presbyterian Church, but it was mutually agreed to postpone this course until sometime after the opening of the next Seminary year. Arrangements have also been made for Dr. Farmer's course at the First Presbyterian Church of Greensburg.

Looking to the enlargement of the department, the Faculty submitted the following paper to the Executive Committee of the Board, which has been favorably acted upon:*

"It is now proposed to enlarge the Extension Department, making it meet a larger group of needs in the Church of this region.

(1) Organizing courses for lay workers, that is, Sunday School teachers, superintendents, etc., these courses to be con-

*This proposal of enlarging the scope of the Extension Department was referred back to the Executive Committee for further consideration.

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ducted as evening classes, say for a period of six weeks, with lectures by different members of the Faculty and even by pastors and religious leaders. With this as a basis, to organize a school for lay workers as an institution affiliated with the Seminary. The organization of such a school would naturally be dependent on the demand for the courses. It should be distinctly understood that the classes of theological instruction proper would be kept entirely separate from classes for lay workers, but a large part of the plant of the Seminary, especially its library and its public buildings, could be used by both sets of students.

(2) The organization of a Christian Social Settlement as a fully recognized department of the Seminary, where students could get in touch with the problems of city evangelization. There are two possible arrangements: first, to effect a working agreement with some of the institutions already organized; or second, to open a new institution.

(3) Conferences or institutes for pastors and lay workers might be organized at various centers, lasting a day or longer. Such institutes might be held in connection with meetings of Presbytery.

(4) A congress or a retreat for ministers, meeting in the Seminary building and lasting for two or three days. The Seminary dormitory could be used to house the ministers from the out-of-town districts. The aim of such meetings would not be to take the place of Bible Schools and Chautauquas, but to bring men together under the auspices of the Seminary for the discussion of questions of spiritual life, Biblical scholarship, and the practical administration of the Church."

EXTRA-CLASSROOM ACTIVITIES OF THE PROFESSORS:

To give the Board some idea of the work the professors are attempting to do, we are furnishing a list of (1) books or articles published, (2) lectures or addresses delivered, (3) any other form of extra-scholastic activity which cannot be included under the first two items.

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Dr. Breed:

Before the East Liberty Y. M. C. A., three lectures;
Before the Philadelphia Presbyterian Social Union, one lecture—"Pastoral Evangelism";
At a popular meeting of the Presbytery of Shenango, one lecture;
Before the Sunday School Missionaries' Convention, Lawrenceville, two lectures—"Pastoral and Personal Evangelism";
Second Presbyterian Church, Wilkinsburg, one lecture;
Carnegie Hall, Pittsburgh, one lecture;

In addition to preaching many sermons, Dr. Breed has helped to raise the debt of three churches and one Y. M. C. A., and has contributed \$138 to the support of the Cecelia Choir of the Seminary, and \$25 towards the Homiletical Prize.

Dr. Schaff:

Articles published—"John Huss" in the Presbyterian Banner; "The Intermediate Catechism", in the Presbyterian Banner, Herald and Presbyter, Presbyterian, and Continent; "Concubinage" and "Councils", in Hastings' Dictionary of Religion and Ethics; "Syllabus of Errors", "Tertullian", "Transubstantiation", etc., in volume xi., and "Council of Trent", "Westminster Assembly", "Westminster Standards", etc., in volume xii., of Schaff-Herzog Encyclopaedia.

Lectures delivered—"The Republic of Plato, the Utopia in the Kingdom of God", in the Sixth Church, Pittsburgh; "The Oberammergau Play", in the North Church, N. S., Pittsburgh;
"The Person of Christ", in Grove City College.

Also labored as chairman of the Assembly's Committee on the Intermediate Catechism.

Dr. Farmer:

Articles published—"The Social Teaching of Jesus", a series of seven articles in the Presbyterian Banner;

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“The Ministry as a Profession”, in the Presbyterian Banner ;
“The Historic Jesus”, in the Seminary Bulletin.
One lecture and two sermons at Mill Creek Summer Bible School ;
Course of six lectures at Point Breeze Church ;
Address to Brotherhood at Wampum, Pa., and at First Church of Youngstown ;
Christmas address at Calvary M. P. Church, Pittsburgh, and at McKees Rocks Mission ;
Address at Colored Branch, Y. M. C. A. and at Y. M. C. A., Wilmerding, Pa. ;
Address and two sermons at University of Wooster on Day of Prayer for Colleges.

DR. SNOWDEN :

Articles published—“The Spiritual Significance of Modern Idealism”, in the Bible Magazine of New York ;
Twelve articles connected with the Sunday School Lessons, in the Westminster Teacher ;
Two articles on Nature Studies, in the Westminster Adult Bible Class.
Lectures delivered—Six lectures on Theology at the Coe College Bible School ;
Two historical addresses at Church anniversaries ;
One literary lecture in Pittsburgh ;
Two Comencement addresses, one at Scotia Seminary, and the other at Wilson College.
Preached during the year in thirty-five different churches in Pittsburgh, Chicago, Wheeling, Youngstown, Franklin, Uniontown, Indiana, Harrisburg, and other towns, a total of ninety sermons, and made a number of addresses at Y. M. C. A. meetings, prayer meetings, and other religious meetings.

Dr. Culley :

Has now in press “Conrad von Gelnhausen, his life, his writings, his sources”.

The President's Report

"Conrad von Gelnhausen and the Great Schism in the Western Church", a lecture;
"The Separation of Church and State in France", a lecture.
Completed a semester's study in the University of Leipzig.

Mr. Boyd:

Published a book of Lectures on Church Music.

President Kelso:

The President of the Seminary has not published anything except articles and reviews in the Seminary Bulletin. He has presented the cause of theological education in seven churches and has visited four colleges, two of these colleges being in the West, and after the close of the Seminary expects to continue this work of college visitation.

LECTURES:

A course of lectures on the Elliott Foundation was given by the Rev. David Smith, D. D., of Londonderry, Ireland. His general theme was "The Historic Jesus". This course of six lectures has been published by the George H. Doran Company.

Two lectures were given by the Rev. Giovanni Luzzi, D. D., of the Waldensian Seminary, Florence, Italy. His subjects were "The Dramatic History of the Bible in Italy" and "Modernism, or the Present Attempt towards a Reformation within the Roman Church".

In addition the following special lectures have been given in the Seminary Chapel:

"The Psychological Approach to Religion", Rev. A. J. Alexander, D. D.

"China", Rev. Frank W. Bible.

"Evangelistic Methods", Rev. Chester Birch.

"The Student Volunteer Movement", Mr. Harrison S. Elliott.

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"Missionary Experiences in West Africa", Rev. Albert I. Good.

"China", Rev. A. W. Halsey, D. D.

"The China of the Future", Rev. W. M. Hayes, D. D.

"Our Opportunity in China", Rev. W. M. Hayes, D. D.

"The Southern Mountaineer", Miss Margaret Henry.

"The Problem of the City", Rev. A. F. McGarrah.

"The Relation of Educated Men to the Church", Rev. M. L. MacPhail, Ph. D.

"Ministerial Opportunities", Rev. Mark A. Matthews, D. D.

"Material and Spiritual Conquest along the Rockies", Rev. W. M. Sloan, D. D.

"Alaska", Rev. S. Hall Young, D. D.

On the Day of Prayer for Colleges a sermon was preached to the students by the Rev. W. H. Hudnut, D. D.

New Dormitory:

The new dormitory was occupied at the opening of the term in September, 1912. The students have thoroughly enjoyed their quarters in this building. They have made excellent use of the Social Hall, which has become the social center of the institution. On five different occasions the Faculty and students entertained their friends in the Social Hall. The gymnasium also has been regularly used, under the direction of Mr. Butler, the physical director of the Allegheny Preparatory School. The only part of the building which was not used is the dining room, but plans are being made to put it into operation by the opening of the next term. The students in the Seminary have been very urgent in their demand for the opening of the dining room.

*FINANCES:

During the past year the permanent endowment funds of the Seminary have been increased by the gift of \$100,000.00

*For details see Treasurer's report.

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by Dr. Nathaniel W. Conkling, D. D., to endow the President's Chair. In addition, legacies amounting to \$14,391.73 have been received, making a total of \$114,391.73.

The churches of this region have shown their interest in the work of the Seminary in the contributions which they have made to our current expense fund. One hundred and nineteen churches have contributed a total of \$3,144.80. In addition to this, individuals have contributed \$3,400.00.

Recommendations :

The Faculty of the Seminary recommend (1) that the following members of the senior class receive the regular diploma of the Seminary :

Howard J. Baumgartel,	Roy McKee Kiskaddon,
Charles W. Cochran,	John Lang,
Delbert L. Coleman,	Orris Scott McFarland,
John Connell,	Salvatore Morello,
Frank Eakin,	Charles E. Peterson,
Paul Anderson Eakin,	Adolph A. Schwarz,
George Arthur Frantz,	William Henry Schuster,
William Waltz Highberger,	Edward B. Shaw,
Samuel L. Johnston,	Ashley Sumner Wilson.

*(2) That Mr. David R. Thompson be graduated with the class, but receive his diploma as soon as he has made up his deficiency in Homiletics and Hebrew.

(3) That the following graduate students be granted the degree of B. D. :

Rev. George E. Sehlbrede,	Rev. John Sirny,
Rev. Edward J. Travers.	

*This action was taken because Mr. Thompson's deficiencies were due to severe illness.

Seminary Finances.

Herewith is printed a condensed financial statement of the Western Theological Seminary for the year ending April 30th, 1913, which shows a deficit in operations of \$2,937.84.

It will be seen from the statement that the total fixed income from investments was only \$47,194.55, while the total expenses were \$55,572.02, so that the deficit would have been very materially increased had it not been for the generous contributions from Churches and individuals for the various needs of the Seminary. A large part of the deficit was due to interest on money borrowed to complete the new Dormitory. This borrowing is in part covered by unpaid subscriptions, but a large amount must be raised by further subscriptions in order to remove this load from the Seminary finances.

Any deficit in the Seminary's income must be provided for either by leaving some of the permanent funds of the Seminary uninvested, or by additional borrowing. In the one case the loss of income and, in the other, the interest to be paid is a serious matter to the Seminary, and it is earnestly hoped that at an early date additional funds can be raised to make good these deficits, and also to provide adequate funds for the increased work of the Seminary.

Previous to last year the real estate and buildings owned by the Seminary had never been carried on its books as an asset, and in order to correct this, the Treasurer, acting under instructions from the Trustees, had this property appraised at \$180,880.00, which amount, together with the cost of the new Dormitory of \$146,970.80, are now carried in the Permanent Fund at the total of \$327,850.80.

During the past year the Seminary benefited from various legacies and from the splendid gift of Rev. Nathaniel W. Conkling, D. D., of securities of the par value of \$100,000.00 for the Endowment of the President's Chair. This gift is charged with an annuity of \$5,000.00 per annum during the

Seminary Finances

lifetime of the donor, after which time the income will be available for the purpose for which it is given.

The books, accounts and securities of the Seminary were audited by the Audit Company of Pittsburgh and found to be correct.

Respectfully submitted,

COMMONWEALTH TRUST COMPANY OF PITTSBURGH,

Treasurer.

CONDENSED FINANCIAL STATEMENT OF WESTERN THEOLOGICAL SEMINARY FOR YEAR ENDING APRIL 30th, 1913.

INCOME RECEIPTS.

Income received from Investments.....	\$ 47,194.55	
General Contributions from Churches and		
Individuals	3,335.53	
For Pension Funds	2,104.10	
	\$	52,634.18

EXPENSES.

Salaries, Taxes, General Expenses, etc...	\$ 53,564.39	
Interest on New Dormitory Building Loan	2,007.63	55,572.02
	\$	2,937.84

Permanent Funds.

	Amount	Invested
Contingent	\$177,457.68	\$177,363.77
Endowment	194,030.01	190,494.56
Lectureship	3,711.35	3,002.00
Library	31,176.93	30,812.42
Reunion and Memorial	112,280.29	108,243.20
Scholarship	140,631.41	132,468.07
Sacred Rhetoric and Elocution	79,669.49	79,335.33
Church Music Instructors	14,527.24	14,500.00
President's Chair Endowment	5,000.00	5,000.00
President's Chair Endowment, N. W.		
Conkling Foundation	100,000.00	100,000.00
L. H. Severance Missionary Lectureship..	5,000.00	5,000.00
Real Estate and Building Appraisement	327,850.80	327,850.80
	\$1,191,335.20	\$1,174,070.15

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Building Fund.

Balance April 30, 1912	\$	9,134.65	
Donation received during year		14,165.97	
Additional Loan from Commonwealth Trust Company		6,000.00	
	\$		29,300.62
Paid on account of New Dormitory Build- ing	\$	22,867.70	
Paid on account of Loan to Common- wealth Trust Co.		6,000.00	28,867.70
Balance April 30th, 1913	\$	432.92	
*Total Increase in Funds during year	\$	445,066.63	
Cash in hand April 30th, 1913, Unin- vested Funds	\$	2,046.82	
Less Overdraft in Income Cash		114.79	
	\$		1,932.03
Legacies received during year:—			
From estate of Anna S. Eells, for Con- tingent		2,016.73	
From estate of Anna S. Eells, for Schol- arship		2,850.00	
From estate of J. D. Thompson, for Church Music		9,525.00	
	\$		14,391.73
*Increase in Funds is made up as follows:—			
New Dormitory Building	\$	146,970.80	
Other real estate and buildings, ap- praised		180,880.00	
N. W. Conkling Gift, "Pres. Chair En- dowment"		100,000.00	
Legacies		14,391.73	
Gain on Securities		2,824.10	
	\$		445,066.63

Literature

The Book of Judges. By Edward Lewis Curtis, Ph.D., D.D., Late Prof. of the Hebrew Language and Literature, Yale University: The Macmillan Co. 1913. Pp. 197. Price 75 cents net.

In tracing the steps by which the Hebrew people was led from its heritage of common Semitic thought and custom to its lofty position as the exponent of the ethical religion of Jehovah, and the instrument of the revelation which centers about the two mounts, Sinai and Calvary, no book of the O. T. Scriptures is of more importance than the ancient record of the period of the Judges. It was with special interest, therefore, that the world of Biblical scholarship took up the masterful work of Moore upon the Judges in the International Critical Series. But to meet the demands of the student looking for the results of finished scholarship, presented in brief and convenient form, and apart from all processes, this little commentary on the book of Judges is very attractive. Its size is within easy hand-grasp, its type is clear, and its price is very reasonable.

We rejoice in the work which the general editor is doing in presenting this series of "The Bible for Home and School". It does for American scholars and our day what the "Cambridge Bible for Schools and Colleges" has done for our British brothers. The General Introduction to the series gives the purpose of the editor. "The Bible for Home and School is intended to place the results of the best modern Biblical scholarship at the disposal of the general reader". Although we may well question whether "the assured results of historical investigation and criticism" are even yet so stable as to be safely offered *en masse* to the Home and School, we do feel that this series of small commentaries, giving the results of modern scholarship and interpretation, is a great help to the thorough student and teacher of the Bible.

Prof. Curtis, with his co-worker and literary executor, Dr. Madsen, has carried out the purpose of the general editor in his little volume on The Judges. In the Introduction he takes up in a clear statement some of the more important preliminary problems. He shows the Purpose of the main portion of the book (2:6-16:31) was to teach the lesson of divine providence as illustrated in the formative period of Israel. In discussing the Literary Character of the book, he gives a very clear presentation of the modern critical view of the origin of the Hexateuch, for he regards the general framework of the book of Judges to be from one "who composed in the spirit of Deuteronomy". But the stories he used were from an older source, and Prof. Curtis assigns them to the same group of writers as that represented by the JE portions of the Hexateuch. This composite work of the Deuteronomic author was further used by a writer of the Priestly school. We thus find the margin of this commentary besprinkled with the symbols, P, D, J, and E, and their modifications,—a key to the initiated, and to be ignored by the general reader.

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Prof. Curtis thus sums up the historical character of the narratives of the Judges; "The contents of the book of Judges taken as a whole are legendary rather than historical". "But in the legends of the judges lie embedded historical facts". Thus "undoubtedly historical" are the foundations of the story of Deborah. "The song of Deborah is the most ancient complete piece of writing in the Old Testament, and was composed at the time of the victory which it celebrates". True history lies behind Gideon and Abimelech, and "For sermonic purposes no story of Judges is equal to that of Gideon". He reads the Jephthah story as the remembrance of a true human sacrifice.

But "In the stories of Samson we find little of real history", according to our commentator, and "the Samson of the Book of Judges is certainly half mythical, and his exploits are not inaptly compared with those of the Greek Hercules". The Dan story, on the other hand, in its essential elements, "is certainly plausible and on no good grounds can its historicity be denied".

An attempt is made to solve the problem of chronology by eliminating the periods of foreign service and oppression, and retaining only the periods of rest or the judgeships. The problem is hardly thus solved.

The Bibliography is intended for the English reader, but it would have proved more useful had it contained some suggestions as to relative values, or better still, had it been briefer.

We would call especial attention to the comments on the text, with their helpful suggestions as to corruptions and possible emendations. Of great value to the busy student are his Archaeological notes, covering matters of geographical interest and unfamiliar customs. The index, brief but covering the whole book, notes and introduction as well as text, is very convenient.

We wonder that this series has used the version of 1881 (or 1885 so far as the O. T. is concerned) in preference to the more widely used and accurate one of 1901, by the American Committee. And again, we felt the inconvenience of the absence of any clear divisions in the notes. The excellent division headings throughout the text might very advantageously have been introduced also into the unbroken pages of the notes.

A careful study of this little book has shown me that the student world is to be congratulated upon this, one of the last products of the scholarship and pen of the lamented author, and we thank Dr. Madsen for bringing the work to its completion and to our hands.

FRANK H. RIDGLEY, '03.

Lincoln University, Pa.

The Rule of Faith. By Rev. W. P. Paterson, D.D. New York: George H. Doran Company. 1912. pp. 439. \$1.50 net.

From time to time Scotland gives to the world a great book in the department of theology. The well-known natural bent of the Scotch mind to metaphysical and particularly theological thought probably has much to do with this, as has also the fact that ministers and professors there take more time for serious

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study and give less to the multitudinous outside calls which beset the course of their brethren in America. Whatever the reasons are however, the fact remains that the Scottish manse and college have given us an astonishing number of books of the highest merit in this department. The volume before us takes its place in the first rank of such contributions. Its author, the Rev. William P. Paterson, D.D., professor of divinity in Edinburgh University, is justly held to be one of the ablest men in the Church of Scotland. His published writings have been very limited in amount but have been distinguished by their author's full acquaintance with the relevant literature, original and carefully matured judgment, insight into the depths of his subject, and signal ability to present his conclusions clearly and simply with acute and cogent logic. In "The Rule of Faith" these qualities find the amplest play in the treatment of themes of vital interest and supreme importance to every student of theology. The result has been the production of a great book.

As the title suggests, Prof. Paterson has set for himself the task of examining the doctrinal content involved in the great spiritual fact which we call Christianity. He seeks to discover and separate its essential features from those that are merely accidental or of comparative unimportance. His conviction that in Christianity the world has received God's choicest gift is evident on every page. He is sure that as it operates within the souls of men it gives them the very salvation of which they stand in need. He makes clear his belief that it is because of its practical value, its definite achievements, for their spiritual life that it has so taken hold upon the hearts of men of all races and conditions. And he handles the forms, in which those differing with him in thought have expressed their beliefs, with a broad spirit of charity which always credits their authors with the highest motives and the best intentions. It is a cardinal virtue of his evaluation of each of the great systems of theological thought that he sees so clearly the practical value for spiritual life of its doctrines. And he deliberately proceeds upon a theory, which he makes so clear that it seems irresistible, namely, that doctrinal systems are not logically built up by the purely formal and systematic development of some given original content of revelation but that those who have first felt the power of the salvation of God in their own lives have, after their several abilities and in the varying degrees of their spiritual experience, sought to establish and systematize the ideas which were calculated to reproduce in others the salvation they had themselves secured. In other words, Dr. Paterson believes that religious value as men have felt it has played a larger part in determining the course of the construction of theological systems than abstract theoretical considerations. His governing idea is that we have to approach theology with an intense realization that our primary datum is a religion which, as such, undertakes to produce practical results, and our primary certitude is that the Christian religion is an effective instrument for grappling with the heavy spiritual tasks which it undertakes to accomplish. It is fitly compared to the medical art which is practical in its purpose and yet can only operate on a basis of knowledge. Christianity necessarily involves a body of truths properly regarded as an integral part of the revelation. Its intellectual element on the other hand is presumed to be

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limited by a principle of parsimony which does not permit it to extend beyond what is required to make its provisions operative and effective. The authentic content then of revealed truth is the knowledge of God and man, and of the acts of God, which was needed to ensure the efficacy of the Christian religion.

Christian thought is generally admitted to embrace the most important of the subjects which have roused the interest of the human mind. Its judgments, if taken as valid, are conceived as possessing an unparalleled practical value for humanity, even that of salvation. In origin it claims to be unique as a peculiar and immediate gift of God, and it has been welcomed by the human mind with striking receptiveness, confidence, and gratitude. A general survey of the history of Christianity, moreover, cannot fail to produce a profound impression of its power as it has wrought so wonderfully through the ages on the lives of men in every rank of life. And yet in spite of all its practical efficacy and evident value, the precise repository in which the divine gift has been placed and the method by which it is to be laid hold of and made available for human wants have been subjects of persistent controversy. Whenever disbelief in any of its many forms has asserted itself the need for justifying the source and criterion of Christian knowledge has called forth apologetic effort. This task has been made doubly difficult by reason of the necessity under which the apologist has labored of framing a sufficiently definite and generally acceptable *thesis probanda* before he develops the argument by which he seeks to prove it. The divisions of the Christian Church brought into prominence the serious differences which exist on this question. The Orthodox and Roman Catholic churches, for instance, differ as to what precisely constitutes Christian doctrine. The churches ranking as Protestant have their various and divergent answers to this question. And Rationalistic theologians give still other answers to it. Dr. Paterson accordingly has divided his book into two almost equal parts. In the first he treats of the seat of doctrine as it has been located and set forth by the different schools of theology. In the second part the substance of doctrine as developed by these same schools is examined and one is compared with another.

Directing our attention then to the first of these parts, where the seat of doctrine is in question, we find that the following systems are examined in order, a chapter being devoted to each: Roman Catholic theory; Protestant theory; The School of the Spirit, including Quakers and Mystics; The Rationalistic principle, which deals with the work of the Deists and the modern philosophers who have treated theological themes; The Criterion of Feeling as it is employed by Schleiermacher, Schweizer, Frank, and more recently by James; and Biblical Eclecticism, where Ritschl and his school represent one branch, and Bruce, Harnack, and Wendt another, with their watchword 'back to Christ'. His Conclusions from this survey are that Protestantism has been right in its main positions when it held that the ultimate source of Christian doctrine is a unique and peculiar self-disclosure of God; that the one trustworthy channel of its transmission is the sacred books of canonical Scripture; and that these records are to be interpreted not by ecclesiastical or rationalistic standards but by believing thought working in dependence on the illumination of the Holy Spirit. Yet

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he finds that each of the schools studied lays emphasis upon an element of truth for which place must be found in a complete theory of the source and norm of Christian doctrine. There is a sense in which all theology must be rational since it must rest on grounds capable of being stated and defended; and further, faith itself, on which so much responsibility must be laid in interpreting and appropriating the revelation is none other than reason suffused by higher influences and operating under peculiar conditions. The elaborated Roman Catholic theory, teaching so much that is improbable and unsupported by Scripture, does ampler justice than Protestantism to the idea of using the test of genuine catholicity as a note of the Christian truth which has the corroboration of the Spirit of truth. The School of the Spirit has not substantiated its claim to have made real contribution, by private revelation, to the knowledge of divine things that came through the Christian revelation, but it has done valuable service in protesting that the same Spirit that worked in the Apostles works ever in the Church, not only as the Lord and Giver of life, but also as the light of all minds that know the truth, and as their aid in the administration of the principles of the Gospel. The School of Feeling failed in its attempt to derive theology exclusively from a subjective source, but its work has not been in vain for it has taught us that it is the function of experience to witness not merely to the divine origin of the Scriptures but to the matter of the Christian revelation, and that it is characteristic of the indubitably attested authentic matter of the Christian revelation that it is attested and verified in experience.

The second portion of Dr. Paterson's book deals with the definition of the nature and intellectual content of the Christian religion. It is necessary to face this task because it is a matter of fact that for Protestantism the actual norm of doctrine has always been a scheme of saving truth extracted from the Scriptures and never the Scriptures themselves in their entirety. The content of Scripture, moreover, has been unfolded by three centuries of Protestant thought in doctrinal systems which represent almost every shade of conflict and dissonance. After an exceedingly interesting and able analysis of the elements which must be included in any adequate account of the nature of the Christian religion, Prof. Paterson takes up in order the interpretations of its doctrinal content which have prevailed in the previously enumerated schools. We cannot enter into any detailed discussion of them in the limits of this review. Let us again turn to his conclusions. He finds that in spite of its divisions there is a groundwork of the Christian religion which is traceable in the divergent forms and which invests all with an unmistakable family likeness. Divergence from the true type does not proceed beyond a certain length, for protest is always raised against loss and defacement and a successful attempt made to restore its purity and integrity. Catholicism has sought to enrich the Christian religion by importing into it theories and practices which belonged to an earlier and a lower religious plane, and whose value for faith and life is only illusory. Too little emphasis is laid on the power of truth. Too much reliance is placed on the system of sacramental grace. Rationalism, on the other hand, has greatly impoverished Christianity, making too much of ideas in treating them as a substitute for the power of the Holy Spirit.

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Patristic Orthodoxy did a work of real religious value in its dogmatic definitions of the Godhead and the Person of Christ. But it was one sided. Its ascetic ideal led to the undervaluation of much that was most important, and in its attitude toward the all-important topic of the conditions of salvation it was indefinite or superficial. Before Anselm the bearing of the work of Christ upon justification or the forgiveness of sins was not investigated. It was the signal achievement and the permanent service of Protestantism that it possessed the insight to penetrate to the core of the Christian religion, that it did justice to the main aspects of that religion as a God-guaranteed salvation resting on the basis of grace, and in particular, that it worked out the theory of the individual appropriation of salvation with remarkable consistency, profundity, and impressiveness. In its understanding of the essential parts of Christianity and in its realization of the organic connection of the main divisions of doctrine, it did work which cannot be superseded. There is, however, a widespread feeling that in the systematic treatises of Protestant orthodoxy there is a mass of doctrinal matter, suspect in origin and truth, mixed up with the treasured and imperishable elements of the Gospel, and handled as if all were supported by the same authority. This fact has given to theological rationalism its vitality, and the mission of modern theology, especially of the schools of Schleiermacher and Ritschl, was not only to prevent the radical transformation of Christianity at the hand of rationalism but to relieve it of matter which had become an intellectual burden, a hindrance rather than a help in the life of the spirit. In doing this, however, it is hardly to be doubted that both schools crossed the line at which the recasting of a doctrinal system became a process of mutilation.

Among the tasks which confront theology to-day Dr. Paterson finds that a distinction must be drawn between the integral parts of the Gospel in regard to which Christian faith has an absolute assurance and the related problems which have to be attacked in a more philosophic spirit and in regard to which we may not hope to attain to more than a probable opinion. The *modus operandi* of the atoning work of Christ is not settled by revelation but is rather a problem raised by it. Every thinking church properly tolerates a variety of solutions here. The full treatment of the questions regarding human origins is felt in many quarters not to be vital to the exposition of the Christian Gospel. In the realm of eschatology also the degree of revealed knowledge has been exaggerated. In the treatment of the topics connected with the individual appropriation of salvation there is need for revised work which will take account of the manifestations in modern life of Christian experience and character and which do not altogether conform to the type considered classic.

Prof. Paterson brings his book to a close with this fine paragraph, "The central content of the Christian revelation, the gospel which forms the soul and power of the Christian religion is on an altogether different footing from the speculative utterances made by theology in the outlying provinces of human thought. It passes down from generation to generation under the protection of experience and God. It is accredited afresh from age to age by the fact that it is an engine for doing spiritual work of the most valuable kind, and that those who make use of it find that it makes

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good its promises. It is also authenticated by a conviction of its truth wrought in the hearts of those who live by it, which shows such strength, tenacity, and energizing activity that they confidently interpret it as the gift of God through the testimony of the Holy Ghost. Religion, we are told by the writer to the Hebrews, has its disciplines of dislodgment, but it is to the end that the things which cannot be shaken may stand out more clearly in their changeless grandeur and their immovable strength. The mind is ever interested in novelties; but the heart ever seeks the permanent and unchangeable, and is assured that its quest is not vain, according to the song of our pilgrimage:

His truth at all times firmly stood
And shall from age to age endure”.

In conclusion we cannot do better than quote the words of Sir William Robertson Nicoll in the *British Weekly* where he says of *The Rule of Faith*: “This is a really great book, written with full knowledge, and with a breadth, a sanity, and a calmness which must impress every reader. Dr Paterson must now proceed to give us a reconstructed dogmatic. For this eminent service he is more clearly marked than almost any other man. He is not merely a great historian and critic; he is also a thinker. The passages in this book which will be best remembered are those which show a powerful and quiet originality”.

JOHN W. CHRISTIE, '07.

Van Wert, Ohio.

Nine Great Preachers. By the Rev. Prof. Albert H. Currier, D.D.
Boston: The Pilgrim Press, 14 Beacon St. 1912. \$1.50 net.
Postage 15c.

This is an admirable book of the kind. We say “of the kind” advisedly. It is a good book for the layman who desires to obtain no more than a general but exact idea of the lives and labors of the men who are thus introduced to him. It is a good book for the minister who wishes to refresh his memory concerning the main events of which he has already studied carefully and in detail. It is interesting and suggestive. The historical material is judiciously chosen and well arranged. It serves a very useful purpose. We would heartily recommend it to a certain class of students who are content with the fragmentary and who are not likely to pursue their studies any further. The thorough scholar will not be attracted to it.

The “Nine Preachers” who are passed in review are Chrysostom, Bernard of Clairvaux, Richard Baxter, Bossuet, Bunyan, Frederick W. Robertson, Alexander MacLaren, Henry Ward Beecher, and Phillips Brooks. The first question which occurs to the reviewer as he opens the book is “Why these nine?” and it remains with him to the end. Apparently the author has chosen them because they represent a large variety of Christian communions, because they cover successive centuries, and because, in the author’s judgment each is the greatest preacher of his age.

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But why should the number be limited to nine? and can this arbitrary selection be fully justified? Even if the variety of representation be demanded we cannot avoid asking what of Savonarola? John Knox? Massillon? George Whitfield? John Wesley? Chalmers? Liddon? Jonathan Edwards? Spurgeon?

From the bibliography at the close of the book one would judge that in most cases the author has drawn upon only a single work for his historical material. For example: Storrs' "Bernard of Clairvaux", Brown's "Life of John Bunyan", Allen's "Life of Phillips Brooks", and for Henry Ward Beecher the two lives of Barrows and Lyman Abbott. So we are bound to ask again, "If a careful student is to read only one life of a great preacher, why not read the one mentioned in the bibliography and omit this abridgment entirely?"

But, perhaps this is the very design of the author! If so, well. We doubt if it be accomplished in this way. It may be so done in the class-room when to the brief survey is added the professor's own warmth of feeling and personal commendation. Otherwise we can only close as we began: "It is an admirable book of the kind".

DAVID R. BREED.

Social Religion. By Scott Nearing, Ph.D. New York: The MacMillan Co. 1913. \$1.00 net.

What anyone means by "Social Religion" depends primarily on what he considers religion itself to be. For this reason and because men differ so greatly in their conceptions of religion, there is great variety in the publications appearing on this theme. A good many students of social phenomena seem to think of religion as little else than just the art of being good and kind, while others interpret it as ethical culture, others in terms of a sense of brotherhood, others again as an inconsequential emotionalism concerned chiefly with anticipations of a life after death, and still others, apparently, as little else than our "Performance of church ceremonies and preaching of soporific truths (or untruths) to keep the mob quietly at work while we amuse ourselves". It goes without saying that any of the foregoing conceptions of the nature of religion naturally leads to proposals for its social application radically different from those that result from the evangelical Christian idea of it as the outworking in human life of a Divine Dynamic which makes for human uplift and ennoblement. Indeed, it is of the utmost consequence in determining the nature of one's whole social theory, whether he thinks of religion along with Marx and Bebel as only an interesting psychological phenomenon in the course of social evolution, or along with Paul as "the power of God unto Salvation" from everything that entralls, corrupts, and destroys in human life.

In recent sociological literature there has been a plethora of books and articles presuming to tell the churches their social duties. In many of these it is evident that the writers think of the churches as little else than convenient community centres which may be used by social reformers as agencies through which to

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operate. We are exhorted to develop social religion, and then, when we ask wherein it consists, we are simply told of civic duties to be performed, political evils to be removed, economic and industrial maladjustments to be rectified. Now, these functions, important as they are, are not distinctively religious. That is, they are incumbent on all men, utterly regardless of religious beliefs and affiliations. If Social Religion is nothing other than these things it is not entitled to much attention. These things are to be attended to in other relations, but it will be a long time before Christian people will become convinced that henceforth the great function of their churches should be that of a sort of Ward Headquarters for Social Workers or a Meeting Place for a Farmers' Improvement Club.

The evangelical Christian sees Social Religion as something very different from this. He looks out upon human life and sees it much as did his Master when he wept over Jerusalem. He sees social progress halting, social evils flourishing, social maladjustments enthralling, because the Divine Dynamic manifested in Jesus Christ is not being turned into the proper channels of social activity where it can work out the proper adjustment of the relationships of man to man. The need resolves itself into two things: First, a need of vision. Men need to see the enormity of social wrong, the manifoldness of social need, and the way that the religious impulse can be turned to their relief. Second: a religious quickening of a kind that will send the spiritual dynamic afforded in Jesus Christ into social channels. The book he wants on social religion is one that points to these ends.

Dr. Nearing's book is written from this general viewpoint, though it is weakened somewhat by the narrow view of religion that commonly tempts sociologists. He makes the oft-exploded assumption that the Church "is losing ground", "is losing its hold upon the masses" in this country to-day; and he exalts the social worker as the great friend of modern man, apparently unaware that it is from the churches that the social workers come and from which they draw their support both in helpers and means. He defines the function of Social Religion to be "to abolish ignorance and graft and to provide a vision of normal manhood and adjusted life toward which society may strive." One at once wants to ask: Then is it a matter of education, instructions merely; has Regeneration nothing to do with it? Is the fact that one has been "born again" in no way to affect his social relations? Is the "Power of God unto Salvation" not a power in social affairs? Dr. Nearing has failed to sufficiently emphasize the dynamic in religion.

The book is a recast of a series of addresses delivered before the Friends' Conference by the author, who is connected with the department of economics of the Wharton School of the University of Pennsylvania. It is a sermon rather than an essay, an appeal rather than a dissertation. By means of a series of pictures of social wrongs and social problems such as Child Labor, Female Employment, Bad Housing, Long Hours of Labor, Unemployment, and Industrial Accidents, the author, with unusual power, gives a vision of social need such as will appeal to the conscience and stir the sense of religious obligation. This is done in confidence that "When we have educated people to a realization of these facts, when we have inspired them with the knowledge that social condi-

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tions are remediable through cooperative social action, then we can advance through our Social Religion toward a higher type of society which shall tolerate only those things which are worthy and perpetuate only the noblest and best”.

CHARLES REED ZAHNISER, '99.

Pittsburgh, Pa.

Lectures on Church Music (For the use of students in the Western Theological Seminary). By Professor Charles N. Boyd, Pittsburgh, Pa.

It has long been apparent that Church Music in America is direly in need of a Moses to lead it out of the wilderness. Literally millions of dollars are spent annually for music in the hundreds of thousands of churches in the United States, and it is patent to even the most casual observer that music is of the utmost importance in the various activities of the Christian Church. It is all the more lamentable, then, that there is so little serious attention paid to the quality and the suitability of the musical offerings of various sorts, and that there is so little material to be found which will be of assistance to the serious student of this most important problem.

There is cause then for rejoicing when a man who knows the subject and is committed to the highest ideals gives to the world in easily accessible and easily comprehensible form some of the fruits of his years of study and application. The music and hymnology courses at the Western Seminary under Professors Boyd and Breed have long been noteworthy, both for their splendid isolation among Presbyterian Seminaries, and for their genuine excellence. If the graduates of the Western Seminary are not intelligent and discriminating in matters pertaining to Church Music and Public Worship, it is not the fault of the courses, nor of the splendid men offering them.

Eight of the Lectures which Professor Boyd, of the Music Department of the Seminary, has delivered from time to time before the Seminary students have been revised and published in inexpensive form, with good type and sufficiently complete indexing, making an attractive book which is all the more attractive because it contains only sixty-four pages of reading matter. But the amount of useful, and, in some respects, unique information and advice packed away in those sixty-four pages is really astounding, and gives a very fair resumé of the things a minister ought to know about Church Music and Public Worship so far as it is related to Music.

The author speaks in a delightful conversational style to his class, in a perfectly informal manner, but with frankness and sincerity that would be hard to resist. He has succeeded in avoiding to a surprising (and refreshing) degree commonplace subjects and commonplace manners of stating his facts, and has presented his subject in a way that would be sure to impress his hearers. Perhaps from the literary point of view the book might be open to criticism, just because of this conversational quality, but what it might lose upon the literary side it will surely gain in interest and comprehensibility.

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The eight lectures are upon the subjects: Congregational Music, The Church Choir, The Choir Library, Church Organs and Organists, The Sunday-School Orchestra, The Special Musical Service, The Preacher and Church Music, and The Church Music-Committee,—surely a diversified and practical list. And the treatment is eminently practical and concrete. Professor Boyd has left as little room as possible for misapprehension or mistake. He has been ready with definite illustration and direct application. Possibly for this very reason some might be inclined to criticise some of his conclusions and suggestions; but they are so sensible and so well-founded upon a high-toned musical and worship ideal that every person who is concerned with the development of Church Music in America will be more interested in the excellence of the advice and the good it may,—and we trust will,—do than in his particular opinions upon any particular subject under discussion. It is much too large and important a subject for wasting one's energy upon discussions about immaterial matters. The big thing is the need of intelligent, disinterested advice and guidance for the clergy first and also for the laity, and here it is, both good,—or to be more exact, excellent,—and practicable, and intelligible as well.

Professor Boyd proceeds upon the basic principle that there is no compulsion to include in the service of the non-liturgical churches any particular amount of music or any peculiar type; that therein the non-liturgical is freer and possibly more fortunate than its liturgical sister, but whatever music is included in the service must be of the proper character as worship to justify its use. Moreover, music is more than a stop-gap or a pleasant diversion from the more serious (?) portions of the service,—that it is, in other words, one of the most important and uplifting and universally appealing forms of worship in itself, if it be the right kind of music. And he does his very best,—and a mighty good best it is,—to make clear what the right kind of worship music is. Of scarcely less importance is the proper method of performing the music. Here again his advice is concrete and detailed. The emphasis he lays upon Congregational Singing and the Volunteer (or otherwise) Chorus Choir, is timely and well put, while the almost minute information for the guidance of those who are responsible for the various phases of the Church Music must certainly be of great assistance to many a perplexed minister or choir-leader.

The author does not mince matters in his discussion of some of the evils of present-day Church Music, nor does he hesitate to point out to the clergy themselves, though with the greatest kindness and tact, wherein they have offended and need to mend their ways. In the light of the wealth of detail and suggestion, it is amazing how large a proportion of the advice given is really the very best under the circumstances. This book comes nearer than any other that has come to hand to being a safe and sane guide to put into the hands of the seeker after information who has no access save to the printed page. It is an excellent guide, which it is to be hoped every Alumnus of the Western Seminary will read and ponder and then pass along to as many brethren, both of the cloth and of the pew, as may be reached before the book wears out from hard usage.

J. LAWRENCE ERB.

University of Wooster, Wooster, Ohio.

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The World Work of the Presbyterian Church in the U. S. A. By David McConaughy. Philadelphia: The Presbyterian Board of Publication and Sabbath School Work. 1912. Cloth 50c net, paper 35c net.

This is a book with a purpose. It consists of two parts, each of which contains eight studies arranged for the convenience of the missionary committee. The first part furnishes the Biblical basis of the great missionary enterprises of the Church, and the second part gives the historic background. It is designed for the use of missionary society committees and every kind of missionary organization, and ought to prove profitable and helpful to all who have anything to do with the world-wide cause of missions.

The eight studies of the first part cover such topics as: The Mission of the Presbyterian Church; The Field and Agencies; The Force, the Funds, and Administration; Methods and Achievements (5, 6, 7, and 8). In this part there is a great deal of interesting material on the origin and motives of missions of the Presbyterian church, illustrated from the lives of pioneers both at home and abroad. One is profoundly impressed by the plan, scope, extent, and growth of the work in so brief a space of time. There are twenty-eight of these fields, encircling the globe.

The field is truly the world and the force is equal to the work which is to be accomplished. A glorious company of heroes from John Eliot to the men of our own time, constitutes the force. The funds and their administration are discussed in the fourth study. These funds have grown steadily from the haphazard method of the uncertain collection to the systematic contributions of the missionary societies and the business system of the budget.

Sections five, six, seven, and eight discuss the methods and achievements of missions. The committee or society that will take these chapters and read them carefully, will find an abundance of material to interest them and fill them with an enthusiasm for the great work of the Lord in the evangelization of the world.

The second part consists in studies relative to the practical work of the committee in the local congregation through the several organizations whose objects include missions, such as the Sabbath School, the Y. P. S. C. E., Jr. and Sr., the women's societies and the men's organizations, including the every-member canvass. With the various topics discussed in the text there are also questions suggested for discussion at every meeting of the committee.

Such a book as this ought to be in the hands of every member of the missionary committee and would add a great deal of interest to the missionary meeting which should be held every month.

MATTHEW RUTHERFORD, '87.

Washington, Pa.

On the Firing Line. By Mr. John M. Somerndike. Philadelphia: The Presbyterian Board of Publication and Sabbath School Work. 1912. Cloth, 50c; paper, 35c net.

"On the Firing Line" has been written, not for the purpose of giving the history of Sunday School Missions nor for the purpose

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of giving the biography of the officers and missionaries of this department of our church work, for a quarter of a century. Its aim as expressed by the author is to lay this cause before all Christians for their generous, religious, and patriotic support.

A brief chapter on the beginnings of the Sunday School missionary department of the Presbyterian church under the superintendency of the Rev. J. A. Worden, D.D., is followed by an interesting and instructive account of the field in the extent, needs, methods, and objects of Sunday School Missions.

This great field is presented in seven sections, viz., the Northern Prairies, the Middle West, the Rocky Mountain District, the South and South West, the Pacific Slope, and the Negro Problem.

The Sunday School Missionaries, clerical and lay, are shown to have supplied the needs of communities destitute of religious privileges; to have in numerous instances met and conquered the fiercest forces of opposition to be found in the saloon, the dive, and the gambling den, and to have prepared the way for the Church, which in a great many communities grew out of Sunday Schools organized and carried on under most primitive conditions.

The work was not confined to rural districts but the campaign has been carried on in urban settlements and in large cities and has proven itself to be an agency for evangelizing many neglected sections of large cities.

In the Rocky Mountain region a great work has been accomplished in the mining sections; in Mormon settlements Sunday Schools have been organized and children have been instructed who would otherwise have grown up under the withering blight of Mormonism.

So among mountaineers and negroes the Gospel has been preached to the people and is one of the proofs of the presence of the Spirit of Christ in the Presbyterian Church.

The book should find a place in the library of ministers, Sunday School superintendents, teachers, and all who are interested in Home Mission Work, for it cannot fail to prove a stimulus to the cause of Christ in new and oft-times neglected territory, and blaze the way for the organization of the church.

MATTHEW RUTHERFORD, '87.

Washington, Pa.

Thinking Black. By D. Crawford, F. R. G. S. New York: George H. Doran Co. 1912. Price \$2.00.

The author has been wonderfully happy in the selection of the title, "Thinking Black", for this analysis of negro character. In his native country, in an environment peculiarly his own, the African native reveals traits of character, modes of thought, and as a natural consequence, habits and customs, radically different from those of the white man. To one who has been in Africa, and especially to one who has come close to the real life of the native, the title is especially appropriate. The Caucasian is often surprised to find that the psychological reaction of the Ethiopian under given conditions is what the author aptly terms, "thinking black". If at first glance the title be somewhat enigmatic, it is no less epigrammatic.

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Grant, then, a splendidly chosen title. Grant, also, a writer whose command of the English language is wonderfully facile. And, by way of parenthesis, the reviewer would comment on this ease and pungency of literary expression. I wonder if the general public, which has noticed in certain cases the limitation of vocabulary in missionary speakers, especially after long years of service, has realized the reason for such literalness and baldness of speech. Consider that for years at a time, the missionary is thinking in a foreign language, using it far more than his native English. Consider, too, that although he reads, and, if he is wise, reads widely, he has no public expression *in English* by which a man is trained and exercised in the subtleties of his tongue. Synonyms, shades of meaning, technical and particular words, that in our language which we owe to the Latin and the Greek, all that which adds to the rugged literalness of Anglo-Saxon speech the warmth and color of the romance tongues—all this, by reason of disuse in public expression, is lost to the missionary. Mr. Crawford, after "22 years without a break in the long grass of Central Africa", has a readiness and variety in his use of English which is really surprising.

Grant again, a wealth of fact and anecdote growing out of the ripe experience of many years. Add to this, a detailed knowledge of the people of whom he writes; a knowledge gleaned, not from second-hand sources, but ground in by daily hand-to-hand contact with the natives in their own village life—taking all of these elements into consideration, we have the material for a splendid book.

It is with some reluctance, therefore, that we must confess that we are frankly disappointed in "Thinking Black". Somehow the author has failed to make the impression foreshadowed in the early chapters. He has succeeded in revolving around his title without centering in it. Chapter follows chapter: now in narrative of stirring times, now in a bit of good description, now giving a peep into the inside life of the native, now detailing one of life's numerous tragedies—on and on, clear to the end; without climax, with no real point made, without arousing any compelling, powerful interest. So much for the general impression of the book.

In particular, adverse criticism gives place to favorable. The book is exceedingly readable, full of interest, of abundant variety. Light and shadow follow each other in rapid alternation; sorrow and joy are ever in juxtaposition, as in life; heathen custom and missionary influence are seen hard at work side by side. The encouraging and the discouraging are frankly set forth. Types of Arab character; representative examples of native chiefs; the slave traffic in its horrible reality; the effect of Christianity on the native; incidents of travel; psychological and sociological deductions—all these and many more, find a place. As a result, the book is interesting—exceedingly so.

The illustrations in color, of which there are four, are much overdone. But perhaps the general public likes vivid colors. The reproductions from photographs, however, are good. Especially would we call attention to, and commend the captions to some of the pictures: "The eternal problem,—how to cross", and, "Old Mrs. Hitherto and little Miss Henceforward", are extremely well named, and very suggestive to one who has been in Africa.

Literature

We have no quarrel whatever with the mechanical features of the book. The type is large and clear, the book, though of good size, octavo, is light, and the general effect pleasing.

To summarize, therefore, we would say that we like the book, that it is interesting and instructive in the broad sense, but though full of promise of fulfilling its title, falling short of that end through the very multiplicity of elements contributing to that end. It is a contribution of undoubted importance toward the knowledge of that difficult subject, the African mind—but the last word has not yet been said on the subject of "Thinking Black".

A. I. GOOD, '09.

Batanga, Kamerun, West Africa.

The Woman of Tact and Other Bible Types of Modern Women. By Rev. W. Mackintosh MacKay, B.D. New York: Geo. H. Doran Co. 1912. Cloth. 328 pages. \$1.50 net.

"The Woman of Tact" is the title of a series of Sunday evening lectures by W. Mackintosh Mackay, one of Scotland's most popular preachers. A few years ago the same author published a series of sermons entitled "Bible Types of Modern Men" which was accorded a well-merited recognition in England and America. The present work is a companion volume, and is a study of a score of Bible women who are representative of classes of their sex. His object, as he states, has been "to turn the faces of these women of other days to our own time and paint them in the light of today". This he does with a charm of expression and a power of analysis which sustains the reader's interest from the opening to the closing page.

The opening address is entitled "The Womanliness of Jesus", based upon the text: "Whom do men say that I am? Some say Elias, and others Jeremias". Matt. XVI: 13,14. "In our text", says the author, "we see Jesus asking his disciples what his contemporaries thought about him. He did so from no diseased vanity, but because he had come to save them and yearned to know whether they were ready to be saved. To that question the disciples gave a very honest reply. It was a disappointing one, yet it was interesting too. There is no evidence that the people had realized the stupendous greatness of Christ. Yet they evidently thought him a very wonderful man. Some supposed that he was John the Baptist come to life again. Others saw in him a reincarnation of some of the grandest prophets of the past. The two they specially fixed upon were very interesting in their contrast. One was Elias, the mighty man of action, perhaps the most manly of all the prophets; the other was Jeremias, the mighty man of thought, perhaps the most womanly of all that goodly fellowship It was to each of these Christ was likened. In the young prophet men saw something that reminded them, now of the thunder tones of the great Elias, now of the melting accents of the still greater Jeremias. What does it teach us about Christ? Does it not teach us for one thing, how big he was? How diversified must that personality have been which impressed men so differently! There is a mountain in

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Switzerland which has on one side a sweet and gentle slope, with chalets and fruit laden orchards nestling upon its ample bosom. You climb up among these embowered cottages and leave the children playing in the sun, till, through steep and barren crags, you reach the crested summit. Then—what a contrast! A wild yawning precipice on the other side, beetling over fathomless gulfs that reach into a gloomy vale on which the sun seems never to shine. It is a different mountain. So would it seem to have been with Christ. His personality was multiform. This was the secret of his universal charm. . . . To him came the cultured Scribe, the unlettered Galilean, the self-righteous Pharisee, the self-convicted publican, children pure as the snowflake, and the Magdalene like that same snowflake when trampled in city streets—all drawn by that universality of His nature, that combination of strength and tenderness, that harmony of all that is best in man and woman;—‘to some Elias, but to others Jeremias’ ”.

“Christ has left us a new ideal both for man and woman. He has left us first of all a new ideal for man, for he has shown that strength does not exclude tenderness, and that a character in which courage and self-reliance are combined, finds its crown in tenderness to the weak and in pity to the fallen. . . . He has also left us a new ideal for woman. . . . The ‘womanliness of Jesus’ teaches women to be womanly in heart, and it also teaches them to be womanly in faith. . . . not the noisy, rude, self-assertive, self-styled ‘leaders of women’, but those whose ‘gentleness’ make them great”.

With this fitting introduction, from which we have quoted at some length as a specimen of the author’s thought and style, he brings us into his gallery where we are shown the portraits of twenty-one Bible women who are types of women with whom we come in contact every day. There is Abigail, the woman of tact; Dorcas, the woman who is always wanted; Deborah, the woman of public spirit; Jephthah’s daughter, the woman of sacrifice; Mary, the woman of quiet; Lot’s wife, the society woman; Ruth, the woman that can make up her mind; Priscilla, the ideal minister’s wife; and Mary, the mother of the gifted son. There is the woman who never falters in her task of happiness, the woman with the broken heart, the woman of the home, the woman of the streets, the woman of no importance, the woman of self importance, the frivolous girl, the factory girl, the discontented bride, the woman of great faith, and the woman of no faith. Every class seems to be represented excepting the Euodias and Syntiches—the women who keep the church in hot water.

In these lectures the author makes us see how human a book the Bible is, and how like the women of to-day in every mood and phrase are their sisters of the shadowy past. And there is no posturing nor “twisting in the neck” to make them modern. The author is an expository preacher, and he draws from each character which he portrays a timely message couched in language which is particularly well chosen. There are few pages in the book without some telling phrase or some literary reference or an apt illustration. The book is well worth reading. It is original, practical, and suggestive.

D. W. MacLEOD, '08.

East Liverpool, O.

Alumniana

CALLS.

Rev. Howard C. Cooper ('06) has been called to the Knox Church, Philadelphia, Pa.

Rev. F. S. Montgomery ('10), of Scio, Ohio, has accepted a call to Calvary Church, Canton, Ohio.

Rev. Donald C. McLeod, D.D. ('98), of Washington, D. C., has accepted a call to Springfield, Ill.

Rev. H. T. Kerr, D.D. ('97), pastor of the Fullerton Avenue Church, Chicago, Ill., has accepted a call to the Shadyside Church, Pittsburgh, Pa., and will begin work in his new field Oct. 1.

Rev. J. S. Plumer, D.D. ('84), of West Middlesex, Pa., has accepted a call to the Waverly Church of Baltimore, Md.

Rev. H. F. Kerr ('99), of Cincinnati, Ohio, has accepted a call to Logan, Ohio.

INSTALLATIONS.

Rev. Hugh Leith ('02), lately of Lancaster, Ohio, was installed pastor of the First Church of Covington, Ky., on April 10th.

On May 6th Rev. William Albert Brown ('96), was installed pastor of the Sutersville and Mount Vernon Churches, Presbytery of Redstone. Rev. D. R. H. Kirk, of McKeesport, preached the sermon; Rev. J. C. Meloy, D.D., of West Newton, charged the pastor, and Rev. K. J. Stewart charged the people.

Rev. Elmer H. Douglass ('05), of Franklin, Ohio, was installed pastor of the East Washington Street Church, Indianapolis, Ind., May first.

Rev. Howard J. Baumgartel ('13) was ordained and installed pastor at Moravia, Pa., on June 10th.

Rev. Ashley S. Wilson ('13) was ordained and installed pastor of the churches of Hanoverton and Still Fork, Ohio, on May 26 and 27.

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GENERAL ITEMS.

Rev. John M. Mealy, D.D. ('67), has recently retired from the pastorate after having served forty-six years in the ministry. The Riverdale Church in the Presbytery of Pittsburgh, where Dr. Mealy has lately been pastor, was the last of his three pastorates, he having previously served the Neshannock Church of New Wilmington and the Church at Waynesburg, Pa., for long periods.

The reports at the close of the first year of the pastorate of Rev. Herbert Hezlep ('98), at Grove City, Pa., are very encouraging. During the year the membership has increased from 845 to 1004, a parsonage has been bought and paid for, and an old debt has been paid off. The gifts to missions exceeded the running expenses of the church.

Rev. W. H. Warnshuis ('75-6), has resigned the church of Plum Creek, Pa.

Rev. Benton V. Riddle ('11), has resigned the pastorate of the First Church of West Elizabeth, Pa.

Rev. M. J. Eckels, D.D. ('79-81), has resigned the Arch Street Church of Philadelphia, Pa., thus closing a pastorate of twenty years duration.

On March 31st, the Presbyterian congregation of Emsworth, Pa., Rev. T. E. Thompson ('03), pastor, closed a successful year's work. Gifts to all purposes have averaged \$20 per member, all bills have been paid, including a number for extensive improvements in the church property, and the gifts to the Boards of the Church have substantially increased.

Encouraging reports were made by all departments of the Vance Memorial Church of Wheeling, W. Va., at the annual meeting held early in April. The contributions to benevolences amounted to \$2,313, and to congregational expenses, \$4,500. Fifty-five new members were added during the year, the salary of the pastor, Rev. J. M. Potter ('98), was increased \$350, and an addition to the church in the form of a new stone chapel and Sunday School room is ready for dedication.

Early in April the congregation of Georgetown, Ohio, held a banquet in honor of the birthday of their pastor, Rev. A. C. Powell ('04), at which time an interesting program was rendered and the pastor presented with a purse of money.

The First Church of Wellsville, Ohio, has closed one of the best years in its history. All departments reported excellent work done and the treasurer's report showed a balance of \$1,342. The congregation granted the pastor, Rev. W. G. Reagle, D.D. ('91), a vacation of three weeks, voting to pay the expenses of Dr. and Mrs. Reagle to the General Assembly at Atlanta, Ga.

Alumniana.

Rev. J. M. Travis ('96), has resigned the pastorate of the Westminster Church, Colorado.

The First Church of Lindsay, Cal., Rev. J. C. Dible ('93) pastor, has increased its benevolences 200% during the past year. The Y. P. S. C. E. assumed the support of a native missionary in India and one in China, the Ladies' Missionary Society, one in Africa, and the Sabbath School, one in Africa, and every department closed the year with a balance in the treasury.

Rev. Calvin G. Hazlett, D.D. ('93), pastor of the First Church of Newark, Ohio, reported a very successful year of Church work March 31st. He had 164 accessions to the membership and every department of Church work was full of energy and life. The Men's Bible Class numbers 75 members and the attendance runs from 40 to 60. The pastor himself teaches this class.

During the church year just closed, the Mountview Boulevard Church, Denver, Col., Rev. F. W. Evans ('02-'04), pastor, has increased its gifts to benevolences 100%.

Rev. Charles L. Chalfant ('92), has just completed five years as pastor of the First Church of Boise, Ida., in which time 700 members have been received and the enrollment increased from 327 to 740.

Rev. A. I. Good ('09), and his mother, who have been in this country for the past year, sailed from New York on May 29th, returning to their work in the West African Mission.

After July first Rev. W. M. Hayes, D.D., ('82), may be addressed at Tsingchowfu, Shantung, China, where he has returned after a stay in the home land.

Rev. S. A. Martin, D.D. ('79), has resigned the presidency of the State Normal School at Shippensburg, Pa.

The degree of D.D. was conferred on Rev. J. M. Mercer ('78), pastor of the Sharon Church, Presbytery of Pittsburgh, at the recent commencement of Westminster College.

The Presbyterian Church of Cherry Tree, Pa., Rev. J. B. Worrall, D.D. ('76) pastor, celebrated the seventy-fifth anniversary of its organization in a series of appropriate services from May 28 to June 1 inclusive.

The following totals of contributions made during the past three years by the Glenshaw Presbyterian Church, Rev. H. Vernon Baker ('08), pastor, speak for themselves: 1911—\$2654; 1912—\$3440; 1913—\$4035.

At its recent commencement Franklin College, New Athens, Ohio, conferred the degree of D.D. on the Rev. William L. Barrett ('00), pastor of the First Church, Bellefontaine, Ohio.

During the fifteen months' pastorate of Rev. G. W. Kaufman ('07) in the Manchester Church, N. S., Pittsburgh, Pa., 72 new members have been received, 45 of whom came on profession of faith.

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The reports of the First Church of Brookville, Pa., Rev. James B. Hill ('91), pastor, present a splendid financial showing for the year just ended. The total amount of contributions was \$7,453, of which \$2,544 were given to benevolences. This total was an average of \$17.81 per member.

Following is a tabulated list of accessions at the spring Communion in churches administered to by alumni of the Seminary:

Church	Accessions	Pastor	Class
Homewood Ave., Pgh., Pa...	21	P. W. Snyder, D.D.	'00
Glenshaw, Pa.	21	H. Vernon Baker	'08
Turtle Creek, Pa.	52	Paul G. Miller	'07
McKees Rocks, Pa.	18	O. N. Verner, D.D.	'86
First, Cannonsburg, Pa. ...	100	G. G. Kerr	'99
Chartiers, Canonsburg, Pa...	29	M. C. Reiter	'03
Morningside, Pgh., Pa.	18	Plummer R. Harvey	'08
Westminster, Greensburg, Pa.	20	G. P. Atwell	'98
Grove City, Pa.	50	Herbert Hezlep	'98
Spangler, Pa.	28	R. L. Gaut	'08
Fayette City, Pa.	62	George S. Hackett	'82
Marseilles, Ohio	7	R. A. Watson, D.D.	'74
First, Marysville, Ohio ...	23	William A. Atkinson ...	'96
Mt. Washington, Pgh., Pa...	33	Chas. S. McClelland, D.D.	'80
Holy Trinity, Phila., Pa. ...	17	M. S. Bush	'01
Georgetown, Ohio	35	A. C. Powell	'04
Blairstown, N. J.	12	J. N. Armstrong	'91
First, Lindsay, Cal.	11	J. C. Dible	'93
Second, Troy, N. Y.	45	C. Waldo Cherry	'97
Westminster, Boise, Ida. ...	8	McLain W. Davis	'96
Holliday's Cove, W. Va. ...	13	Homer George McMillen	'10
Reynoldsville, Pa.	6	James E. Miller	'00
Lake Street, Elmira, N. Y...	92	R. L. Williams, D. D. ...	'92
Tidioute, Pa.	7	S. F. Marks	'82
Newark, Ohio	18	C. G. Hazlett	'93
Sutersville, Pa.	32	W. A. Brown	'96
Blackadore Ave., Pittsburgh.	6	F. W. Crowe	'99-'00
Manchester, Pittsburgh ...	24	G. W. Kaufman	'07
Holton, Kan.	13	S. A. Fluton	'95-'07
Masontown, Pa.	7	J. B. Brice	'00
Lebanon, Pa.	23	J. S. Axtell	'74
Second, Troy, N. Y.	45	C. W. Cherry	'97
Glenshaw, Pa.	24	H. V. Baker	'08
Shreve, O.	18	W. S. Kreger, Ph.D.	'97
Center, Pa.	7	S. C. Elder	'96
North Liberty, Pa.	11	S. C. Elder	'96

Rev. F. F. Brown ('98) has resigned the churches of Concord and West Brooklyn, Ohio.

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 21, "Hudson Taylor," Rev. Paul G. Miller ('07);
- June 2, "The Philosophy of Eucken," Rev. C. A. McCrea ('97);
- June 9, "Phillips Brooks," Rev. H. Vernon Baker ('08).

Alumniana

The pastor and congregation of the Presbyterian Church of Reynoldsville, Pa., are rejoicing in the successful termination of a quiet canvass in which subscriptions were made for entirely paying off a debt of \$4,000. Rev. J. E. Miller ('00) took charge of the work in this church about five months ago.

Recently the members of the Second Church of Troy, N. Y., tendered a reception to their pastor, Rev. C. W. Cherry ('97) on the occasion of the tenth anniversary of his pastorate.

During the past year, which was the first in the pastorate of Rev. W. G. Felmeth ('11) in the Potter Memorial and Brilliant (Ohio) Churches, the growth has been very marked. There were 54 accessions to the membership of Potter Memorial and 34 to that of the Brilliant Church. Of the 88, ten are adult men on confession of faith, eight are adult men by letter, and of the total, all but three are over sixteen years of age. During the year, Potter Memorial raised \$3200, and for the coming year have subscriptions sufficient to raise the benevolences over 400%, besides taking care of all church work, with enough money to establish a sinking fund of \$200 towards a new church. In Brilliant, while things were not so startling, they have made tremendous strides, increasing the benevolences over 250% and having pledges sufficient to care for all the expenses through the year.

On June 8, Rev. F. M. Silsley, D.D. ('98), pastor of the Westminster Church, Seattle, Wash., preached the baccalaureate sermon for Whitworth College in the First Church, Tacoma.

Through the generosity of the men of the First Church of Boulder, Col., their pastor, Rev. H. B. Hummell, D.D. ('93), will attend the World Presbyterian Alliance Council in Aberdeen, Scotland, and the World's Sunday School Convention at Zurich, Switzerland. Dr. Hummell was chosen a delegate to the Alliance at the last General Assembly.

The First Presbyterian Church of Blairsville published a very handsome Bulletin in connection with the ninetieth anniversary of the Church. Rev. Michael M. McDivitt ('07), is the pastor and is having great success in his work.

The address of Rev. Charles G. Cribbs ('11) is changed from East Butler, Pa., to Falls Creek, R. F. D. 1, Pa.

Rev. A. I. Keener ('04) is an instructor in the Lincoln Training School of Lincoln, Neb. The sessions were held in the Y. M. C. A. Building each Monday evening from February to May. Mr. Keener had charge of the department dealing with boys' work.

Rev. J. S. Kunkle ('05), who has charge of the evangelistic work of Lien Chow Station of the South China Mission, reports as follows:

"Regular evangelistic work is now carried on in eleven of the principal centers of the Lien Chow field. Four of these have been opened within the year—two of the four are district cities. Friendly officials came to the chapel openings and in other ways showed

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their willingness to help. There is a new interest everywhere. The street chapel in Lien Chow city has been crowded for two services a day for the most of the year. After many years of unsuccessful effort a site has been secured and the Lewis Memorial Chapel about to be erected on it will meet the sorely needed requirements of prominent location, larger room and better facilities. All our old chapels are proving too small and altogether inadequate for the new opportunities and needs."

Rev. A. R. Schultz ('00) read a scholarly and interesting paper on "The Balkan Question" before the Fortnightly Club of Redlands, Cal., on May 22.

The Graduating Class.

THE GRADUATING CLASS.

- Howard J. Baumgartel—Franklin College, Ohio, 1910. Pastor, Moravia, Pa.
- Charles Wilson Cochran—Grove City College, 1910. Pastor, Templeton, Pa.
- Delbert L. Coleman—Geneva College, 1910. Missionary to China, Presbyterian Board.
- John Connell—Washington and Jefferson College, 1910. Pastor, Bridgeport, Ohio.
- Frank Eakin—Grove City College, 1910. Pastor, Glenfield and Haysville, Pa.
- Paul Anderson Eakin—Grove City College, 1910. Missionary to Siam, Presbyterian Board.
- George Arthur Frantz—Grove City College, 1910. Assistant pastor, East Liberty Presbyterian Church, Pittsburgh, Pa.
- William Waltz Highberger—Washington and Jefferson College, 1908. Missionary to China, Presbyterian Board.
- Samuel L. Johnston—Grove City College, 1910. Pastor, Hadley, Pa.
- Roy McKee Kiskaddon—Washington and Jefferson College, 1910.
- John Lang—Washington and Jefferson College, 1910. Pastor, Noxon, Mont.
- Orris Scott McFarland—Ohio Wesleyan University, 1909. Pastor, Cross Creek, Pa.
- Salvatore Morello—Waldensian Seminary, Florence, Italy, 1910. Clairton, Pa.
- Charles E. Peterson—Missouri Valley College, 1909. Pastor, Bowling Green, Mo.
- Adolph A. Schwarz—German Theological School of Newark, N. J. Will pursue a year of post-graduate study in New York City, attending Columbia University and Union Theological Seminary.
- William Henry Schuster—Evangelical Theological Seminary, Naperville, Ill., 1907. Pastor, Madison Avenue Evangelical Church, N. S., Pittsburgh, Pa.
- Edward B. Shaw—Cedarville College, 1910. Pastor, Warsaw, Ohio.
- David Ryan Thompson—Grove City College, 1907.
- Ashley Sumner Wilson—Grove City College, 1910. Pastor, Hanoverton and Still Fork, Ohio.

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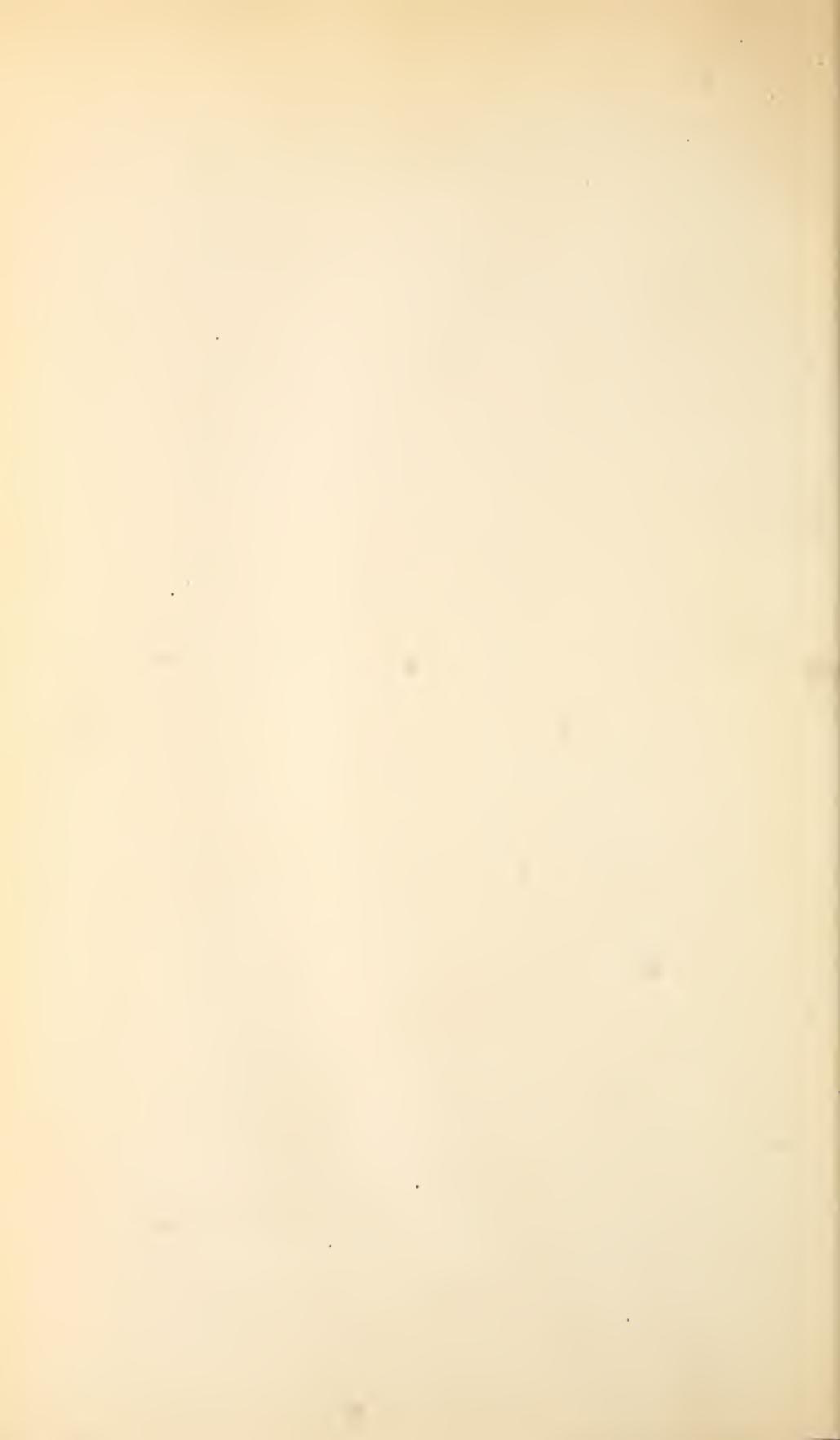
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Christianizing Tendencies in Non-Christian Religions

EDWARD WARREN CAPEN, PH. D.

During the last five lectures we have been discussing the relation of Christian missions to social progress in mission lands and have seen how social institutions are changing under the influence of the West, religious and secular. Yet, after all, the work of Christian missions is religious. The missionary is more than a philanthropist, educator, reformer. He is engaged in teaching the religion of Christ and in persuading men to forsake their former religious allegiance and become the followers of the Saviour. He thus arrays against himself from the beginning the religious forces in mission lands. Much as the dissatisfied natives may welcome the good news, those who are heartily committed to the old views, and especially those who are financially interested in the maintenance of the old religion, see that this foreigner is en-

During the term of 1911-1912 Mr. Edward Warren Capen, Ph. D., Secretary of the Kennedy School of Missions, delivered a course of lectures on the L. H. Severance Foundation on the general theme: "Sociological Progress in Mission Lands". These lectures, six in number, are in press and will be published by Fleming H. Revell and Company. The author and publishers have kindly allowed us to print one lecture in the "Seminary Bulletin".

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gaged in a work that means the overthrow of their old cherished beliefs or of their means of livelihood. What shall be the result of this impact?

In many a field Christianity has met animism and the lower forms of religious belief and has vanquished them completely. The old religion is gone, with its votaries. But now Christianity is facing the strong religions of the world, which claim the allegiance of millions, which have their sacred books and an elaborate philosophy and theology, and which are entrenched among peoples with a high degree of civilization. These are foemen worthy of the steel of the Christian warrior. Islam, Hinduism, Buddhism—these claim the devotion of considerably more than half a billion, and they are not yielding without a struggle. With the exception of Islam, these religions have not become greatly excited over the Christian propaganda, so far as its teaching of strange doctrines has been concerned. They have felt secure in their position and could afford, they fondly believed, to regard with more or less superciliousness the arrogant attacks by foreigners upon their very citadel. Of late years, however, they have come to recognize in these Christian workers formidable foes, who have brought from the West strange educational and industrial systems and radical political ideals, all of which have been steadily undermining their own defences. Hence, they are viewing with somewhat of alarm the outlook, and are attempting a new disposition of their forces against the invaders.

One of these old religions, Hinduism, is purely an ethnic religion, which, according to its tenets, can never cross the oceans and which has made no earnest attempt to extend its sway beyond the limits of the Indian peninsula and its adjacent islands. The other two are the great rivals of Christianity as a missionary religion.

Islam began in Arabia, spread westward through Africa, seized the shores of Europe, threatened to control

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the continent, and was with difficulty dislodged from all but one corner. It then spread eastward to India and China, as well as to the islands to the south-east of Asia, and it is to-day advancing steadily but surely to the conquest of the Dark Continent.

Buddhism, which is older than its younger rivals, Christianity and Islam, began in India, left its impression upon modern Hinduism, and then won its way northward and eastward until its ideas have become dominant in the thoughts and lives of one-third of the human race.

Entrenched in the system of caste, Hinduism is expanding at the bottom by the absorption of aboriginal tribes, even if it is losing control of some at the top.

Yet, secure as these religions may appear to the outsider, they are nevertheless feeling the competition of Christianity. They are unwilling to confess themselves defeated. Rather would they resist the disintegrating tendencies, either by a greater insistence upon their central doctrines or by adaptations to meet the new conditions. Hinduism and Buddhism, in particular, are so flexible that they have little difficulty in even adopting Christian features in their attempt to drive back Christianity by meeting it on its own ground. Let us examine briefly the forces that are inevitably making for the disintegration of these religions, and then see how they are adding elements stolen bodily from Christianity.

These three great non-Christian religions were developed among peoples whose knowledge was limited and who had no conception of a physical universe governed by natural law. They took over into their thought and practices the beliefs and customs of that primitive animism which seems to have been almost if not quite universally prevalent in Africa, Asia, and the island world, and which has left its marks even upon the thinking of the most advanced peoples. Their ethical ideals reflect views regarding man and God which cannot produce a highly developed and progressive civilization in which the rights of

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each individual are fully protected. Their cosmogony is crude and unscientific, and their mythology absurd and often unethical. Woman is given a position quite inferior to that of man. The goal of life is essentially selfish, and the spirit either fatalistic or pessimistic.

People with these views of God and the world have now been brought into contact with western-trained men, who have gained a scientific understanding of the world and an ability to use its natural forces. The resulting efficiency has forced the people of the Orient to respect the learning which has brought many of them under subjection to its possessors, and many of them have come to desire it for themselves. Hence the great development of education in these Eastern countries. But with the knowledge of nature derived from the study of Western science, their old cosmogony and mythology become in their eyes nothing more than superstition. They see the absurdity of their old religious beliefs, with the result that the students and educated classes tend to break with the the old religion and to become agnostics or atheists. To be sure, some persons, chiefly in India, seem to be able to hold their old beliefs with one half of their mind and accept the teachings of science with the other half; but this anomaly cannot long continue. Others in all countries, who are proud of their past, wish to readjust their old beliefs into harmony with the new light. Whichever is done, it means that, so far as these educated people are concerned and those whom they influence, the old religions will lose their hold unless they can be modified. Even among the common people, the introduction of new machinery and the working before their eyes of what appear to be marvels if not miracles, tend to shake their belief in the power of the spirits and demons. At the same time the new sanitary and medical measures for controlling disease break the sense of fear and thus weaken the hold of the gods through whose malignant power these calamities were supposed to come.

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Again, with the introduction of the new industry and the new means of communication, as was shown in a previous lecture, the social organization changes, and this modifies the attitude of the people towards the religion which was the basis and sanction of the old order. Especially in India, where the caste organization is the church of the common people, the old restrictions tend to weaken, and this means the lessening of the hold of Hinduism. The new political ideals of these people and the old religious ideas do not harmonize, and that which is coming to be dearest to them, the political, tends to prevail.

We see instances of these tendencies all through Asia. The leaders of the New Turkey are nominally Moslems, but actually Islam has lost its hold over many of them. If they dared, they would declare themselves free from its restraints or even come out openly as agnostics or free thinkers. One of the sources of the strength of Moham-
medanism has been its exclusiveness; but in Turkey, under the new regime, intercourse between Christian and Moslem is increasing to a remarkable degree. Added to this is the fact that Moslems are reading the Bible as never before. This means the beginning of disintegration.

In India, also, the same process is going on. A generation ago, few village Hindus could be found who failed to defend polytheism and idolatry as essentials of their faith. Now there is coming to be a universal assent to the unity of God, though in a pantheistic sense, and polytheism is explained away. Idolatry is declared to belong to a kindergarten stage of development and to be good only for the ignorant or for women and children. Even a prominent orthodox Hindu has been known to declare, "How can we be blind to the greatness, the unrivalled splendor of Jesus Christ? Behind the British Empire and all European powers lies a single great personality,—the greatest of all known to us,—of Jesus Christ. He lives in Europe and America, in Asia and Africa, as King and Guide and Teacher. He lives in our midst. He seeks to

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revivify religion in India. We owe everything, even this deep yearning towards our ancient Hinduism, to Christianity". Not a few believe that the tenth, that is, the coming, incarnation of Vishnu refers to Christ. A Hindu Saivite priest told an American missionary that he proposed to place in his temple an image of Christ, as they had placed there one of Vishnu! When Hindu leaders begin to take such an attitude toward Christ, it means that their loyalty to their former beliefs is changing. They are admitting into their religious thinking elements that will profoundly modify their former position. A similar process is found elsewhere, and it may be said that in general these ancient faiths are gradually losing vitality and undergoing a process of disintegration, except as they are trying to meet the competition of Christianity by adopting Christian elements.

It is a matter of common knowledge that Islam has been modified in those regions where it has come into close touch with Christianity and that one must go into isolated regions to see it at its worst. The Mohammedanism of India is very different from that of Turkestan, for instance, and that of Constantinople from that of Kurdistan. Further than this, there have arisen in India certain leaders and sects which have attempted to westernize Islam and interpret it into harmony with present social and ethical ideals. While the religion of the great prophet has been divided into many schools and has had its reforming movements, yet there has been a point beyond which it could not seem to get. Grant that the religious system and the political system were alike founded by Mohammed, and that the records were literally and eternally inspired; admit, also, the fatalistic spirit that has characterized that religion, and one can see that without the introduction of new principles of interpretation or of new factors, the social system of Islam becomes stationary.

Twenty years and more ago reform movements began in India among the leaders of the 60,000,000 Moslems

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there. These have in themselves the promise of profound changes.

The leader in one line of work was Sir Sayed Ahmed Khan of Aligarh, who was born in 1817 of a pure-blooded family of lineal descendants of Mohammed. He entered the civil service in 1838 and served England well at the time of the Mutiny. He visited England in 1869-70, where he was presented to the Queen and Prince of Wales, and made a careful study of English life. On his return to India, he came to realize that, although the Moslems had conquered and for centuries had ruled India, yet since the passing of their political power they had not maintained their position. He saw that they had been overtaken and passed by the Hindus in education, wealth, and influence. He therefore preached the gospel of self-help and tried to arouse the Moslems to remedy their condition by education.. We have already mentioned the chief result of his efforts, namely, the opening in Aligarh, in 1878, of the Anglo-Mohammedan College. The College has had a useful career, having furnished, during the years 1898-1902, 116 out of the 478 Moslem graduates in India. It is now developing into a university. One object of the college, it has been declared, is the training of a new type of *mulla*. Its principals have been able English educators and they have impressed upon the institution some of the spirit of the English public school and university. At the same time, it must be added that the atmosphere of the College is rather secular. Eight years after the founding of the college, Sir Sayed Ahmed initiated the Annual Educational Conference for Mohammedans, which has led the progressive reformers among the Moslems.

One of the leaders in the later movements has been the Agha Khan, the leader of the Bora community of Bombay, a wealthy mercantile tribe. He has denounced the seclusion of women as a barrier to the progress of the whole community, has combatted the fatalistic spirit, and has opposed the formalism which supports in idleness fak-

irs and keepers of spurious Moslem shrines. Quite a controversy has proceeded as to the seclusion of women and polygamy. Polygamy has been defended by *mulvis* of the old school with the crudest and coarsest arguments, while the reformers have vindicated the rights of women in a modern and almost Christian spirit. Progressive Moslems have broken through custom and gone about with their wives and daughters unveiled; and this usually means in European dress. Even in matters of social intercourse, in which the Moslems followed Hindu customs, the progressive section has broken over the barriers. One of the latest outgrowths of this Educational Conference has been the starting of a training school for female teachers, something hitherto unheard of in Islam.

Sir Sayed Ahmed was not sufficiently educated to take the lead in reconciling modern thought and the religion of Islam. To be sure, he was to a certain extent a rationalist. Thus, he put forth a modified theory of inspiration, declaring that not every part of the sacred book is equally inspired, and that we may acknowledge in it a human element. He regarded conscience as a condition of man's character, which results from training and reflection. It may rightly be called his true guide. Still, it is liable to mutability and needs to be corrected from time to time by historic prophets. The principles of these prophets must be themselves tested by comparison with the laws of nature. This was as far as he went. Others, however, have attempted a more thorough westernized interpretation of Islam.

About twenty years ago two Moslem thinkers announced themselves as Moslem rationalists, and declared that all articles of faith should be tested by reason. Acting upon this principle, they denied the existence of the Koran before creation. They asserted that man creates his own acts, that the ethical nature of acts may be ascertained by reason, and that the future of a man depends, not upon a profession of faith, but upon his past conduct.

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They accepted the Koran, but regarded the Shariat, the reported sayings and interpretations of Mohammed, as merely common law, designed to meet specific needs and not irrevocable. The spirit and not the letter of the Koran, they held, should be regarded, while the civil precepts were merely temporary in their nature. By declaring that even the Koran should be rationally interpreted, they believed that Islam could keep pace with the most rapidly developing civilizations. They also opposed Mohammedan ethics. Polygamy and slavery they denounced, even declaring that neither could be supported by the example and teaching of Mohammed. In the matter of easy divorce, they declared:—“As usual, the Fathers of the Church have taken up the temporary permission as a positive rule and ignored the principles of humanity, justice, and equity inculcated by the Master.” When one has rejected the civil institutions of the Shariat and held that the moral teachings are temporary measures, not positive injunctions, it is hard to see how much is left, and yet this is what these men attempted in their effort to harmonize Islam and modern ethics. They would have agreed with an official of Hyderabad who publicly declared: “To me it seems that as a nation and a religion we are dying out; our day is past and we have little hope of the future. Unless a miracle of reform occurs, we Mohammedans are doomed to extinction, and we shall have deserved our fate. For God’s sake, let the reform take place before it is too late”.

Other reformers have attempted a middle way between such extremes and the impossible old standards. One of these was Mirza Ghulam Ahmed of Qadian in the Punjab. He was disquieted by the inroads of Christianity upon the Moslems of the central Punjab, and announced himself as a prophet to prepare the way for the return of Jesus and the judgment day. He rejected the doctrine of the *jihad* or holy war against pagans, which, he declared, is not permissible under present circumstances.

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Slavery, likewise, he denounced, claiming that the Koran intended it to be abolished gradually. He declared the veiling of women, divorce, and polygamy to be merely permissible, in order to prevent worse evils; but he availed himself to the full of the permission regarding polygamy. His movement, which gained thousands of adherents, was bitterly anti-Christian and anti-Hindu. After his death in 1908 from cholera, though he had promised his followers immunity from pestilence, the sect declined.

Lucknow and Lahore are the headquarters of societies which seek to promote Moslem education on a modern basis, but with less departure from Moslem orthodoxy than Sir Sayed Ahmed's school. The former has branches in Madras and elsewhere. According to its claims, the features of Christian civilization that are attracting Moslems towards Christianity have no connection with the Christian religion.

The orthodox Moslem theory was that the Koran, as a sacred and inspired book, could not be translated. In India, a concession had been made to the rights of those who knew only the vernacular, and a bald translation produced in Urdu, the language which the Moslems made the *lingua franca* of India. More recently, however, idiomatic translations have been produced, one of them by a well-known novelist. The use of fiction for teaching religious and social ideas has been adopted, while monthly and weekly periodicals and newspapers have been started. The Mohammedan Tract and Book Depot in Lahore is issuing works in English which defend Islam and try to reconcile its teachings and its history with modern views.

Other reformers have declared that the village *mullas* are degraded, that there are in consequence abuses of marriage rites, and that the Moslems should institute a reformation similar to that in Europe in the sixteenth century.

It cannot be asserted that these movements have yet taken much hold on the Moslem community in India, but

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they are indications of the way in which those who have received a western education are seeking to reconcile their new scientific and social views with loyalty to their religion, and thus to check the movements which are leading Moslems to abandon the ancestral faith.

There is also a reform party in Egypt, which denounces certain features of Islam with a vigor that would not be tolerated in a Christian.

When we pass from Islam to Hinduism, we discover that the reform movements among the Hindus have gained a greater following, though even here the more progressive movements are either stationary or retrogressive, and the growing ones are those with reactionary tendencies.

In the last lecture we described some of the ethical reforms in India that have curtailed a few of the worst excesses adhering to Hinduism, and at the opening of this lecture we saw that the general attitude toward some of the tenets of Hinduism has been modified. Our immediate task is to discuss the reforming Hindu sects, the Brahma-Samaj and the Arya-Samaj.

The movement known as the Brahma-Samaj has, during its existence of a century, gone through many vicissitudes under four great leaders, Raja Ram Mohan Roy, Debendra Nath Tagore, Keshub Chunder Sen, and Protab Chandra Mazumdar.

The first of these was a Brahmin who was born near Calcutta about the time of the opening of the Revolutionary War in America. As we were closing our second war with Great Britain, he went to Calcutta to fight against the evil social conditions then prevailing, namely, immorality, caste, *sati*, infanticide, and the position of women. He advocated the unity of God, learned Greek and Hebrew in order to study the Bible in the originals, and later declared, "I have found the doctrines of Christ more conducive to moral principles and better adapted for the use of rational beings than any other which has come to my knowledge". He assisted Carey and his associates at Ser-

ampore in the translation of the Scriptures; at times he attended Christian worship; he secured for Dr. Duff the house in which he opened the Scottish Missionary Institution; and he recommended that the day's work be begun with the Lord's Prayer.

Just before 1830, he and his friends began to meet every Saturday evening for public worship and united prayer, the first time that this had ever been done by Hindus. In 1830, the first theistic church was opened in Calcutta. It was called the Society of Believers in Brahma (neuter), the one self-existent God of Hinduism. No image, statue, or picture was to be admitted to the building, no sacrifices were to be offered, and nothing that was recognized by others as an object of worship was to be spoken of with contempt. Every sermon was to promote piety, morality, charity, benevolence, virtue, and union between men of all religious creeds, or to assist in the contemplation of the author and preserver of the universe. Raja Ram Mohan Roy believed in the unity and personality of God and in the individual immortality of the soul. He called Christ Redeemer, Mediator, and Intercessor. On the other hand, he rejected the Christian doctrines of the trinity and the atonement, the day of judgment, and miracles, as well as the Hindu belief in transmigration. He was also prominent in social reform and he rendered one of his greatest social services in England, where he died in 1833. That service, as already described, was leadership in the agitation which prevented the British government from annulling the order of 1829 against *sati*. Though he broke the rules of caste, he never did this openly, lest he forfeit his property. Yet, in spite of this moral weakness, he was a spiritually earnest man and very nearly a Christian.

The next leader in this theistic movement was Debendra Nath Tagore. After several years spent in satisfying his sensuous and sensual desires, he had a wonderful spiritual experience in which he says, "The world lost its attractions and God became my only comfort and delight in this world of sorrow and sin". Since the death in 1833 of its founder, the

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Samaj had become little more than a platform for discussion. The new leader joined the society in 1842 at the age of twenty-eight and revived it. The principal duties he taught were the worship through love and good deeds of the one God, the avoidance of the worship of any created object, the abstention from vicious deeds, and, in the case of falling into vice, added caution to prevent a recurrence of the sin. He sought his moral precepts, not in the New Testament, but in the Upanishads, the second division of the Vedas, which contain the beginnings of Hindu philosophy. His sense of sin was weak. To him sinfulness and carnality were the private concerns of individual men and ought to be conquered by resolute determination. Yet his writings and teachings breathed a spirit very different from that of orthodox Hinduism. As an example, take this prayer, with which he concluded one of his sermons:—

“O Thou supreme Soul, as Thou hast made us independent, do not leave us alone—our entire dependence is upon Thee. Thou art our help and wealth; Thou art our Father and Friend; we take shelter in Thee; do Thou show us Thy beautiful and complacent face. Purify me with Thy love and so strengthen my will that I may be able to perform Thy good works for my whole life”. He gave a printing press to the Samaj, and established a monthly journal, which did much to give strength and beauty to the Bengali language.

About 1850 the first schism occurred in the body. This was due to the withdrawal of a section that held the greater part of the Vedas to be polytheistic, and claimed nature and intuition as the basis of faith. Between 1847 and 1858 branches were started in different parts of India, especially in Bengal, and the progress was rapid because of the spread of English education and the work of Christian missionaries.

The creed of the Brahmos was formulated as containing fourteen articles:—

1. As the basis of religious faith, the book of nature and intuition.

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2. The acceptance of any religious truth contained in any book.
3. The progressiveness of the religious condition of man.
4. The fundamental doctrines of every true religion the same.
5. The existence of one supreme, personal, moral, and intelligent God, who is alone to be worshipped, and the rejection of all incarnations.
6. The immortality and progressive state of the soul, and a state of conscious existence succeeding life in this world, and supplementary to it in the matter of the universal moral government.
7. Repentance, the only way to salvation and to reconciliation to the offended but loving Father.
8. Belief in the efficacy of prayer for *spiritual* welfare.
9. The providential care of the divine Father.
10. Love toward Him and the performance of the works that He loves as constituting worship.
11. The necessity of public worship, but communion not dependent upon it.
12. Rejection of pilgrimages and the belief that holiness can be secured only by elevating and purifying the mind.
13. Rejection of faith in rites, ceremonies, and penances. Moral righteousness, the gaining of wisdom, divine contemplation, charity, and the cultivation of devotional feelings are their rites and ceremonies.
14. Theoretically, no distinction of caste between those who are children of God, and therefore, brothers and sisters to one another.

The third theistic leader was Keshub Chunder Sen, whose life, written by his disciple Mazumdar, was the first true biography ever written by a Hindu. He was a native of Calcutta, and early gave promise of the future, being marked by so bright a mind that he was regarded by all as a prodigy. In this judgment he heartily concurred. As a youth he was not religious, but he had great purity of moral

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nature. He became intimate with three missionaries, one of whom was a Unitarian. He started classes for the benefit of his companions, in which Shakespeare was studied and acted. He was an omnivorous reader and spent his days in the Calcutta Public Library, reading poetry and especially the history of philosophy. He had become a member of the Brahma-Samaj in 1857. Three years later he began to publish tracts. He deprecated the willingness of the educated classes to talk reform, but their unwillingness to carry out reforms, and he attributed it to a lack of an active religious principle. A godless education, he held, should be opposed.

In 1862, he became the minister of one branch of the Brahma-Samaja and soon after issued an appeal to Young India, in which he took the position that the fundamental evil of Indian society was idolatry, followed by caste, marriage customs, and the zenana system. "Ninety-nine evils out of every hundred in Hindu society are, in my opinion, attributable to idolatry and superstition." "If you wish to regenerate this country, make religion the basis of all your reform movements." In 1866 he electrified missionary circles by an address entitled, "Jesus Christ, Europe and Asia," in which he glorified Jesus. "Was He not above ordinary humanity? Blessed Jesus, immortal Child of God;" but five years later he held that all great men are god-men, divine incarnations. The Scriptures of the Samaj were a compilation from the sacred books of the Christian, Moslem, Parsee, and Hindu. Their tenets were: "(1) The wide universe is the temple of God; (2) Wisdom is the pure land of pilgrimage; (3) Truth is the everlasting scripture; (4) Faith is the root of all religion; (5) Love is the true spiritual culture; (6) The destruction of selfishness is the true asceticism."

Keshub Chunder Sen was also a social reformer. In fact, the radical character of his programme led to a rupture in 1865. The older leaders were so opposed to his positions that in 1866 he withdrew to form a new branch known as the Brahma-Samaj of India, with God as the head and Keshub

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as the secretary. The more conservative members called themselves the Adi (original) Samaj, and declared their aim to be the fulfilling rather than the abrogating of the old religion. The vitality of the movement had left it, and the Adi-Samaj became hardly distinguishable from orthodox Hinduism, while Debendra Nath Tagore escaped his difficulties by becoming an ascetic. The new body made rapid progress until 1878. As a part of his social work, Keshub Chunder Sen was active in securing the passage of the law, mentioned in an earlier lecture, that authorized inter-caste marriages between the Brahmos, and raised the minimum ages to eighteen and fourteen.

About this time, his followers began to abase themselves before him and sing praises in his honor as an abode of God. He refused to stop them. His head was evidently turned, and after 1878, when his daughter was married before the age of fourteen and he claimed that in this he but followed the will of God, his course was rather downward, until he died in 1884. As a result of the controversy over this marriage question, another secession occurred, and the seceders, who called themselves the Sadharana (Universal) Brahma-Samaj, became the most popular and progressive section of the movement and are to-day conspicuous in the cause of literary culture, social reform, and female education.

These movements, which were profoundly influenced by Christianity, had in them promise; but because of their break with Hinduism and the lack of a real vital religious principle, they have become little more than another caste. Their numbers hardly exceed four thousand; mostly found in Calcutta and its neighborhood. Yet they have had an influence upon social reform and are significant of the leaven of Christianity within Hinduism.

The other great movement within Hinduism, the Arya-Samaj, is nationalistic and anti-Christian in its spirit, and has been called into being by those who would throw off the excrescences of Hinduism, return to the purity of the primitive faith, and upon this as a basis reconstruct Hindu thought and

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organization. They would combine western political and social ideals with Indian religious thought. This revival has been assisted by the study of Sanscrit, which the British introduced through the universities, and by the application of scientific methods for sifting the old and pure from the new and impure.

The founder of this sect, which has some 100,000 members and is growing in these days of anti-foreign feeling, was a Guzerati Brahman, Dayanandi Saraswati. He early became dissatisfied with idolatry and began to study the Vedic philosophy in the hope of solving the problem of the Buddha, namely, how to alleviate human misery and attain final liberation.

About 1866, when he was about forty years old, he first saw the Bible and about the same time the Rig Veda. The former he assailed, while the latter he extolled. He accepted the four Vedas, but rejected all the later sacred writings.

The principal beliefs of this reformer were:—

1. The Vedas are eternal. The present edition was taught by God to the first four men created.

2. God is one. He opposed an Indian theism to a foreign theism.

3. Souls are eternal. Whatever now exists has always existed and will always exist. A belief in transmigration necessarily follows this.

4. There can be no sacrifice for sin.

In these four truths he brushed away the idolatry of Hinduism and much of its superstition. The remaining truths concerned social conditions.

5. He rejected caste. One may eat food from any hand save that of a Christian or Moslem.

6. He denounced child marriage, but rejected second marriages, save temporary ones by which a widow who so desired might secure children. Children were to be taken from their parents after they were five years old, put into

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schools eight miles from any village, with the sexes strictly separated, and taught by teachers of the same sex.

The object of the Samaj was declared to be to benefit the world by improving its physical, social, intellectual, and moral conditions. Of late years this movement has rather compromised on the subject of caste and thus has secured a larger following.

Dayanandi Saraswati read into the Vedas all he wished of his own beliefs and of western scientific discoveries. Thus, he explained the Vedic sacrificial cult as "the entertainment of the learned in proportion to their worth, the business of manufacture, the experiment and application of chemistry, physics, and the arts of peace; the instruction of the people, the purification of the air, the nourishment of vegetables by the employment of the principles of meteorology." One can imagine the amazement of his first four men when informed that their writings meant all that. He also found in the Vedas the steam engine,—the white horse cannot possibly mean anything else,—railways, steamers, guns, balloons, and the like; and had he lived until our day he would not have failed to include the aeroplane. With equal convincingness, he argued against the use of animal food, because, in the lifetime of a cow and her descendants, the milk would give enough food for one day for 410,440. Hence, in the interests of economy, it is wrong to kill a cow and eat the meat.

We smile at these evidences of exuberant imagination, but the spirit of the movement appeals to the present social reformers in India. It is believed that many of the members have been active among those agitators against British rule who have used bombs to voice their protests. In 1898 the Arya-Samaj began to carry out the old Vedic system of education, as suggested by their founder. At an early age the child is entrusted to his *guru* or spiritual teacher, who becomes to him more than a parent. For sixteen years the child is under instruction, practically cut off from the outer world, and is then to be sent forth as a missionary to propagate the Aryan doctrines throughout India.

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The ten articles of the creed of the Arya-Samaj have been summarized as follows :

1. The source of all true knowledge is God.
2. God is "all truth, all knowledge, all bliss, boundless, almighty, just, merciful, unbegotten, without beginning, incomparable, the support and Lord of all, all-pervading, omniscient, imperishable, immortal, eternal, holy, and the cause of the universe; worship is due to him alone.
3. The medium of true knowledge is the Vedas.
- 4 and 5. The truth is to be accepted and to become the guiding principle.
6. The object of the Samaj is to benefit the world by improving its physical, social, intellectual, and moral conditions.
7. Love and justice are the right guides of conduct.
8. Knowledge must be spread.
9. The good of others must be sought.
10. In general interests members must subordinate themselves to the good of others; in personal interests they should retain independence.

Article 6 comprehends a wide programme of reform and includes abstinence from spirituous liquors and animal food, physical cleanliness and exercise, marriage reform, the promotion of female education, the abolition of caste and idolatry.

Parallel to these movements, which show the marks of contact with Christian thought, must be mentioned in passing the revival in India, under the influence of nationalism, of the worship of the old gods. The worship of the bloody goddess Kali, the cult of Shivaji Maharaj, a Maratha chieftain who humbled the alien conquerors of Hindustan, and the exaltation of the elephant-headed god of learning, Ganesh. These are being revived and some of the extreme nationalists are even glorifying polytheism and the old social institutions which

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have been the cause of so many of India's sorrows. The battle is joined between the old Hinduism, the new reactionary Hinduism, the westernized Hinduism, the agnosticism and nationalism of the student classes, and the forces of Christianity. What battles are yet to be fought, who but God can know? But what the ultimate outcome will be, we cannot doubt.

The last of the great religions, whose modifications under Christian influences we must mention briefly, is Buddhism. The Buddhists, both in Ceylon and in Japan, have felt the competition of Christianity. Here they have been aroused to a new activity and have sought to embody in Buddhism certain Christian elements. In the other Buddhist countries, religion seems inactive and unable to resist the disintegrating forces there at work.

In Ceylon, the propagation of a revived and aggressive Buddhism is making rapid progress. In this the Buddhists are assisted by certain European converts to the religion founded by Gautama, who are standing evidence to the Buddhists of the superiority of Buddhism to Christianity. One of the methods used in this work is education. In Colombo, they have a strong school of high grade. Throughout the island, with the development of compulsory education, the Buddhists have seen their chance to open schools, claim the government grant, and thus secure the control of the education of thousands of boys and girls. Not only in methods but in doctrines they are imitating the Christian forces. For instance, the Buddhists speak of the incarnation of Buddha, and even of his immaculate conception. They comfort the dying by saying that when they have crossed the river of death the Lord Buddha will receive them to his arms. What would Gautama, who denied the personality of God and the existence of soul, have said to such amazing heresy, and that, too, among those who regard him as God? It testifies to the demand of the soul for those religious elements which Buddhism and the other ethnic religions have denied but which Christianity offers.

In Japan the revival of Buddhism is most interesting.

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During the days of feudal Japan, Buddhism, in its Japanese form, was practically the state religion, and its priests were possessed of honors and titles. These latter were done away with at the Restoration. Buddhism then began to feel the competition both of Shintoism, which sought to become the state religion, and of Christianity. The latter's representatives very quickly attracted the attention of the samurai, who had recently been deprived by the change in government of their former position and duties. Professor Takakusu declares: "The characteristically broad-minded nature of the Japanese, the new knowledge brought back by the priests who went to Europe and America, and the methods and attitude taken by the Christians in their missionary work, gave the Buddhists new incentives for the improvement of their organization, doctrines, and philanthropic work". A Buddhist priest who had invited Dr. De Forest to speak in the temple on religion, told him that he was hoping to visit the United States and England to thank them for the political and civil blessings which had come from them, and for sending the Christian religion, which had revealed their faults and forced them to reform their lives. This priest spoke the truth. Baron Kato, who himself believes religion to be a superstition useful only for the lower orders of mind, delivered an address some years ago on Buddhist reformation. He declared: "The men who have the doctrines in charge are indeed so corrupt that they themselves have need of reformation. They are absolutely unable to save the masses, and, moreover, are a peril to society. . . . They stand for the salvation of the people. . . . Yet they actually use the people in carrying on their evil lives. . . . There is not one priest that devotes himself to saving the masses. They are all corrupt". While this was an exaggeration, the Japanese themselves admit that the Buddhist priesthood was rotten to the core, and that men who had taken the vows of celibacy were themselves patrons of brothels. This is now changing and Buddhism is springing into new life.

Buddhism has been one of the three missionary religions,

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and the revived Buddhism of Japan has learned that in missions is one secret of prosperity. It is, therefore, sending missionaries to China, to Korea, to Siberia, to the Malay Peninsula, to various Oriental ports, to Hawaii and the Pacific Coast States of the United States, and even into Thibet.

The Buddhists in Japan have adopted some of the methods of Christianity. They have stated times for preaching, and these on Sunday. They have pastoral visitation, street preaching, Buddhist Sunday Schools, Young Men's Buddhist Associations, and other organizations for women and children. They have Buddhist chaplains who work in prisons after the best western methods. They hold services in factories, in the army, and among the poor. They maintain orphan asylums, schools for the deaf and dumb, and charity hospitals. They aid prisoners and have started free lodging houses. Temperance and other lines of reformatory work fall within their programme. They observe the birthday of Shaka, the Japanese name of Gautama, the Buddha, much as Christians do Christmas.

The Buddhists are also developing education. As Professor Takakusu puts it: "Another evidence of the Christian influence upon Buddhism is shown in the establishment of sectarian schools of various kinds, and especially in an eagerness to start schools for girls and women". These Buddhist schools teach science and philosophy, as well as their own doctrines. The students are beginning to handle Buddhism historically, to submit it to free and open discussion, and a certain body of young Buddhists even consider this to be the only way to reach truth. Comparative religion is included in the curriculum. Christian teachers are employed and the Bible is actually used as a text book. The Buddhists are also using the press with vigor, and it is claimed that half the magazines published in Japan to-day are Buddhist in tone. If so, it must be that of the neo-Buddhism, for the ethical tone of all the literature of the Empire today is declared to be Christian. The educated Buddhist entirely rejects the doctrine of transmigration, which puts him on a level with a snake, a bird, or

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a beast, and has substituted the doctrine of heredity.

No one who has visited the new Japanese temples can fail to be impressed with their beauty and good taste, and with the absolute lack of anything that offends. There is a new temple of this sort in Seoul, Korea, which we visited in December, 1908. It reminded one of an artistic Roman Catholic church. In the new Buddhism the Goddess of Mercy takes the place of the other deities which have been adopted into Buddhism, and in this temple she is represented in much the same position as a statue of the Virgin Mary, with a halo over her head. The air of the place was reverential and one instinctively felt almost like worshipping in such a house.

This is characteristic of the new Buddhism. Buddhism has seen the need in Japan of a religion which can solve the moral and social problems of the people. It has recognized in Christianity a force that is efficient in meeting these needs, and which has succeeded in winning the support of thousands of those who were formerly Buddhists. It has thought that by adopting its methods and some of its doctrines it could overcome this new competition and reinstate itself as the dominant religion of the Empire. Little does it realize the real source of power in Christianity. A prominent missionary in Japan reported recently that the Buddhists, realizing that their new methods are only partially successful, are now seeking to discover the source of power in Christianity, in order that this, too, may be adopted. If they discover it, we can assure them, it will mean the forsaking of Buddhism and the acceptance of Christ. Yet this movement in the Buddhism of Japan both bears a strong testimony to the value and power of Christianity in that Empire and gives promise of better things in the ethical life of that people.

When all due allowance has been made for these changes in the other great religions, it yet remains true that they are powerless to meet the needs of the awakening East. A sense of their inadequacy is dimly perceived by the leaders of Japan who see that unless that country can secure a religion which is able to grapple with and to solve the moral problems which are

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now distressing them, the future of the country is doomed. The earnest, almost frantic, efforts recently made to re-establish Shintoism as the state religion testify to this fact. The moral condition is so far from what it should be, the old sanctions are so fast being removed, and the students' agnosticism is so patently unable to make them what Japan needs, sane moral leaders, that statesmen are turning to Shintoism, the religion that embodies the highest of all virtues to the Japanese, patriotism, to save them from the dreaded approach of socialism and anarchism. Many of them fear Christianity because it is from the Christian West that the radical social theories came which were embodied in the recent plot against the life of the late Emperor. Those who do not fear Christianity doubt its efficacy, for they know that in the West, where Christianity has had its home for centuries, the social and even the moral conditions are perhaps worse in some respects than those in Japan.

Likewise, the leaders of Indian thought see that a revival of religion must come, if their plans for a self-governing India are to be realized, and to this end they they are reviving some of the less attractive cults of that congeries of rites which is comprehended under the single term, Hinduism.

Why, then, can we say that in Christianity and in Christianity alone these great countries must find their religion? The points to be mentioned are not new; they are old ones with which all are familiar but which cannot too often be emphasized.

1. The Christians' Father-God is the only god who can fully meet the social and religious needs of humanity. A far-off, cold, impersonal deity cannot satisfy the human heart. Note the way in which the Moslem tends to exalt Mohammed to the position of a mediator or even a deity, or gives allegiance to other incarnations or manifestations of the divine. Note how the Buddhist turns to the Buddha or to the Goddess of Mercy for one to whom he can pray and from whom he can expect the blessings he craves. Hinduism cares little for the great unifying, impersonal neuter Brahma, and gives itself up

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to the worship of inferior deities like themselves. And what a conglomeration of deities these people have conjured up, creatures of lust and of passion, monsters of cruelty; or spineless deities who are willing to forgive without repentance, and who are too kind-hearted to punish! These deities are vanishing in the light of science, which takes away the philosophical basis upon which they rest. Yet, unless something else can be found to which the feelings of men can go out in passionate devotion, science or no science, the human heart will go back to these old gods, with their immoral characters, or else will take refuge in blank atheism. Both phenomena are visible upon the mission field today.

To people who are thus in dire need of God, the Christian comes with his conception of a God who is infinite and yet a person, who is justice and yet is love, and who comes into the most intimate fellowship with his children. No one can read the results of the inquiry that was made of missionaries in 1909-10 regarding the Christian message in its relation to the non-Christian religions, without being impressed anew with the power of the Christian view of God, and at the same time being forced to wonder whether, after all, we are actually letting God mean to us all that he should mean. There are yet treasures that we do not realize in our lives, from which we have tended to relegate God into a limited sphere of action within his own creation. To the animist, with his belief in myriads of hostile spirits, to the Hindu, with his pantheon of disgusting deities, to the Buddhist, with his doubt whether there be any personal God, and to the Moslem, to whom God is an arbitrary Oriental despot, the message of a God who is at once powerful, just, righteous, and loving, comes with an inspiration which we little realize. And it is a God like this who is needed to solve their problems. They need to realize the universal brotherhood of the race. They must understand that a standard of absolute holiness is to be placed before them, and that over these perplexing problems of life there stands a being of infinite love who wishes his children to become like him.

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2. Christianity has an adequate doctrine of sin. It possesses a means of salvation which, on the one hand, is available for each individual, however weak or ignorant, and which, on the other hand, is yet difficult enough to call out the best efforts of the noblest for its full realization. It is at this point that these other religions, even the best of them, fail. The Hindu and the Buddhist make a man's lot the result of his deeds in a previous existence. While they recognize the need of punishment for sin, yet they put so great a burden upon the individual that he cannot bear it. He throws it off and takes refuge in a blind fatalistic resignation. Unless a religion inculcates a keen sense of sin for which the individual is personally accountable and from the power of which he may and can escape, it will not secure clean living. And after all, the great problems of life have their root in wrong relations to God and man, which cannot be called anything else than sin. At this point, every other religion falls short, and it is interesting to note the unanimity with which the missionaries testify to the fact that it is only as men come to know Christ that they begin to feel a sense of sin which leads to repentance and reform. Through Christianity men come to know themselves as they are, to realize their right relations to God and man, and to make efforts to realize the new ideal.

3. This leads to a third point, namely, that in Jesus Christ Christianity has the only perfect example of what man should become, and at the same time the only perfect manifestation of God. It is an interesting and noteworthy fact that, next to the Christian doctrine of God, and often taking precedence of it, the missionaries claim that Christ is the greatest asset Christianity possesses. Even if Meredith Townsend did claim years ago that Christ appeals to us because of moral characteristics which we do not possess, and that for this same reason he does not appeal to the Indian, who is strong at the same points as Christ, the fact remains upon unimpeachable testimony, that Christ does appeal to all, Moslem, Hindu, Confucianist, Buddhist, and Shintoist. If only Christ would not be so exclusive in his claims and would consent merely to

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occupy a niche in the pantheons of the nations, he would be enthroned everywhere within a few years. His ethical teaching and the quality of his life appeal to all men of every race and creed. To him everyone who desires an ideal is inevitably drawn. In a remarkable address given in December, 1911, in New York, by that noble Japanese Christian, Mr. Uyemura, he described how the Shinto party in Japan are revising the list of heroes in whose honor shrines are erected. Some are rejected for one reason, others for another, the cause being in each case the fact that their characters do not harmonize with present ethical standards. If this process is carried through to the end, Mr. Uyemura declared most impressively, each one of their heroes, saints, and deities must be rejected, and there will be but one person to whom they can turn, the unique Galilean, the peerless Son of God. As one studies the characters of the holy men of other religions, of Mohammed, of Krishna, and the other unspeakable deities of India, the marvel is not that the moral conditions are as bad as they are, but that the innate moral sense has kept the mass of the people from falling to the point where they should be with such examples held before them. It is in the comparatively pure character of the Buddha that Buddhism has one secret of its strength, and yet how the Buddha pales before the Christ! In his purity of character, in his hatred of sin, in his utter devotion to men and his willingness to go to the utmost that they might be his, we see the only one who can become the exemplar of the nations in these days of transition and growth.

4. Christianity has a social gospel. Here is another point at which all other religions fail. The Moslem, if he is true to his faith, believes that in the Koran and the traditions are embodied the religious and social codes that must endure for all time. The Moslem civilization is what it is because of this belief. Look at Turkey, look at Arabia, look at the countries of North Africa, which once were lighted by Christ and civilization, if one would see how Islam would solve the social problems. It is because the enlightened Moslems realize this fatal weakness in their religion that they are attempting to

graft upon their Islamic theology a Christian view of society. This is bound to fail. Hinduism is patently unable to solve its social problems, as enlightened Hindus are forced to admit when, as some of them do, they advise the outcastes to become Christians as the only avenue through which they may pass into manhood. Confucianism is pre-eminently a social system, and it is as far above that of Hinduism as Confucius was above Krishna. Yet even here it is lacking in the positive, vital note, and China has discovered to her sorrow that Confucianism cannot make her efficient in these days of competition with the West. The desire to correct these weaknesses is perhaps the chief purpose which lies back of the recent overturn in that most ancient and most populous of the nations. Even Japan, which has sought all through the West for the secret of social efficiency and has corrected the most glaring inequalities in her midst, finds, as we have seen, that something is lacking. That something Christianity can supply. In its doctrine of universal brotherhood, in its Golden Rule, and above all in the loving devotion to Christ, who entrusted his disciples with the completion of his own work, Christianity has the only social gospel that can solve these world problems. This leads to the last point.

5. In Christianity is found what no other religion possesses, a dynamic that makes its ethical standards realizable. One of the sad and yet encouraging features in that recent study of the non-Christian religions to which reference has more than once been made is the realization that is coming over Moslem, Hindu, Buddhist, and Confucianist alike, namely, that their moral precepts may be most admirable, but they lack power to realize them in their lives. It is because at this point Christianity is strong, that it is bound to win. In its new birth, by which man's nature is raised, the center of his life is changed, and he becomes literally a new man in Christ Jesus, Christianity has another unique claim to distinction. Here, too, the testimony is unmistakable. It is the lives of the missionaries and the changed lives of the native Christians that, above everything else, commend Christianity to outsiders

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and make them willing to investigate the claims of Christ to their allegiance. The other religions look for salvation by magic, or by the performance of impossible tasks, or entrust it to the working of some transcendent law like *karma*. Whatever it is, they divorce religion and ethics, while Christianity makes the Christian into a Christ-like man. What more can the mind of men dare to think?

Yes, for these five reasons and for others which could be adduced, we are driven to the conclusion that these other religions are insufficient. That pathetic statement which comes from Japan, that the Buddhists have tried Christian methods but now are seeking the secret of the Christians' power, tells its own story. Not only are these religions inadequate, but Christianity is adequate. It is both sufficient and efficient. This being so, what is the duty of the Church at this hour? It is nothing less than the propagation and naturalization of Christianity throughout the world in the immediate future.

There have been many crises in history. Doubtless, in all ages, there have been those who have claimed that their age was the most critical time that the world had known. It is easy to make this claim; it is more difficult to justify it. Hence, one ventures with some hesitation the declaration that the immediate future is one of the most strategic periods in history. We have heard for many years of the crisis of missions. There have been many such crises, but the present has been characterized as a crisis of crises. This is no mere fulmination of brainless enthusiasts but the deliberate opinion of some of the brainiest and sanest men of the world. This is the conclusion to which the members of Commission I of the Edinburgh Conference came after they had completed the most comprehensive study ever made of the situation in the non-Christian world. Great forces, which have been at work for generations, have now united in the production of a situation that has never been equalled.

In these lectures we have been studying some of these forces and their results. It has been shown how education has been undermining ignorance, how industry has trans-

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formed the economic situation, how new ethical ideals have found lodgment in the hearts of leaders throughout Asia and in parts of Africa, and how these have all resulted in the simultaneous unrest and political change, the latest phase of which has been the turning of the most populous Empire of the world into a Republic. Japan, Korea, China, Siam, India, Persia, Turkey, Egypt, North Africa, South Africa,—these are but some of the places in which just now the old is giving place to the new. The Christian missionary has been one of the most prominent factors in producing this change. The Church has been praying for the day when heathenism should be supplanted and when the nations should become brotherhoods. That day is upon us. The whole social and political organization is in the process of transformation. It has been cast into the melting pot. Everything is in a state of flux. It will not remain so long. It will soon solidify. Shall the new mould be Christian or atheistic? That is the question before the Church to-day, and it is a question that can be answered only by the Church.

Now is the day when the Church can move into this new East, and plant Christian institutions where Christ has never yet been proclaimed, can show how Christianity can solve these problems, can furnish Christian leaders for these new movements, and can put a truly Christian impress upon the China, the India, the Persia, and the Turkey that will soon emerge. The doors are open now. The people are more aware of their need than before. They feel that they are passing through a crisis. A helping hand now is doubly welcome. Take China as an example. The revolution was led by men trained in the West. They have Christian ideals. Some of the most prominent are themselves Christians. The Christian and western-educated Chinese, who have been waiting for years for their chance, are now stepping to the front. They are favorably disposed towards Christianity. Now is the time, as they are working out their problems, to make certain, for instance, that the new education which China must develop shall not be anti-religious, as is that of Japan.

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If the Christian forces fail to do this now, the result will be that the younger generation of Chinese will be educated in an irreligious atmosphere, and a Christian education will be so relegated to the background that it will exert a relatively small influence, whereas it will be more needed than ever. This is typical. The doors are open. How long they will remain so, God only knows.

If however, the Church is to make its impress upon these countries, it must not go as a foreign body. A foreign religion will never be welcomed by these peoples, in whom the sense of nationality is awaking, and who are very jealous of anything that looks like foreign domination. It is not the Christianity that is propagated primarily by the missionary, but that which has been naturalized and is under native leadership that will prevail. It is because Christianity in Japan has come under Japanese leadership, that the intensely patriotic spirit of Japan, which is as powerful now as it was two decades ago, has almost ceased to be anti-Christian. What has come about in Japan and in parts of Turkey is bound to come, and come very soon, in China, and presently also in India; and unless the Church is willing to pass over into other hands the leadership, she will fail in her duty only one degree less than if she refuses to enter the open door.

The two greatest obstacles to Christianity in the East to-day are the heathenish lives of nominal Christians resident in the East, and the failure of Christianity to solve the social problems at home. The leaders of Japan, of China, and of India know about our red-light districts, about our lynchings, about our strikes, about our bomb outrages, about the industrial injustice that is found all through our country, about our tenement houses, and about our poverty and crime. The outrages upon Japanese citizens in our Pacific Coast States a few years ago, almost paralyzed the arms of the missionaries who were working among people who resented these unjust acts. It is true that we must Christianize the world to save America, for without the world vision we shall neglect the task at our doors. It is equally true that we must

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Christianize the life of America or we cannot save the world. As it is the lives of the Christians abroad that commend Christianity to individuals yonder, so it is the life of the United States and Great Britain that will commend Christianity to Japan, China, and India, and every step of progress here towards the better realization of the Kingdom of God will make so much easier the realization of the ideals of Jesus for Asia and Africa.

We rejoice in the forward movements at home. We take courage, because of all those steps abroad that we have been tracing from day to day. The two are more closely related than we have realized. The task before the Church is the renewed dedication of itself to its Master and to His work of making the nations of the world the nations of our God and His. This study has failed of its purpose if it has not revealed the need of the world, the power of Jesus Christ, and the imperative duty of obedience to His last command. May we see the world through the eyes of our crucified and risen Lord, who was Himself a man of the Orient, all of whose active life was passed upon the soil of Asia, and who died that Orient and Occident might alike submit to His sway and be transformed into His likeness.

The Kennedy School of Missions.

Hartford, Conn.

Is There An Art Of Life?

REV. WILLIAM F. FLEMING.

In the above subject the emphasis is to be placed upon the word Art. There is life all about us, no one questions that, but does this life disclose evidence either of being or becoming an art? That is the issue, and that it is of more than ordinary importance is a fact which none will care to dispute.

In presenting this theme my attitude is that of the interpreter. I shall relate what has been vouchsafed to me while tarrying for a season before Art's shrine. To be admitted into the chamber where she holds her high court one must prove himself a worthy suitor. To be entrusted with her cherished secrets one must be humble, sympathetic; and withal patient. Nowhere more than here will haste or impatience defeat itself.

But our unwilling wait is richly rewarded. In due time the shrine gives forth a voice. Never was message more welcome. We are promptly assured that Art's storied beauty and glory ever seek self-expression in human life, that this is its highest expression and that the laws which govern its manifestation here are no different than those which apply to Art as exhibited in its usual modes and forms.

How enheartening the deliverance! How fine to have whispered into one's ears that for which millions have sailed seas, traversed continents and endured the loss of all things! How splendid to be entrusted with Art's arcana! Bespeaking your patient sufferance, I shall essay to set the same before you in further detail.

The term Art itself invites undelayed attention. At one time this term was thought to come from the Latin a-r-s, to plow, the art of cultivating the soil as taught by the goddess of Wisdom being regarded as the art of all arts. However,

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this derivation has lately been questioned and the more common belief now is that the word art has its roots in a word a-r-t-i-s, which means to fit or put two things together.

Whatever be the origin of the term, one thing seems clear, the choice of the word art to represent, as it supposedly does, much that is divinely fair, is a most unhappy one. Surely from among our more than six hundred thousand English words a term more highly aesthetic and pleasing could be selected. Arthur Christopher Benson is not remiss when he says, "The term art is rasping and vinegary, snappish and explosive, reminding one of the creak of a rusty hinge or the cry of a wild animal in pain".

Art, art, pronounce it to yourself and prove that this is so.

Art is generally regarded as the opposite of science, but this is not strictly true, the essential difference being one of aim and method. Science deals with sensuous facts, art with spiritual impressions; science concerns itself with the acquisition of knowledge, art with the production of something; science is analytical and critical, art is synthetic and constructive.

So much, therefore, for a distinction of terms. Now, if one were attempting a definition of art here is where it would come in, but an alibi for me—I am not disposed to attempt the impossible. So nebulous and elusive is this thing that it does not admit of formal definition. However, while not presuming to be able to frame a definition of art, we trust we may say some things about it which will aid in the better understanding of so important a subject.

In its simplest and most usable sense, art signifies the power to see and feel, also to interpret what one sees and feels. It implies the power to take the slightest inward impression of beauty and goodness and afford it expression. It is the ability to grasp and represent analogies not obvious to the ordinary mind. It is the faculty of taking the aesthetic emotions as they crowd to the birth and give them deliverance, set them free. Thus art may be conceived of as the harmonic

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expression of the human emotions. And this will hold true whether we speak of the art of music, poetry, painting, or architecture.

Now, when applied to human living the essential and intrinsic significance of the term art remains unaltered and unalterable. The art of living consists in being able to discern life's real issues, to distinguish between the real and the unreal, the permanent and the passing. It is the power to seize the idealistic impressions which are ever winging their way through us and to cast them into life-shapes and forms. In other words, art as it relates to life may be said to be the outward harmonic expression of the good and the God within.

Hence life-artistry is a creative and constructive thing. It is a reaching out and up and after, not the unattainable but the unattained. It is completing what at our initiating into life was incomplete. It is the passion to weave into a symmetrical character the things that belong to the uttermost. It is the progressive approach of the soul towards that high estate where "The mystic chords vibrate to the breath of the unseen".

Embracing then, as this term art does, an undimensioned length and breadth of spiritual meaning, some have questioned whether it can be legitimately applied to this unromantic and corporeal life of ours. But to this misgiving I do not yield. Human life can be made an art, but in the use of art terms that is as far as I would go. I would not sanction the use of the word *fine* in this connection, simply because *fine* has ever been applied to those specialized and elegant forms which we call music, painting, etc. To appropriate their distinguishing term would be mistaken zeal; it would beget misunderstanding and distrust.

Your practical man will balk at the thought of this life, which he knows to be bound up with blood and agony and often martyrdom, being put into the same class with Tennyson's "Princess", Turner's "Slave Ship", or a wedding march from Mendelssohn. No, life is an art, but it is not to be iden-

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tified with rosy sunsets or tuneful sonnets. Real life is not poetry, but prose, it is earnest and sacrificial. But for all that it is an art, or rather because of that.

The fact that many fail to realize that life is capable of being made an art is one of the sobbing regrets of this day. Alas, how many fail to see deeply and divinely into things! How many dwell on the raw surface! How many blindly grope and meanly grovel when with Divine companionships they might walk the highest levels and breathe the air of the heavenly hills!

There is certainly a demand for a well-defined standard of artistic living. There is urgent need for a more worthy and complete body of literature than that which has yet appeared. The cabinet-files of our public libraries disclose our abjectness in this regard. One library indexes an Art of Agriculture, an Art of Building, and so on down to an art of catching rats, while scarcely mentioning the Art of Life. The paucity of a creditable literature on our art is one of the marvels of this prolific literary age.

In alleging this I am fully aware that a number of distinguished authors such as Ruskin, Benson, Hillis, and Griggs have devoted certain chapters of very worthy books as well as some booklets to the matter of artistic living, and with their deep insight and felicitous expression have charmed and helped us. But their treatment of this subject has been unexhaustive and incomplete. They have but whetted our taste for more. What we need now is a comprehensive and at the same time untechnical literature on the Art of Life.

As it is today, men need instruction in fine, graceful, comely, chivalrous living and they are not getting it. Many are rude and crass and vulgar, when with proper inspiration and instruction they might have been gentle and gracious. The merest acquaintance with life must convince us of this need.

Few will question the assertion that it is not enough for a man to be honest, just, and truthful, but that these stern virtues need to be seasoned with artistic charm and grace. The

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former thrusts the proverbial cup of cold water at us as a duty, the latter fits a handle to the cup and transforms the water into ruddy wine by its own graciousness. Goodness in the doing of good is all-important. The butter of Jael was all the more delectable for having been offered on a lordly dish.

To be more explicit, it is never sufficient that a man be merely the family provider, he must be a gentleman as well—I use the term in the old English sense of nobleman. It is not enough that a woman merely know how to bake bread and dress a baby, also she must be a gentle-woman. But that the vast majority of the race in its daily behaviour is distressingly delinquent in the practice of these graces is a fact too patent to require proof. However, just by way of adding a bit of color take an illustration fresh from real life.

A man I know—at least heaven evidently intended him to pass for such—who goes to work about seven o'clock each working day of the year and puts in the requisite number of hours. At quitting time he starts for home, invariably stopping at the drinking booths along the way. On reaching the door he shambles and lurches into the house, but offers no friendly greeting and receives none. Before the meal is served he is a churl, at the meal a gourmand, after the meal a beast. Sated and surfeited, he either sits about vulgarly indulging himself in a riot of tobacco, or else hurries away to consort until ten or eleven o'clock with spirits as loutish and as lumpish and as carnal as himself. As I happen to know, this creature is a fair provider for the family wants, but to say the least, and the least said the better, he is not an artist.

And I surmise that this forbidding picture is no great exception. With here and there a slight change of color or shading, I dare say it faithfully limns the behaviour of no small part of our race. Unpalatable fact but a true one.

Coming a degree nearer home, I fear that among those of us who profess to be teachers of others there is still much to be desired along artistic lines of living. How often are our days characterized by over-haste, peevishness, expediency, and equivocation! How often are our nights

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sleepless with regret! Truly we are not the examples we ought to be. As for me, I feel painfully the need of a well-defined standard of living. Have you not felt such a need?

But there is a more hopeful word to be spoken. In spite of our confessed lack, we are making positive progress in the direction of a life-artistry. No one can read the leading authors of the day or listen to the masters of pulpit and platform without recognizing this characteristic trend. Formerly it was thought that the art-sense could not express itself save in prismatic color, harmonic note, or metrical verse, but that time is past. The art-sense is coming to express itself in beautiful characters, in artistic living.

In the future, instead of our best art being hung on gallery walls or being wrought into cathedral arch or spire, I believe it will be enshrined in golden and glowing lives. The worship of the Old Masters will more and more give way before this new idea in art. In time, who knows, but that each of us will become an artist no less distinguished than a Reubens or a Raphael. Splendid dream! Who could desiderate anything more grand! Unto all the choice spirits who have already attained we make our appeal for help in the language of Wasson:

“Wait there, wait and invite me while I climb,
For see I come! But slow, but slow,
Yet even as your chime, soft and sublime,
Lifts at my feet, they move, they go
Up the great stair of time.”

I wish now to sequester certain of the qualities which bulk most largely into the art of noble living. This is no easy task, but in spite of the clash of conflicting opinions, certain elements have demonstrated the undoubted worthiness of their claims to recognition as constitutives of our art. There are four—Simplicity, Sincerity, Necessity, and Universality.

I. Simplicity. All true art is grounded in simplicity. Take for instance, the art of painting. Says Mr. Emerson, “When in my younger years, I had heard of the wonders of Italian painting, I fancied the great pictures would be great

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strangers to me; some surprising combination of of color and form; a foreign wonder; barbaric pearl and gold, like the spontoons and standards of the militia, which play such pranks in the eyes and imaginations of school-boys. When at last I came to Rome, and saw with eyes the pictures, I found that genius left to novices the gay and fantastic and ostentatious and itself pierced directly to the simple and the true. It was familiar and sincere, the old and eternal fact; it was the *you* and *me* I knew so well”.

The same is true in architecture, literature, and oratory, The simple lines of a Taj Mahal, the elemental plot of an “Evangeline”, the unadorned words of a Lincoln—these ever make for grace and greatness.

It is not otherwise when we enter character's realm. Inquire and find that all truly great lives have been singularly simple and unostentatious. They pierced to the core of things, they rested not short of ultimate reality.

Make no mistake, however, as to the meaning of simplicity. It is not extinction of desire; it is in no way related to the Nirvana of Brahmanism; it is not reducing life to barrenness. On the contrary, it is restoring to life its original content; it is a giving back to life that which haste, recklessness, and extravagance have robbed it of. Simplicity is not a vigorless, fireless, characterless thing. On the other hand, there is latency, potency, puissance here. Simplicity is the final result of wisdom, energy, and industry. The planets in their courses are the very essence of simplicity and that because of their swiftness and velocity. Even so it is with life: it is simple and thus an art in the exact proportion to which it moves wisely and winsomely and with celerity around its great axis and origin.

Simplicity is both a weapon and an armor, it is both offensive and defensive, it scents the approach of greed and teaches how to outwit it. It does away with divided aims and double standards, with uncertainty of direction and choice. It provides a balm for nerves which have been worn red and raw and bare. It draws for us water out of the rock and

honey out of the flint rock. It affords us the double-distilled dews of Hermon. Simplicity makes time for everything—time for work, time for play, time for culture, friendship, and for God.

Even by the dim light of his day, Aristides was able to discern the supreme desirableness of this virtue. When given his choice, he deliberately chose to live simply and unostentatiously rather than complexly and voluptuously, thereby deserving to be celebrated for his rare artistic conception of life no less than for his proverbial conception of what constituted justice between a man and his neighbor.

Before leaving this element, let this be said: the simple life is the normal life of the soul. This complex, highly-tensioned, over-busy life of our day is abnormal and for the most part absurd. It is robbing men and women of soul-leisure, soul-charm, soul-growth. What worse indictment could be brought against it?

Do you ask a remedy? Well, one thing is certain, contrary to the notion of some, we cannot *return* to this simplicity. Man cannot go back to Eden even though the serpent has been slain. Simplicity is not in the past, it is not a thing of time or place, but rather of adjustment. Simplicity depends not upon externals, circumstantials, or accidentals, but rather upon inward poise and balance. Simplicity is not in the irrevocable past, the fleeting present, or the unpromised future, but rather in the inexplicable mystery of our union with the Divine.

II. Sincerity. As gold is not current except there be weight as well as purity, so no composition whether in music, painting, or literature, having only simplicity to commend it, can be classed as artistic. And what is true in these departments is true also in the department of life-artistry. To be artistic in the highest sense a composition or a life must also be sincere.

Derivatively, the word sincerity means to separate into singles. The figure is that of a tangled, matted, knotted skein being separated into its several threads. The

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sincere person is he who keeps himself unentangled by the threads of equivocation, falsehood, and deceit. Borrowing for the moment a philosophical term, he may be said to be a monist—he believes that all the phenomena of character may ultimately be reduced to a single constituent, honesty.

The sincere person is unstudied, uninventive, spontaneous. At heart he is not art-ful but art-less, therefore in practice he is an art-ist. He is ever at war with those dual standards of conduct which tend to produce Doctor Jekylls and Mr. Hydes.

A strange idea is abroad. With many persons virtue seems but to be what their neighbors expect of them. When present with those who demand high aims and actions such persons respond with considerable show of grace, but when these external excitements are removed and the individual passes into an environment unfriendly to virtue he automatically casts off the mortal imperative and becomes like his associates. Have you not seen this? You are bat-blind if you have not.

It scarcely need be remarked that this neighbor-regarding type of virtue has nothing of genuine art in it. But art or no art, it is as common as the microbe. On all moral issues it manifests itself in shallowness of thought, feebleness of conviction, and barrenness of action. O, for another Tennyson to arise and boldly damn this spirit of fickleness and falsehood and say, "Cursed be the social lies"!

I think I can see how irrational animals might resort to artifice to accomplish their sordid ends, and scientists tell us that they do, but why a moral creature should so far forget his high calling as to stoop to sharp practice is incomprehensible. From a purely selfish view-point sincerity has all the advantages of insincerity and more. If the shadow, the dream, the imitation of a thing is good, surely the substance, the verity, the reality is better. Cunning ever defeats itself, guile is short-lived, artifice falls in-

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to the pit it digs for another. Hypocrisy hires a lawyer to plead for it and then betrays itself while he pleads. Were dissimulators as wise as they imagine themselves to be they would be virtuous out of very villainy and honest out of sheer knavery.

While many examples of this virtue occur to us, yet there is one worthy of special mention. Seldom in all history do we find such an illustration of transparent wholeness as the letters of Cromwell reveal him to have been. It is said that every little note, every family epistle, every formal communication to state officials—all reveal the same man, a sincere and unequivocating soul.

Hail, thou unpriced, purchaseless Puritan! Henceforth let this which hath been written of Thee be thy chiefest eulogy.

Unquestionably all life takes its special value from the degree of one's sincerity. Columnar characters, cathedral souls cannot be builded upon the sands of vacillation and intrigue; but, having as his foundation the imperishable granite of truth, a man may build as high as he likes. Not even the blue-vaulted, trillion-starred heavens will say him nay.

Because nothing is more admirable than sincerity, therefore I acclaim it as one of the indispensables of the art of life. Asleep or awake, at home or abroad, in private or public, in pocket or out of pocket, sincerity is both beautiful and benefic. It adorns all peoples, all lands, and all times.

On the other hand, I arraign insincerity as moral ugliness, as ethical deformity, as spiritual abortion. It is the fly in the ointment, the flaw in the diamond, the fault in the granite, the unchorded and mischorded lute in the otherwise rythmical orchestra of human spirits.

III. Necessity. By necessity I do not mean something external or circumstantial, but something internal and inevitable; not something superimposed, but something superinjoined and that from within.

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After observing life somewhat I feel warranted in affirming that there will be no artistic living unless one feels something of this necessity. A man must feel that he is born to something—born to do and born to be; he must feel the pull of destiny on the chords of his heart even as the waters of the sea feel the pull of the moon and obey.

The one who has not felt something of this irresistible power is predestined to low and unworthy living. It is only as one can say, "To this end was I born", that he is transfigured on Hermon's height. There is no destiny for the lazy-footed, idle-handed shirk.

A personal or even a book acquaintance with those who have left the world their debtors discloses the drive and push, the pull and haul of this inward necessity. You will find something latent in them, a terrible undemonstrated genius which surges and re-surges and demands to be set free. Under its mighty spell they fore-faced every obstacle that stood in the way of their self-delivery. They fore-fronted every hindrance and conquered.

As illustrative of all this take such lives as Saul of Tarsus, Michael Angelo, Robert Browning, Abraham Lincoln. Behind every stroke of the Apostle's pen, behind every sweep of the Florentine's brush lay the pressure of an awful necessity. The story of "The Ring and the Book" had to be told. As for the Emancipation Proclamation, I suppose it had been brewing in the soul of our War President for thirty years—say from the moment when he first beheld the horrors of the slave trade.

Martin Luther stands forth as the incarnation of this necessity when in the hour of his supreme crisis he exclaimed, "Here I stand, God help me, I can do no less!" How heavy must have been the hand of necessity to wring from the soul of the Reformer such an abandoned avowal! Ah, let no one deceive himself, this necessity of which I speak implies pain and loss, and not infrequently is linked with actual martyrdom.

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All honor to those elect souls who, "while shallow critics with hectoring affectation of omniscience expended their ignorant incapacity and rage against them", still held true to their course and so achieved, achieved not alone for self but for the race!

Suffer me to pursue this thought a bit further and say, when one feels the inward pressure to do and dare for the right he is wholly unmindful of petty and parsimonious ends. It is this character which Shakespeare applauds in the first address of the Ghost to Hamlet:

"But virtue, as it never will be moved,
Though lewdness court it in a shape of Heaven."

The man who feels the hand of necessity upon him is a man without a price. He is as incorruptible, unmal-leable, and unworkable as a mass of Lake Superior ore. He does the right because it is right and not because he expects a wind-fall of earthly or heavenly rewards.

It may sound a trifle harsh, but I hold it true, the person who does right merely as a matter of reward or punishment is positively immoral. That virtue which has ever to be bribed is not worth the bribing. The ever-blossoming sweets of an approving conscience should be and are sufficient both as an incitement and as a wage for well-doing.

IV. Universality. The one who aspires to join that select school of the soul in which beauty and strength are paramount must have in him a strong dash of the universal. He must not be provincial, not terrestrial; he must be planetary and interstellar. His ladder of life instead of lying flat on the ground must be hoisted upward into the azure to become the shining avenue for angelic feet.

Universality of vision means universality of life, and conversely. Do you now recall the name of a single individual who has illumined the higher paths who was not first of all a seer? Visionist indeed must be the one who would attain unto spiritual success for himself or who would help others

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to attain. He must first—

“Take nectar on high Olympus and mighty meat in Valhalla”.

It is this which lifts man above dead level, furnishes life with its necessary exaltant, and inspires and empowers one to bless his race.

It was the universal spirit of one Columbus which sent him faring forth in quest of a Western passage to India and which eventuated in the discovery of a continent against whose shores roll and meet the coral symphonies of the Atlantic's and the Pacific's waves.

It was this same spirit which drove Livingstone into the pestilential and unexplored regions of Africa to tell the black man of that Light which lighteth every man that cometh into the world.

And this is true of every one who has greatly served his age, whether in Art, Science, Law, or Religion. He saw the vision, he heard the voice of a universal and determining destiny. Than to obey there was naught else to do. Discounting the near and far cost, each in his own way sought to personalize what he saw and heard. The struggle therein involved who can gauge? Fidelity to such ideals always means sacrifice, but this is heaven's ordained price. Nor does heaven spare itself. To realize its dream of universal redemption it permitted the choicest jewel to be disengaged from its own bosom and laid down in the dust of earth. How unmatched the price by which we are lifted to kingly heights and have restored unto us our self-forfeited crown!

O, what a dignity, what a majesty does this universal outlook impart! It energizes, liberates, glorifies. It lifts us above the flux and flow, the fever and fret of time. It links us with the pure spirits of the skies.

Where there is no vision life becomes stale and stagnant, fetid and foul. But where there is this universal outlook life is sweet and clean and redemptive.

Now, for an example of the Art of Life. In the course

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of our study we have named certain who illustrated one or two phases of this art. We come now to inquire if there be one who exemplifies all phases of life's artistry. Is there such?

It was said of one who once walked the hills of Judaea and the shores of Galilee, "He doeth all things well". The Greek is *kalos* and signifies beautifully well. By this choice of terms the men of His day paid the highest possible tribute to the Master's life and their good sense has ever since been applauded. He is the one and only personification of all that has been said concerning the Art of Life.

For instance, from what we know of Him, who ever lived a more simple life? Who ever lived a more sincere life? Moreover, who besides Jesus of Nazareth ever exhibited more of that rigid necessity apart from which no soul ever reaches a worthy goal? As to his universal spirit, ah, it was something well calculated to awaken hell's envy and alarm. In every utterance, every act of the Master, the Prince of Darkness read for his cause utter and ultimate defeat.

Thus judged by our four-fold test, Jesus of Nazareth is the One supreme artist of all time. Who else ever wholly fulfilled all artistic demands? Of whom else can it be said, "He doeth all things beautifully well"? Not of Praxiteles, Raphael, or Reynolds, faithful as each sought to be to the canons of art. But this Galilean—though never once exhibiting His art in marble, architecture, or on canvas—has nevertheless become the one artistic standard of all people and all ages. He combined in Himself all of the witcheries of poetry, story, painting and song. The qualities of the artist ran in His blood, diffused themselves through His brain and seasoned the very marrow of His bones. Well might it be said, "In Him dwelt all the beauty of the Godhead bodily".

In this connection what could be truer than the exquisite lines of Sydney Lannier? After paying tribute to the race's noblest though imperfect souls, he turns with supremest rapture to the One whom he calls "The Crystal Christ".

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"But thee, but thee, O sovereign Seer of time,
But thee, O poets' Poet, wisdom's Tongue,
But thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ.
Of all men Comrade, Servant, King, or Priest,—
What 'if' or 'yet,' what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's or death's—
Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou crystal Christ."

A moment or two for recapitulation and then we conclude.

That there is an Art of Life is a fact beyond cavil, and, in the main, its constitutives are four—Simplicity, Sincerity, Necessity, and Universality.

That there is a growing demand from among all classes that this art be definitely defined and its rich possibilities made available to all cannot be questioned. As it is to-day, human nature deserves credit for irresistibly, though for the most part blindly, groping its way towards the goal of a life of beauty.

That this noblest of all arts cannot be learned in the schools. Whatever may be said of the other arts, all that a teacher of our art can hope to do even for the aptest pupil is to impart inspiration and exalt ideals. Facility in the practice of it begins with having a taste for it, and then cultivating that taste until it becomes the pleasure of the senses, the wisdom of the judgment, and the free choice of the will.

We can make gain against the hostile forces both within and without us by aiming to make each act of our daily lives an art. Whether carrying the hod, turning furrows, drawing notes, teaching Latin, preaching sermons, or piloting the Ship of State let each act become an art. As in other realms so here, the art of life is equal to the sum of all its parts.

That this life is ever unpretentious and unboasting.

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The moment that any life becomes smug and self-congratulatory that instant it loses its artistic charm and blend. It may continue as an *ism* but is no longer an art.

That this life can be lived anywhere there is no doubt. It can bud, blossom, and fruit amid any and all environments; in the hut as in the palace, on the farm as in the forum, in the shop as in the studio. It is capable in some degree of being realized by all who will honestly try.

This life cannot be hid. An ancient tradition says that no metamorphosis could avail to hide a god. So no environment however unfriendly can avail to conceal a constantly aspiring soul.

Whatever our attainment, there will ever be enough ahead and beyond to keep us humble and striving. Conscious of this, one great soul was led to exclaim: "Not as though I had already attained," etc.

In seeking to realize the highest in character there is but one worthy ideal. It is told of Henry Fuseli, that during a protracted visit to Rome, he lay on his back, day after day, week after week, with upturned face, musing on the splendid ceiling of the Sistine Chapel, following the advice of Sir Joshua Reynolds, who bade him eat and drink, sleep and wake on Michael Angelo. The inference is clear, if we would become genuine artists in the realm of character we must with unintermittent vision behold the face of the Master and with quenchless thirst imbibe His spirit.

Just this in closing: I may be wrong, I have no vanity in the matter whatever, but my own conception of the post-resurrection life of the believer is that it will be the unending development, the unfettered expansion, the unbounded enrichment of the soul in this high artistry of which I speak. When for you and for me this earth-tragedy is played out to the last act, when the curtain is lowered and lights burn low—then as never before shall we realize the far-reaching issues of that life which sincerely, though often with indifferent success, sought to become an art. I believe these vivid inspirations

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which we now cherish to live beautifully well will play throughout the sweet and mystic repose of Paradise and become more and more potent for the perfecting of the soul in the image and likeness of the Divine throughout the measureless aeons of eternity.

This is our devoutly awaited consummation. This is the apotheosis of the Art of Life.

Tarentum, Pa.

Literature.

SOCIAL IDEALISM AND THE CHANGING THEOLOGY. A study of the ethical aspects of Christian doctrine. By Gerald Birney Smith, Associate Professor of Christian Theology in the Divinity School of the University of Chicago. New York: The MacMillan Company. 1913. Pp. xxiii, 251. Price \$1.25 net.

This book gives to the wider public the substance of the lectures delivered by the author on the Nathaniel William Taylor Foundation in the Yale Divinity School in 1912. The task undertaken is too large to be completely disposed of in a comparatively brief discussion like this, but Professor Smith has at least made a good start, and he deals here with matters which are certainly of fundamental importance in a manner which is always interesting and suggestive, if not always wholly convincing.

The book may be said to consist of two main elements; first, the recognition and analysis of the movement which has in the last few years been tending to make experience rather than authority the test of truth and the guide of conduct in all departments of life; and, second, an attempt to show the value of the new conception in supplying a basis for religious certainty. The author traces the development of ecclesiastical authority from the Apostolic Age, showing how it arose from the eschatological element in the faith of the early Church, was encouraged—indeed made necessary—by the perils which beset the Christian community in the next two or three centuries, and came to its full power in the ecclesiasticism of the Middle Ages, which laid its controlling hand upon the entire life of Europe. Prof. Smith frankly admits that the principle of authority was the only one upon which, during these centuries, there could have been any society at all, although he does not recognize the soundness or finality of the principle itself. In this part of the book we find ourselves heartily in accord with the author's views, and ready to accept his account of the origin and growth of the "Authority-ideal" as in the main correct. There are only one or two points concerning which we might express dissent, and they are not of cardinal importance in the argument. We do not believe that the ethics of primitive Christianity was "paternity ethics" in so large a degree as the author seems to conceive it, nor do we think he has rightly interpreted the Pauline doctrine of the relation between faith and life when he says, "In the Pauline doctrine, moral character is bestowed upon one by the grace of God. It is essentially a miraculous donation". The author has erred, we believe, in fathering this conception upon Paul, but with this exception he is singularly free from the tendency to lay at the door of that great man the blame for whatever is—or is thought to be—alien to Christianity.

The history of the development of the "Authority-ideal" is followed by an analysis of the processes which in industry, politics, scholarship, ethics, and religion have in modern times tended to discredit it, so that in some of these departments of life it is wholly set aside and in others it is seriously questioned.

The constructive part of the book begins with the third chapter, in which the author discusses the moral challenge of the modern world, under three heads: 1. The challenge due to the conception of evolution

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as the fundamental conception of history. 2. The challenge involved in the development of scientific control of the conditions of life. 3. The challenge due to the new valuation of the physical conditions of spiritual life. This is one of the most satisfying chapters in the book, not only on account of the candor with which the author recognizes the manifold challenge which the modern world presents to Christianity, but also, and chiefly in the confidence which he expresses in the power of Christianity to meet the challenge with such an interpretation of its great central truth as will "lend stability and power to the moral forces engendered by the new age", so that the Christian religion shall be still, as it has been, the central dynamic and the supreme guide of human life.

The chapter which follows is perhaps the heart of the book. It deals with the ethical basis of religious assurance, contrasting it with the older basis of assurance in the dogmatic authority by which the content of religious belief was supported. It is unfortunate that in this, which is the only really constructive part of the book, we find its main difficulties, which may be due, however, to inability fully to apprehend the author's meaning. The previous discussion seems to prepare the reader for the statement that the ground of religious assurance is to be found in experience, not in authority. But the position which the author seeks to establish lies to one side of the line which he has been following. He affirms that the difference between the old type of religious assurance and the new is that in the one a believer was sure of the *content* of his belief because it was vouched for by a supreme Authority, whereas in the other, which is the child of the modern scientific spirit, he rests in the conviction that he is pursuing the right *method* of investigation, and that conclusions will take care of themselves. Perhaps the author uses the term "religious assurance" in a sense peculiar to himself. He surely cannot mean by it the steadfast confidence in which a man meets the troubles of life and faces the last enemy, strong in the conviction that certain things which he has believed are *true*. If our understanding of the term is correct it is precisely the content of belief with which "religious assurance" is concerned and, in the nature of things, must be concerned. Such assurance may be strengthened by the consciousness that belief has been reached through methods which are sound and true, but if this is what Prof. Smith means to establish his antithesis has been wrongly stated, and obscures his argument.

The closing chapter, entitled "The Ethical Transformation of Theology", sets forth some of the points in which the modern ways of thinking have already influenced theological conceptions, as, for example, the sacraments, the inspiration of the Bible, regeneration and ordination, and makes a forecast of further movement along the same line.

On the whole, it is a book to be carefully considered by any one who is willing to admit that present conditions in the world have a bearing on the interpretation of Christ, and desires to know what that bearing is.

WILLIAM R. FARMER.

WHAT IS THE TRUTH ABOUT JESUS CHRIST? The Haskell Lectures, for 1911, Oberlin, by Friederich Loofs, Ph.D., Th.D., of the University of Halle. New York: Charles Scribner's Sons. 1913. pp. vii. 241. \$1.25.

Loofs, whose history of doctrine is one of the most compact and illuminating treatments of that peculiarly difficult discipline, here attempts

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to orientate us, if we may use a term beloved of the German University professor, in the central doctrine of Christianity, and thereby to give us the key to many of those tendencies of modern theology, which, like the wind, seem to blow where they list.

The first four lectures gently ridicule the methods and results of modern "Jesus-research". On rises from reading them, almost convinced that liberal theology, as a house divided against itself, cannot stand. The attack comes from renegades of two extremely varying types. On the one hand, Schweizer has emphasized the apocalyptic elements in our Lord's teaching for all—or even more than—they are worth. The result is a deluded and finally disillusioned visionary. With this Wrede concurs, roughly. And thus Reimarus, whose *Wolfenbuettel Fragments* Lessing edited, comes to his own. On the other hand, Drews, Jensen, and William Benjamin Smith, of Tulane, attack the liberal picture by denying the historical basis of the Gospels: there was a deity named Jesus, worshipped as such, and the historical stories attached to this name are nothing but myths. Christ was no more a real person than Mithras. The Docetists were the original Christians. Extremely opposed, yet these tendencies of criticism, like all extremes, meet—meet in their dissatisfaction with the picture of Jesus that the modern German theologian has taken upon him to paint. By eliminating the apocalyptic teachings they have reduced our Lord's teachings to a beautiful, but not convincing system of morals; and their presuppositions have made them reject the only valuable elements, the purely miraculous.

The liberal school, for the most part, have met Drews and Jensen with mild amusement, and ignored W. B. Smith—for could a scholar come out of the United States, and Mississippi at that! "The gray-haired Holtzmann", for instance, "contributed, as he said, to a revision of the judgment of death pronounced by Schweizer", in *Reimarus to Werde*, upon his liberal views. And if Holtzmann had condescended to notice W. B. Smith, he probably would have been more favorably impressed by the suggestion, which one of Dr. Loofs' medical friends made than Dr. Loofs professes to be, namely: that the author of such stories should be examined by an alienist. Loofs, however, reviews the evidence that W. B. Smith has ignored. The non-Christian sources offer little but the well known passage from Tacitus; but the extra-canonical sources crush Smith's theory out of hand.

As for such "objectionable" books as those of the Danish theologian, Rasmussen, and the German physician, De Loosten, which discuss and deny the sanity of our Lord, Loofs justly considers them beneath contempt. They are the straws which show how the wind blows,—or to what depths we may descend, if we lose our historical instincts. Every one of the gospels, not John alone, and even the letters of Paul—it being worthy of note that Loofs holds that Paul knew Jesus "after the flesh"—force us to the conclusion that no theorists, who resolutely refuse to see anything superhuman in the consciousness of Jesus, can do justice, as historians, and therefore as scientists, to the records.

But Prof. Loofs is no apologist; he believes we must accustom our "congregations to the thought that not the whole Biblical tradition about Jesus is undoubtedly historical". For instance, the meals our risen Lord is said to have partaken of, are among the "bells on his coat"—to appropriate the quaint phrase of the pious opponent of 18th Century rationalism, Matthias Claudius. And it is the same frank attitude from which he weighs and rejects the traditional, Nicene Christology, as illogical, un-Scriptural, and due to Greek philosophy. As to the last point he forgets himself a moment later, when as a true Ritschlian he tells us that modern

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philosophy has not brought us a hand's breadth further on our way; apparently he prefers to enter the modern rather than the ancient *cul de sac*. With respect to the second argument, which for us is the main one, it must be admitted that he has brought forward pertinent references, the benedictions, for instance; but when we learn that the *Logos* of the first Chapter of John refers to the divine *Fiat* of the first Chapter of Genesis, we can only hope that the author may be enabled to give us an ampler study of the Biblical attitude towards Christ; for it might lead him to that position, which he informed the audience at Oberlin, no learned theologian in Germany held.

He finally outlines a brief Christology. It finds the sum of the Gospel to be a revelation of God in Christ—a thoroughly intellectualistic view. The atonement is not a changing of God's wrath to love, but "in order that we might believe in the grace of God without making light of sin". We cannot refrain from asking *how heavy* the author will demand that sin be made—in all seriousness. So much for the work of Christ; with regard to his person he stands behind Schleiermacher in finding Christ to be unique, that is, only—begotten, and with Ritschl, in refusing to venture into that field, where most people consider the theologians' task to lie.

However much we may be disappointed by being thus consigned to the theory of the Christian agnostics, we must admit that Loofs has succeeded in his purpose of showing us the problems at issue. The result is a stimulating book, giving tantalizing glimpses of side avenues, as we pass along the one our guide has chosen.

A. P. KELSO, JR., '10.

RELIGION IN CHINA. American Lectures on the History of Religion.

By J. J. M. DeGroot. New York and London: G. P. Putnam's Sons.
1913. \$1.50.

The Occident is profoundly interested in China on account of the recent revolution and the founding of the Republic, and we turn eagerly to a book which treats of any phase of the life and thought of the awaking Giant of the Far-East. Unlike most of the works on China and the Chinese which have appeared in recent years in rapid succession, Professor DeGroot's treatise is not intended for the general public, but it will appeal to only a very limited circle of readers, and it is for this reason that it possesses a real significance.

The sub-title, 'Universism; a key to the study of Taoism and Confucianism', furnishes us with the aim of the author and the scope of his work. It is not the rites and ceremonies, not the phenomena of religion, if we may use the expression, that have been set forth, but the author has set up as his goal the analysis and exhibition of 'the primitive and fundamental element of Chinese religion and ethics'. Professor DeGroot has the right to be heard on this subject, as he spent six years in the Orient, studying the Chinese people, their languages, and their religion. By birth he is a Dutchman, and, after acting as interpreter of the Chinese language in the Dutch colonies of Java and Borneo, he was appointed professor of ethnography at the University of Leyden. His claim to be an authority on China and the Chinese religion rests upon the substantial basis of several elaborate works which are based on the original sources.

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Recognizing his achievements in his chosen field, the authorities of the University of Berlin called Professor DeGroot to a recently established chair of Sinology. Our author has also lectured on the Lamson Foundation at Hartford Theological Seminary (vide: review of these lectures under the title, "The Religion of the Chinese", Vol. II. No. 5).

Let us turn from the author to his work. He begins his exposition by informing us that there are three religions in China—Taoism, Confucianism, and Buddhism. "There is, however, a saying in that country, *han san wei yih*, which, being interpreted, means "It contains three (religions) and yet it is (only one religion)". The author claims to have solved the problem. "The fact is that the three religions are three branches growing from a common stem, which has existed from pre-historic times; this stem is the religion of the Universe, its parts and phenomena. This Universism, as I will henceforth call it, is the one religion of China." This Universism is the underlying philosophy of the three religions of China, or, to use our author's analogy, Universism is the stem and is identical with Taoism, Confucianism is a bifurcation, and Buddhism an engrafted branch. "Universism is Taoism. Indeed, its starting point is the *Tao*, which means the Road or Way, that is to say, the Road or Way in which the Universe moves, its methods and its processes, its conduct and operation, the complex of phenomena regularly recurring in it; in short, the order of the World, Nature, or Natural Order." This *Tao*, or order of the universe, with all its rules and implications is to be found in the famous Chinese classics, and one of the great merits of the book is that in giving his exposition of this philosophy, the author has quoted frequently and fully from the sacred writings of the three religions. The average reader has neither the opportunity nor the inclination to turn to the original sources, and hence these quotations are especially valuable for the students.

This Universism, or religious *Weltanschauung*, is the key which unlocks the mystery of much in Chinese life that has seemed strange and inconsistent to the eyes of the western world. It explains filial piety and the worship of ancestors, the popular demonology and its various methods of exorcising evil spirits. It makes clear the great duty of the Emperor to maintain the Tao, and thereby secure the peace and prosperity of his realm. It underlies the Chinese system of divination and *fung-shui* or the science of building houses, graves, and temples under the beneficial influence of the Universe. It accounts for the bloodthirsty persecutions of Buddhists and Christians, because the followers of these faiths destroyed the Tao, and thus endangered the welfare of the Empire and its inhabitants. In other words, the Chinese, his character and his practices—religious and social—will ever remain an enigma unless we understand this underlying philosophy of Universism. Hence we would commend this volume to the prospective missionary to China, as it will prepare him to deal sympathetically with the great people whom he wishes to evangelize.

JAMES A. KELSO.

THE STRUGGLE FOR CHRISTIAN TRUTH IN ITALY. By Giovanni Luzzi. New York: Fleming H. Revell. 1913. \$1.50.

The author is Professor of Theology in the Waldensian Theological Seminary at Florence. In the closing months of the year 1912 he visited

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America as a representative of the Waldensian body for the purpose of disseminating information concerning the work of his church, and arousing interest among American Christians in the progress of evangelical religion in that peninsula of Southern Europe whose history is so intimately entwined with that of the Christian Church. Professor Luzzi not only addressed the Waldensian Societies which have been organized in the chief cities of the United States, but also visited the leading colleges, universities, and theological seminaries of our land. The students and faculty of our own Seminary had the privilege of hearing two of the lectures which are presented to a large circle in this volume. We can testify that we have never listened to a more eloquent and polished address or to one couched in more chaste English than the lecture on "Modernism" with which this volume closes.

The point of view of these lectures is historical. The reader is taken back to the origin of the Church in Rome when the apostles were making their missionary journeys, and then rapidly advanced through the interesting vicissitudes of conflicts, schisms, and heresies, which culminate in the triumphant papacy of Hildebrand. However, the *raison d'être* of the present volume is not the rewriting of a story which has been told over and over again, but the presentation of the recent renaissance of vital evangelical Christianity in the land of the Caesars and the Popes. Naturally the roots of Protestant Christianity go back to the Reformation, and we are informed as to the causes which led to the failure of this great movement of the human spirit in Italy. The reasons are worth pondering. "In the first place, the Renaissance in Italy made religious reform impossible In the second place, what made religious reform in Italy impossible was the institution of Papacy The third reason of failure is to be found in the fact, pointed out by Agostini, that the German conception of the Church of Rome and of Papacy clashed with the sentiments and aspirations of Italy The fourth reason which prevented the movement from spreading throughout Italy may be summed up on one word: egoism."

Few intelligent Christians are unaware of the fact that evangelical religion was kept *alive* in Italy very largely through the heroic steadfastness of the Waldenses, that Israel of the Alps immortalized by the pen of Milton.

Our hearts will burn within us, if we read this great story of cruel persecution, martyrdom, and faithfulness as it is retold in lucid and eloquent English by Professor Luzzi. It ought to do more; it ought to inspire us to aid the great work which the author's church is carrying on for the spiritual redemption of Italy. All honor to the noble American woman, Mrs. John S. Kennedy, who has built and endowed a Waldensian Church under the very eaves of the Vatican.

The heaven is stirring within the Roman Catholic Church. One can scarcely believe his eyes as he reads of the founding of "The Paris Society of St. Jerome for the spread of the Holy Gospels" in 1902, which published the four Gospels and the Acts of the Apostles, of this Society issuing a million copies by 1908, of their members being granted a plenary Indulgence by Pious X., or of Leo XIII. granting an indulgence of three hundred days to the faithful who read the Gospel. We learn further that the Curia has ended all this and has allowed the Society of Jerome to dissolve. But the history of the Bible is not thus ended by the Vatican authorities, for Italy is now free. Laymen have banded themselves together into an organization under the name of *Fides et Amor*,

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'nonsectarian and truly universal', which aims at *the triumph of the Kingdom of God through the spread of the Gospel of Christ* in Italy and in countries where the Italian tongue is spoken.

According to our author, Modernism is a by-product of Protestant missions in Italy, the leaven of the Gospel working within the pale of the Roman Communion. Of course, it must not be overlooked that there are various types of Modernism; the purely intellectual, which has often drifted into rationalism of the baldest kind; the social, which concerns itself with questions of democracy and social reform; and finally, the spiritual, which hungers after religion, pure and undefiled, of the apostolic type. All three forms are most interestingly discussed by our author in a discriminating, yet sympathetic spirit.

Sadder even than the narratives of horrible persecutions is the portrayal of the weakness of Protestant sectarianism. The progress of evangelical religion in Italy has been hindered by sectarian strife and by the presentation of God's truths under names which have no meaning for the Latin races. In Chapter I., "Missionary Blossom and Evangelical Fruit", we have a picture with the deep shadows as well as the lights; shadows that should be blotted out in every land where Protestantism is dominant.

On every page the marks of a scholar's hand can be seen—not only in notes referring to original sources and quotations from authorities, but also in the fine spirit of candour and fairness with which he writes.

JAMES A. KELSO.

THE MASTER OF REPORTEE AND OTHER PREACHMENTS
LONG AND SHORT. By Cyrus Townsend Brady, LL.D. New
York: George H. Doran Company. 1912. \$1.25.

The writer of this review thinks it fitting that he begin with a two-fold confession: first, that his acquaintance with Dr. Brady's works is limited to this one book; and second, that having read this book he hopes and expects sometime to read others. The one fact will, he trusts, make him duly modest in presuming to criticize an author of whom he knows so little; while the other already forecasts a favorable verdict as to the present book.

The title is suggestive and only slightly enigmatic—just enough so to give a pleasurable sense of anticipation to one who turns from the title page and begins to read. For who could "The Master of Repartee" be but Jesus the Christ?—and few will open the book without expecting to find it a treatise on the Argumentation of the Great Teacher, or rather his skill in apt reply.

As a matter of fact the title proves to refer only to the first discourse, covering some 39 pages out of a total of 254. This is Part I.—Part II. being "Discussions of Hard Texts," Part III., Sermons "On Various Occasions", and Part IV., "Brief Consideration of Weighty Matters". The author is, we understand, a Protestant Episcopal minister—rector of St. George's Church, Kansas City, Mo., though better known to the general public as a writer of fiction and contributor to various newspapers and magazines. He assures us in his brief preface that the sermons in this book "are all sermons that have been preached—some of them many times—and which are intended to be preached".

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The first sermon, from which the book takes its title, deals with a subject that is by no means new, and it can scarcely be said that the author contributes any striking new thoughts. But if freshness of material is lacking freshness of treatment is not, and after all there is scarcely a higher compliment than that which one can pay to any present-day writer. "There is nothing new under the sun," and in these days when the pen is such a popular weapon he is fortunate indeed of whom it can be said that he has the faculty of saying old things in a new way. This power Dr. Brady undoubtedly possesses, and it is chiefly this which makes his book so readable.

A number of conversations of "The Master" which the Gospels record are given in dialogue form, with terse comments which bring out clearly his matchless skill in foiling the keenest dialecticians of his day. There is but one case, the author points out, where any one got the better of our Lord in repartee. This was in his conversation with the Syrophenician woman, and doubtless he intended that it should turn out just as it did:

Syrophenician Woman (worshipping Him): "Lord, help me."

Jesus: "It is not meet to take the children's bread and cast it to dogs."

Syrophenician Woman: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' tables."

Jesus: "O woman, great is thy faith: be it unto thee even as thou wilt."

In this and other cases cited, there are doubtless some who will take issue with Dr. Brady in his contention that this is repartee,—in the sense of "a witty or humorous answer which surpasses a similar attack in both of these qualities". That these replies of Jesus were wonderfully *apt* none will deny, but that they display what we call *humor* will not call forth such general assent. Yet it is precisely this proposition which the author lays down and ably defends. Let me quote a few lines:

"I am one of those that believe—perhaps I am one of the few that believe—that Jesus of Nazareth possessed both wit and humor; that he sometimes played upon words; that he often used contrasts in illustration which were undoubtedly humorous and which produced merriment among his hearers; that he employed irony, sarcasm, and raillery in his discourses, and that the brilliance of his repartee has never been equalled. However most of us may think of him, we must never lose sight of the completeness of his manhood. We call him perfect man. Is there such without wit, humor, laughter?"

As a vigorous defense of the complete humanity of Jesus, if for nothing else, "The Master of Repartee" is worthy of a wide reading.

Space does not permit more than brief notice of the other sermons and sermonettes which make up the contents of this volume. In Part II. the reader will find the sermon on "Blood and Its Uses", from the text "Apart from the shedding of blood there is no remission", of especial interest. The root meaning and subsidiary meanings of the word "blood", the importance attached to it by the ancients, and the light thrown upon its functions and uses by modern scientific study, are dealt with. As Mephistopheles says to Faust, "Blood is altogether a peculiar juice". All this, however, is but introductory to the great thought of the sermon: that the principle of sacrifice is inherent in all life. "In his sufferings and passion

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our Lord had many precursors and followers upon the cross". Nor can we hope to escape the working of this principle, or be carried on our way in "flowery beds of ease". *Ad astra* must be the aim, *per aspera* the method, of him who would be true to the best that he knows and has.

Part III. contains several sermons exhibiting both beauty and power, as well as the freshness already noted as a characteristic of the book throughout. "The Men of Valley Forge" deserves particular notice as a unique and striking patriotic discourse. The author's success in avoiding platitudes in such a sermon is commendable—not to say enviable.

It is the closing sermon of this volume which will call forth the most criticism. The subject is "The Life Everlasting" (Text, Rev. 1:17, 18), and the author takes a position which is frankly and openly Universalistic. The argument—in so far as there is any argument—runs something like this: Christ lives, therefore we—all of us—shall live. Man is merciful; shall not God be much more so? "The keys of death and of hell" are in Christ's keeping; what need the sinner fear? At last however the author falls back on the simple conviction that "it must be so". Let me quote from the sermon itself:

"You can cite Scripture against me; I care not. Not even thou, O Lord, shalt take away my hope for men. Thou shalt not deprive me of my comfort, Thou didst live and Thou didst die. Thou art alive forevermore. Thou dost keep the keys of death and hell. I know that some day, even as Thou shalt abolish death, Thou shalt lock the door of an empty hell and throw away the useless key."

This is strong language, but elsewhere in the same sermon we read:—"I am not putting humanity up on a dead level. Salvation has to be wrought out. I am only pleading for us never to deny the possibility of working it out somewhere". Admittedly, then, this universal salvation of which Dr. Brady speaks so eloquently is only a possibility—a conclusion drawn not from the clear statement of any authority, fallible or infallible, nor from any irrefutable process of reasoning; but it conforms with the author's sense of the fitness of things, therefore, it must be so.

Farrar and others covered the same ground years ago, and what few arguments are advanced have been refuted time and again. The present reviewer deems it sufficient to suggest that Dr. Brady and others who write and preach in this way are doing a dangerous thing. Suppose they are right—will one soul the more be saved through their zeal in proclaiming this doctrine abroad? But grant that there is even the faintest possibility of their being wrong (and who will deny as much?)—then God have mercy on them: they are implanting in the minds of multitudes a false security, causing them to feel that present conduct is not of such importance after all—another chance will be given by and by.

Great and good men, we know, have held this view, and it does credit at least to the gentleness—the kindness—of the mind which entertains it, but until we are sure of our ground let us beware—lest we be blind leaders of the blind.

With the volume as a whole we are highly pleased, but we should have preferred a different ending.

FRANK EAKIN, '13.

Glenfield, Pa.

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EFFICIENT RELIGION. By George Arthur Andrews. New York: George H. Doran Company. 1912. \$1.00 net.

This book is composed of ten lectures upon what the author believes are the helpful elements in Christianity to the men and women living in the strain and turmoil of modern conditions. In the preface he states his task by saying that "if the religion of Jesus is to maintain and increase its influence with the practical men and women of this century, it must do more than to demonstrate its truth, more than to reveal its beauty, more even than to point with pride to its twenty centuries of successful history; it must show its present helpfulness". To show the power of Christ to help us in this stressful age then is the task, and he proceeds to give what seems to him the needed emphasis upon certain Christian truths.

The chapter headings are suggestive of the argument of the book, "Profitable Faith", "Practicable Love", "Prevailing Prayer", "Saving Forgiveness", "Abundant Health", "Sufficient Consolation", "Sustaining Strength", "Satisfying Joy", "Attainable Peace", "Achieving Power".

In each lecture there is insistence upon the social aspects of the religion of Christ. Indeed it would seem that the author imagines that the world has just discovered a very startling truth in the life and teaching of Christ. With many others he seems to believe that Christianity is just emerging from the era of individualism into the era of social helpfulness. To some this will be the evidence of a decided lack of historical perspective. From the day of Pentecost to this hour the true religion of Christ has been leavening humanity, refining vulgar customs, destroying cruel and brutal conduct, arming men against oppression, establishing liberty in the State and democracy in the Church, creating great characters as leaders of men as well as lifting up the general mass of men to a higher plane of life.

It is well to have this insistence upon the social aspects of the teaching of Christ, but it is not beneficial to modern men to believe that they have just discovered in Christianity something that our ancestors altogether missed. Men in the Middle Ages were permeated with the spirit of social helpfulness or the great guilds could not have been formed nor the cathedrals built. The Pilgrims understood the social teachings of Christ; or the Mayflower would not have crossed the sea.

The book is quite suggestive and will be valuable to many in freshening their ideas upon the subjects discussed. To a hurried layman in particular, who desires to see the vital points of Christianity, this book will be helpful.

W. J. HOGUE

Washington, Pa.

THE WEAPONS OF OUR WARFARE. By The Rev. J. A. Hutton, M. A. New York: George H. Doran Company. 1913. Price, 75 cents net.

After reading "The Weapons of Our Warfare" we feel that the work is a good example of the successful use of Church History as sermonic material. We feel too, the grip and power of the Cause we have espoused. We also realize the need to-day of a clearer line of demarcation between the Church membership and the world.

Inasmuch as the author treats only of the weapons of aloofness, faith, purity, and suffering, we think the definite article might well have been

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omitted from the title. These, however, are well treated and are well worth reading. We miss the weapon of prayer, the Divine Presence, and organization. As these were used in the Church's struggle during its first three hundred years, and after, we see that they could well have been treated. Too, in thinking in terms of to-day, as the title would have us do, we cannot help believing that although not distinctly Christian, the weapons of science, philosophy and even invention could be treated as weapons of our warfare. The preacher that is to command the forces of to-day must know and to some extent use these.

The book has some fine and striking thoughts and sentences. For example, "It is a bad sign when we are not suffering", "It is already a dead church that the world will let alone".

While the treatment bears the marks and limitations of spoken address, it nevertheless is thought-provoking and stimulating. One instinctively wants to go back and refresh his knowledge of Church History. He, too, is made hopeful of success of the Church in the day we live in; for God is better perceived as the Immanent and all-powerful One, who is daily looking for soldiers to put on the whole armor and endure to the end.

The book, furthermore, shows the progressive spirit of the author. He sees that it was no mechanical belief in a plan of salvation that made the early believers what they were. They were moved by a Life and that Life within them—an experience that impelled them on to do and to suffer.

The book as a whole belongs to a class which always leaves us with a sense of the incompleteness of the work, the lack of unity and organization. While it is primarily intended for the lay mind, it is a good tonic for the busy preacher.

DAVID P. MacQUARRIE, '05.

Perrysville, Pa.

GREAT IDEAS OF RELIGION. By J. G. Simpson, D. D. New York: George H. Doran Company. 1912. \$1.50.

Dr Simpson is Canon and Precentor of St. Paul's, London. He has written a number of books on live topics: "Christian Ideals", "Christus Crucifixus", and "The Spirit and the Bride". These books have already placed Canon Simpson before the reading world as the most eloquent and scholarly preacher in the Anglican pulpit to-day, and a worthy successor to Canon Liddon.

The author begins his work on "The Great Ideas of Religion" with six papers, in which he deals with Experience, Creation, Sin, Grace, The Christ of History, and The Real Presence. These papers have already been published in the Treasury Magazine and are known to most readers of theological works. Nothing, therefore, need be said on these papers.

To these six papers Dr. Simpson has added fifteen sermons, the most of which he preached in St. Paul's before publication. It is the author's desire in the papers and sermons, to set forth the great truths and principles of the Christian religion in the terms of to-day. The Canon is a modern man. He stands in one of the most central and crucial pulpits in the world, where he has the opportunity to see and study the great movements of the present. And as he looks out from St. Paul's he observes that the atmosphere in which man is living is in a state of con-

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stant change. His messages come out of this state of flux, and are intended for men who are in the midst of the change. Of necessity there is much in them which will speak only to Englishmen of the present day. To carry them to other men in other countries would rob the messages of much of their vividness, except as they go to places where the same kind of conditions prevail.

Several of the sermons in the volume were preached after the Transport Strike or during the Coal War in England. These sermons especially manifest the deep interest their author has in the social problems of to-day. The social question has passed beyond the theoretical stage, for him. It is a fact that he considers the duty of the Church to face most fairly. He impresses on all Christians the importance of escaping from the prejudices of perhaps an honest, but unreflective conservatism which prevents the Church from appreciating more fully the causes of the social change and industrial disturbance. In the sermons on "The Baptist and Society", "Christ and Society", and "The Redeemer and Property", Dr. Simpson speaks so pointedly to the social problems that one is disposed to class him with the Christian socialists. But on page 248, he very distinctly states that he is not a socialist. In one of the fine passages in the book he says, "The problems that perplex us to-day are the chrysalis stage of those developments upon which will rest the social order of to-morrow. May we not fatally misread the signs of the times if our only answer to popular disturbances, to the turbulence of excluded classes, to the industrial unrest, is the appeal to law and order, the criticism of democracy, the identification of religious forces with the vanishing past? What the time seems to demand of us is, not a re-interpretation of theology, in the light of historical criticism and physical science, but rather new visions of Christ in the light of the changes which are swiftly accomplishing themselves among the nations of the world. New theology is inferior thought. Enlarged human sympathies will bring new visions of God. I shall be told that these are the views of the socialistic curate. I am not a curate, and, so far as I am aware, I am not a Socialist". However, in the sermon on "The Baptist and Society", he reveals how fully he sympathises with the "socialistic curate". He says, "And if we Christian ministers are asked to denounce social agitation we must respectfully decline. Such was not John the Baptist's method, nor was it Christ's. Rather it is our part, when the sea and the waves are roaring, to take up the herald's burden—'Repent, for the kingdom of heaven is at hand'. That is the message of courage and faith and love. The question is not whether we can secure the permanence of the old order, but whether Christ is to reign in the new; whether in Him, Who, coming after us, is preferred before us, men shall recognize with a fulness which our fathers never knew, 'the lamb of God that taketh away the sin of the world'".

In the final sermon of the volume, "Processional", Dr. Simpson sets forth in the clearest and strongest language possible, his faith in the cross of Christ as the redemptive force in the world. For him the cross speaks a trinity of assurance: It is the complete and final vindication of God.—It is the triumph of the method of poverty.—It is the crown of mercy. This sermon is a fitting climax to so important a contribution to the theological literature of to-day. "Great Ideas Of Religion" will meet the needs of many persons, both in and out of the pulpit. The subjects treated are timely, the method of expression is vivid and magnetic, and the author shows himself to be broad in his sympathies and sound in his faith.

M. M. McDIVITT, '07.

Blairsville, Pa.

The Bulletin of the Western Theological Seminary.

CATCH-MY-PAL. By Rev. R. J. Patterson, New York: George H. Doran Company. 1912. \$1.00 net.

This is the story of the rise and progress of the temperance movement, popularly known as "Catch-My-Pal", but the real name of which is "Protestant Total Abstinence Union". The author, who is the founder of the organization, is a young Irish Presbyterian minister, who for seventeen years was pastor of the Third Presbyterian Church of Armagh, Ireland, where the movement started. He had long been burdened by the ravages of drunkenness in his community and in an unexpected and unusual way was led to induce some drinking men to sign the temperance pledge and agree to get their "pals" to do the same. This was in July, 1909, and within one year 130,000 people had taken the pledge. The movement spread rapidly through the British Isles and then to other countries and is still advancing and bearing blessed fruit.

The book is not a treatise on the temperance reform nor a series of addresses, but simply the story of the movement and some of its results. While of necessity the author frequently refers to himself, he does it modestly. He is reverent, spiritual, charitable, humble, and deeply in earnest.

A wider acquaintance with the history and philosophy of the temperance reform would undoubtedly change some of the views which he expresses with much confidence and lead him to place more responsibility on the drunkard whom God says cannot "enter the Kingdom of Heaven", not because some one else has failed to play the "Good Samaritan", but because he, the drunkard, has yielded to and become enslaved by his appetite.

The author's charity for liquor dealers reminds one of Francis Murphy, and the movement as a whole is the same in general character as the Washingtonian movement started in this country 70 years ago. Little is directly said against the traffic or the importance of prevention, though this is implied. The book is a plea for the rescue of those who are already victims of drink and the others who suffer as a consequence.

Large stress is wisely laid upon public pledge signing, counter attractions to the saloons, sympathy with the tempted, the good results which have been wrought in many communities, the good influence exerted in drawing different churches together in union efforts, and the duty of Christian people to play the Good Samaritan to those who are in the toils of the tempter.

Emphasis is placed upon a phase of the reform too much neglected in the United States. The spirit is admirable and the optimism, enthusiasm, and courage contagious. As an illustration of applied Christianity, Mr Patterson's story ranks with those of Father Mathew, John B. Gough, and Francis Murphy, all of whom were also Irishmen.

CHARLES SCANLON.

LOTUS BUDS. By Miss Amy Wilson Carmichael. New York: George H. Doran Company. 1912. \$2.00 net.

This is a beautiful and most pathetic story of a serious endeavor to save the children devoted by ignorant and misguided Indian parents to be the brides of the idol in an Indian temple.

These temples pose as refuges for destitute and homeless girls. They must be comely and beautiful children who must by and by be able to

Literature

bring in a revenue to the institution by a life of sin. As the brides of the idol, to whom they are formally married, they are taught to believe that the sacrifice of their virtue is an acceptable service. The children of the temple, if female, are brought up to the life of their mothers. Such wives of an idol never become widows, are never deprived of their jewels and have no hard service of toil as do their sisters in the ordinary Hindu houses. This abominable system not only destroys the womanhood of thousands of innocent girls, but becomes a source of corruption to the community. The temple girls are used to induce mothers and fathers to devote their girl children to the idol, arguing as a motive the honour of having a child in the service of the gods and the security of the children in such a refuge. Usually the parents receive a "joy gift", varying in amount, in proportion to the age and beauty of the child. This "joy gift" is given by the temple women. "If she has been adopted as an infant, she knows nothing of her own relations, but thinks of her adopted mother as her own mother. As soon as she can understand, she is taught all evil and trained to think it is good."

"As to her education, the movements of the dance are taught very early, and the flexible little limbs are rendered more flexible by a system of massage. In all ways the natural grace of the child is cultivated and developed, but always along lines which lead far away from the freedom and innocence of childhood. As it is important she should learn a great deal of poetry, she is taught to read (and with this object in view she is sometimes sent to the mission school, if there be one near her home.) The poetry is almost entirely of a debased character: and so most insidiously by story and allusion the child's mind is familiarized with sin."

This will suffice to show the diabolical character of this temple system, and it will show how important is the work of saving the children from the life which the temple would fasten upon these innocent children.

The story of the children in the Home opened by Miss Carmichael and her associates is most fascinating. The beautiful buds of the lotus lily are appropriately used to symbolize these innocent babes, concerning which the Master said, "Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven". The graphic descriptions of the varied characteristics of these wards of the Christian Church enable one to realize the unity of the human family.

Any Christian parent may see in these babes a picture of his own or her own darlings in the nursery. How horrible the thought that any of our own girlies should be abducted and then trained as an idol bride! Let the reader of this notice of "Lotus Buds" read the book and learn of one phase of missionary endeavour which appeals to every Christian heart.

But the brilliant authoress does not seek for the notoriety which her book justly brings her; nor the interest of her readers in the missionary work for the salvation of India's children, which she will arouse; but she seeks to expose a system of evil which is only next to the burning of widows or the casting of infants to the crocodiles. This system is enshrined in the superstitions of the people and defended by the brahmans as a sacred rite of religion and bolstered by legal figments, which brand the honest endeavor to rescue these children as kidnapping. Under such conditions, "this sacred work demands not lukewarm, selfish, slack souls, but hearts more finely tempered than steel, wills purer and harder than the diamond".

The claim of the authoress that the rescue of these oppressed children is *right* is clearly proven by the testimony of facts set forth in this book.

The Bulletin of the Western Theological Seminary.

She calls for legal enactment to secure the abolition of the white slavery of the Indian temples.

The law in force, in the letter reads as follows: "Whoever buys, hires, or otherwise obtains possession of, whoever lets to hire, or otherwise disposes of any minor under sixteen with the intent that such minor shall be employed or used for any unlawful purpose, or knowing it likely that such minor will be employed or used for any such purpose, shall be liable to imprisonment up to a term of ten years and is also liable to a fine". "But where it appeared that certain minor girls were being taught singing and dancing and were being made to accompany their grandmother and temple women to the temple with a view to qualify them as temple women, it was held that this did not amount to a disposal of the minors within the meaning of the Section."

Such a law is "a delusion, a blind, a dead letter, unless men of no ordinary insight and courage and character are appointed to see that it is carried out". Under the chapter entitled "What We Want" the author says: "We would have the law so amended, that whoever has been earnest enough about the matter to try to save the child from destruction, should be given the right to protect her if in spite of the odds against him he has honestly fought through a case and won".

An Indian Barrister is quoted as saying: "Is it not a sad thing that a Christian Government is unable to legislate to save the Children of Temple women?"

"Lotus Buds" is a book that gives information concerning the inner life of the people and of moral and social conditions that must greatly enlighten the reader. It is also embellished by fifty full page photogravures which greatly increase one's interest in the reading. May the prayer of the author be speedily answered, that these chapters, written in weakness, may yet do something towards moving the Church to such prayer that the answer will be as once before, that an angel will be sent to open the doors of the prison-house.

REV. E. M. WHERRY, D. D.

Ludhiana, Punjab, India.

PREPARING TO COMMUNE. Eight Studies for a Catechumen class.

By George Taylor, Jr., B. D., pastor of Second Presbyterian Church of Mercer, Pa.

There is a growing conviction in the minds of efficient ministers, that the youth of our church ought to be grounded in the fundamentals of Christian truth before they are admitted to the full privileges of membership. It is apparent that the author, a recent and successful graduate of our Seminary, has felt the need of a small manual keenly, for the pamphlet before us is the result of his own experience in dealing with children of twelve and over. The eight studies to be given in eight consecutive weeks cover the following fundamental subjects: The Bible, Sin, Salvation, Confessing Christ, The Christian Life, Faith and Prayer, Church Membership, The Sacraments. Each one of these themes is developed in a series of questions which are answered in scriptural language, followed by reference to the main proof texts.

Literature.

This booklet is to be highly commended from the practical and pedagogical points of view. The language is simple and Scriptural, the scope of the subjects is comprehensive, no important element of the doctrines enumerated above being omitted; the progress of thought is logical, following the recognized theological order. Blank pages at the close of each study are provided for notes or remarks which the pastor may add. We think Mr. Taylor has rendered a real service to the Church in publishing this booklet, and we heartily commend it to pastors. It has been published privately and can be obtained directly from the author.

JAMES A. KELSO.

GORDON'S BIBLE STUDIES, Vol. II, No. 7. Seven Golden Stepping Stones. A study of the eighth chapter of Romans.

The author is the Rev. Seth R. Gordon, D.D., LL.D., President Emeritus of Henry Kendall College, an alumnus of the class of 1877. He proposes to publish a booklet like this present one each month. It will contain one or more sermons, or an outline of some book of the Bible; the cream of twenty-five years' study in the University. The subscription for the series is a dollar for twelve issues.

Alumniana

CALLS

Rev. W. B. Love ('11), of Smithfield, O., has accepted a call to Sidney, O.

Rev. H. W. Warnshuis ('76), of New Texas, Pa., has accepted a call to the First Church of Port Royal, Pa.

Rev. J. G. Black ('91), of Millport, O., has accepted calls from Richmond, Bacon Ridge, and East Springfield, O.

Rev. W. G. McConnell ('04), of Gunnison Colo., has accepted a call to the First Church of Ouray, Colorado.

Rev. David W. Woods ('85), of Gettysburg, Pa., has been called to the Lower Marsh Church, Presbytery of Carlisle, Pa.

Rev. D. T. Scott ('01), of Aspinwall, Pa., has accepted a call to the First Church of Bedford, Ind.

Rev. Dr. W. G. Reagle ('68), of the First Church of Wellsville, O., has been called to the First Church of Alhambra, Cal.

Rev. Isaac Boyce ('84), has been called to Allison Park, Pittsburgh Presbytery.

INSTALLATIONS.

Rev. John Connell ('13) has been installed over the churches of Farmington and Scotch Ridge, Ohio.

Rev. H. F. Kerr ('99), formerly a member of Cincinnati Presbytery, has been installed pastor over the church at Logan, O.

GENERAL ITEMS.

Rev. David S. Tappan, D. D. ('67), has resigned the church of Circleville, Ohio.

Rev. W. J. Wilson ('76) has resigned the pastorate of the Washington Church, Presbytery of Kittanning, Pa.

Rev. Andrew J. Montgomery ('90) has resigned the Second Church of Oak Park, Ill., to accept the superintendency of Church Extension of Portland Presbytery.

At the Ministers' Meeting on September 22, Rev. Dr. Andrew Verner ('81), President of Scotia Seminary, read a paper on the work of that institution which was informing and encouraging.

Rev. Dr. William S. Miller ('78) has resigned the pastorate of the First Church of Hollidaysburg, Pa.

The pastor and congregation of Kenwood Evangelical Church are rejoicing in the successful changes made in the auditorium of their church. It has been redecorated in a most pleasing and attractive manner. A new pipe organ is being installed and plans are ready for enlarging the church edifice. Rev. Albert J. McCartney of the class of 1903 is the pastor.

Rev. M. P. Steele ('06) has resigned the church of Minerva, Ohio.

Rev. Edward L. Wehrenberg ('12), Longs Run, Ohio, has accepted a professorship in Hastings College.

Alumniana.

The pastor and congregation of the Presbyterian Church of Mannington, W. Va., are rejoicing over the removal of a \$7,000 debt that weighed upon them when the present pastorate began. Rev. H. A. Smith ('03), has been its pastor since 1909 and is having great success in his work.

Rev. F. D. Miller ('03), pastor of the Calvary Church of Wilkinsburg, Pa., preached his tenth anniversary sermon. Among the interesting facts brought out were that in the ten years of the church's history 710 members have been received, 410 by letter and 300 on confession of faith.

At its recent Commencement Grove City College conferred the degree of D. D. on the Rev. W. E. Allen ('92), pastor of the Presbyterian Church of New Cumberland, W. Va.

Rev. J. M. McJunkin, D. D. ('79), read a paper on "The Country Church in Pennsylvania" before the Presbyterian Ministers' Association, on September 15.

Following is a tabulated list of accessions since the publication of the last Bulletin in churches administered to by alumni of the Seminary:

First, Jeannette, Pa.	23	Rev. W. L. McClure, D.D..	('93)
Marion Center, Pa.	10	Rev. R. J. Roberts.....	('94)
Lemington, Pittsburgh, Pa. . .	20	Rev. C. R. Zahniser	('99)
Brighton Rd., Pittsburgh, Pa.	12	Rev. R. H. Allen.....	('00)
Homewood Ave., Pgh., Pa. . .	13	Rev. P. W. Snyder, D. D. . . .	('00)
First, Huntington, W. Va. . . .	16	Rev. Dr. N. Donaldson. . . .	('83)
Mt. Washington, Pgh.	7	Rev. C. S. McClelland, D.D.	('80)
Forty-third St., Pittsburgh. . .	24	Rev. Geo. L. Glunt.	('11)
Jersey Shore, Pa.	8	Rev. J. L. Ewing	('93)
Meriden, Iowa	6	Rev. Jno. W. Little	('72)

Rev. Arthur H. Guttery of Washington, Pa. and his bride, who was Miss Myrtle Chaney, left for Seattle whence they sailed on September 29 for Shanghai, China, where Mr. Guttery will assume charge of Y. M. C. A. work in Shanghai and vicinity.

Rev. George Taylor, Jr., B. D., class of 1910, has published a pamphlet, entitled "Preparing to Commune". It contains eight studies for a catechumen class. It is noticed in this issue under "Literature."

Rev. George S. Watson ('10), has preached the following course of sermons on "Books of World Influence" in his church at Mt. Vernon, Ky., on Wednesday evenings:

Feb. 10, Bunyan's "Pilgrim's Progress"—the world's finest allegory.

Feb. 26, Homer's "Iliad" and "Odyssey"—the world's greatest epics.

Mar. 5, Cervantes' "Don Quixote"—a Spanish satire that appeals to all nations.

Mar. 12, "The Confessions of St. Augustine"—a devotional classic of universal interest.

Mar. 19, Hugo's "Les Miserables"—the most widely read of novels.

Mar. 26, Dante's "The Divine Comedy"—the supreme example of symbolic poetry.

Apr. 2, Green's "A History of the English People"—the greatest of all modern histories.

Apr. 9, Tennyson's "Idyls of the Kings"—poems of irresistible charm and deep spiritual insight.

Apr. 16, Shakespeare's "Hamlet"—the world's most noted tragedy.

Apr. 23, "The Holy Bible"—the choicest of literature and the Book of Life.

The Bulletin of the Western Theological Seminary.

Dr. B. P. Fullerton, gives an account of Mr. Watson's work in the "Presbytery Advance" of July 3, from which we quote the following:

"From Danville I went on Monday to Mount Vernon, which is the seat of the Langdon Memorial School for Girls, supported by the Board of Home Missions assisted by Mrs. Langdon, of Baltimore. There were forty girls in the institution, gathered from the mountains within a radius of one hundred miles, and some of the things which I saw there and heard in a stay of two days were to me most stimulating. The institution is a real home. Miss McCord is a princess in the management of such a home, mightily impressing the girls with her own personality and at the same time managing the whole household with a quiet dignity that must have an uplifting, culturing influence on the minds and lives of the inmates of the home. Three of the girls graduated and each one took as a subject *Some Relation of the School to the Home*, and, while I was not permitted to hear the papers, I am told they were of rather a high order.

"Rev. Mr. Watson, pastor of our home mission church at Mount Vernon, preached the commencement sermon on June 1, and on Wednesday evening, the fourth, Rev. Dr. W. Francis Irwin, of Louisville, delivered the commencement address. On Wednesday afternoon a communion service, styled the Farewell Communion Service of the church to the school, was conducted and I do not know when I have been more impressed with the beauty of such a service and the effect that it must have on those who attended it. Seven or eight of the girls were welcomed into the church, dedicating their fresh young lives to the service of God. Dr. Irwin, Dr. Cheek, and Rev. Mr. Michel of Harlan, Ky., took part in the service. Mr. Watson has done a splendid work in Mount Vernon, and, much to the regret of the school and the citizens, he was to announce on Wednesday night his purpose to resign the work in order that he might take up a similar work at Booneville.

As I studied the school and church and also the devotion of Mr. Watson to the field, I wondered why more of our young men coming out of college and seminary, where they have been trained very largely at the expense of the church, should not dedicate themselves to this real home mission enterprise. Some of the brightest gems are to be gathered, I am sure, for the kingdom of God right out of what we call "delinquent communities". There were young women in this school that had been brought there and trained by the school that would do credit to any social circle in the country, and certainly it is an enterprise worth while to have part in the Christian culture of those who are to make for all time to come such impressions upon communities in which they may under the providence of God move.

I do not see how anyone can feel that home mission work is drudgery if only he has the vision of these young men I met, not for the first time to be sure, but anew, on this journey. Mr. Michel and Mr. Watson are old schoolmates and yoke-fellows in a great enterprise, and I could but say over and over as I looked upon them in their association and felt the thrill of their enthusiasm in their work, "The Lord bless and prosper such men and add to the number of them as the years go by."

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The Bulletin
of the
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Seminary



Vol. VI.

January, 1914

No. 2.

The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1825

The Faculty consists of eight professors and three 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 35,000 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.

Two post-graduate scholarships of \$500 each are annually awarded to members of the graduating class who have the highest rank and who have spent three years in the institution.

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North Side, Pittsburgh, Pa.

THE BULLETIN

—OF THE—

Western Theological Seminary

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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The Bulletin
—of the—
WESTERN THEOLOGICAL SEMINARY

VOLUME VI.

JANUARY, 1914

No. 2

The Historic Jesus.*

(Concluded)

REV. W. R. FARMER, D. D.

This relationship is partly in the nature of a development, as in the case of that which has just been discussed, partly in the way of direct antagonism, resulting from an alleged inadequacy in the liberal application of the principle. In the working out of their naturalistic theory of the origin of Christianity the religio-historical school has recognized the syncretism of the Græco-Roman world as a large factor in the case, and this is notably true in their treatment of the infancy-narrative of Matthew and Luke. The contemporary legends of the virgin birth of semi-divine beings have been regarded as contributing very largely to the story of the virgin-birth of Jesus. The radical critics differ from their liberal antagonist only in according a larger influence to this syncretistic movement of the time, regarding the story of the Crucifixion and Resurrection, for example, as only a Christianized form of the Osiris-Adonis-Attis myth. Here again we may say that the radical position is but a development, almost in-

*Note.—The first part of this article appeared in Vol. V., No. 4, p. 11, Apr., 1913.

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evitable of the liberal theory. If the syncretistic theory can be applied to account for the belief in a miracle at the beginning of the narrative, why may it not be equally valid in dealing with the one at the end of it, especially when the Osiris myth lies so close at hand? What, indeed, can limit the scope of the principle except a possible exhausting of the supply in the pagan mythology? For the liberal theologians also, like the radicals, hold as valid the principle that likeness in the form of two narratives, such as that of the virgin birth or the resurrection as compared with corresponding myths of paganism, indicates identity of origin.

At another point in the application of the naturalistic theory, however, the two schools are in direct antagonism. The liberal theology seeks to account for the origin of Christianity from the person of Jesus, considered as wholly human. In this endeavor they meet two very considerable difficulties, the one of which grows out of their attempt to escape the other. To the question how the Christian religion, with its central element in worship of Jesus as the divine Christ could have originated in a person who was only human they can give in the main but one answer. It was the result of the tremendous impression made by the great personality of Jesus, and his own personal religion, upon the first group of disciples.

But at this point the radicals meet them with a flat denial. For, they say, however profound the impression made upon these men by a supposed personal Jesus, it is impossible to derive from such an impression alone a belief in his divinity, which they themselves declared was based upon his resurrection after death. And when the liberal critics seek to relieve the pressure at this point by affirming that Christianity as we know it is really the work of Paul and not of the primitive disciples or of Jesus himself the answer is that this only increases the difficulty by introducing the problem of the conversion of Paul, who was never under the personal influence of Jesus

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at all. No conservative has pressed this point, in which conservatives and radicals are at one, with more vigor than the champions of the mythical theory, notably William B. Smith, in his book "Ecce Deus".

There is yet a third point of contact between the liberal school of critics and their radical opponents, rather a third point in which it appears that the new school is the legitimate offspring of the other, namely, the critical method employed in dealing with the New Testament and other literature touching the origin of Christianity. It is to be noted here that none of the leaders of the radical school is a trained critic. Drews is a professor of philosophy; W. B. Smith, formerly a professor of mathematics, is now a professor of philosophy; Virolleaud, the chief French representative of the school, is a professor of Assyriology and the history of religion, and so, also, is Jensen; . . . Kalthoff is a socialistic pastor in Bremen, and so on. They have picked up the tools of workmen in a craft of which they are not masters, and use them without the necessary training. Their critical procedure is so arbitrary, characterized by so extreme an overworking of the principle of later interpolation that it can scarcely be called criticism at all. But here again, although the liberal critics repudiate their method as a perversion of criticism, is it not true that they themselves have set the pace by using the theory of later interpolation and other forms of modification in those parts of the narrative which do not agree well with their position? When Weiss accuses the radicals of being arbitrary in their use of the theory of interpolation, Drews impudently retorts, "He who lives in a glass house should not throw stones", and how can the liberals deny that the retort is fair, though it be not courteous?

It thus appears that the radical theory is in the closest possible affiliation with the liberal theology of the religio-historical school, if not the legitimate and logical issue of it, in three of its main elements—the philosophical presup-

position of Hegelianism as developed by Hartmann, the scientific presupposition of naturalism with its large use of syncretistic movements in the religious life of the world at the time of the origin of Christianity, and its critical method. It is difficult to avoid the conclusion of Dunkmann that the mythical theory is indeed the *reductio ad absurdum* of liberal criticism—though it is to be said that Dunkmann does not state the matter quite so bluntly.

Let us now come a little closer to the work of these men by making an examination of the mythical theory as it is presented by one of the leaders of the school, William B. Smith, in his book, "Ecce Deus". In Smith's earlier work, "The Pre-Christian Jesus", he devoted himself to the establishment of the thesis that there was in existence before the beginning of the Christian era, a cult centering in a mythical person called Jesus, that this cult was practiced by secret societies not only in Judea and Galilee but in Syria and other parts of the Mediterranean Basin, and that the New Testament literature was the literary form in which the esoteric faith of these sects was expressed, or rather, concealed, under symbolic language understood only by the initiates. In the volume before us he is concerned mainly with the New Testament literature, seeking to establish the symbolic character not only of the Gospel narrative, but also of the Pauline and other epistles. The book, however, like one of the leading characters in a recent novel, is not by way of being consecutive, and the author introduces a number of points which are not immediately relevant to the particular purpose in view.

We find in the preface the statement, in very clear and definite form, of one of the leading motives of Smith's inquiry, namely, the exegetical. If we rightly understand his words, it is this exegetical motive which has provided the initial impulse to the whole enterprise in which he is engaged, or rather, it is upon the basis of an exegetical principle that his whole structure is built. In this method

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of approach Smith is, so far as I can learn, peculiar. In the exegetical principle which he announces as fundamental to his system, he renounces all that has been gained in the science and art of Biblical interpretation, from the days when the Antioch school in the fourth century exhibited the absurdities of the prevalent allegorical exegesis and introduced sounder principles, until the days when John Calvin reaffirmed these principles of the historical school and developed them into the type of interpretation generally dominant to-day. For Smith, Origen is the mighty father of all such as interpret Scripture, and the New Testament is an intricate net work of symbolism, the meaning of which is never on the surface, but always hidden beneath a covering of allegory, made necessary by the character of the faith, which was presumably not acceptable to the vested interests of the time. Indeed, Smith goes his mighty father one better, for whereas Origen allowed that the obvious and literal meaning of a text might be objectively true, although it was useless, Smith holds that if a passage purporting to be a narrative of objective fact can be symbolically interpreted it is thereby proven to be no real narrative of fact, but an allegory. He says "Reflection can fix itself and dwell on the spiritual content *only when* the historical investiture is recognized as feigned and unreal. . . . As a pure symbolism the miracle of the loaves and fishes might enforce a *beautiful and profound* doctrine; as a literal occurrence it could not teach any such truth at all, for it would divert and fasten the attention of all upon the astounding material prodigy. Hence it is clear that Jesus could not have portrayed his teaching in such pictures, that in every single case the recognition of a symbolic aim entails the surrender of the historical element". It would be strange indeed if our author, armed with such an engine of destruction as this, and running amuck through the New Testament, should not work havoc with all that which seems to the uninstructed a plain statement of fact. It is on the basis of such exegesis

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as this that Smith can declare, with all the emphasis of italics, that "there is not a single distinctly human trait or act ascribed by Mark to Jesus". And so the Gospels are relieved of the historical element, and, so far as they are concerned, it is, as the author complacently observes, all plain sailing.

When we come to the Pauline epistles the treatment is very much the same. Our author finds absolutely no reference to a historic Jesus. Many of the passages in the four great epistles he explains by the symbolical method, affirming that because Paul manifestly uses figurative language here and there, we may conclude that all his language is figurative—symbolic. Moreover, the Pauline literature is saturated with gnosticism. As an example of the gnostic element in Paul he cites 1 Cor. 15:8 "as if to the *ektroma*", which *ektroma* is nothing more nor less than a technical term of gnosticism to indicate the last and least of the æons sent forth, not worthy to be called an æon.

We may note one more element in the method by which Smith, and with him all the writers of the mythological school, deal with the Scriptures, namely the free use of the interpolation-theory, for the purpose of breaking the force of passages which make against their position.

The eleventh chapter of 1 Cor. has universally been regarded as a strong testimony in support of the Synoptic account of the institution of the Lord's Supper. Its significance for Prof. Smith lies in the fact that it purports to be a narrative of an event in the life of Jesus, set forth in language which does not readily yield itself to symbolical interpretation. If it is accepted at its face value—and it seems to have no other, no hidden meaning symbolically expressed—it must be regarded as destructive of the whole radical contention. But Prof. Smith is not disturbed. Here as elsewhere it is for him all plain sailing. Where the exegetical principle of symbolism fails he falls

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back on the critical theory of interpolation. He begins the examination of the passage in question (1 Cor. 11:23 ff.), with a comparison of the four accounts of the institution of the Supper—the three of the Synoptic Gospels and this Pauline account,—calling attention to the fact that the Lukan narrative shows evidences of an advanced development along dogmatic lines, as compared with the earlier account in Mark, and that the Pauline version is closely akin to that of Luke, differing from it only in that it represents a higher development along the same line. But against this supposed sequence of stages in doctrinal development, indicated by Mark, Luke, and Paul, in the order named, the objection may be raised that as a matter of fact the Pauline version is the earliest of the three. Liberal criticism has its own answer to this objection, but Prof. Smith has another and a simpler one. The Pauline passage is an interpolation. "It is a notorious fact that the original New Testament Scriptures have, in general, been subject to revision, overworking, and interpolation. Why, then, should 1 Cor. be exempt? Why should it form an exception to the general rule? . . . Since the passage presents obviously a comparatively late stage of dogmatic evolution, we should be perfectly justified in regarding it as a late accession to the text." The principle here applied is that which has already done such yeoman service in the hands of liberal criticism, the principle, namely, that the narrative element in the New Testament is the product of dogmatic theology, invented for the purpose of explaining or justifying belief.

But, conclusive as this reasoning is, in the author's judgment, he generously throws it all away and bases his use of the interpolation theory in the case of this passage upon other considerations.

1. "These verses occur in a region of interpolation."

2. "It is hard not to believe that a late consciousness is speaking in verse 2".

3. A confusion here between the Sacrament and the Agapé.

4. A different conception of the Lord's Supper from that of 1 Cor. 10:14-22, which is more primitive, more in accord with the Didache, etc.

In connection with the point about the Didache the author asks, "In the presence of this extremely ancient teaching concerning the Eucharist, how is it possible for any one to maintain that the Gospel story is historical and the Corinthian version primitive? Are they not manifestly elaborate and deep-thoughted symbolisms?" But one may ask, if they are thus proven to be elaborate and deep-thoughted symbolisms, and if the whole synoptic narrative and the Pauline literature as well, are permeated through and through by symbolism, why all this labored argument to show that this passage is an interpolation?

Thus by one way or another the New Testament literature is relieved of all that purports to be narrative of historic fact. Either it is symbolical or it is an interpolation, or, as in the case of this Corinthian section, it is both.

But there are certain references to the origins of Christianity in contemporary literature outside the New Testament. They are, it is true, scanty, but so far as they go they seem to testify that Christianity owed its origin to a single historic person, named Jesus. The chief among these are found in Josephus and Tacitus. Manifestly these profane historians are not to be dealt with by the method of symbolical exegesis. Interpolation is our only salvation here, and Smith has no hesitation in affirming that all the passages in these authors which refer to Christ are later Christian interpolation.

It is impossible to give further illustrations of Prof. Smith's critical and exegetical methods, and we turn to the consideration of the results attained by the application of these methods to the New Testament. If the New Testament is no longer to be considered as the history and the

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interpretation of a real person, then what is its true content? Prof. Smith answers this question in one word—Monotheism. The substance of the primitive Christian faith and teaching was not a person but a principle—a principle which, standing in sharp antithesis to the popular religions of the Græco-Roman world and to the emperor-worship which constituted the official religious cult of the empire, must be presented in a veiled form. It was this necessity which gave rise to the elaborate symbolism, in which the central principle of Monotheism, in all its phases and its varied application to human life, was set forth in the concrete form of history in the Gospels, and a systematic interpretation of that history in the Epistles. Primitive Christianity is thus discovered to have been a highly esoteric religion. Its propaganda was carried on under the veil of symbolic language which was understood only by the initiated. And as the content of this hidden propaganda was an abstract principle, veiled under the symbolic forms of history and exposition, so the dynamic of it was found in the wide-spread enthusiasm for Monotheism which, as Prof. Smith informs us, was, at the beginning of the Christian era, prevalent in the world. “The existing conditions”, he says, “were such as to arouse the monotheistic instinct to almost feverish activity”. The origin of Christianity is thus accounted for by the “almost feverish activity” of the “Monotheistic instinct”—whatever that is—and its permanence and growth by the fact that by the time the fever of its first enthusiasm for an abstraction had died away men had fallen into the mistaken idea that its primitive literature contained the history and the teaching of a real Person, and a passionate loyalty to this Person—really fictitious—had taken the place of the earlier “feverish activity” of the “monotheistic instinct”.

Absurd as are the issues of this latest phase of extreme radical criticism they are not without significance. For they show, first, the dangerous possibilities of a criticism

which is too arbitrary and subjective, which proceeds upon naturalistic preconception and is unwilling to recognize the supreme and unique fact of a divine-human Christ. For it is this preconception that forms the basis of Smith's dilemma—either Jesus was a humanized God, i. e., divinity symbolically represented under the form of humanity, or he was a deified man, i. e., one who was in reality only a man, who in some way came to be regarded as God by his original disciples. The latter position is that held by the religio-historical school of criticism; Smith is driven to the other horn of the dilemma because he finds himself unable to accept the religio-historical explanation of the transition between a purely human Jesus of history and a divine Christ of faith and experience—a transition which must ever remain an insoluble enigma.

The results of this particular phase of radical criticism are significant also in the hope which they inspire that extreme subjectivity in the treatment of the New Testament will presently be replaced by a more scientific and therefore more reverent attitude. It is neither to be expected nor desired that any reaction should carry us back to the position of Christian scholarship before modern criticism began. But when criticism runs wild, and issues in such absurdities as those which we have been considering, it is a comfort to know that reaction in some degree is inevitable, and as God makes even the wrath of men to praise him, so he may make their foolishness also serve the same end.

Eucken and Christianity.

REV. ROBERT SCOTT CALDER, PH.D., D. D.

Rudolf Eucken is an man with a message. That message is evident on almost every page he has written. And it is a message that is especially appropriate to our modern life. In fact it has grown out of Eucken's regretful brooding and thoughtful reflection upon the weaknesses and deficiencies of the present age. He sees a materialistic stamp on our whole modern conception of life. This is to him one of the conspicuous and deplorable results of the marvelous scientific and commercial progress that has characterized recent times. He feels keenly the modern lack of sympathy with the spiritual, the loss of appreciation of the inner sources and forces of life. He is a most vigorous preacher of a spiritual revival, the champion of the restoration of the spirit to its primal place in human life. This is his one theme and text. It matters not what particular field he may be traversing; all roads for him lead to this Rome.—the exaltation of the spiritual above the natural or worldly. His interest in the lives and thought of the world's great thinkers centers in this,—their influence upon and their contribution toward the spiritualizing of life. His extensive search into the philosophic basis of religion brings him to the same goal,—the inner, spiritual heart and core of life. His critical investigation of Christianity as the ultimate or absolute religion results in his so spiritualizing Christianity that it becomes for him the essential and final religion of the spirit of man. This is the truth, the philosophy, the religion, the gospel he preaches, and preaches with almost monotonous insistence. He pleads with such sincerity of purpose, such a genuine desire to lift the world up to a loftier and nobler conception of life,

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that many are tempted to forget, or else fail to note, that some of the paths he so pleasingly and persuasively opens up to us are of uncertain and dangerous ending. The main emphasis, the general trend of his discussion meets with our unqualified approval. He supplies the modern man with a much needed stimulus to free his spirit from a stupid submission to the too prevalent realism and worldliness of modern thought, and from a too easy acceptance of the materialistic suggestions of modern science. The good effects in general of his soulful preachings are so gratifying we should like to forgive him his digressions, hoping his readers will follow him in the main and not be led astray by his doubtful disputations.

The chief features of Eucken's system of philosophy are indicated by the names that have been applied to it. He himself prefers the descriptive title, Activism. This suggests his protest on the one hand against naturalism with its impersonal, external-acting forces, and on the other against intellectualism which attempts to find in abstract reason the final explanation of things. Activism, like Pragmatism, sees value in the practically good and useful. That is real and true which most elevates and ennobles and enriches life. "Conceptions are determined by life, and not life by conceptions". The term, too, indicates that activity—creative, self-activity—is the key to the problem of life. Truth and reality are to be achieved. Spiritual freedom is a thing to be won. Life is a struggle, the soul in action. Man arrives at his high destiny by way of opposition, by conquering, by climbing.

Eucken's system is often designated "the new idealism". Of course, in being merely idealistic he is not original, even among modern thinkers. There is and has been a widespread reaction against the prevailing materialistic, mechanical, so-called scientific conceptions of life and philosophy. Preachers, poets, philosophers, and scientists themselves, though sometimes unwittingly and unwillingly, have joined in the crusade: Green, the Cairds, Bradley, Bosanquet,

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Royce, Ormud, Watson, not to mention others among the philosophers; Wordsworth, Tennyson, Browning, and others among the poets; all preachers and teachers of religion, in so far, at least, as they press the superiority of the spiritual above the natural. It is a large and increasing company that are proclaiming idealism in some of its various forms. Even science, that seems to stand impreguably intrenched within its material realm, is immeasurably indebted to idealistic thought. Indeed it has contributed greatly to idealistic tendencies and progress. For the world of science is not the world of empirical changes and events, but the world of mind. The order which science discovers, or seems to discover, in nature is the order of mind. The unity which science sees or produces in the world of sense-experience is the unity of mind. Science is actually becoming idealistic in character. The elements, the atoms, the ultimate units of so-called matter, however they may be named, with which science deals, are fast receding from empirical touch, vanishing into immaterial energy or force. They are becoming ideal, and are no longer real in the generally accepted materialistic sense of the term.

In his idealism in general, Eucken is in accord with the best and current philosophic thought of the day. It is difficult, however, to distinguish clearly and briefly the particular form of his idealism. It is called by some "personal idealism". That is appropriate and suggestive, in as much as it points out his opposition to the impersonal character of naturalism and the abstractness of intellectualism. His philosophy of life has a place for the emotional element, feeling and intuition. It is warm and personal and living. But it must not be forgotten that Eucken has apparently neglected the fundamental property of personality, individuality. He speaks constantly of the Spiritual Life as a Whole, and of the Whole, which does not become definitely individuated. The full recognition of man as an individual, possessing life and agency and self-orig-

inating activity in himself, one feels to be wanting, lost in the too exclusive emphasis upon the wholeness and all-pervasiveness of the Spiritual Life. The individual is absorbed, loses his individuality, in the pantheistic Spiritual Whole.

“Religious idealism” is a preferable designation. For if, as Eucken points out, “life as a whole turns out to indicate the operation of a higher power”, then we are led to religion as to something ultimate and fundamental in human life. For the life of man is not merely the life of nature. Man possesses in his spiritual life a higher order, a new stage of reality. Eucken is led to conclude that “a new universal life is imbedded in the Spiritual Life. It is only as a revelation of such a nature of life that spiritual creativeness, art and science, morality and right, can develop themselves and transform men. If, then, all genuine spiritual life is the effect of a higher power, religion is embedded in it”. And “religion is able to attain a secure position and an effective influence only when it is founded upon the whole of life and not upon a particular so-called faculty of the soul, be it intellect, feeling, or will”.

Thus his whole philosophy of life is deeply and genuinely religious. The spiritual life is the source and core of all life. Religion is but the recognition of the dependence of man’s highest life upon the all-pervasive Spiritual Life,—this and the resulting attitude and activities, the consequent increase and newness of life.

This brings us to the consideration of Eucken’s conception of religion and more particularly*of the Christian religion. Eucken distinguishes between what he calls universal and characteristic religion. Universal religion is merely the sense of an antagonism between the spiritual and the natural, the consciousness of the immanent presence of the Spiritual Life in the world. The conflict between the two worlds thus realized is inevitable. There is as yet no triumph of the spiritual. There is no personalizing of the universally immanent Spiritual Life. There

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is at best but a vague realization of a kind of diffused spiritual presence. Characteristic religion has advanced beyond this stage. The Spiritual Life has now become personal, has become God. Eucken usually prefers the former more general and less personal designation, though he uses the latter. Religion has here created for itself its own peculiar, characteristic sphere. Life has been lifted up into a higher realm of greater inwardness, of immediacy of communion of man with God. Universal religion is but the soul's awakening to the spiritual character and possibilities of man's nature, due to the definite recognition of the spiritual life and power pervading and immanent in all things. This causes the moral struggle, but does not insure victory to the spiritual in man. Characteristic religion, however, is the soul's actual entering into immediate, personal fellowship with the Spiritual Life, which has now become for the soul a living personal Omnipresence. The struggle is not now over, but its uncertainty and its hopelessness are past. The conflict and the contradiction remain, but the certainty and the assurance of final triumph brings a present peace and joy, than which victory itself could scarcely give a greater.

This religion of a distinctive kind mankind has endeavored to realize. The historical religions have arisen out of the common desire in men to possess a higher, more spiritual life. Man has striven to enter into closer, more inward communion with the Divine. Each historical religion in turn has put forth the claim to offer to the world the one and only path to God and Life. Yet these various claims do not necessarily destroy one another. Rather through them all runs the thread of universal truth. They may be stages in man's progress to the one absolute religion. Historical religions from their very nature have what truth they possess imbedded in the environment of their temporal origin. Their greatness and their vitality depend largely upon the personalities of their founders. It is the insight of these great religious, spiritual seers, their

own depth of experience of the new inner life, that has revealed this new world to men. Their independence, their individuality, their immediate certainty of the reality of this new order, the assurance with which they committed themselves to their faith in this spiritual world, compared with which the world of sense became but a fleeting shadow, the immeasurably higher value they placed upon the moral and spiritual, the struggle they bore, the victory they won in this new realm,—it is this, in such leaders as these, that has made the spiritual life so impressively real to the generality of men. This Life once lived, once made concrete in even a single personality, is proof of the possibility for others. Such a Life becomes the center, the focus of a fascinating power that draws men out of the daily drudgery of mere existence on the low sensuous level of life up into the serene and serious spiritual sphere in which man becomes partaker of the Divine, co-worker with God. Here, too, he shares in the Divine thought and conception of life and the universe, and in the eternal purposes of God. All men are here seen to be bound together into one corporate brotherhood, the whole universe animated by one Life and moving toward one supremely good end. Limited and narrow as historical religions must be, having their origin and development in time, they are not to be ignored nor too lightly esteemed. They “are not the truth itself, but appearances of the truth, and pathways to the truth”.

Christianity, according to Eucken, is not simply one of many historical religions. It is the pre-eminent one among them. It alone possesses those essential elements that fit it to be or to become the final or absolute religion. This high place he unhesitatingly gives to Christianity. “As certainly as there is only one absolute truth, there can be only one absolute religion, and this religion coincides entirely in no way with any one of the historical religions.” Christianity, he declares, “is the highest embodiment of absolute religion”. It “is not a special phenomenon by the

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side of other similar phenomena, but is the main struggle for the soul of man". "Thus there is no need of a breach with Christianity; it can be to us what an historical religion pre-eminently is meant to be—a sure pathway to the truth, an awakener of immediate and intimate life, a vivid representation and realization of an eternal order which all the changes of Time cannot possess or destroy".

Eucken differentiates two elements in the Christianity of to-day, and indeed of every age,—its existential-form and its abiding substance. Such a distinction is clearly justifiable and is more or less recognized by every one. The religious life and beliefs of any age must necessarily be expressed in the language and by means of the prevailing concepts of that age. Each generation utters its own prayers, chants its own hymns, makes its own confession. Its religion bears more or less conspicuously the stamp of the age. This existential-form, as Eucken calls it, or age-impress, in religion as in all else tends strongly to become traditional in character. No age creates anew and for itself. Each receives the heritage of the past and shapes it in its own peculiar mold, often with but slight changes. But through all these forms, be they antiquated or modern, there flows the essential substance, the eternal truth of Christianity. The problem for each succeeding age, for Eucken and for us of to-day, is to distinguish carefully between the wheat and the chaff, to separate the kernel from the shell, the eternal nucleus from the temporal accumulations. And as Eucken puts it, "the substance of Christianity is not able to free itself from antiquated forms and gain a purer and more energetic development without much trouble and toil". "Christianity must subject itself to self-examination, and distinguish more clearly between the part which belongs to a particular age and the part which is able to encompass all ages and continually to bring forth new results".

Now, what part of Christian dogma is traditional, temporal or transient in character, and what doctrines or be-

liefs are essential and eternal and absolute in their nature? It is in answering this practical, definite, concrete question that the evangelical believer must part company with Eucken. And he does so reluctantly and with regret. Eucken has abundantly recognized the supreme spiritual worth of Jesus to the world. He has devoted his long and useful life to the reviving and re-emphasizing of the spiritual in this materialistically crooked and perverse generation. He has undoubtedly rendered the world a much needed service in this respect. He feels he has rendered a similar service to Christianity itself and strengthened it for a more sure and speedy spiritual conquest of the world by cutting from it as foreign growths and accretions some of those things which historical Christianity has always cherished as the very heart of the gospel. There is need to speak plainly here, for our religion is in danger of being seriously, mortally wounded at the hands of a friend, a well-meaning, well-wishing friend. His general purpose and the main trend of his discussion meet with the heartiest approval of his Christian readers. On that very account his rationalistic suggestions and conclusions are likely to be all the more seductive and seemingly plausible. In a recent article in one of our leading religious papers this sentiment from Eucken was quoted with enthusiastic approval, "It is not our duty to-day to fight for a new religion; we have but to kindle into freshness of life the unfathomable depths of Christianity". That writer apparently did not know, perhaps had not taken the pains to learn, that in order to find those unfathomed or unfathomable depths Eucken's method is to remove from Christianity much that the whole church holds to be the very foundation of the Christian religion.

"We discover", says Eucken, "in the old mode too much that is languid and alien. Men have become tired of its form and also of its language, and it does not any longer issue forth from a rapturous energy and youthful freshness of the whole of our own life, as it always does

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when the entire truth and effects of religion are at work. There are no such things as restorations, in religion as elsewhere, and the spiritual life will never return to the old forms". "We have asked," he writes in another place, "whether we of to-day can still be Christians. Our answer is not only that we can be, but that we must. But we can only be Christians if Christianity is recognized as a world-historical movement still in the flux, if it is shaken out of its ecclesiastical vitrification and placed upon a broader basis. In this lies the task of our times and the hope of the future".

The "broader basis" of the new Christianity which Eucken suggests is defective in several particulars. His attitude toward history, and his extreme or exclusive devotion to the spiritual seem to have led him to look upon everything historical as therefore transient and temporal. Facts as such, events in time, do not have much significance for him, they do not of themselves belong to the higher world of spiritual reality. His hatred, moreover, of modern, that is, empirical and physiological, psychology has apparently caused him to overlook the fact that, whatever else religious experience is, it has in man a psychological beginning and development. To approach the study of the religious life by way only of speculative reflection is, to say the least, to miss one of the most fruitful sources of information and explanation of the soul's life, which is psychic in character, whatever else it is. Eucken's treatment is speculative, not experimental or psychological. His demand, however, that the new Christianity shall be undogmatic is one that will meet with much sympathy. It is possible to have too much head and not enough heart in our religion. Of the two we could better dispense with the former. But still there must be a positive, permanent core to our emotional attitudes; and that basis will inevitably be reduced to intellectual expression. This becomes, for the church, dogma, and it may take to itself undue authority. But that there should be such an expres-

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sion of the religious feelings and hopes is to be expected and to be desired. It is the forcible imposition of minutely detailed doctrines, often in themselves unessential, that is becoming increasingly distasteful to the modern man and to the modern Christian.

There is one serious omission in Eucken's whole treatment of the subject of religion that is surprising either from a philosophic or from the evangelical point of view. It is his failure to discuss or mention prayer. Christianity in all its forms and at all its various stages has recognized the vital importance of prayer as a means of intimacy and communion with God. So have all religions. The philosophy of prayer may still be a mystery. Eucken has confessed other mysteries and unsolved problems in the sphere of philosophy and religion. He offers no substitute for prayer for the cultivating and deepening of the spiritual life. The truest, noblest, devoutest souls have found through prayer the world and life religion brings to men. To dismiss without consideration, to ignore this age-long tried and tested means of grace could scarcely be an oversight. Whatever the explanation, it is a serious omission.

Let me in conclusion point out a few, the most important, of Eucken's departures from evangelical Christianity. It is possible to quote his own words in one case only. He rejects, for example, the divinity of Christ. He has many good and beautiful things to say of the Jesus of the Gospels. But this Jesus is not for him the Christ of Christian theology. "How great and irreconcilable the opposites are", he says, "appears most clearly in the different positions which the Founder of historical Christianity occupies in the old and in the new. This question we are discussing is in so far the kernel of the whole matter, since we here decide concerning the matter of the relationship of the human and the divine, which relationship forms the fundamental truth of the whole of Christianity". "The dogmatic conception views the Founder as a man who is at the same time God. . . . But the new conception dare

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not renounce the union of the human and the Divine. The renunciation would be an abandonment not only of religion but of any and every truth. But the new mode dare not fasten the union to any one individual event in history, and place everything else in a state of dependency upon that one event; but it has much more to permeate, connect and elevate all events of a spiritual kind; it has to bring forth a world-encompassing and continuous deed which can become the intimate experience of every individual". "The main fact however is that, like to all other life and being, so also that of religion cannot have more than one center; either God or Christ stands in the center, and the one consequently represses the other. Concerning the decision there cannot be the least doubt." The evangelical position is "grounded upon a relation to God, whose uniqueness emerges from the essential divinity of Jesus; only on such a supposition can the personality of Christ stand as the unconditioned Lord and Master to whom the ages must do homage. And while the person of Jesus retains a wonderful majesty apart from dogma, its greatness is confined to the realm of humanity, and whatever of new and divine life it brings to us must be potential and capable of realization in us all. We therefore see no more in this figure the normative and universally valid type of all human life, but merely an incomparable individuality which cannot be directly imitated. At any rate the figure of Jesus thus understood in all its high and pure humanity, can no longer be the object of faith and divine honor. All attempts to take shelter in a mediating position are shattered against a relentless Either-Or. Between God and man there is no intermediate form of being for us, for we cannot sink back into the old cult of heroes. If Jesus, therefore, is not God, if Christ is not the second person of the Trinity, then he is man; not a man like any average man among ourselves, but still man. We can therefore honor him as a leader, a hero, a martyr; but we cannot directly bind ourselves to him or root ourselves in

him; we cannot submit to him unconditionally. Still less can we make him the center of a cult. 'To do so from our point of view would be nothing less than an intolerable deification of a human being'. Nothing could be more explicit concerning the nature and person of Christ. Nothing could separate our philosopher more completely from evangelical Christianity, which is Christo-centric and holds firmly to the essential Divinity of Jesus.

Closely and logically connected with the Divinity of Christ are other cardinal doctrines and beliefs of catholic Christianity, such as the trinity, the incarnation, the virgin birth, the atonement, the resurrection, the ascension. All of these Eucken either directly denies or regards as merely historical, and therefore matters of indifference. Professor Sheldon remarks in discussing Eucken's attitude toward the resurrection of Jesus, "Faith in the bodily resurrection he (Eucken) declares is no necessity for religion. 'Faith has as its object what is of a timeless nature,—what is able to be immediately present to each individual and able to manifest its own elevating energy'. In weighing this declaration the pertinent consideration, it seems to us, lies in the discrimination between what is strictly necessary for the individual and what is necessary for the efficient fulfillment of a distinct historical vocation in a given world by a religion. An individual may undoubtedly enter into the reality of the spiritual life without embracing the bodily resurrection of Jesus as an object of faith. But does that prove that the historical proof of the resurrection is a matter of indifference to religion? Far from it. Fervent faith in the resurrection of the Crucified One was like a vital breath from heaven to incipient Christianity. Nor has it been of slight efficiency in later times. It has served as a great factor in giving to the Christian religion tangibility, reality, and power to grip the souls of men". Miracles, too, Eucken rejects, but not the miraculous. The one great miracle is the spiritual life itself; in this realm there is one continuous miracle, but in the

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world of nature, of mechanism, as particular, historical events, there are for him no miracles.

In all this it is evident that Professor Eucken is at variance not only with specific statements and the general attitude of all the New Testament writers, but also with the common faith of the Church from that day to this.

Notwithstanding these divergences from catholic or so-called orthodox Christianity, Rudolf Eucken is one of the great prophets of the spiritual to this modern age. His sincerity and earnestness, and his deep desire that the Christian religion which he so much loves shall face and successfully solve the problems with which modern science and culture and civilization have confronted it, and his enthusiastic and laborious endeavors to secure that end, we cannot think will be in vain. As Christianity adjusted itself to the new Copernican view of the universe without the sacrifice of a single essential truth or doctrine, with but a change in the manner and the terminology of the expression of the truth, so to-day the eternal nucleus of Christian doctrine will remain unchanged through all the transformations that may come. The formal statement of it will be made entirely modern in conception and language, and not mediaeval or antiquated. This new formulation we believe will not be along all the lines of modification suggested by Professor Eucken, but he is stimulating progress in many desirable directions. "We really stand to-day," he says, "on the verge of an aspiration after an essential culture—a culture of the whole man—after an inwardness which corresponds to the most important meanings of the Spiritual Life. In the midst of the tangle and the loud lament of the initial stages, the aspiration will become stronger and stronger; it needs but a definite focussing of energies in order that the movement may proceed on its upward course—beyond the realm of the petty circle and beyond all earthly bounds. The possibilities of life are not yet exhausted; new avenues and tasks open out whenever we discover the courage of creativeness and

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the right point of attack, but it is imperative that we should possess the conviction and that the conviction should possess us that reality has a depth beyond the *natural* man, and that we are able to gain admission to such a depth. . . . These final conclusions strengthen the aspiration after a religion of the Spiritual Life, which has run through the whole of our investigation. Such a religion is in no way new, and Christianity has proclaimed it and clung to it from the beginning. But it has been so interwoven with traditional forms which are now seen through by so many as pictorial ideas of epochs and times. . . . The situation is difficult and full of dangers, and small in the meantime are the number of those who grasp it in the deep and free sense, and who are yet determined to penetrate victoriously into it so that the inner necessities of the Spiritual Life may dawn within the soul of man. Whatever new tasks and difficulties lie in the lap of the future, to-day it behooves us before all else to proceed a step upward in that direction of the summit and to draw new energies and depths of the Spiritual Life into the domain of man, for this kind of work will prevent the coming of an 'old age' upon humanity and will breathe into its soul the gift of Eternal Youth".

So ends Eucken's "The Truth of Religion", which was awarded the Nobel Prize in nineteen hundred and eight. Grove City College.



FINANCIAL CAMPAIGN, OCTOBER 24—NOVEMBER 3, 1913.

The Seminary Whirlwind Campaign

The whirlwind campaign of October last really had its beginnings five years ago. At that time a survey of the Seminary buildings showed that they were worn out and uninviting,—not very surprising when their age and the original cost were known. A study of the invested funds of the institution clearly pointed to the inadequacy of the endowment for the proper support of the departments then in operation, while allowing nothing for growth and development. The analysis of the situation was not very reassuring for the newly elected president; it showed that at least half a million dollars were needed to put the Seminary in a position to serve its constituency efficiently. In this age of fabulous fortunes a half million dollars does not sound like an unreasonable and unattainable goal for an educational institution, especially in a wealthy community like Pittsburgh, but the fact that neither churches nor the citizens of this Presbyterian metropolis had shown their interest in the Seminary to any marked extent in the form of financial support, made the task appear Herculean, if not visionary.

There are only two methods of carrying through such a program: one must either attempt to raise the entire sum in a single effort with a time limit, or decide to divide up the purposes for which the money is needed and carry the program out through a number of successive efforts. To put it concretely: the Western Theological Seminary needed new buildings; this meant a dormitory, an administration building, a chapel, and its library either reconstructed and modernized or a new structure. Additions to the endowment were likewise imperatively necessary, notably for a missionary lectureship, fellowships, and the endowment of the President's chair. Were the

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Trustees to attempt to undertake to secure these improvements and additions to invested funds all at once, or take them up one by one? Without any formal resolution the latter course was adopted, when it was determined upon that a modern dormitory building was an imperative and immediate necessity.

The canvass for funds to erect the first of the new buildings proved to be a difficult task. Several factors conspired to make it so; the Presbyterians of Pittsburgh had not been asked to give to the Seminary, consequently did not consider it within the range of their benefactions—let it be remembered that giving is largely a matter of habit. Further, there was a misconception in the minds of many in regard to the function of a Seminary. To these it was of the nature of a pious retreat, and was in no sense an institution expressive of the life of the Church, and had never been thought of in terms of service. The problem was twofold, to bridge this gulf and to raise the money.

But the first task had to be accomplished in order to render the second possible. A successful financial effort involved a campaign of education. Addresses on theological education and the service of the Seminary to the community at large were delivered at Presbyterial meetings and in the important churches of this region. A new interest in our institution was aroused which led many of the Presbyteries to put the Seminary on the regular list of benevolences, and as a result of this effort approximately one hundred churches have been contributing annually to the current expenses. The most tangible result, however, of this newly awakened interest was the laying of the corner stone of the new Memorial Hall in May, 1911, and its dedication at the Commencement season of the following year. This rapid achievement of the first goal was due, to a very large extent, to the hearty co-operation and support of several enthusiastic and devoted members of the Board of Trustees.

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While the money was being raised for the building fund, endowments for a missionary lectureship and for the instructorship in music were secured, the latter by the untiring efforts of Dr. Breed. In November of 1913 came the very generous gift of one hundred thousand dollars by the Rev. Nathaniel W. Conkling, D. D., an alumnus of the Seminary. This sum was set apart for the endowment of the President's chair, according to the wish of the donor. In view of these gifts the Trustees felt that the time was ripe for a popular canvass in order to secure funds for the administration building and chapel, as well as all other improvements. At their meeting in November, 1913, they appointed a Committee, consisting of Messrs. Robert Wardrop, J. B. Finley, and S. S. Marvin, to co-operate with the President of the Seminary in raising necessary funds.

This Committee engaged the services of Mr. R. A. Cassidy, of New York City, who had had large experience in raising funds for colleges and Y. M. C. A.'s. When Mr. Cassidy first met with the members of this Committee, he frankly confessed that he was skeptical as to the success of such a popular campaign for an institution like the theological seminary. According to Mr. Cassidy, no such popular effort in behalf of a theological seminary had ever been made on the American continent. After visiting Pittsburgh in March, 1913, and looking over the field, he agreed to assist the Committee in the work which it had mapped out and October 24 was set as the date of opening, the actual work of canvassing to last until November 3d.

The active preparation for the canvass began about the middle of September. An office was opened in the financial district of the city, and work was immediately commenced on the preparation of a list of Presbyterians who were to be canvassed. This was the first real difficulty of the undertaking, as a telephone book or a similar list could not be used for securing the names and ad-

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dresses of the persons to be reached. Our lists had to be made up from church rolls and from personal information given by interested laymen. Arrangements had to be made for securing publicity in the daily press, and this part of the campaign was put into the hands of Mr. R. J. Farrell, a local newspaper man.

Next came the crucial point in the organization and work of preparation. It involved nothing less than securing the men who would do the actual work of canvassing. The success of the movement would necessarily depend on the type of laymen who would throw themselves heart and soul into the work of securing subscriptions from the Presbyterian community of Pittsburgh. Six committees were formed, each consisting of ten members; five of these were business men's committees and one was composed of students. A full list of these committees is given to show that they were composed of many of the most representative business men of the City of Pittsburgh. These committees of canvassers were under the general supervision of the Special Committee of the Board of Trustees, consisting of Messrs. J. B. Finley, S. S. Marvin, and Robert Wardrop.

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*Student Committee.

That such men actually laid aside their daily business routine for an entire week and devoted their time and efforts to securing subscriptions for a theological seminary is one of the significant signs of the times. It has been observed and commented upon by the editor of "The Continent" in an editorial under the title, "Everyday People Cashing Up for Theology" (December 11, 1913).

"The Continent does not believe there has ever been before just such an example of money raising for a theological seminary as the popular subscription campaign in Pittsburgh which has just brought to Western Seminary in that city \$130,000 of new cash resources out of which a new administration building and a new chapel will be put up. Colleges are sometimes financed by sending committees out along the streets of their own town and asking every business man encountered to "chip in". But the idea has been that theological seminaries are so distant and severed from the common man's interest that none but special persons with a peculiar turn of mind and a great lot of money could be expected to give to their support. But the friends of Western have taken another cue and come out vindicated for their audacity. They have asked all sorts of men to give for theological education and all sorts of men have responded gen-

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erously—and all of this done right in Pittsburgh itself, which, to say the least, is not a city abnormally concerned for religion in either its practical or intellectual aspects.

“It is a fine transaction all the way round—something for all church folks to be glad of—an affair suggesting possible popularity for theology hardly dreamed of hitherto. The circumstances will bring the seminary nearer the people and the people nearer the seminary. And that is mutual good.”

The actual campaign opened the evening of October 24th, at the Fort Pitt Hotel, where the committees met for dinner. The movement was formally inaugurated with speeches by Rev. W. L. McEwan, D. D., Rev. F. W. Sneed, D. D., Rev. S. B. McCormick, D. D., and the President of the Seminary. Immediately after these addresses, the committees selected their names and early the next morning the cards of the selected names were distributed to the chairmen of the committees. It may be said for the information of any of our readers who have never taken part in such a campaign, that it is one of the fundamental rules that no canvasser may approach any person to solicit a subscription without first having received a card either from the chairman of the committee or from headquarters, authorizing him to do so.

The campaign closed on November 3d, the total sum subscribed amounting to \$130,000, in subscriptions ranging from fifty cents to ten thousand dollars. Since the close of the campaign subscriptions have been coming in and the total at the time of writing has reached \$136,000, and other subscriptions have been promised. It is certainly worthy of mention that several firms subscribed as firms, notably, the well known firms of Boggs & Buhl and McCreery & Company, as well as the Jewish house of Kaufman Brothers. Mr. Morris Kaufman also made a personal contribution. The success and the significance of the

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effort, however, cannot be entirely gauged by an arithmetical test. There are other intangible but valuable results. The work of the laymen has proved that business men are interested in an educated ministry. Their belief in the mission of the Church as an institution not only necessary for the saving of individual souls, but for the welfare of society, is a necessary corollary of their belief in theological education. Such a movement has the significance of a revival of religion and has its reflex influence on the life of the individual churches.

A Church Gymnasium

REV. W. B. LOVE.

Smithfield, Ohio, like other inland villages, is not able to support a Y. M. C. A., and therefore afforded no place of diversion for the youth; hence the idea of a gymnasium in the basement of our church was born out of that necessity. Yet such an enterprise was no small undertaking in a village of a thousand people, containing also five other churches; but when young people become enthusiastic their possibilities are hard to define.

Our project met with vigorous opposition from a few of the older members of the church. Some thought it little short of sacrilege to permit such an institution in connection with a temple of worship, and so we were forced to wait in patience until that hostile feeling died out; therefore, we did nothing aggressive for a year, but talked gymnasium at every opportunity. By that time much of the opposition had given way to approval and we were ready for definite action. It was a heavy task and our funds were limited, so we determined to do the excavating ourselves, and when an evening was appointed about forty young men and boys reported. They worked with a zeal that only such an enterprise can inspire. So vigorously was the work pushed forward that the dirt was removed in two evenings. Then by each of the members giving a dollar, and by a couple of socials we had money enough to floor it with the best maple. Our next problem was the question of equipment, which was relieved by one of the elders, who had vigorously opposed the measure in the beginning, but later recognized its value in what it meant to boys and girls. He asked the privilege of donating the apparatus, which was selected with great care, under the supervision and advice of our old friend of the Seminary gymnasium, Prof. H. M. Butler.

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Next we were faced with the question of leadership and instruction for the boys and girls. This threatened to be a serious problem, as I was not an athlete in any sense of the word, and as stated before, no one in the town had any acquaintance with gymnasium work. But through the kindness of Prof. Butler it was arranged that he, with four boys from his preparatory class should come to our opening and give a demonstration of what could be done on our apparatus. Then, as Smithfield, like other communities, has some boys with athletic ability, they gathered enough suggestions from that one exhibition to keep them busy for months of regular practice.

When this source of information was exhausted another scheme was likewise evolved from the necessity of the situation. So we selected one of the High School boys who showed the best agility and leadership as manager of the gymnasium. And to encourage him we thought it nothing more than right to give him advantages similar to what would be accorded a spiritual leader of any worthy young people's enterprise, for we found that in training the body we were also shaping character and thereby feeding the soul. Our old friend and athlete once more came to the rescue, and together with some physical directors in the Y. M. C. A., who were only too willing to lend a hand in such an enterprise, it was arranged that our young manager should have a week in their various classes in the city, the young people at home bearing his expenses, as they would to any convention, for suggestions; and we feel certain that from this week's visit he will gather enough ideas to last him for the season. This is the advantage to the gymnasium, but we are not able to measure the benefit of such an outing to a young man never having enjoyed such privileges before.

Perhaps some will ask, "What gain in all this struggle, and in what do we note any worthy returns?" Namely, this:—our young people, both boys and girls, are given clean amusements which they find more attractive

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than the town otherwise affords. It keeps them away from questionable diversions and street corner loafing places. It is a positive religion of privilege instead of a negative religion of denial. And we have never known such spiritual enthusiasm manifested among our young people as has been seen here for the last year, due largely to the fact of a common interest and a common center of aspiration for their worship and for their play. In the spring a library will be established on a small scale, where boys and girls may find wholesome reading and spend their remaining leisure hours.

Nor does the benefit stop with Presbyterian young people alone, for when we found that we could accommodate more than our own, an invitation was given and gladly accepted by young people of other churches, who pay a small admission fee to enjoy the privileges with us. Whatever may have been our successes or failures in other lines we leave nothing of which we are more proud in a three years' pastorate than this simple gymnasium enterprise, for it has proved the best inspiration and incentive to church activity and clean living of anything that we have known.

Smithfield, Ohio,

October 15, 1913.

Literature.

Extra-Biblical Sources for Hebrew and Jewish History. Translated and edited by Rev. Samuel A. B. Mercer, Ph.D. New York: Longmans, Green & Co. 1913. \$1.50.

Every teacher of Old Testament History who follows scientific methods will give a hearty welcome to this book, for it furnishes the student a translation of all the extra-Biblical material bearing upon the history of the Hebrews from the earliest times down to the uprising of the Jews under Bar-Cochba in the reign of the Emperor Hadrian (135 A. D.). The modern historian rightly emphasizes the investigation of the sources, and bases his own narrative upon a rigid, critical analysis of the original records. For the Hebrews, until a generation ago, the only accessible, first-class sources were within the pages of the Old Testament, together with the Apocryphal and Pseudepigraphical books, but archæology has changed this materially and revolutionized the methods of the Old Testament historiographer by furnishing him with considerable material in monumental form. In our day no one can claim to have made a serious study of Old Testament History without becoming acquainted with this extra-Biblical material.

In connection with our lectures, we have found a practical difficulty in persuading the students to read the translations of the inscriptions scattered through works of reference and scientific journals. There was also an additional disadvantage:—many of these works, for example, Breasted's Ancient Records of Egypt, were too costly for a theological student's or a minister's library. Professor Mercer has enabled us to overcome these difficulties by putting all this material into the compass of a single, small volume at a price which all classes of Bible students can afford. We are under obligation to him for a student's *vade mecum*.

The work falls into three principal divisions: Cuneiform sources, Egyptian sources, and 'other Semitic sources'. Under the last rubric he includes the Moabite Stone and the recently discovered Elephantine Papyri. The last section of the work is taken up with translation of passages from Greek and Latin authors, which bear upon the fortunes of the Jews after their return from the Babylonian Captivity. To mention some of the most important: Tacitus, Dion Cassius, Polybius. Many of these are of great interest to the historian of early Judaism, the New Testament exegete, and the student of New Testament origins. In addition to the text itself, the author has furnished a historical introduction and explanatory notes, in order to enable the student to make intelligent use of this material.

We have commended the work in the highest terms, and yet we feel that the author is guilty of a sin of omission in not including at least the twenty-four enactments of the Code of Hammurabi that agree with the Book of the Covenant (Ex. 20-23) almost

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verbatim et literatim. No material which we possess is more significant for a study of the origins of the oldest Hebrew code of law. With this exception, the author's selections and exclusions are most wisely made, for example, it would have been a waste of time and effort to reprint the antiquities of Josephus, or his "Against Apion", or selections from Philo, seeing they are accessible in many accurate translations.

The work is based upon scholarly principles. Professor Mercer has himself translated from the original with a few exceptions which are noted, but he has freely made use of the translations of other scholars in 'a comparative way'. The advanced student, especially the one who has access to a library, will find the foot-notes exceedingly valuable. The book is equipped with three maps, one for each of the three sections—Cuneiform, Egyptian, Greek and Latin, as well as three illustrations, "The Black Obelisk", "The Israel Stela", and "The Moabite Stone". There are ten appendices giving important historical data, followed by an index which adds to the usefulness of the book.

JAMES A. KELSO.

The Book of the Prophet Jeremiah. By the Rev. S. R. Driver, D.D.
New York and London: Hodder and Stoughton. 1913. \$1.50.

Dr. Driver has given us a translation of this important Old Testament book. Commentaries on books of Scripture are common enough, but mere translations are unusual. This is a strange fact, when one considers the zeal with which each generation of classical scholars puts forth a new interpretation of the great works of Greek and Latin literature in the form of translations. Many books of the Old Testament are worthy of similar treatment and need to be put into the language of the present day. Our author has undertaken this task to 'assist an ordinarily educated reader to read the Book of Jeremiah intelligently and to understand the gist and scope of its different parts'.

We think Dr. Driver has given classic expression to the principles which should govern the rendering of Scripture from the original into a modern tongue (pp. XV-XXVI). Four main characteristics are to be striven for, if, on the one hand pedantry, and on the other the commonplace, are to be avoided. Accordingly, the translation 'should be idiomatic, dignified, accurate, and clear'. The author concedes the first two qualities to the two current English versions and emphasizes the superiority of the Revised Version over the Authorized, but claims something could be added as to the other two characteristics. Let us hear what is meant by "accurate and clear".

"By accuracy, I mean the representation of the force of the original as faithfully as grammar, and philology, and the study of the same word as it occurs in other passages, enable us to ascertain it, but without any such attempt to reproduce grammatical or lexicæ minutiae as would result in unnatural English, or amount to pedantry. By clearness, I mean *consistency* and intelligibility in the sequence of tenses, the avoidance of words which, however fa-

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miliar in the seventeenth century, are now either unknown, or have so changed their meaning as to be, by the great majority of readers, misunderstood."

In the case of an Old Testament prophet like Jeremiah, it is wisely recognized that a mere translation is not sufficient, owing to the obscurity of many illusions and to the semi-poetical style of the prophets. To assist the reader the text is interrupted by brief headings; inverted commas are inserted; and brief notes are placed at the foot of the page and appended at the close of the book. For the reader of an Old Testament prophetic book, the second of these helps is especially important, because the Hebrew writer passes from the expression of his own ideas to the words of a second and even a third person without any warning. In order to detect them, the Hebrew scholar must watch for these changes of speakers with care. The average reader of a translation will only be able to catch them by some typographical aid, such as these inverted commas furnish.

No prophet can be understood without a knowledge of his own times, as he is primarily a preacher to his own age. Hence the introduction properly includes a discussion of this topic, as well as a sketch of the personality of the author. The literary history of the book of Jeremiah and the unique textual problems are briefly touched upon. While Dr. Driver has intended his book primarily for the general public, the special needs of the Hebrew student have been cared for in an appendix entitled: "Notes Explanatory of Some of the New Renderings Adopted". The ordinary cursory reader will find Jeremiah readable in this translation, and the serious student will be repaid by a solution of many of the textual problems, as well as by finding new light thrown upon many an obscure passage of this prophet's writings.

JAMES A. KELSO.

The Religious Ideas of the Old Testament. By H. Wheeler Robinson, M. A. New York: Charles Scribner's Sons. 1913. \$.75.

One of the most useful series of theological works published in recent years is the one known as "Studies in Theology". The book we are considering is one of the latest additions to this group of writings. All serious students of the Old Testament recognize that underlying the religion of Israel there are a few great, fundamental ideas, and the author briefly and definitely sets forth his purpose to present those conceptions: "It is the aim of this book, within the limits of the series to which it belongs, to present these leading ideas in their historical setting, with some indication of their theological and philosophical value, and of their significance for Christianity." The fundamental ideas of the Old Testament are not many; they are in fact only four—God, Man, Suffering, and the Kingdom. Of these the most important is the conception of God, which constitutes the formative principle of the religion of the Old Testament. Beginning with a careful treatment of the Old Testament idea of God, our author takes us on to discussions of "The Idea of Man", "The Approach of God to Man", "The Approach of Man to God", "The Problem of Sin and Suffering", "The

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Hope of the Nation", "The Permanent Value of the Old Testament" Mr. Robinson has treated the subject by the synthetic method, which to our mind is far preferable to the analytic for a book that attempts to put scientific truth into untechnical language. The Biblical material is not dissected and assigned to different periods, as is usually the case in works on Biblical Theology, but is treated as a whole. This does not mean that the principle of historical development is disregarded. It is adequately and properly recognized in the treatment of each one of the fundamental ideas. The up-to-dateness of the author's work is manifest on every page, but especially in his use of the contributions made to Old Testament Theology by Comparative Religion. The book has a literary flavor which makes it attractive; his general point of view is that of one who believes 'critical study of the Old Testament to be no obstacle but a great help to the progress of the Gospel of the New Testament'.

JAMES A. KELSO.

Classbook of Old Testament History, by George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: The Macmillan Company, 1913. 12mo., pp. 222. \$1.00.

This is a compact and readable book, in which Old Testament History from the Creation to the times of Ezra and Nehemiah is briefly outlined. The book is divided into thirty-one chapters, each of which is broken into several sections, each with its subhead and its reference to one or more sections of the Scripture text. In form, therefore, it is well suited to "the general reader and for use in schools and churches". In certain instances, notably Chapters xiii., xiv., and xv., the author has allowed the homiletic rather than the historical impulse to determine the form of these subheads; but in the main this matter, so important in a classbook, is managed with skill. Further effort to suit the book to its specific purpose appears in the appendices, which include (a) a chronological table, in which the attempt is made, not so much to fix precise dates, as to present wide statements having probable truth; (b) a table of the kings of Israel and Judah; and (c) an exhibit of the growth of the Old Testament literature, in which there is the frank adoption of the view which may perhaps be sufficiently defined by saying that it prefers "The Prophets and the Law" to the Scriptural "The Law and the Prophets" as a designation of that literature, and maintains that by "The Law of Moses" the Scripture writers meant a body of teaching, precept, legislation, and narrative with which Moses had the minimum of connection and which gradually took shape through a thousand years after his time.

This view of Old Testament literature, and, of course, also, of the Old Testament history, is that which is presented, though with some misgiving at certain points, in the book itself. In support of it recourse is had to the usual devices of subjectivist reconstruction, such as arbitrary assignment of the several sections of the narrative to the categories of myth, legend, loose tradition, fanciful exaggeration, blundering use of legitimate materials and accurate historical statement; the free assumption that accounts of similar in-

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cidents are to be regarded as stupid variations in the presentation of the same incident; the equally free ascription to the authors of these blunders of an uncanny skill in weaving materials the most diverse in date and origin into a unified narrative; and the exercise of an assumed right to add to the narrative or to put forward as beyond controversy the most doubtful and extreme interpretations of its language.

Thus, for example, with respect to the highly historical age of Ahab we are told (p. 118) that "in the midst of the historical records of the books of Kings appear half a dozen chapters which give an account of Elijah, as different from the others as poetry is from prose, or as the lives of the saints are from the lives of contemporary sovereigns and statesmen. . . .The history was concerned with Ahab's wars and foreign alliances, the stories deal with the religious and social situation within the kingdom". "It is not necessary, however, to read the account as history. It is based, perhaps, on fact, but colored by the imagination. . . .The true splendor of Elijah is not in such tales as these."

In something like twenty places the author calls attention to what he asserts to be more or less inconsistent accounts of the same matter. As good an example as any may be found on pp. 126, 127, where we are told that 2 Ki. iii. and 2 Chr. xx. are divergent accounts of the same campaign. When the two accounts are compared, however, it is seen that their common element amounts to this, that both make mention of Jehoshaphat, Edom, and Moab. Otherwise the parties to the war are different, their alignments are different, the occasions of war are different, the localities are different (east of the Dead Sea in the one case, west of it in the other), the accompanying circumstances are different, and the results are different. Would not criticism of this type compel the historians of the future to maintain that the chroniclers of the events of our own time have blunderingly made three presidents of the United States to have been assassinated and a fourth to have had an attempt made upon his life, but that in reality they have given varying accounts of a single incident, probably the assassination of the famous Abraham Lincoln? For, why should such trifling differences in detail as those that distinguish a theater from a railway station or Washington from Buffalo or Chicago, or death within a few hours from a struggle for life maintained through two months or a speedy regaining of robust health, prevent anyone from believing that a single incident gave rise to all the divergent accounts?

Of dogmatic assertion with regard to matters certainly open to serious question one may cite as a typical example the assertion twice made (pp. 90, 194), that the great altar of burnt offering in Solomon's Temple was "cut in the solid rock of the summit of the hill". No support is given for this assertion, although it is in direct conflict with the representations of Scripture, which make the altar in question to have been a brazen one, to have been fashioned by Solomon's artificers, and to have been rebuilt by the Jews after the Return by being "set upon its bases". In this matter, as in a considerable number of others, the author seems to have followed Dr. Henry Preserved Smith in his *Old Testament History* (p. 168), and this in spite of the fact that Dr. Smith is able to offer nothing beyond the most shadowy and conjectural proof for his assertions with regard to the altar.

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Attention may be called to several inaccuracies of statement which have apparently been caused by inattention, e. g., that the Assyrians lived along the upper courses of the Euphrates and the Tigris (p. 1); that Gershom was the grandson of Moses and priest to the Danites (p. 24); that the territory of the Philistines extended from Phoenicia on the north to Egypt on the south (p. 62); that it was the people who said of Solomon that he had chastised them with whips (p. 93); and that already in Jeremiah's day another prophet (presumably Micah) had been put to death for predicting that Jerusalem would be destroyed. Slips of this nature, with several grammatical errors and the misprinting Jeborah for Jehovah, would seem to indicate lack of care in revision and proof-reading.

CHALMERS MARTIN.

University of Wooster.

The Afflictions of the Righteous. By W. B. Macleod. New York: Geo. H. Doran Company. 1913. \$1.50.

The book before us is a series of eleven lectures on the Book of Job given in this country before the Grove City Bible School last summer. The writer has put a difficult task into a very readable form, avoiding all the main critical problems and placing his emphasis upon the Christian and homiletical interpretation. In fact, the introduction of Christ's teachings into its problems and its lessons is the distinctively new feature in the book.

After an introductory chapter, in which the writer gives his idea of the literary classification of the book as "a dramatic poem, neither history, as we understand history, nor is it merely allegory alone, but is partly both", and states the problem as the reconciling of "the justice of an almighty and good God with actual sufferings, not of bad men, nor even with the sufferings of the human race in general, but with the actual sufferings of good men in the world", and, then, gives us an insight into the characters of God, Satan, and Job, he enters into the book proper. The trials of Job are divided under two heads: 1—The trial by suffering love to which "is prefixed with a Satanic ingenuity trial by worldly loss on such a scale as alone might well shake deeply even a good man's faith, and which certainly accentuates to the uttermost the far more terrible part of this first testing which immediately succeeds it." The notes from Ebenezer Erskine's diary quoted in this connection very aptly illustrate Job's condition and enhance the value of the book. 2—The trial by physical pain intensified because of Job's so-called "orthodox" view which he held originally and which was maintained all through by his wife and friends. This "orthodox" argument of the friends against Job is summed up in six propositions grouped in three pairs. It asserts 1—the infinite greatness of God in wisdom and power in contrast with the littleness of man in his weakness and ignorance. 2—That it is impious presumption for man, and so for Job in particular, to attempt to criticize the providence of God. 3—That God, being absolutely just, and having no motive to be unjust, deals perfect justice to every man, both the good and the bad in the world. 4—That every man's experience reveals his true character;

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in prosperity his righteousness, in adversity his wickedness. Therefore Job is very wicked. 5—That God chastises good men for the evil in them, in order that they may be perfected. 6—That if the good man who has sinned confesses and repents, God will certainly forgive him and restore him to prosperity. That, therefore, is the one hope for Job. In the reply to the friends, Job shows that facts deny their theory of God's providence, for some wicked prosper and some righteous do not; that his life-long conduct and prosperity deny specific and secret sins of which God alone is the judge; and that the justification of God's ways is involved in his own justification. This chapter is supplemented by Job's expostulations with God, among which are the passionate sense of injustice in relation to his sufferings, prayers for death, and those outcries which deal with his own sin.

The intervention of Elihu adds, according to our writer, an additional idea to the problem of suffering. He teaches "that God sometimes imposes suffering where no sin has been done, with the intention of saving a man from falling into sin towards which he is inclined, affliction in that case being preventive rather than redemptive or penal". To this idea must be added the most "original and striking of all Elihu's ideas that human suffering is generally to be regarded as the expression of God's goodness rather than of his anger". In regard to the critical question about the later authorship of this portion, Dr. Macleod, after stating some of the arguments on both sides assures us that "the most that can be said for that theory is that it has the balance of probability in its favor".

We are told that the Divine Interpretation is designed to correct the rebellious element in Job's mind and bring him back to a proper attitude of reverence and submission to God. This the confessions of Job accomplish. This speech of Jehovah is characterized by an "undeniable incompleteness", which is summarized in six omissions. Among these are the following: "God does not blame Job, nor free him from the charge of sin"; "God does not explain the mystery of His Providence which has perplexed Job"; "God does not endorse Job's dream of a Redeemer, nor discourage the hope"; "God does not deal with the theory of human suffering as a gracious discipline"; "God passes no judgment on the interpretation of the world's moral government as laid down by the friends"; "God communicates no special secret to meet Job's need". All these omissions are shown to be supplied by Christ. After an exposition of the Epilogue, which gives "the ultimate divine vindication of a good man's life", the author closes by drawing seven general lessons as a summary of the book's teachings.

The writer avoids the question of date and authorship by insisting that they have very little bearing upon the value of the book. This without doubt has caused a weak spot in the treatment. No one can reveal the true teachings of the Book of Job until he has first determined its place in the progressive revelation of God's will to the world, any more than a prophecy or psalm can be correctly understood without its background. We simply ask: "What did it mean to them for whom it was written?" "What gap did it fill up in the struggle for the light of redemption?" "What great issue was at stake for the world?" Why isn't the suffering for some great

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truth vicarious?" The answer to such questions determines the value of the book to us. There are some very suggestive hints in this book for any minister, but it would have been truer to the spirit of exegesis and perhaps more of value as a contribution to this field, had a definite stand been taken.

GEO. TAYLOR, JR., 1910.

Konrad von Gelnhausen Sein Leben, Seine Werke und Seine Quellen.
Leipzig. By David E. Culley, Ph.D. 1913. pp. 104.

This monograph, which secured for its author the doctorate of philosophy from the University of Leipzig, is at once a thorough-going treatment and a welcome sign of a deepening interest in the Middle Ages among our American students. To a certain type of mind, the Middle Ages offer no more tempting subject than the discussions which led up to the calling of the Reformatory Councils and the termination of the papal disturbances which began with the reign of Boniface VIII. in 1294 and continued beyond the 14th. century. The irreconcilable hostility of Philip the Fair, which the high arrogance of Boniface aroused, continued to be a potent force after the pope's death. A group of pamphleteers arose in Paris and Italy, including Dante, who attacked the pope's temporal power, and then a second group, of whom Ockam was the most profound and Marsiglius of Padua and Wyclif the most practical and brilliant, attacked Boniface's claim to absolute spiritual authority. This second group included the men who contended for the convention of a General Council as the only measure in sight for the healing of the papal schism which opened in 1378. Europe was turned into an arena of free discussion and never has tractarian treatment been more aggressive. Abelard had exercised the right of free discussion, but with restraint, and Frederick II. had used it in his conflict with Gregory IX. but, in the papal disturbance ending with the Council of Constance, Western Christendom had a real taste of modern intellectual freedom.

Konrad of Gelnhausen, with whom Dr. Culley deals, was in the van of those who looked upon a general council as the only remedy for the papal schism. In two tracts, issued 1379, 1380, he set forth with an appeal to historical facts and with boldness that, though the pope is the earthly head of Christendom, he is neither personally sinless nor officially infallible. Above him is the Church itself represented in a general council, for both the pope and the cardinals are only a part of the Church and the whole is greater than any of its parts. In an exigency, as when there is no pope or when both cardinals and pope are dead, or when it is impossible to decide with certainty between rival papal claimants, a council should be convened and declare who is legal pope or elect a new pope. Konrad's views were reasserted by Henry of Langenstein, vice-Chancellor of the University of Paris, and it was more particularly due to him that the remedy of a general council for the papal schism became a part of the best thought of Latin Christendom. To these two writers Gerson ascribed the acceptance that a solution was to be had by a general council. The main difficulty lay in determining who had the power to call such a council. Konrad

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put this power in the hands of the King of France whom he called upon to act in conjunction with the Roman Emperor. In the end, as we know, it was the cardinals of the two rival pontiffs who called the Council of Pisa.

Dr. Culley's treatment first takes up the life of Konrad of Gelnhausen and gives the best account we have of it, going beyond Scheuffgen in his monograph of 1889. Konrad was well fitted for taking up what was the burning question of Europe in the last quarter of the 14th century.

By his studies in Paris he was doctor of theology and by his studies in Bologna, doctor of the canon law. The esteem in which his attainments were held is shown by his connection with Heidelberg University in its earliest period. Gerson called him *magnus et devotus*, great and piously consecrated, (probably referring to Konrad's devotion in seeking to heal the papal schism).

In the second part of his work, the author gives a clear statement of the contents of Konrad's two famous tracts.

A third section seeks to lay bare the sources from which Konrad deduced his views of the Church, what constitutes the membership of a general council, the authority of such a council, and where the power lay to convene one. These questions are of prime interest to the student of canon law. It is interesting to note that that enlightened sovereign, Frederick II, whom Matthew Paris, his contemporary, called the "Wonder of the World", spoke of a council as made up not only of prelates but of other Christian personages. Konrad adopted Bernard's definition of the Church as "the congregation of the faithful bound together by the same sacraments", *congregatio fidelium in unitate sacramentorum*, which is much like the definition of the first Protestant confession, the Augsburg Confession, which defines the Church as the congregation of the saints in which the pure Word of God is preached and the sacraments are rightly administered. Copious extracts are given from Ockam's writings, with which Konrad seems to have been familiar. At no point can Konrad's views be said with certainty to have been original with him. They were the general property in his day, of the men of Paris, Bologna and Oxford, and the two papal courts. Wyclif is full of them. It was Konrad's merit to have set them forth with clearness and cogency at an opportune time. Dr. Culley's treatment confirms the conviction of the importance of Konrad's tracts in the discussions of the 15th century and adds to our knowledge of Konrad's life. The substance of the monograph ought to be made accessible to a wider circle of our students by publication in English in one of our magazines.

DAVID S. SCHAFF.

Social Programs in the West. The Barrows Lectures, 1912-1913. By Charles Richmond Henderson, Ph.D. The University of Chicago, Press. 1913. \$1.25.

This book consists of the lectures delivered by the author in the universities of India, and certain other eastern countries on the John Henry Barrows Foundation, a lectureship established by Mrs.

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Haskell in honor of Dr. Barrows for the purpose of interpreting the West to the East and promoting "the highest interests of humanity", particularly by showing the blessings brought into the world by Christianity. The lectures by Dr. Henderson marshal arguments to this end from the social undertakings and achievements of Christendom.

The author is a Baptist minister, holding the chair of sociology in the Divinity School of the University of Chicago and has for many years been a leader in many undertakings for social uplift and prominently identified with the propaganda of applied sociology. This has given him an exceptionally wide experience and observation, well fitting him for his task of correlating and epitomizing what has been accomplished and what is now being generally sought in the way of social betterment in the countries inspired by the gospel of Christ.

From its very nature the book contains little that is new. The originality in it is that of classification and interpretation of facts generally familiar to readers of social literature. This, however, is no small task and Dr. Henderson has done it well. Those of us who have sat under his instruction know that well-balanced judgment and ability to gather into a few pithy sentences the gist of a volume or the interpretation of a movement are outstanding characteristics of the man. The value of the book is that it summarizes for us our social achievements and ideals, so that we can see them as a whole. It lifts us up to where we no longer are unable to see the city for the houses—an achievement in itself very much worth while in this day, when so many people have badly distorted ideas of the social movement, because of having seen it only as evidenced in some one of its many sides.

Starting with a resume of the foundations of social programs in economic facts and social ideals, the lectures proceed to outline social undertakings in Europe and America for the care of dependents and abnormals, for the restraint of crime, for the promotion of health, education and morals, for the improvement of the economic and cultural situation of wage earners, and, finally, for increase in the capacity and energy of a people by means of better material conditions of existence and the diffusion of higher ideas.

The book is characterized throughout by the persistent unconquerable optimism characteristic of the author. Speaking to a non-Christian audience, he stands staunch for the potency of the gospel of Christ and interprets our present social evils as a sort of growing pains or at most a kind of social measles and chickenpox, which we will outgrow with the passing of years. In the way of adverse criticism, one that suggests itself most readily to an evangelical mind is that his conception of the Gospel is too coldly intellectual. The direct contribution of the gospel to social progress is presented as only a matter of ideals. There is no suggestion of it as a social dynamic, as a driving power in hearts of men which moves them into social service and into the self-sacrifice of love. One wants to ask the author why he did not follow the lead of Paul and show how the gospel of Christ is the power of God unto salvation, social as well as individual.

CHARLES REED ZAHNISER, '99.

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The Heart of the Christian Message. By George A. Barton. New York: The Macmillan Company. 1912. \$1.25 net.

In this well written volume Prof. Barton emphasizes what he conceives to be the truths essential and central to each period of Christian history. His aim is practical rather than didactic. He hopes to inspire more determined efforts in the establishment of the Kingdom of God. Under the ever varying forms of thought and action peculiar to each epoch he seeks for the "Heart of the Christian Message."

The results of his study are exhibited in eight chapters, the first of which deals with the message of Christ according to the synoptic gospels. The Fatherhood of God and the Brotherhood of Man are declared to be the essence of the teaching of Jesus. From this Christ view of God as Father our author deduces the attributes of love, sympathy, and service and the character of the Kingdom of God on earth as spiritual and social. Brotherhood is not only regarded as the highest bond for society; but the realization of its ideal as finally destroying every economic inequality and abolishing war. The ethics of our common life, our author contends, must develop from this Christian view of God and man. The grand aim of the Gospel is, therefore, to awaken and restore man to his consciousness of the Father and thus fit him for his proper place in life.

There may be those who will not find his discussion of the teachings of Paul quite as satisfactory as his estimate of the essential views of Christ. We must remind ourselves that our author frankly accepts the methods of the critico-psychological school. "The doctrine of vicarious substitution," he declares, "is as foreign to Paul as is the doctrine of evolution". Paul's use of Rabbinic philosophy, out of which grew this theory of atonement, has been thoroughly misunderstood. For him this Jewish philosophy was simply the axe of the woodsman with which to clear away space for his real and vital truth which was "the mystic union of Christ and the believer." It was this living experience of the risen Christ that gave mental poise, moral enthusiasm, and spiritual emancipation to Paul. According to our writer his conception of the person and work of Christ was a composite growing out of his dissatisfaction with the Law, his vision on the road to Damascus, his studies in Rabbinic philosophy and Jewish apocalypses. His chief contribution, however, is his idea of mystical union with Christ. Paul was primarily a mystic. "He found Christianity a Jewish sect; he left it a universal religion." For those who believe that theologians have overworked the Rabbinism of Paul, this emphasis on the subjective aspects of the Christian life will come as a decided relief.

The outstanding element in the Johannine writings, our author finds, is: "God was in Christ". "By whatever theory", writes Prof. Barton, "we may explain the relation of Jesus of Nazareth to the pre-existent Son of God, no Christianity long retains its power which does not gain its inspiration from the central thought of this Gospel—that God was in Christ, that God through the personality of Jesus speaks to us of love, of forgiveness, of hope, of power in a way unique in the annals of human history". Gnostic heresies and Hellenistic philosophy gave color and form to this sublime message, but its heart is "God was in Christ". It is this fact which gives

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singularity, superiority, and finality to the Christian religion.

Chapter four contains our author's conception of the "Heart of the Message" in the Eastern Church or "the Church in Asia, in the Nile Valley, and in Europe as far west as Greece". Conscious of the extreme difficulty of singling out this or that feature of the teaching of a period as characteristic of the whole, yet he finds that creed-making was the chief burden of the preaching in this great Church. That faith should attain intellectual forms was inevitable. Conflict with vagrant types of thought and life made necessary interpretations of essential Christianity. The tragic thing is that these symbols of faith should ever have been regarded as final, and as tests of correctness of conduct and purity of life. The Eastern Church forgot that statements of life in Christ have no power of perpetuating a vital experience of the love of God. As a result this Church is "but a fossil of a once living giant. Its passion of experience has passed; it has cooled into mere formalism"; it has lost the tenderness, the instinct for sacrifice and the broad charity of Jesus Christ.

If a genius for speculation and definition marked the Eastern Church, the West occupied itself with building a vast ecclesiastical machine. In the East the primitive impulse of Christianity was elaborated into a creed, in the West it was organized into a government and both succeeded most admirably in driving the prophet to the hills and exalting the function of the priest. Very quickly theology became infected with the practical statesmanship of the age and we begin to hear of an exclusive Church, outside of which there is no salvation, of Original Sin, of the imputation of Adam's guilt and the counter imputation of the righteousness of Christ. God is now thought of as far removed from the world and represented in it by a Church and a Book. Between the soul of man and the Father a vast system of Theology and a rigid form of Church life interposed themselves. The protest of Montanist and the plea of mystic for direct access to God were unavailing.

In order to appreciate the character of the Protestant Reformation our author selects Luther, Zwingli, and Calvin. "In Luther only", he contends, "do we find any real appreciation of the possibility and value of a personal experience of God". The attitude of Luther toward life was not only intensely practical, but deeply religious. Unfortunately his view of salvation by grace was glaringly defective, in that he regarded it too much as an escape from the wrath of God rather than as chiefly a moral transformation. Notwithstanding this inadequate ideal of religious experience he gave an added dignity to common life by relating it to God, he enhanced the idea of atonement by his high view of the Deity of Christ, and injected the principle of Democracy into society.

Zwingli was the humanist of this notable group. Unlike Luther he had passed through no religious crisis. His idea of God, of the authority of Scripture, and his views of Christianity were quite largely, if not wholly, shaped by his humanistic sympathies and studies.

"In the system of Calvin", our author declares, "no real and vital experience of God by the Christian is recognized. The whole is almost as formal as the system of Rome, and is much more cold, since it lacks far fewer elements which appeal to the imagination".

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Rather sweeping as this criticism of Calvin is, Prof. Barton finds much of unusual value in the emphasis Calvinism places on the sovereignty of God, in its contribution to civil and religious liberty, and its unquestioned theological influence in Lutheran, Anglican, and other communions.

The Christian message of the early Friends was: "The supreme authority is the Spirit". Their God was not one who "once visited this world", as Catholicism and Calvinism had taught, and had then retreated beyond the heavens leaving a finished Book and a rigid Church as His representatives, but God was thought of as abiding always in the world and ever revealing Himself to receptive souls. "The heart of the Quaker message of the seventeenth century was the rediscovery of the direct access of every soul to God". Their doctrine of the "inner light" failed of fruitage in the eighteenth century, because of its too close identification with the mistaken psychology of Cartesian philosophy, the too wide separation between the Human and the Divine, their view of abnormal states, such as the trance, as a manifestation of the Spirit; their undervaluation of the function of mind in religion and their inability to discriminate between impressions and revelations of the Spirit.

The message for the twentieth century, our author declares, must have regard for the monistic tendency of the age by which the sharp antithesis, between the natural and the supernatural is gone. We must also recognize that the idea of an Infallible Church or Book has lost its force for many people. Our appeal must be based on the ever incontrovertible fact that "God was in Christ. As in other centuries, so now, the Gospel which loses the Divine uniqueness of Christ loses its power." In Christ with His final authority, His incomparable regenerating force, His variety of resource, we are to find the sole and adequate power by which the animal spirit in man and in society is to be expelled and the Christian motive and passion substituted. Thus we shall be able to cleanse and organize into holier forms and more righteous aims the social life of to-day. Such are the elements of the message for our age as conceived of by our author. The great need, as he sees it, is not a new gospel, but the old wrought into the warp and woof of everyday life.

Prof. Barton is as modern in spirit and in purpose as he is reverent and careful in analysis. He has made a frank and scholarly appeal for an experience of Jesus Christ that is vitally related to the great social and economic needs of our times. He is confident that if our young people were to catch a real vision of God in Christ and would but appreciate the opportunities of the present situation "there would be such a Christian revival, such a wave of consecration, as we have not yet seen".

JOHN W. HOFFMAN.

New Thrills in Old China. By Charlotte E. Hawes. New York: George H. Doran Company. 1913. \$1.25 net.

The book which Miss Hawes has written lacks certain qualities which so many books on the Orient seem to possess; she does not spin about us the glittering generalities of the tourist posing as

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statesman and prophet. For this I think we can be sincerely grateful.

In a frankly unconventional way she recounts her experiences and impressions. It might seem as if we were limited to a small eddy in that great stream of a progressive civilization, which has swept aside so much of the old; but there is so much the more vividness and reality imparted to her account. We are not presented with the secrets of the Court or with overdrawn pictures of the New China. But after passing with her through her experiences, we are impressed that something has happened—the full meaning of which even the modern journalist has not grasped.

The early chapters of the book give an account of Miss Hawes' call to the mission field and her first impressions of China.

The scene was the parlor of the First Church, Pittsburgh—one cold winter day. Mrs. Munson had introduced Miss Hawes to Mrs. Chalfant who had been giving a missionary "talk".

"Oh, I am very glad to meet you, Mrs. Chalfant," said I.

"Perhaps you won't be so glad", Mrs. Munson said, "when you find out what she wants".

"Why, what do you want, Mrs. Chalfant?"

"I want you."

"Oh, what do you want of me?"

"Why I want you to go to China."

On this Miss Hawes comment is: "If she had hit me in the face, I could not have been more surprised and stunned, but when she said: 'Promise me you will pray over it', and was gone, these words came to me: 'Ye have not chosen me, but I have chosen you that ye should go'. I had not sought this call, but the Lord in his great condescension sent his messenger to me, and I could not shake off the conviction that I dare not be 'disobedient to the heavenly vision. . . .'"

Most readers will pass most eagerly to the account of the Boxer Riots. Miss Hawes was in Wei Hsien the night that Mr. Frank Chalfant withstood the rioters at the gate and then helped the two ladies over the wall, and all three escaped under cover of darkness. And her letter, describing the flight and the reception by some Germans at a manufacturing concern, was written at the time. Even in this hour of tragedy Miss Hawes was able to see the "funny side"—as, for instance, the German's reply to the awestruck question, next morning, of the mission ladies, whether anyone had been killed during the night: "Yes one,—a mosquito!".

The book is not only one with intensely readable qualities, but Miss Hawes' humour serves to bring the tragedy of those days more vividly before us.

The story of the mission family rushing to get dressed in the night, after hearing a noise—which they thought was the start of another revolution, what was in reality the crash of a falling roof—reveals the nervousness of the foreigner even to-day.

The latter part of the book gives an account of the recent revolution, as an appendix, written by Carl Crow for the '*China Press*'.

The one fly in the ointment is the insertion of some doggerel by Burgoyne of the *Pittsburg Chronicle Telegraph*; but, possibly, a poet, like a prophet, is without honor in his own country.

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However, the book lives up to its title; there are thrills for every imaginative reader. With the human interest, the readiness to show the absurd as well as the momentous, the impression left is that of a great, warm heart. We not only learn something of China, but become acquainted with Miss Hawes; and I do not know which is the greater privilege.

A. P. KELSO, JR., '10.

Second Presbyterian Church, Mercer, Pennsylvania; A Brief History. By George Taylor, Jr., B. D.

The occasion of the writing of this booklet was the fiftieth anniversary of the Second Presbyterian Church of Mercer, which was celebrated on the nineteenth and twentieth of last October. The author sets forth his purpose in the preface: "This little volume is an attempt to do two things: first, to perpetuate the memory of those charter members and early workers who have made its present strength possible; and, secondly, to conserve in a very general way the work, the struggle, and the records that manifest those true elements which have entered into the virile type of manhood and womanhood in her membership".

In our opinion the author has made a valuable contribution to local church history, giving us reasons for the organization of this particular congregation, reasons rooted in the gigantic struggle of the Civil War which will be entirely forgotten in another generation. Not only are statistics presented in regard to membership and contributions, but a brief review of each pastorate is added. The little pamphlet closes with an estimate of the spiritual influence of this congregation in terms of lives and achievements of the young men who have become ministers of the gospel; of these there have been three.

The booklet is a beautiful product of the printer's art. Fulsome flattery of former members and pastors, a serious fault of this kind of literature, is absent. The style is dignified and lucid, and even statistics are invested with interest.

JAMES A. KELSO.

The Constructive Quarterly. A Journal of the Faith, Work, and Thought of Christendom. Edited by Silas McBee. New York: George H. Doran Company. Yearly Subscription \$2.50, single number \$.75.

As the initial number of this journal appeared in March, 1913. it has just completed the first year of its existence, and to a limited extent the program of its editor can be judged in the light of achievement. The aims of "The Constructive Quarterly" were set forth clearly and unevasively in an introduction to the first number. A better understanding was to be cultivated between isolated Communion of Christendom, by having representatives tell what their Churches were 'actually believing, doing, and thinking'.

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Past experience would naturally lead the world to think that it would be impossible to get writers of communions as far removed as the Presbyterian and Roman or Greek Catholic to make use of the same forum for the presentation of their own personal views. But it is exactly this impossibility that the management of the "Constructive Quarterly" has succeeded in achieving.

On the Editorial Board the lion and lamb, figuratively speaking, lie down together; and we find the name of Dr. Robert E. Speer side by side with that of Archbishop of Platon of the Russian Cathedral, while that of Dean Shailer Mathews is associated with Rev. John J. Wynne, S. J., and Mgr. Shahan. National boundaries are not respected, for the editor has secured for his Board representative scholars and writers from Germany, Great Britain, France, Russia, and India. Note a few of the names: Rt. Hon. Arthur James Balfour, M. P. F. R. S.; Rev. James Denney, D.D.; Rev. Wm. Sanday, D.D.; Professor Adolf Deissmann, of Berlin; F. Loofs, of Halle; M. Thureau Dangin, of France; Wilford Ward; the Bishop of Bombay.

The ultimate aim of this publication is to propagate a Christianity which, while still divided into groups, will be united in its witness for Christ and in its impact upon the world. In the opinion of the editor, this will be accomplished when the different churches understand each other's differences as well as agreements, and have mutual respect for each other. Let Dr. McBee speak for himself. "It is not neutral territory that is sought, where courtesy and diplomacy would naturally tend to avoid issues and tend to round off the sharp edges of truth and conviction, but rather common ground where loyalty to Christ and to convictions about Him and His Church will be secure from the tendency to mere compromise or to superficial and artificial comprehension."

Articles are invited which contain 'the free, living, and deliberate statement of actual and operative belief' with two simple conditions that 'the Faith and Work and Thought of each Communion shall be presented in its absolute integrity including and not avoiding differences; and second, that no attack with polemical animus shall be made on others'.

In our judgment the editor has succeeded in attaining his ideals in the four numbers that lie before us, and in one of the articles of the December number, we have an account of the practical operation of the principles for which the Constructive Quarterly stands. Let the reader turn to a paper by Arthur J. Brown on High Church Anglicans and American Presbyterians in Shantung University, in which practical co-operation in Christian effort without giving up cherished belief is both eloquently and candidly discussed.

We wish the Constructive Quarterly God-speed in its mission. If it could be placed in the hands of every educated layman as well as the ministers of our churches, it would hasten the day when the unhappy dissensions of Protestant Christianity would be healed.

JAMES A. KELSO.

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CALLS

Rev. H. A. Smith ('03), of Mannington, W. Va., has accepted a call to the church of Westerville, Ohio.

Rev. J. O. McCracken ('97), of Johnstown, Pa., has been called to the First Church of Leechburg, Pa.

Rev. H. C. Prugh ('98), of Burnham, Pa., has been called to Plum Creek, Pa.

Rev. U. S. Bartz, D.D. ('96), of Kenton, Ohio, has accepted a call to Fremont, Ohio, and began work in his new pastorate on Jan. 4.

Rev. C. D. Wilson, D.D. ('79), of Glendale, Ohio, has been called to Havre de Grace, Md.

Rev. H. C. Hutchison ('09), of Mt. Pleasant, Pa., has accepted a call to the First Presbyterian Church of Aspinwall, Pa.

Rev. Stephen A. Hunter, D.D. ('76), has accepted a call to the Arlington Avenue Church, Pittsburgh, Pa.

Rev. P. H. Miller ('02), of Philadelphia, Pa., has declined a call to become associate pastor of the First Church of Chicago.

Rev. F. Dean Miller ('03), of Wilkinsburg, Pa., has accepted a call to the First Church of Altoona, Pa.

Rev. Edward James Travers ('12), has accepted a call to the Bethesda Church, Presbytery of Cleveland.

Rev. T. B. Greenlee ('82), of Omaha, Neb., has accepted a call to the Presbyterian Church of Audubon, Iowa.

Rev. Elbert Hefner ('08), has recently accepted a call to the First Presbyterian Church of Warrensburg, Mo., and has taken up work in the new field. The best State Normal School in Missouri is located at Warrensburg and the president and fourteen of the teachers of the school hold membership in the First Church. More than seven hundred students are enrolled in this school and during the summer the number increases to fourteen hundred.

INSTALLATIONS.

Rev. J. S. Helm, D.D. ('82), formerly of Leechburg, Pa., on Feb. 1st. was installed pastor of the First Church of Cresson, Pa., and supply for the First Church of Gallitzin and the State Tuberculosis Sanitorium at Cresson. Rev. B. F. Heaney presided; Rev. Dr. Calvin C. Hays, of Johnstown, preached the installation sermon; Rev. Dr. A. H. Jolly, of Avalon, gave the charge to the pastor; and Rev. J. C. Steele, of Export, charged the people.

Rev. Hugh T. Kerr, D.D. ('97), was installed pastor of the Shadyside Church, Pittsburgh, on Thursday, Oct. 16, 1913. Rev.

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Dr. G. M. Kerr presided; Rev. Dr. W. L. McEwan, of the Third Church, read the Scripture lesson; Rev. Dr. G. W. Chalfant offered the invocation prayer; Rev. Dr. Maitland Alexander preached the sermon; Rev. Dr. S. J. Fisher offered the installation prayer; Dr. Christie delivered the charge to the pastor and Dr. Farmer, the charge to the people.

Rev. Silas Cooke, D.D. ('74), on Oct. 29 was installed pastor of the Church at Auburndale, Fla. Rev. H. G. Dennison, of Lake Alford, offered the invocation, propounded the constitutional questions, and delivered the charge to the pastor; Rev. William L. Hackett, of St. Cloud, read the Scripture lesson and delivered the charge to the congregation; Rev. E. G. McLean, D.D., of Winter Haven, preached the sermon.

Rev. G. J. Timblin ('97), of Euclid, Pa., was installed pastor of North and East Butler, Pa., Dec. 16th.

Rev. Vaclav P. Backora ('05), formerly of Gary, Ind., was installed pastor of the First Presbyterian Church of West Barnet, Vt., on Dec. 17th. Rev. John Lytle, of South Ryegate, Vt., offered the invocation; Rev. J. W. Smith, of Manchester, N. H., preached the sermon; Rev. Duncan Salmon, of Barre, Vt., offered the installation prayer; Rev. Vaclav Ziegler, of South Ryegate, delivered the charge to the pastor; Rev. F. A. Arbuckle, of Antrim, N. H., delivered the charge to the people.

Rev. J. S. Cotton ('96), of Carlisle, Ohio, was installed pastor at Apple Creek, Ohio, Dec. 16th.

GENERAL ITEMS.

Rev. James Hickling ('81), has resigned the church of Raymond, Ill.

On Oct. 10th, the Highland Presbyterian Church, Pittsburgh, Pa., Rev. C. P. Cheeseman, D.D. ('84), pastor, celebrated the 22nd. anniversary of the burning of their mortgage.

Rev. R. L. Biddle ('95), who has been pastor of the Fairmount and Pleasant Hill Churches, Presbytery of Pittsburgh, for the past four years, preached his farewell sermon on Oct. 26th. and early in November took charge of his new field in the Mt. Pisgah Church in the same Presbytery.

Congruity Church, one of the oldest in the Presbytery of Blairsville, Rev. John D. McBride ('05), pastor, celebrated its 125th. anniversary on Nov. 20th. Three sessions were held during the day and a dinner was served. The anniversary sermon was preached by Rev. H. U. Davis, pastor of the Poke Run Church. Among the other speakers were Rev. A. O. Raber, of Derry, Pa., and Rev. J. C. Steele, a former member of Congruity Church.

On Oct. 26th. Rev. C. W. Wycoff, D.D. ('65), preached his farewell sermon in the Bethel Church, Presbytery of Pittsburgh, thus closing a very notable pastorate of forty years' duration. The following Thursday a reception was held in Dr. Wycoff's honor by the members of the congregation at which many former members and pastors of neighboring churches were present. Dr. Wycoff has been made pastor emeritus.

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On Oct. 19th. the new chapel of the Vance Memorial Church was dedicated. Dr. Snowden delivered the address and the pastor, Rev. J. M. Potter ('98), conducted the service and offered the dedicatory prayer. A history of the Sunday School and an appreciation of the late Mr. J. N. Vance, donor of the chapel, was read by Mr. J. N. Braden, the superintendent, and a little granddaughter of Mr. Vance drew a cord which unveiled a fine portrait of the donor.

The degree of Ph.D. has been conferred upon the Rev. J. M. Oliver, D.D. ('97), by Grove City College.

Rev. T. E. Thompson ('03), has resigned the pastorate of the First Church of Emsworth, Pa.

Rev. G. S. Macaulay ('10), who has had charge of the Woodlawn (Pa.) Church since his graduation from the Seminary, on Nov. 30 preached his farewell sermon and on Dec. 7 began work in the First Church of Xenia, Ohio.

Rev. H. H. McQuilkin ('99), has just completed eight years as pastor of the First Church of San Jose, Cal. During this time 357 members have been received into the church on profession and 525 by letter. The present active membership is 905.

The alumni of the Seminary in attendance at the sessions of the Synod of Nebraska, which met in Omaha, Neb., on Oct. 18, 1913, passed the following resolution:

"To the Faculty of the Western Theological Seminary:

Brethren:—

We, the undersigned graduates of the Western Theological Seminary in attendance upon the sessions of the Synod of Nebraska, and gathered in a reunion of such graduates at the home of Professor Charles Herron, send you our greetings, and congratulate the Seminary on the splendid work being done by it and upon the large influx of new students.

STEPHEN PHELPS, 1862.

THOS. B. GREENLEE, 1882.

J. P. ANDERSON, 1886.

J. C. AMBROSE, 1887.

CHARLES HERRON, 1887.

GRANT E. FISHER, 1896.

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 mornings of each week: Nov. 10, "The Church", Rev. J. T. Gibson, D.D. ('72); Nov. 24, "The Church and Social Control", Rev. C. R. Zahniser, D.D. ('99); Dec. 15, "The Training of Children in the Church", Rev. J. E. Garvin, D.D. ('90); Dec. 22, "Christian Leadership", Rev. Harry O. Gilson ('88); Jan. 12. "Conversion", Rev. J. Shane Nicholls, D.D. ('92).

Rev. Rollin R. Marquis ('83), of Lawrenceville, Ill., was elected Moderator of the Synod of Illinois at the October meeting.

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Following is a tabulated list of accessions, since the publication of the October Bulletin, in churches ministered to by alumni of the Seminary.

Church	Accessions	Pastor	Class
Allison Park, Pa.	23	Isaac Boyce, D.D.	'84
First, Wilmerding	23	G. R. Phillips	'02
Concord, Pa.	12	U. W. MacMillan	'95
Park Avenue, Pittsburgh	11	C. B. Wingerd	p. g. '09
First, Monongahela, Pa.	16	W. F. McKee, D.D.	'96
First, Kittanning	24	W. J. Hutchison	'98
Westminster, Greensburg, Pa.	21	G. P. Atwell	'98
Indiana, Pa.	82	F. S. Crawford, D.D.	'79
Port Royal, Pa.	34	H. W. Warnshuis	'76
Mt. Washington, Pittsburgh	20	C. S. McClelland, D.D.	'80
Watson Mem'l., Pittsburgh	33	J. W. MacIvor	'05
Sharon, Presb. of Pittsburgh	8	J. M. Mercer	'78
Forty-third St., Pittsburgh	21	G. L. Glunt	'12
Morningside, Pittsburgh	18	P. R. Harvey	'08
Holy Trinity, Philadelphia	19	M. S. Bush	'01
Rosewood Ave., Toledo, O.	32	D. H. Johnston	'07
First, Parkersburg, W. Va.	23	E. A. Culley	'94
Wellsburg, W. Va.	64	W. J. Holmes	'02
Central, Orange, N. J.	54	J. F. Patterson, D.D.	'82
Bowling Green, Mo.	19	C. E. Peterson	'13
Shadyside, Pittsburgh	30	Hugh T. Kerr, D.D.	'97
McKees Rocks, Pa.	71	O. N. Verner, D.D.	'86
New Kensington, Pa.	42	L. C. Denise	p. g. '05
Walbrook, Baltimore, Md.	17	H. A. Grubbs	'93
Central, Newcastle, Pa.	52	A. B. McCormick	'97
Third, Steubenville, O.	100	G. P. Rowland	'03
Beechwoods, Pa.	32	C. C. Cribbs	'12
First, Carnegie, Pa.	104	J. M. Duff, D.D.	'76
Cadiz, Ohio	18	R. P. Lippincott	'02
Holliday's Cove, W. Va.	26	H. G. McMillen	'10
Jenkins, Ky.	27	M. D. McClelland	'95
Manns Choice, Pa.	6	E. S. Snook	'85
Mt. Pleasant, Pa.	76	H. C. Hutchison	'09
Youngwood, Pa.	23	H. C. Hutchison	'09
Slate Lick, Pa.	11	G. P. Stewart	'04
Poke Run, Pa.	11	H. U. Davis	'98
New Concord, Ohio	8	D. S. Graham	'01
Mt. Pleasant, Ohio	7	P. E. Burt	'12
Jersey Shore, Pa.	8	J. L. Ewing	'93
First, Masontown, Pa.	6	J. B. Brice	'00
Weirton, W. Va.	12	C. G. Allen	'90
First, Boise, Ida.	30	C. L. Chalfant	'92
Mingo Junction, Ohio	15	W. G. Felmeth	'11
First Tarentum, Pa.	36	Wm. F. Fleming	'03

Improvements have recently been made in the Presbyterian Church of Meriden, Iowa, Rev. J. W. Little ('72), pastor; a new roof, all three of the rooms decorated, a seven-chandelier gasoline

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lighting plant, and a new organ, at a total of cost of three hundred dollars which was promptly paid. Mr. Little is in the third year of his pastorate at Meriden.

The address of Rev. James B. Kelso ('99), has been changed from Roxbury, Kan., to Hansen, Neb.

The Presbyterian Church of Sheakleyville, Pa., Rev. S. L. Johnston ('13), pastor, in December held a Church Institute, the last three days of which were given over to evangelism, and despite the inclement weather, eight members were received into the church.

Rev. E. M. Mowry ('09), has been appointed Professor of Natural Sciences at the Pyeng Yang Union Christian College, Korea.

During the week of Nov. 9, the First Presbyterian Church of Baltimore, Rev. Alfred H. Barr, D.D. ('95), pastor, commemorated the one hundred and fiftieth anniversary of its founding. On Wednesday evening, in connection with the usual mid-week service, an hour of personal reminiscences by older members of the First Church was followed by a congregational reception and the distribution to the families of the Church of the new "Brief History of the First Presbyterian Church of Baltimore".

Rev. James C. Garver ('83), pastor of the Calvary Church, Montpelier, Idaho, has almost completed his fourth year among the Mormons. Early in 1910 he removed from Denver, Col., to the beautiful Snake River Valley in Idaho, where he lived and preached in a town which is fully ninety-five percent Mormon. In November, 1912, Mr. Garver was called to the work in Montpelier, in the Bear River Valley. Both these fields are within the bounds of Kendall Presbytery, which he has served as stated clerk for three years.

The First Presbyterian Church of Belle Center, Ohio, Rev. Charles F. Irwin ('01), pastor, in December presented to the University of Wooster the sum of \$1000, and to the Boards of the Church, \$4000. They have thoroughly repaired the manse and church, installing a new pipe organ. In the three years of the present pastorate the various departments of the church have been thoroughly organized, gifts stimulated, a church library created, and sound, aggressive work developed.

During the month of January the Presbyterian Church of Mingo Junction, Ohio, Rev. W. G. Felmeth ('11), pastor, with a membership of 283, subscribed \$3,000 for the current year. This congregation is so crowding the evening services that it is necessary to place extra chairs in the auditorium, they are building a new parsonage, and their benevolent offerings have increased 250%, but the best thing about the whole matter is the splendid spirit of the people.

On Dec. 21st, a twenty-five thousand dollar addition to the church edifice at Great Falls, Mont., was dedicated. Rev. C. E. Schaible, of Bushnell, Ill., preached the sermon and raised between six and seven thousand dollars. Hearts were made glad at the very opening of the service when twenty-two adults were received into the church. From a small mission church not many years ago it has grown to four hundred members. Rev. Ezra P. Giboney ('99),

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the pastor, has been on the field for nine years and has done a great work, not only in his own church, but throughout Montana. The new addition is of gray sandstone. The main floor includes an auditorium and balcony, increasing the seating capacity of the church to 1,000. On the main floor there is also a social room and parlor for the women. The basement is strictly modern in every feature. It comprises a large dining room, a kitchen, and a boys' recreation room. This part of the new edifice was opened on Friday evening, when the men of the church gave a banquet, at which over 150 church members and their friends were in attendance. The young people have a separate parlor. A \$3,000 pipe organ graces the fine auditorium.

NECROLOGY.

Boyle, B. Frank.

Born, Johnstown, Pa., September 26, 1844; Lafayette College; Seminary 1870-3, licensed, April 21, 1872. Presbytery of Steubenville; ordained, June 24, 1873, Presbytery of Kittanning; pastor, Slate Lick and Srader's Grove, Pa., 1873-82; Irwin, Pa., 1882-7; Larned, Kan., 1887-90; Salem, O., 1890-99; stated supply, First Church, Atchison, Kan., 1900- ; died, July 23, 1912.

Brown, David.

Born, Westmoreland Co., Pa., February 14, 1838; Washington and Jefferson College, 1867; Seminary, 1867-70; licensed, April 28, 1869, Presbytery of Kittanning; ordained, April, 1870, Presbytery of Fairfield; stated supply, Kirckville, Ia., 1870-3; pastor, Oxford, 1873-83; Newton, 1883-93, New Sharon, 1893-6; Perry, 1896-1900; stated supply Aredale, Ia., 1903-4; West Branch, 1905; Martinsburg, Ia., 1906; pastor, Hills, Ia., 1907- ; died, January 28, 1913.

Dobbins, Hugh Hillis.

Born, Poland, O., April 13, 1833. Jefferson College 1858; Seminary 1858-61; D.D., Lecompton University 1897; licensed, April, 1860, Presbytery of New Lisbon; ordained, September, 1861, Presbytery of Omaha; stated supply, Brownsville, Neb., 1861-3; Atchison, Kan., 1863-4; Jackson, Cal., 1864; organized Santa Barbara, 1869; supplied same 1869-71; stated supply, San Bonaventura, Cal., 1884; financial agent Occidental College; also of Albany College; traveled Orient; occasional supply, Berkley, Cal.; died, Berkley, Cal., Jan. 17, 1913.

Fisher, Daniel Webster.

Born, Blair Co., Pa., January 17, 1838; Jefferson College 1857; Seminary, 1857-60; D.D., Muskingum College, 1874; LL.D., University of Wooster, 1877, and Washington & Jefferson College, 1892; licensed, April, 1859, and ordained, April, 1860, Presbytery of Huntingdon; home missionary in Virginia, 1859; stated supply, Thalia St., New Orleans, 1860-1; pastor, First

Necrology.

Church, Wheeling, W. Va., 1861-67; Second Church, Madison, Wis., 1878-79; President of Hanover College, 1872-1907; residence, Washington, D. C.; died at Washington, D. C., January 28, 1913.

Fulton, James Power.

Born, Pottstown, (now West Newton), Pa., October 10, 1824, Washington College, 1846; Seminary, 1846-49; licensed, 1849 Presbytery of Ohio; ordained, 1850, Presbytery of Washington; pastor, Burgettstown, Pa., 1850-7; Salem, 1857-66; Pulaski and Hopewell, 1866-9; McClellandtown and Dunlap's Creek, 1869-78; stated supply, Laurel Hill, 1878-9; home missionary, Harper, Kan. and other stations, 1879-85; stated supply and home missionary, Kansas; honorably retired; residence, Harper, Kan.; died, Harper, Kan., January 3, 1913.

Hill, George Hermann.

Born, Blairsville, Pa., December 8, 1862; Washington and Jefferson College, 1886; Seminary, 1886-9; licensed, April 18, 1888, Presbytery of Blairsville; ordained, September 18, 1889, Presbytery of Clarion; pastor, Beechwoods, Pa., 1889- ; residence, Falls Creek, Pa., R. F. D.; died, Falls Creek, Pa., Dec. 19, 1912.

Kelly, James Manton.

Born, Finley, O., February 10, 1855; Mt. Union College, 1879; Seminary, 1879-82; licensed, April 24, 1881, Presbytery Mahoning; ordained, June 28, 1882, Presbytery Kittanning; pastor Concord and Plumville, Pa., 1882-90; pastor Manor, Pa., 1891-8; pastor, Clintonville, Pa., 1899-01; Nottingham, O., 1904-6; Wheeling, W. Va., 1907-9; Youngstown, 1909-10; Lowellville, O., 1910-11; evangelist, Youngstown, O., 1911-12; died, Youngstown, O., August 9, 1913.

Launitz, John.

(Full name, John Edward Ferdinand Schmidt von der Launitz.) Born, Tivoli, near Rome, Italy, August 20, 1829; Agricultural College of Hofberg; Seminary, 1857-60; licensed, March 13, 1859, and ordained April, 1860, Presbytery of Allegheny; missionary, lower Allegheny, 1858-60; stated supply, Bridge-water and Freedom, Pa., 1861-2; German Presbyterian Church, Allegheny, Pa., 1862—; teacher of music about 30 years; preached five years in the French language, First Church of Pittsburgh; teacher of German Young Men's Christian Association, 15 years; librarian, Western Theological Seminary, 1873-83; editor of German Sunday School paper; editor first German Presbyterian paper, 1867-9; died, North Side, Pittsburgh, Pa., February 10, 1913.

Translated into German, "What Is Calvinism?"; published, "Das Evangelische Jahrbuch." one year.

McComb, James Mason.

Born, Oskaloosa, Ia., January 9, 1853; Washington and Jefferson College, 1877; Seminary, 1878-81; A. B., 1877, and A. M., 1886, Washington and Jefferson College; licensed, April 28, 1880, and ordained, April 27, 1881, Presbytery of Kittanning;

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foreign missionary, India, 1882-9 and 1891-9; home missionary, Nevada, 1889-91; home missionary, (Kentucky, 1899-00; Klamath Falls and Woodburn, Ore., 1901-3; Douglass, Ariz., 1903-04; Raywood, Tex., 1904-6; Bayfield, Col., and preached at Ute Indian Reservation School 1906-7); superintendent Reform Episcopalian work in Lalitpur, India, 1907-8; pastor, Spring Hills, O., 1909-10; Ironside, Ore., 1910-11; Newton, N. J., 1911-12; died, Newton, N. J., May 25, 1912.

Marquis, David Calhoun.

Born, Lawrence Co., Pa., November 15, 1834; Jefferson College, 1857; Seminary, 1860-2; Northwestern Theological Seminary, 1862-3; D.D., Washington and Jefferson College, 1875; licensed, April 1862, Presbytery of Beaver; ordained, November, 1863. Presbytery of Sangamon; pastor, Decatur, Ill., 1863-66; North Church, Chicago, 1866-70; Westminister, Baltimore, Md., 1870-8; Lafayette Park, St. Louis, Mo., 1878-83; teacher, 1857-60; professor, McCormick Theological Seminary, 1833—; died, Chicago, Ill., October 8, 1912.

Miller, Nelson H.

Born, Lewisville, Ind. Co., Pa., October 16, 1847; Westminster College (Pa.), 1871; Seminary, 1871-4; D.D., Westminster College (Pa.), 1889; licensed, April 8, 1873, Presbytery of Kittanning; ordained, June 9, 1874, Presbytery of Huntingdon; pastor, Osceola Mills, Pa., 1874-91; Newark, Del., 1891-9; Washington, D. C., 1899-02; stated supply, Hermon, Washington, D. C., 1902-6; Lewinsville, Presbytery of Washington City, 1907—; professor (Ancient Languages) Newark Academy and Delaware Normal School, 1896-9; stated clerk, Presbytery of New Castle, 1892-9; stated clerk, Synod of Baltimore, 1896—; residence, Washington, D. C.; died, McLean, Va., October 2, 1912.

Pringle, Samuel Wilson.

Born, New Concord, O., January 8, 1853; College of New Jersey, 1873; Seminary, 1874-7; licensed, May 8, 1877, Presbytery of Zanesville; ordained, June 12, 1877, Presbytery of St. Clairsville; pastor, First Church, Mt. Pleasant, O., 1877-96; Westminster, Pueblo, Col., 1897-01; First Church, Auburn, Neb., 1901-7; Washington, Kan., 1907-10; Savannah, Mo., 1911; died, Grove City, Pa., October 6, 1912.

White, Joseph Pollock.

Born, New Castle, Pa., August 24, 1856; Monmouth College, 1879; Seminary, 1879-82; post graduate, Harvard, 1882-3; A.B., 1879, and A.M., 1882, Monmouth College; B.D., Western Theological Seminary, 1882; licensed, 1880 and ordained, August 28, 1883, Presbytery of Shenango; stated supply, Baird, Tex., 1883-5; Juneau, Alaska, 1886-8; Cross Roads, Pa., 1889-90; Three Rivers, Mass., 1891; Howard, N. Y., 1893-4; pastor, Brunswick, N. Y. 1894-9; Northfield, Mass., 1899-01; stated supply, South Killingly, Conn., 1901-2; supply Washington, Tenn., 1904-6; Ramsey Industrial School, 1907; residence, Knoxville, Tenn.; died New Castle, Pa., October 30, 1912.

BIOGRAPHICAL CATALOGUE

—OF THE—

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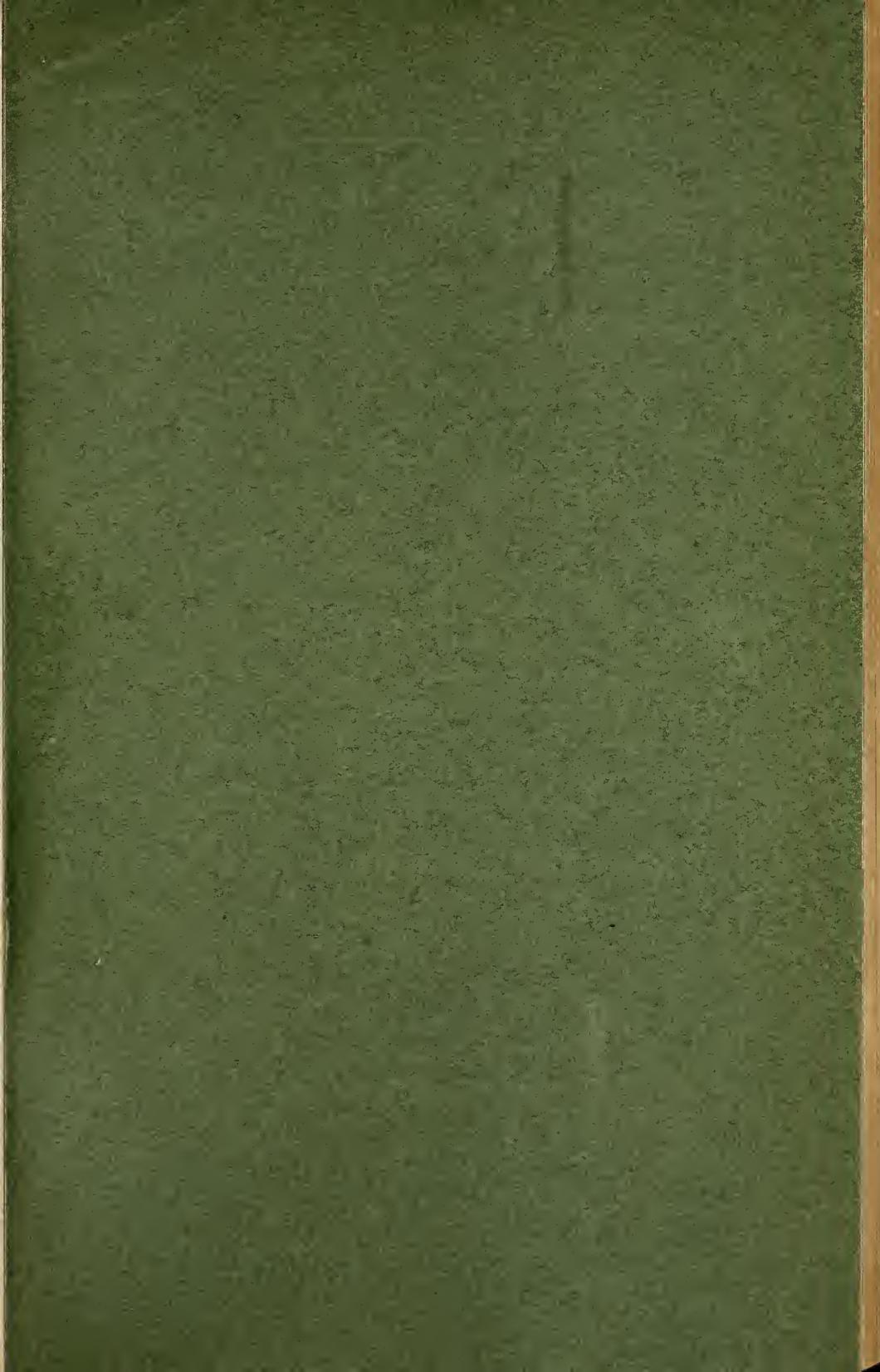
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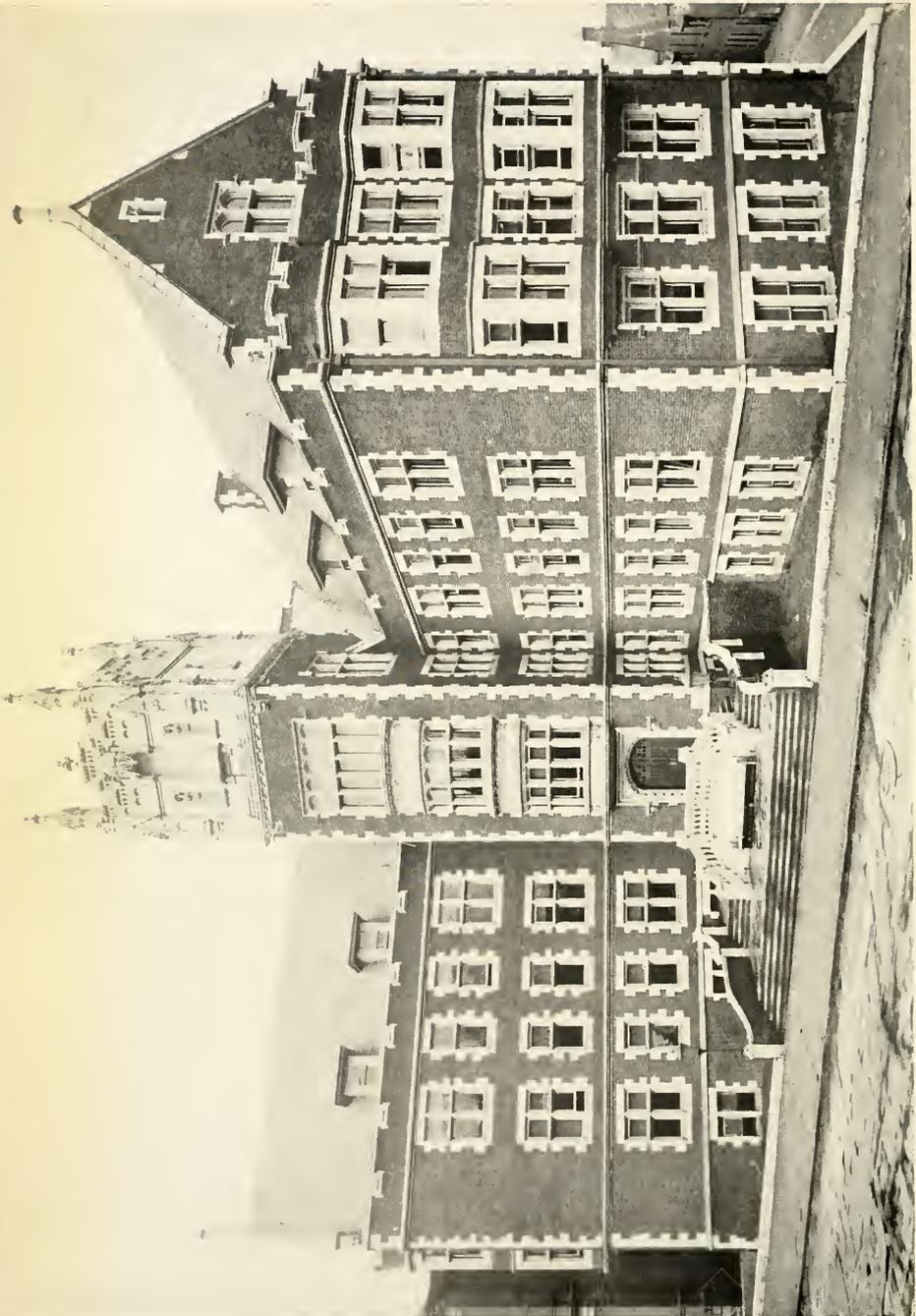
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MEMORIAL HALL

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1913 - 1914

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Calendar for 1914

THURSDAY, FEBRUARY 5th.

Day of Prayer for Colleges.

WEDNESDAY, APRIL 29th.

Written examinations at 8:30 A. M.; continued Thursday, April 30th, Friday, May 1st, and Saturday, May 2nd.

SUNDAY, MAY 3d.

Baccalaureate sermon at 11:00 A. M. in the North Presbyterian Church.

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

MONDAY, MAY 4th.

Oral examinations at 2:00 P. M.; continued Tuesday, May 5th, and Wednesday, May 6th.

THURSDAY, MAY 7th.

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

THURSDAY, MAY 7th.

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

Meeting of Alumni Association and annual dinner 5:00 P. M.

FRIDAY, MAY 8th.

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

SESSION OF 1914-15

TUESDAY, SEPTEMBER 15th.

Reception of new students in the President's Office at 3:00 P. M.

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

WEDNESDAY, SEPTEMBER 16th.

Opening address in the Chapel at 10:30 A. M.

TUESDAY, NOVEMBER 17th.

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

WEDNESDAY, NOVEMBER 18th.

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

THURSDAY, NOVEMBER 26th.—MONDAY, NOVEMBER 30th.

Thanksgiving recess.

WEDNESDAY, DECEMBER 23rd.—TUESDAY, JANUARY 5th.

Christmas recess.

BOARD OF TRUSTEES

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Counsel

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Treasurer

COMMONWEALTH TRUST COMPANY

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Daniel M. Clemson,	Sylvester S. Marvin,
Robert Wardrop.	

CLASS OF 1915

T. D. Davis, M. D.,	James Laughlin, Jr.,
Samuel Ewart,	David McK. Lloyd,
The Rev. S. J. Fisher, D. D.,	Alex. C. Robinson,
The Rev. Frank W. Sneed, D. D.	

CLASS OF 1916

J. B. Finley,	Oliver McClintock,
Ralph W. Harbison,	Wilson A. Shaw,
George B. Logan,	Josiah V. Thompson,
The Rev. William J. Holland, D. D., LL. D.	

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David McK. Lloyd	Oliver McClintock	S. J. Fisher, D. D.

Auditors

Robert Wardrop	R. W. Harbison	Wilson A. Shaw
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Property

John R. Gregg	Geo. B. Logan	R. W. Harbison
	Alex. C. Robinson	

Finance

President, Treasurer, Secretary, and Auditors

Library

A. C. Robinson	F. W. Sneed, D. D.	J. A. Kelso, Ph.D., D.D.
----------------	--------------------	--------------------------

Advisory Member of all Committees

Rev. James A. Kelso, D. D., *ex officio*.

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., in the parlor of the First Presbyterian
Church, Sixth Avenue.

BOARD OF DIRECTORS

Officers of the Board of Directors

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THE REV. JESSE C. BRUCE, D. D.

Vice-President

*THE REV. HENRY D. LINDSAY, D. D.

Secretary

THE REV. WILLIAM S. MILLER

DIRECTORS

CLASS OF 1914

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The Rev. Edward P. Cowan, D. D.	Samuel Ewart
The Rev. Daniel H. Evans, D. D., LL. D.	James Laughlin, Jr.
The Rev. Joseph T. Gibson, D. D.	
*The Rev. Isaac C. Ketler, Ph. D., D. D.	
The Rev. John M. Mealy, D. D.	
The Rev. Samuel Semple	

CLASS OF 1915

The Rev. Calvin C. Hays, D. D.	Ralph W. Harbison
The Rev. Oscar A. Hills, D. D.	James I. Kay
†The Rev. William H. Oxtoby, D. D.	Wilson A. Shaw
The Rev. A. M. Reid, D. D., Ph. D.	
The Rev. William E. Slemmons, D. D.	
The Rev. J. Kinsey Smith, D. D.	
The Rev. William F. Weir, D. D.	

*Deceased.

†Resigned.

CLASS OF 1916

The Rev. William A. Cook, D. D. Thomas D. Davis, M. D.
The Rev. David S. Kennedy, D. D. George B. Logan
The Rev. Henry T. McClelland, D. D. Alex. C. Robinson.
The Rev. S. B. McCormick, D. D., LL. D.
The Rev. William L. McEwan, D. D.
The Rev. J. M. McJunkin, D. D.
The Rev. William S. Miller, D. D.

CLASS OF 1917

The Rev. Thomas B. Anderson, D. D. W. D. Brandon
The Rev. Jesse C. Bruce, D. D. J. B. Finley
*The Rev. Henry D. Lindsay, D. D. John F. Miller.
The Rev. John A. Marquis, D. D.
The Rev. James D. Moffat, D. D.
The Rev. William P. Shrom, D. D.
The Rev. William H. Spence, D. D.

*Deceased.

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Executive.

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James I. Kay, W. E. Slemmons, D. D.,
J. T. Gibson, D. D.
J. A. Kelso, D. D., *ex officio.*

Curriculum.

W. H. Spence, D. D., J. M. Mealy, D. D.,
C. C. Hays, 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

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

President and Professor of Hebrew and Old Testament Literature.
The Nathaniel W. Conkling Foundation.

THE REV. DAVID GREGG, D. D., LL. D.

President Emeritus and Lecturer Extraordinary.

THE REV. MATTHEW BROWN RIDDLE, D. D., LL. D.

Professor of New Testament Criticism.

THE REV. ROBERT CHRISTIE, D. D., LL. D.

Professor of Apologetics.

THE REV. DAVID RIDDLE BREED, D. D.

Reunion Professor of Sacred Rhetoric and Elocution.

THE REV. DAVID S. SCHAFF, D. D.

Professor of Ecclesiastical History and History of Doctrine.

THE REV. WILLIAM R. FARMER, D. D.

Memorial Professor of New Testament Literature and Exegesis.

THE REV. JAMES H. SNOWDEN, D. D., LL. D.

Professor of Systematic Theology.

THE REV. DAVID E. CULLEY, PH. D.

Assistant Professor of Hebrew and Acting Librarian.

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

Lecturer on Ecclesiastical History.

PROF. GEORGE M. SLEETH.

Instructor in Elocution.

MR. CHARLES N. BOYD.

Instructor in Music.

COMMITTEES OF THE FACULTY

Conference

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Elliott Lectureship

DR. SCHAFF AND DR. FARMER

Bulletin

DR. SNOWDEN AND DR. CULLEY

Curriculum

DR. FARMER AND DR. SNOWDEN

Library

DR. CULLEY AND DR. SCHAFF

Foreign Students

DR. CULLEY AND DR. BREED

Physical Director

MR. HAYWOOD M. BUTLER

Secretary to the President

MISS MARGARET M. READ

LECTURES.

- REV. A. J. ALEXANDER, D. D.,
"The Psychological Approach to Religion"
- MR. HARRISON S. ELLIOTT,
"The Student Volunteer Movement"
- MR. RALPH A. FELTON,
"Home Missions"
- REV. ALBERT I. GOOD,
"Missionary Experiences in West Africa"
- MISS MARGARET HENRY,
"The Southern Mountaineer"
- REV. WILLIAM C. JOHNSTON,
"Missionary Work in West Africa"
- REV. HENRY W. LUCE,
"Missions in China"
- MR. D. F. MCCLELLAND,
"The Student Volunteer Movement"
- REV. A. F. MCGARRAH,
"The Problem of the City"
- REV. MALCOLM L. MACPHAIL, PH D.,
"The Relation of Educated Men to the Church"
- DR. FREDERIC POOLE,
"Old and New China"
- MR. MAURICE RUBEN,
"Jewish Missions"
"Zionism"
- REV. W. M. SLOAN, D. D.,
"Material and Spiritual Conquest along the Rockies"
- REV. STANLEY WHITE, D. D.,
"Impressions of China"

The Bulletin of the Western Theological Seminary.

REV. A. L. WILEY, D. D. ,
"Mission Work in India"

REV. S. HALL YOUNG, D. D.,
"Alaska"

REV. W. H. HUDNUT, D. D.,
Sermon on Day of Prayer for Colleges.

AWARDS: MAY, 1913

The Degree of Bachelor of Divinity was conferred upon

George E. Sehlbrede
John Sirny
Edward James Travers

The Diploma of the Seminary was awarded to

Howard J. Baumgartel	Roy McKee Kiskaddon
Charles W. Cochran	John Lang
Delbert L. Coleman	Orris Scott McFarland
John Connell	Salvatore Morello
Frank Eakin	Charles E. Peterson
Paul Anderson Eakin	William Henry Schuster
George Arthur Frantz	Adolph A. Schwarz
William Waltz Highberger	Edward B. Shaw
Samuel L. Johnston	David Ryan Thompson
Ashley Sumner Wilson	

The Seminary Fellowships were awarded to

Frank Eakin
George Arthur Frantz

The Prize in Homiletics was awarded to

Orris Scott McFarland

The Hebrew Prize was awarded to

Leo Leslie Tait

Merit Scholarships were awarded to

Dwight M. Donaldson	Charles V. Reeder
Leroy C. Hensel	Leo Leslie Tait

STUDENTS

FELLOWS

- Frank Eakin** Glenfield, Pa.
A. B., Grove City College, 1910.
Western Theological Seminary, 1913.
- George Arthur Frantz** 5707 Callowhill St., Pittsburgh, Pa.
A. B., Grove City College, 1910.
Western Theological Seminary, 1913.

GRADUATE STUDENTS

- | | Room |
|---|-----------------|
| Louis Chowning Allen, Shelbyville, Ky. | 316 |
| A. B., Centre College, 1903. | |
| A. M., Princeton University, 1906. | |
| Princeton Theological Seminary, 1906. | |
| Henry Vernon Baker | Glenshaw, Pa. |
| A. M., Franklin College, Ohio, 1907. | |
| Western Theological Seminary, 1908. | |
| Sigmundus Alex. Byczynskyj, (Galicia, Austria) McKees Rocks, Pa. | |
| University of Lemberg, 1901. | |
| Manitoba Theological Seminary, 1908. | |
| Bertram Huston Conley | Cheswick, Pa. |
| A. B., Wooster University, 1908. | |
| Western Theological Seminary, 1910. | |
| Frank Eakin | Glenfield, Pa. |
| A. B., Grove City College, 1910. | |
| Western Theological Seminary, 1913. | |
| William F. Fleming | Tarentum, Pa. |
| A. B., Grove City College, 1900. | |
| Western Theological Seminary, 1903. | |
| William Caldwell Johnston, (Batanga, West Africa) | 217 |
| A. B., Washington and Jefferson College, 1892. | |
| Western Theological Seminary, 1895. | |
| George Willis Kaufman 1512 Sheffield St., N. S., Pittsburgh, Pa. | |
| A. B., Grove City College, 1904. | |
| Western Theological Seminary, 1907. | |
| Donnell Rankin Montgomery | Sharpsburg, Pa. |
| A. B., Franklin College, Indiana, 1897. | |
| Western Theological Seminary, 1900. | |
| Eric Johan Nordlander (Stigsjo, Sweden) | McKeesport, Pa. |
| A. B., University of Pittsburgh, 1910. | |
| B. D., University of Chicago, 1910. | |

The Bulletin of the Western Theological Seminary.

	Room
Erwin Gordon Pfeiffer, Oshkosh, Wis.	318
A. B., Mission House College, Sheboygan, Wis., 1909.	
Princeton Theological Seminary, 1913.	
Adolph Abraham Schwarz, (Zbaraz, Austria)	211
"The German Theological School of Newark, N. J." Bloomfield, N. J.	
Western Theological Seminary, 1913.	
John Sirny, (Morkuvek, Moravia, Austria)	Ambridge, Pa.
A. B., Dubuque College, 1909.	
B. D., Western Theological Seminary, 1913.	

SENIOR CLASS

	Room
*Earle Henry Biddle, Wellsburg, W. Va., 4823 Blair St., Pgh., Pa.	
A. B., Bethany College, 1913.	
*John Henry Cable	10 Reed St., Pittsburgh, Pa.
A. B., Bethany College, 1911.	
Maxwell Cornelius, Oil City, Pa.	103
A. B., University of Wooster, 1911.	
*William Horatio Crapper, (Sheffield, England) Newell, W. Va.	216
Moody Bible Institute, 1911.	
Dwight M. Donaldson, Huntington, W. Va.	206
A. B., Washington and Jefferson College, 1907	
George Morgan Duff, Carnegie, Pa.	303
A. B., University of Princeton, 1907.	
A. M., University of Princeton, 1909.	
*John L. Ernst	415 40th St., Pittsburgh, Pa.
Eden Theological Seminary, 1908.	
James A. Fraser (New Glasgow, N. S.) 953 W. North Ave., N. S., Pgh.	
A. B., Central University, 1911.	
James Wallace Fraser, New Windsor, Md.	318
A. B., New Windsor College, 1909.	
*George Wesley Guthrie	1220 Boyle St., N. S., Pgh., Pa.
University of Wooster.	
Leroy Cleveland Hensel, 1516 Oakland St., Youngstown, O. . .	214
A. B., Otterbein University, 1909.	
Edwin Carl Howe, Grove City, Pa.	215
A. B., Grove City College, 1911.	
*Thomas Burton Imhoff, Meyersdale, Pa.	
5036 Lytle St., Pittsburgh, Pa.	
A. B., Bethany College, 1910.	

*Taking selected studies.

The Bulletin of the Western Theological Seminary.

	Room
Julius Kish (Pápa, Hungary), Rossiter, Pa.	306
University of Wooster.	
D. George MacLennan, Grand River, C. Breton, Can.	304
A. B., Franklin College, Ohio, 1911.	
Mark Brown Maharg, Renfrew, R. D. 28, Butler Co., Pa.	310
A. B., Grove City College, 1911.	
Albert Newton Park, Jr., 230 Main St., Pgh., Pa.	303
B. L., Franklin College, Ohio, 1910.	
Walter Brown Purnell, Mattoon, Ill.	308
Grove City College.	
George Hopkins Shea, Oxford, Pa.	305
A. B., Lincoln University, 1911.	
Albert Samuel Sheppard, (Castleton, Cardiff, Wales).....	305
A. B., Huron College, 1911.	
A. M., Princeton University, 1913.	
William Riley Van Buskirk, Halfway, Mo.	209
A. B., Missouri Valley College, 1912.	
Hess Ferral Willard.	225 Main Ave., Carnegie, Pa.
A. B., Bethany College, 1906.	
Bethany School of Divinity, 1909.	
Nodie Bryson Wilson, Calcutta, Ohio.	104
A. B., Grove City College, 1911.	

MIDDLE CLASS

	Room
Gray Alter.	Aspinwall, Pa.
University of Pittsburgh.	
George Hoy Cheeseman.	5919 Wellesley Ave., Pgh., Pa.
A. B., Grove City College, 1905.	
*William Reid Cowieson (Buckle, Banffshire, Scotland)	
2215 St. Luke's Sq., N. S., Pgh., Pa.	
University of Pittsburgh.	
Paul H. Elliott, Canonsburg, R. F. D. 3, Pa.	210
A. B., Oberlin College, 1912.	
Walter Payne Harriman, S. Rygate, Vt.	
114 Lafayette St., N. S., Pgh., Pa.	
A. B., Cedarville College, 1912.	
Jesse Fulton Kiskaddon, Kittanning, Pa.	202
A. B., Washington and Jefferson College, 1912.	
William Henry McCracken, (Newry, Ireland)	109
A. B., Huron College, 1912.	
Charles Vincent Reeder, Delaware, Ohio.	203
A. B., Ohio Wesleyan University, 1912.	

The Bulletin of the Western Theological Seminary.

	Room
William Proudfit Russell, Imperial, Pa.	202
A. B., Washington and Jefferson College, 1912.	
Charles Irwin Steffey, Livermore, Pa.,	
2113 Federal St. Ext., N. S., Pgh., Pa.	
A. B., Grove City College, 1912.	
Leo Leslie Tait, Fredonia, Pa.	105
A. B., Grove City College, 1911.	
Ralph Eugene Thurston, Ashley, Ohio	205
A. B., Ohio Wesleyan University, 1912.	
Gusty Philip West, Rochester, Pa.	204
A. B., Ursinus College, 1912.	

JUNIOR CLASS

	Room
James Adams, (Belfast, Ireland), 1104 Sheffield St., N. S., Pittsburgh	
A. B., Huron College, 1913.	
William Clyde Barnes, Jackson Center, Pa.	108
A. B., Grove City College, 1913.	
John Melson Betts, Munhall, Pa.	208
A. B., Wesleyan College, 1902.	
John Greer Bingham, Slippery Rock, Pa.	114
A. B., Grove City College, 1905.	
*George Allen Bisbee	9 Oakland Apartments, Pittsburgh, Pa.
B. Sc., Case School Applied Sciences, 1906.	
*Elder David Crawford	1723 Jancey St., Pittsburgh, Pa.
Ph. B., Adrian College, 1913.	
J. Alfred Doerr, Keisters, R. F. D. 55, Pa.	118
A. B., Grove City College, 1913.	
James McIntire Fisher, Baltimore, Md., 1106 Fayette St., N. S., Pgh.	
A. B., Western Maryland College, 1913.	
Ralph V. Gilbert	1230 Ridge Ave., N. S., Pgh.
A. B., Grove City College, 1913.	
Edward Clair Good, Dayton, Pa.	108
A. B., Grove City College, 1913.	
John Allison King	1104 Sheffield St., N. S., Pittsburgh
Ph. B., Grove City College, 1913.	
Peter Wilson Macaulay, (Glance Bay, N. S.), Woodlawn, Pa. . .	314
A. B., Franklin College (Ohio), 1913.	
Thomas Ruby Meily, Mechanicsburg, Pa.	315
A. B., New Windsor College, 1913.	
John Owen Miller, Fairchance, Pa.	311
A. B., Princeton University, 1906.	
David Chisholm Morton, (Perth, Scotland)	317
A. B., Washington and Jefferson College, 1913.	

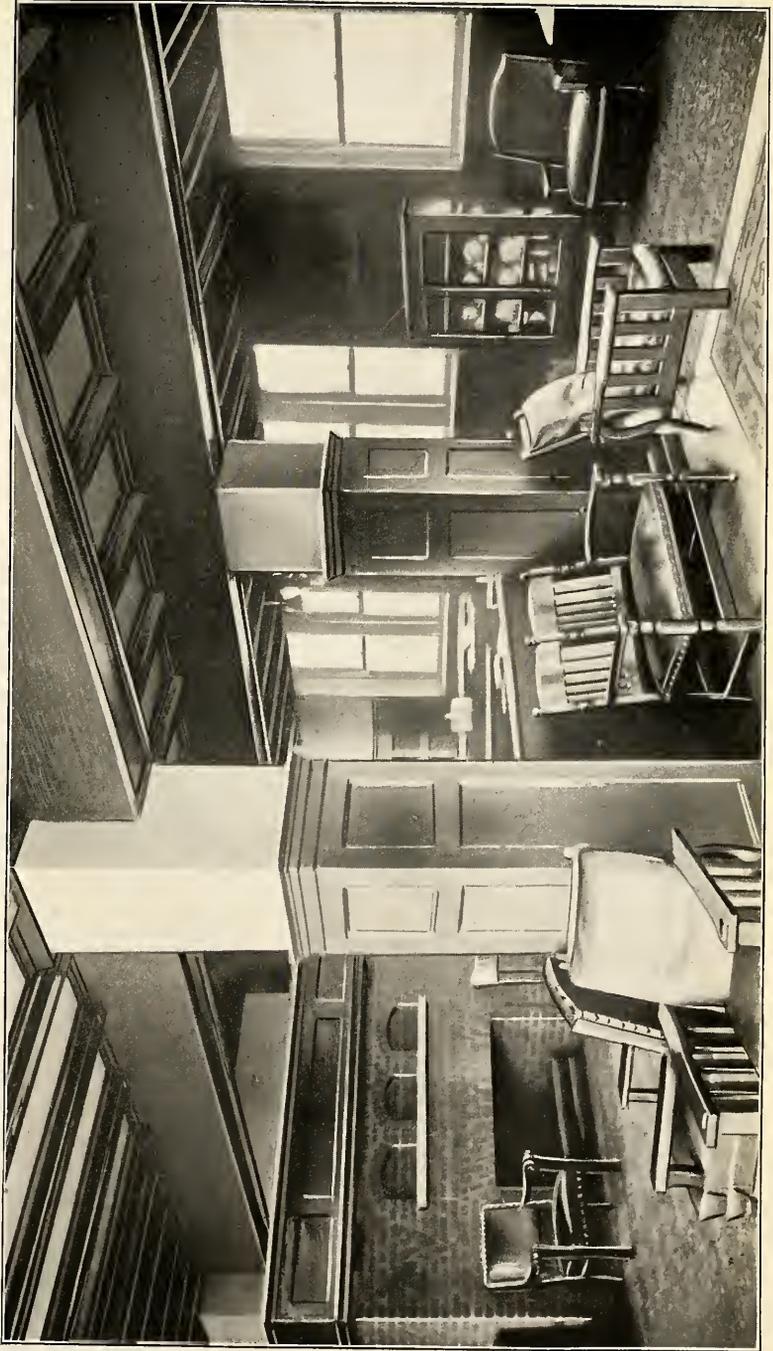
The Bulletin of the Western Theological Seminary.

	Room
*Harry Nelson Newell West Elizabeth, Pa. Slippery Rock State Normal School, 1896.	
Arthur Reno Porter, Pulaski, Pa.	302
A. B., Westminster College (Pa.), 1911.	
John Angus Shaw, (Grand River, N. S.), Boston, Mass.	309
A. B., Franklin College (Ohio), 1913.	
Irvin Sturger Schultz, Watsonstown, Pa.	115
Grove City College.	
Happer Beacom Storer, New Sheffield, Pa.	116
A. B., Allegheny College, 1913.	
Henry M. Strub 16 School St., Spring Garden, N. S., Pittsburgh Eden Theological Seminary, 1908.	
John Robert Thomson, Pulaski, Pa.	302
Ph. B., Westminster College (Pa.), 1913.	
Frederick Stark Williams, Elm Grove, W. Va.	317
A. B., Washington and Jefferson College, 1913.	
William Crawford Wilson, Milford, Mich.	315
A. B., Lake Forest College, 1913.	

SPECIAL STUDENTS

	Room
Alexander Stuart Baillie, (Blantrye, Lanarkshire, Scotland) 12 Stanhope St., Pittsburgh	
Charles M. Falck, (Lorain, Germany)	Sarver, Pa.
Pittsburgh Bible Institute.	
Bela Fekeshazy, (Magykapos, Hungary)	Pittsburgh, Pa.
Gymnasium Sarospatok.	
Arthur Edward French, (Dublin, Ireland) 57 Melrose Ave., N. S., Pittsburgh, Pa.	
Alois Husák (Siroké Pole, Moravia, Bohemia)	Coraopolis, Pa.
Roman Kaczmarzky (Burczyce stare, Galicia, Austria)	218
Gymnasium Sw. Elizabethy.	
Andrew Kovacs (Finke, Hungary), Leechburg, Pa.	111
Grove City College.	
Thomas Howard McCormick 640 Chauncey St., Pittsburgh Pittsburgh Bible Institute.	
Joseph Nadenicek (Nosislav, Moravia, Austria)	116
Grove City College.	
Alfred Henry Reasoner, Pittsburgh, Pa.	117
Pittsburgh Bible Institute, 1909.	
Paul Sappie, Harmony, Pa.	208
University of Pittsburgh.	

Note—All students who come to the Seminary without a college degree, or who fail to pass the entrance requirements (see p. 25f.) are classified as special.



SOCIAL HALL



The Bulletin of the Western Theological Seminary.

STUDENT ORGANIZATIONS

SENIOR CLASS

President, E. C. Howe.
Secretary, Maxwell Cornelius.
Treasurer, D. G. MacLennan.

MIDDLE CLASS

President, W. P. Russell.
Secretary, J. F. Kiskaddon.
Treasurer, C. V. Reeder.

JUNIOR CLASS

President, F. S. Williams.
Vice-President, I. S. Shultz.
Secretary-Treasurer, J. O. Miller.

Y. M. C. A.

President, Albert N. Park, Jr.
Vice-President, G. P. West.
Secretary-Treasurer, M. B. Maharg.

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M. B. Maharg, Chairman.
Paul Elliott.
C. V. Reeder.

Evangelistic.

M. B. Maharg, Chairman.
E. C. Howe.
D. C. Morton.

Devotional

G. P. West, Chairman.
W. H. Crapper.
W. C. Wilson.

Social.

G. P. West, Chairman.
D. M. Donaldson.
J. G. Bingham.
Dr. Farmer.
Mrs. Kelso.

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House

Maxwell Cornelius, Chairman.
R. E. Thurston.
J. O. Miller.

Dining Room.

E. C. Howe, Chairman.
W. P. Russell.
F. S. Williams.

Athletics and Games.

L. C. Hensel, Chairman.
G. H. Shea.
W. B. Purnell.
J. R. Thomson.
H. M. Butler.

SUMMARY OF STUDENTS

Fellows	2
Graduates	13
Seniors	23
Middlers	13
Juniors	24
Special	11
	<hr/>
	86
Name Repeated	1
Total	85

INSTITUTIONS REPRESENTED

SEMINARIES

Bethany School of Divinity	1
Eden Theological Seminary	2
German Theological School of Newark, N. J.	1
Manitoba Theological Seminary	1
Princeton Theological Seminary	2
Western Theological Seminary	10

COLLEGES AND UNIVERSITIES

Adrian College	1
Allegheny College	1
Bethany College	4
Case School of Applied Sciences	1
Cedarville College	1

The Bulletin of the Western Theological Seminary.

Central University	1
Centre College	1
Chicago, University of	1
Dubuque College	1
Franklin College, Ind.	1
Franklin College, Ohio	5
Grove City College	20
Huron College	3
Lake Forest College	1
Lemberg, University of	2
Lincoln University	1
Mission House College	1
Missouri Valley College	1
Moody Bible Institute	1
New Windsor College	2
Oberlin College	1
Ohio Wesleyan University	2
Otterbein University	1
Pittsburgh Bible Institute	3
Pittsburgh, University of	4
Princeton University	4
Sw. Elizabeth Gymnasium	1
Sarapatok, Gymnasium in	1
Slippery Rock Normal School	1
Ursinus College	1
Washington & Jefferson College	6
Weslevan College	1
Western Maryland College	1
Westminster College (Pa.)	2
Wooster, University of	4

STATES AND COUNTRIES REPRESENTED

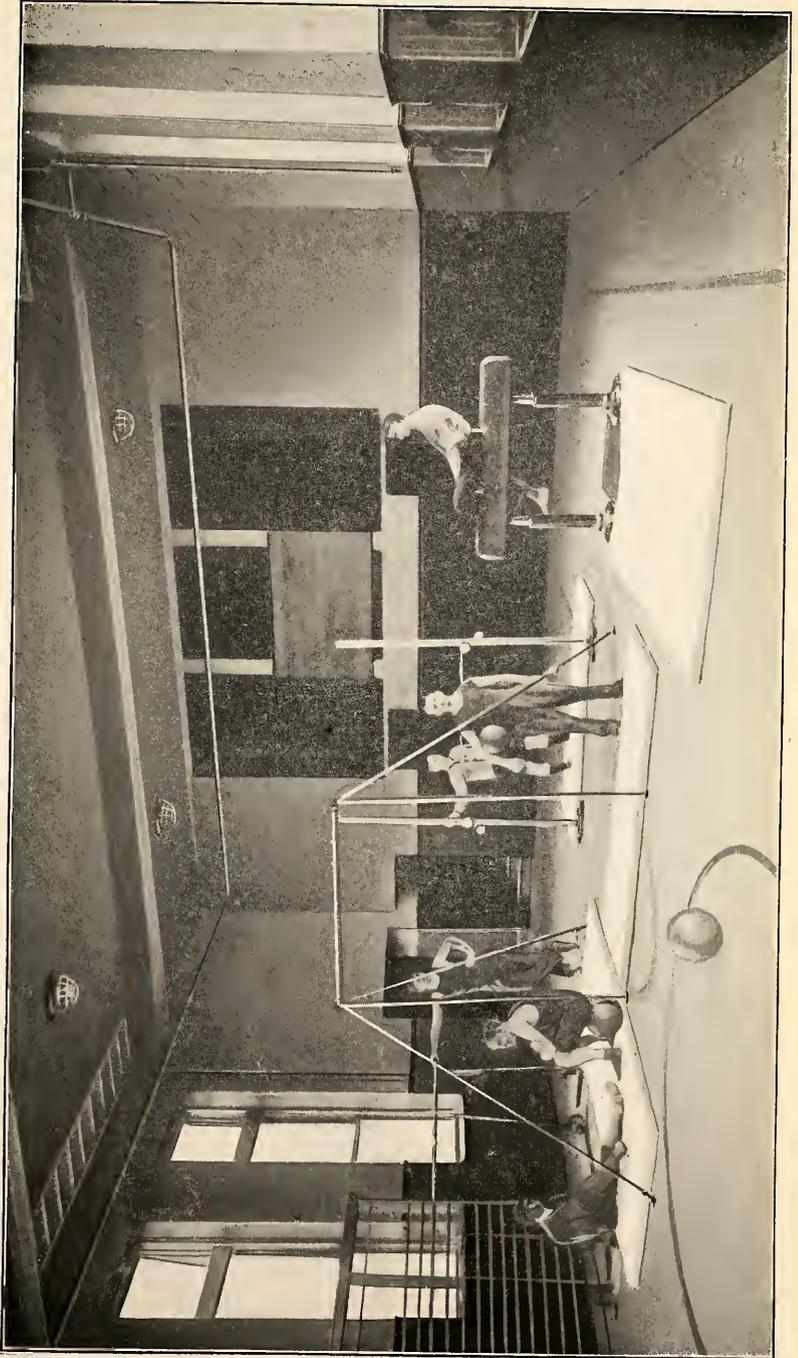
Africa	1
Austria	5
Bohemia	1
Canada	1
England	1
Germany	1
Hungary	3
Illinois	1
Ireland	3
Kentucky	1
Maryland	2
Michigan	1
Missouri	1
Nova Scotia	3
Ohio	4
Pennsylvania	46
Scotland	3
Sweden	1
Vermont	1
Wales	1
West Virginia	3
Wisconsin	1

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 the Rev. E. P. Swift and the Rev. Joseph Stockton.

During the eighty-six years of her existence, two thousand two hundred and twenty-two 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 twenty-four in number, many of them having distinguished careers, have preached the Gospel in every land where missionary enterprise is conducted.



GYMNASIUM

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, 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 evangelization. The practical experience and insight which they are able to acquire, without detriment to their studies, are a most valuable element in their preparation for the ministry.

BUILDINGS

The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the centre; and also two wings, of three stories each, fifty feet by twenty-five. It contained a chapel of forty-five feet by twenty-five, with a gallery of like dimensions

for the Library; suites of rooms for professors, and accommodations for eighty students. It was continuously occupied until 1854, when it was completely destroyed by fire, the exact date being January 23.

The second Seminary building, usually designated "Seminary Hall", was erected in 1855, and formally dedicated January 10, 1856. This structure was considerably smaller than the original building, but contained a chapel, class rooms, and suites of rooms for twenty students. It was partially destroyed by fire in 1887, and was immediately revamped.

The first dormitory was made possible by the munificent generosity of Mrs. Hetty E. Beatty. It was erected in the year 1859 and was known as "Beatty Hall". This structure had become wholly inadequate to the needs of the institution by 1877, and the Rev. C. C. Beatty furnished the funds for a new dormitory, which was known as "Memorial Hall", as Dr. Beatty wished to make the edifice commemorate the re-union of the Old and New School branches of the Presbyterian Church.

The Library building was erected in 1872, at an expenditure of \$25,000; it is a substantially constructed fire-proof structure, with room for 100,000 volumes. Its present arrangements are described in detail in another section of the catalogue.

For the past ten years the authorities of the Seminary, as well as the alumni, have felt that the material equipment of the institution did not meet the requirements of our age. In 1909 plans were made for the erection of a new dormitory on the combined site of Memorial Hall and the professor's house which stood next to it. The corner stone of this building was laid May 4, 1911, and the dedication took place May 9, 1912. The historic designation, "Memorial Hall", was retained. The total cost was \$135,000; this fund was contributed by many friends and alumni of the Seminary. Competent judges consider it one of the handsomest public buildings in the

City of Pittsburgh. It is laid out in the shape of a **Y**, which is unusual for a building but brings direct sunlight to every room. Another noticeable feature of this dormitory is that there is not a single inside room of any kind whatsoever. The architecture is of the type known as Tudor Gothic; the materials are re-enforced concrete and fire-proofing with the exterior of tapestry brick trimmed with grey terra cotta. The centre is surmounted with a beautiful tower in the Oxford manner. It contains suites of rooms for ninety students, together with a handsomely furnished social hall, a well equipped gymnasium, and a commodious dining room. A full description of these public rooms will be found on other pages of this catalogue.

Adjoining Seminary Hall there are four residences for professors. Two are situated on the east and two on the west side of the Seminary building and all face the Park.

SOCIAL HALL

The new dormitory contains a large social hall, which occupies an entire floor in one wing. This room is very handsomely finished in white quartered oak, with a large open fireplace at one end. The oak furnishing, which is upholstered in leather, is very elegant and was chosen to match the woodwork. The prevailing color in the decorations is dark green and the rugs are Hartford Saxony in Oriental patterns. The rugs were especially woven for the room. This handsome room, which is the center of the social life of the Seminary, was erected and furnished by Mr. Sylvester S. Marvin, of the Board of Trustees, and his two sons, Walter R. Marvin and Earle R. Marvin, as a memorial to Mrs. Matilda Rumsey Marvin. This room has changed the social atmosphere of the Seminary. It is open to the students every day except Sunday until ten in the evening. It is here that the weekly devotional meeting of the student body is held, and during the past year the students have held a musicale and social once a month.

THE DINING HALL

A commodious and handsomely equipped Dining Hall was included in the New Memorial Hall. It is located in the top story of the left wing with the kitchen adjoining in the rear wing. Architecturally this room may be described as Gothic, and when the artistic scheme of decoration is completed will be a replica of the Dining Hall of an Oxford college. The actual operation of the culinary department began Dec. 1, 1913; the management is in the hands of a student manager and a committee consisting of a member of each class and the President of the Seminary. For the year 1913-14 the student members of the committee are Messrs. Howe, Russell, and Williams; the manager is Mr. Miller of the class of 1916. It is the aim of the Trustees of the Seminary to furnish good wholesome food at cost; but incidentally the assembly of the student body three times a day has strengthened, to a marked degree, the social and spiritual life of the institution.

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 elemen-

tary courses in Hebrew and 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 the New Testament Greek" and Moulton's "Prolegomena" will be found especially helpful.

Candidates presenting diplomas for degrees other than that of Bachelor of Arts upon matriculation will be received into the Junior class of the Seminary, and required to pursue a propædeutic course in New Testament Greek, continuing through two years of the Seminary curriculum. Such students will be required to take an extra elective study in their Senior year.

An examination in the elements of Greek grammar and easy Greek prose is held at the opening of each Seminary year for all first year students, and all those who pass this examination with Grade A are admitted at once to course 15 (see courses of study p. 43), while those making Grade B or C are required to pursue course 14.

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; Translation of passages taken from: Livy, Bk. I.; Horace, Odes, Bk. I.; Tacitus, Annals, I.-VI.

(2) Greek: Grammar; Translation of passages taken from: Xenophon's Memorabilia; Plato's Apology; Lysias, Selected Orations; Thucydides, Bk. I.

(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. Weber's, Falkenburg's, or Cushman'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 course 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 opening of 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 days are indicated in the Calendar.

EXAMINATIONS

Examinations, written or oral, are required in every department, and are held twice a year or at the end of each semester. 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 subjects mentioned on page 25; 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 ex-

aminations 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.

SENIOR PREACHING SERVICE

(*See Study Courses 47, 48, 56*).

Public worship is observed every Monday evening in the Seminary Chapel, from October to April, under the direction of the professor of homiletics. This service is intended to be in all respects what a regular church service should be. It is attended by the members of the faculty, the entire student body, and friends of the Seminary generally. It is conducted by members of the senior class in rotation. The preacher is prepared for his duties by preliminary criticism of his sermon and by pulpit drill on



SEMINARY HALL

the preceding Saturday, and no comment whatever is offered at the service itself. The Cecilia choir is in attendance to lead the singing and furnish a suitable anthem. The service is designed to minister to the spiritual life of the Seminary and also to furnish a model of Presbyterian form and order. The exercises are all reviewed by the professor in charge at his next subsequent meeting with the Senior class. Members of the faculty are also expected to offer to the officiating student any suggestions they may deem desirable.

STUDENTS' Y. M. C. A.

This society has been recently organized under the direction of the Faculty, which is represented on each one of the committees. Students are *ipso facto* and members of the Faculty *ex officio* members of the Seminary Y. M. C. A. 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. Regular work in several different lines has been carried on under the 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 Old Couples' Home, Wilkinsburg, and 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 or the Kingsley House.

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.

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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 middler 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-five thousand volumes. Additions are constantly being made to all departments, and the aim is to make the collection very complete along its special lines. To this end the output of the publishing houses of religious literature, both in Europe and America, is reviewed from month to month and all the books on theological and related subjects, giving promise of worth, soon find a place on the shelves.

Of late years the Library has been made much more complete in its historical departments, affording unusual opportunities for historical research and exegesis. The mediæval writers of Europe are 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 Missionary.
Allegheny Co. S. S. Association.	American Iron & Steel Institute.
American Advance.	Archiv für Reformationsgeschichte.
American Catholic Quarterly Review.	Assembly Herald.
American Economist.	Bible Student and Teacher.
American Journal of Semitic Languages.	Biblical World.
American Journal of Archæology.	Bibliotheca Sacra.
American Journal of Sociology.	Book Buyer.
American Journal of Theology.	Book Review Digest.
	British Weekly.



THE LIBRARY

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- Century Magazine.
Christian Endeavor World.
Constructive Quarterly.
Contemporary Review.
Continent.
Cosmopolitan.
Die Christliche Welt.
East and West.
Evangelische Kirchenzeitung.
Expositor.
Expository Times.
Glory of Israel.
Gordon's Bible Studies.
Gospel Trumpet.
Harper's Magazine.
Hartford Seminary Record.
Harvard Theological Review.
Herald and Presbyter.
Hibbert Journal.
Homiletic Review.
Independent.
International Kirchliche Zeitschrift.
Jewish Quarterly Review.
Journal Asiatique.
Journal of Biblical Literature.
Journal of Hellenic Studies.
Journal of the Royal Asiatic Society.
Krestanske Listy.
Labor Digest.
Labor Temple Bulletin.
London Quarterly Review.
Lutheran Quarterly.
Men at Work.
Mercer Dispatch.
Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.
Missionary Herald.
Missionary Review of the World.
Nation, The.
National Geographical Magazine.
Neue Kirchliche Zeitschrift.
New Church Review.
Nineteenth Century and After.
North American Review.
Outlook.
Palestine Exploration Fund.
Philippino People.
Philippine Presbyterian.
Pittsburgh Christian Advocate.
Prayer and Work for Israel.
Presbyterian.
Presbyterian Banner.
Presbyterian Examiner.
Princeton Review.
Publishers' Weekly.
Quarterly Register of Reformed Churches.
Quarterly Review.
Reformed Church Review.
Revue Asiatique.
Revue Biblique.
Revue des Etudes Juives.
Revue D'Assyriologie.
Revue de L'Histoire des Religions.
Revue Internationale de Theologie.
Revue Semitique.
Royal Asiatic Society's Journal.
Sailors' Magazine.
Scribner's Magazine.
Society of Biblical Archæology.
Spectator.
Survey, The.
Theologische Literaturzeitung.
Theologisches Literaturblatt.
Theologische Studien und Kritiken.
Theologisch Tijdschrift.
United Presbyterian.
Wiener Zeitschrift für die Kunde des Morgenlandes.
Wisconsin Presbyterian.
World Carrier.
Zeitschrift der Deutschen Morgenländischen Gesellschaft.
Zeitschrift des Deutschen Palästina-Vereins.
Zeitschrift für Alttestamentliche Wissenschaft.
Zeitschrift für Assyriologie und Verwandte Gebiete.
Zeitschrift für Kirchengeschichte.
Zeitschrift für Neutestamentliche Wissenschaft.
Zeitschrift für Wissenschaftliche Theologie.

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 to 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 Library is open on week days to all ministers and others, without restriction of creed, subject to the same rules as apply to students. Hours are from 9 to 12 and 1:00 to 4:30 daily except Saturday; Saturday from 8 to 1:00; also four evenings of the week for reference and study from 7 to 10. A printed copy of the rules may be obtained from the Librarian.

PHYSICAL TRAINING

Beginning in the fall of 1909, the Seminary obtained access to the gymnasium of the Allegheny Preparatory School and regular classes were held twice each week under the direction of Mr. H. M. Butler, the physical director of the school. The members of these classes have been enthusiastic over the physical benefits they have received from this systematic gymnasium work and some of the recent graduates have reported that the experience and knowledge gained in the gymnasium have been of direct benefit in their work.

In 1912-13, the Seminary opened its own gymnasium in the new dormitory. This gymnasium is thoroughly equipped with the most modern apparatus. Its floor and walls are properly spaced and marked for basket ball and hand ball courts. It is open to the students five hours daily. The Seminary has engaged Mr. Butler to conduct the usual classes and to coach the student basketball team.

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.

All unmarried students residing in the Dormitory are expected to take their meals in the Seminary dining hall. The price for boarding is four 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
Gymnasium fee	2
Sundries	15
Total	<u>\$ 200</u>

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. All students needing financial assistance may receive a maximum of \$100 per annum from the scholarship fund of the Seminary.

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

3. 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. The following are not considered valid grounds for excuse from recitations: (1) Work on Presbytery parts. (2) Preaching or evangelistic engagements unless special permission has been received from the Faculty. Application must be made in writing for such permission. (3) Private business, unless imperative.

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

5. 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.

6. 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.

7. 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:

Administration Building	\$100,000
Chapel	50,000
Museum	25,000
Library Fund	30,000
Two Fellowships, \$10,000 each	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 three years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. The most recent gift was one of \$100,000 to endow the President's Chair. This donation was made by the Rev. Nathaniel W. Conkling, D. D., a member of the class of 1861. In May, 1912, the new dormitory building, costing \$135,000, was dedicated. During this period the Seminary has also received the endowment of a missionary lectureship from the late Mr. L. H. Severance, of Cleveland, and, through the efforts of Dr. Breed, an endowment of \$15,000 for the instructorship in music. The whirlwind campaign of October 24 - November 3, 1913, resulted in subscriptions amounting to \$135,000. This money will be used in the erection of a new Administration Building, to take the place of Seminary Hall.

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 Melancthon 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.

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35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Swift 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 Woodard Eells Scholarship, founded by his daughter, Anna Sophia Eells.

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, but 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 LANGUAGE AND OLD TESTAMENT LITERATURE

I. Linguistic Courses.

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. 4 hours weekly throughout the year. Juniors. Required. Assistant Prof. Culley.

2a. First Samuel, I-XX. Rapid sight reading and exegesis. One hour weekly throughout the year. All classes. Elective. Assistant Prof. Culley.

2b. The Minor Prophets. Rapid sight reading and exegesis. One hour weekly throughout the year. Seniors and Graduates. Elective. Assistant Prof. Culley.

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

II. Critical and Exegetical Courses.

A. Hebrew.

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 (1914-15). 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 (1913-14). 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 (1914-15). 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). Seniors and Graduates (1914-15). Elective. Prof. Kelso.

B. English.

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 and Middlers (1913-14). 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. Juniors and Middlers (1914-15). 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. 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 (1914-15). Elective. Prof. Kelso.

11a. Old Testament Prophecy and Prophets. In this course the general principles of prophecy are treated, and a careful study is made of Amos, Hosea, Isaiah, and Micah, special attention being given to the social teachings of these prophets. One hour weekly throughout the year. Seniors and Graduates (1914-15). Elective. Prof. Kelso.

11b. Old Testament Prophecy and Prophets. A continuation of Course 11a. A study of the prophets of the Babylonian and Persian periods. One hour weekly throughout the year. Seniors and Graduates (1913-14). 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.

67. Biblical Apocalyptic. A careful study of the Apocalyptic element in the Old Testament with special reference to the Book of Daniel. After a brief investigation of the main features of the extra-canonical apocalypses, the Book of Revelation will be examined in detail. One hour weekly throughout the year. Seniors and Graduates (1915-16). Elective. 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. Eakin.

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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. Assistant Prof. 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 15).

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 (*English*).

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 Riggs' "Maccabean and Roman Periods". Juniors. Required. 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 Harmony of Stevens and Burton. Two hours weekly throughout the year. Juniors. Required. 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 Books 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.

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. Required. Prof. Farmer.

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20a. Greek Exegesis. In this course the Epistle to the Romans and the Epistle to the Hebrews are studied in alternate years with this twofold aim, first of training the student in correct methods of exegesis, and second of giving him a firm grasp of the theological content of the epistle under consideration. Two hours weekly throughout the Middle year. Required. Prof. Farmer. The epistle for 1913-14 is Romans.

D. Critical (*Greek*).

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. Seniors and Graduates. Elective. 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. Seniors and Graduates. Elective. Prof. Farmer.

These two courses are given in alternate years, the course given in 1913-14 being 19b.

21. Introduction to the Epistles. A critical study of the Pauline Epistles on the basis of the Greek text, with special reference to questions of Introduction. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

22. Textual Criticism. The history and the leading principles of textual criticism are presented in a brief course of lectures in the second semester of the Middle year. Required. 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. Required. Prof. Farmer.

24. The Canon of the New Testament. This course deals historically with the establishment of the present canon of the New Testament, with the purpose of formulating the principle of the canon and determining the test of canonicity. Lectures in the second semester of the Senior year. Required. 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. Required. 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: Old Testament History. The Prophets—Isaiah, Jeremiah, Ezekiel and the Minor Prophets. 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 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. I-III, three hours weekly, first semester.

(iv) Symbolics: Protestantism and Roman Catholicism. Fifteen lectures. 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 weekly, 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 be-

ginnings 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 and the religious development to the present time 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.

In all courses 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.

(a). A study of the philosophical basis of Theism, using Flint's "Theism" as a text-book. One hour weekly throughout the year. Juniors. Required. Prof. Christie.

(b). This course is a continuation of Apologetics, course 38a.; antitheistic theories are discussed in lectures and the class is required to read Flint's "Antitheistic Theories". One hour weekly, first semester. Middlers. 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. Snowden.

40. History of Christian Doctrine. Textbook 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. Prof. Snowden.

41a. The Psychology and Philosophy of Religion. A study of the religious nature and activities of the soul in the light of recent psychology; and a course in modern theories of the ultimate basis and nature of religion. 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.

A. 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. See 29.

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.

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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. Personal and private work. Organization of workers. Methods. Five exercises. Second Semester. Seniors and Graduates. Elective. Prof. Breed.

B. Elocution.

50. Vocal Technique. Training of the Voice. Practice of the Art of Breathing. Mechanism of Speech. One hour weekly, throughout the year. Juniors. Required. Prof. Sleeth.

51. Oral Interpretation of the Scriptures. Reading from the platform. One hour weekly throughout the year. Middlers. Elective. Prof. Sleeth.

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

C. 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.



WEST PARK FROM SEMINARY HALL



THE TENNIS COURT



D. 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.

E. Poimenics.

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

58. Sunday-School Normal Work and Pedagogy. Nature of the Normal Class. Courses of Lessons. Methods. Fourteen exercises, first semester. Seniors and Graduates. Elective. Prof. Breed.

F. 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.

G. 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.

Certain books of special reference are used in the department of Practical Theology, to which students are referred. 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. Seniors and Graduates. Elective. Dr. Snowden.

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.** The aim of this course is to acquaint the student with the fundamental principles of social structure and the laws governing the development of society. One hour weekly throughout the year. Seniors and Graduates. Elective.

MISSIONS AND COMPARATIVE RELIGION.

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, first semester. Elective. 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 Religion.** 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. Seniors and Graduates. Elective. Prof. Kelso.

OUTLINE OF COURSE

REQUIRED STUDIES

Junior Class.

First Semester:		Hours Per Week	Second Semester:		Hours Per Week
Hebrew	.....	4	Hebrew	.....	4
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

*Courses intended for students who are inadequately prepared.

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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 Class.

Homiletics	1	Homiletics	1
Pastoral Theology	1	Pastoral Theology	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	3	OT Exegesis	3
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
		Sunday-School Normal	
Pulpit Drill	1	Work	} 1
Modern Missions	1	Personal Evangelism . . .	
Christian Ethics	2	Christian Ethics	2
Sociology	1	Sociology	1
Social Teaching of NT . .	1	Social Teaching of NT . .	1
Comparative Religion..	2	Comparative Religion..	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

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 a Bachelor's degree from a college of recognized standing.

(2) He must be a graduate of this or some other theological seminary. In case he has graduated from another Seminary, which does not require Greek and Hebrew for its diploma, the candidate must take in addition to the above requirements, the following courses: Hebrew, 1 and 3; New Testament, 13 and 14.

(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 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 condition as 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 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. A circular, giving more detailed information in regard to University work, will be sent on application.

FELLOWSHIPS AND PRIZES

I. Two fellowships paying \$500 each, are assigned upon graduation to members of the senior class who have 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. Prolonged absence from the class-room in the discharge of *extra*-seminary duties makes a student ineligible for the fellowship.

On the recommendation of the Faculty a second fellowship of \$500 has been established; until the endowment for it is secured, a special announcement concerning it will be made annually.

2. A prize in Homiletics is awarded to that member of the graduating class who attains the highest standing in this department. No one is eligible for this prize who has not performed all required sermon work during the Middle and Senior years, or whose standing in all homiletic work falls below 8.5. In estimating the standing of contestants, class work is reckoned at 25 per cent, sermon composition at 50 per cent, and pulpit manner and delivery at 25 per cent.

3. A prize in Hebrew is offered to that member of the Junior Class who maintains the highest standing in this subject throughout the Junior year. The prize consists of a copy of the Oxford Hebrew-English Lexicon, a copy of the latest English translations of Gesenius-Kautzsch's Hebrew Grammar, and a copy of the Hebrew Bible edited by Kittel.

4. 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: Rev. Professor Alexander F. Mitchell, D. D., Principal Fairbairn, Prof. James Orr, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., Rev. Hugh Black, D. D., Rev. David Smith, D. D.

THE L. H. SEVERANCE MISSIONARY LECTURESHIP. This lectureship has been endowed by the generous gift of the late Mr. L. H. Severance, of Cleveland, Ohio. The first course of lectures on this foundation was given during the term of 1911-12, by Mr. Edward Warren Capen, Ph. D., of the Hartford School of Missions. His general theme was "Sociological Progress in Mission Lands". The next course will be given some time during the term 1913-14.

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, (1911) and in the Shadyside Presbyterian Church, (1912).

(2) "Social Teaching of the New Testament", six lectures, by Rev. W. R. Farmer, D. D., in the Shadyside Presbyterian Church, in the First Presbyterian Church, of Pittsburgh, and before the Ministerial Association of Butler, Pa., (1911); in the First Presbyterian Church of Beaver, and the Point Breeze Presbyterian Church, (1912); in First Presbyterian Church of Greensburg, October and November, (1913); six lectures in First Presbyterian Church of Uniontown, January and February, (1914).

(3) "Theology of the Psalter", four lectures, by President Kelso, Ph. D., D. D., in the Third Presbyterian Church, 1911).

(4) "Prophecy and Prophets", four lectures by President Kelso, (1913).

(5) "The Fundamentals of Christianity", five lectures by Rev. James H. Snowden, D. D., LL. D., (1913).

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, but it is preferable for such students to secure this preliminary preparation at some college of recognized standing.

INSTRUCTORS

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

Rev. Frank Eakin, 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. Dr. Culley.

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

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

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OF THE
WESTERN THEOLOGICAL SEMINARY**

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Bingham, J. G.	J.	114
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Cornelius, Maxwell	S.	109
Cowan, Rev. Edward P., D.D.	D.	Maple Heights, Pgh., Pa.
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Crapper, W. H.	S.	216
Crawford, E. D.	J.	1723 Jancey St., Pgh., Pa.
Culley, Rev. D. E.	Prof. and R.	70 Kennedy Ave., N. S., Pgh., Pa.
Davis, Thomas D., M.D.	D.&T.	6020 Shady Ave., Pgh., Pa.
Dickson, Charles A.	T.	316 4th Ave., Pgh., Pa.

*Deceased.

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Ernst, Rev. J. L.	S.	415 40th St., Pgh., Pa.
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Johnston, W. C.	G.	217
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*Deceased.

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*Lindsay, Rev. Henry D., D.D.	V. Pres. of D.	1045 Murrayhill Ave., Pittsburgh, Pa.
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Reid, Rev. A. M., D.D., Ph.D.	D.	Steubenville, O.
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Schaff, Rev. David S., D.D.	Prof.	737 Ridge Ave., N. S., Pgh.
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Semple, Rev. Samuel	D.	Titusville, Pa.
Shaw, Wilson A.	D. & T.	Forbes and Morewood Aves., Pittsburgh, Pa.
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Shrom, Rev. William P., D.D.	D.	Coraopolis, Pa.
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Sirny, Rev. John	G.	Ambridge, Pa.

*Deceased.

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Tait, L. L.	M.	106
Thompson, Josiah V.	T.	Uniontown, Pa.
Thomson, J. R.	J.	302
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HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A.M.	Sr.	Church History-33 PROF. SCHAFF	Church History-33 PROF. SCHAFF	O. T. Prophecy-11 PROF. KELSO	O. T. Theology-25 PROF. KELSO	Heb. Sight Reading-2b PROF. CULLEY
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31,32 PROF. SCHAFF	Church History -31, 32 PROF. SCHAFF	Apostolic Age-17 PROF. FARMER
	Jr.	Life of Christ-16 PROF. FARMER		Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
9.30 A.M.	Sr.	Social Teaching-61b PROF. FARMER	Pastoral Theology-57 PROF. BREED	N. T. Theology-26 PROF. FARMER	Pedagogs and Evangelism-49 PROF. BREED	Psychology of Religion -41 PROF. SNOWDEN
	Mid.	Church History -31, 32 PROF. SCHAFF	O. T. History-8a PROF. KELSO		N. T. Exegesis-20 PROF. FARMER	Sacraments and Church Government-60 PROF. BREED
	Jr.	Theology-37 PROF. SNOWDEN	O. T. History-8a PROF. KELSO	Theism-38a PROF. CHRISTIE	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10.30 A.M.	Sr.	History of Doctrine-40 PROF. CHRISTIE Philosophy of Religion -41 PROF. SNOWDEN	N. T. Exegesis-20b PROF. RIDDLE O. T. Exegesis PROF. KELSO	O. T. Theology-25 PROF. KELSO	N. T. Theology-26 PROF. FARMER	Pulpit Drill-48 PROF. BREED
	Mid.	Homiletics-46 PROF. BREED	Homiletics-46 PROF. BREED N. T. Greek-15 PROF. FARMER N. T. Greek-14 PROF. CULLEY	N. T. Exegesis-20 PROF. FARMER	Heb. Sight Reading-2a PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.	Hebrew-1 PROF. CULLEY		Theology-37 PROF. SNOWDEN	Homiletics-42, 45 PROF. BREED	Life of Christ-16 PROF. FARMER

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HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
11.30 A. M.	Sr.	Homiletics-47 PROF. BREED	Conference	Am. Church History-34 PROF. SCHAFF	Intro. to Epistles-21 PROF. FARMER	Christian Ethics-61a PROF. SNOWDEN
	Mid.	(1st Sem) Antitheistic Theories-38b. PROF. CHRISTIE (2nd Sem) Theology-39 PROF. SNOWDEN		Theology-39 PROF. SNOWDEN	Comparative Religions -65 PROF. KELSO	
	Jr.	(2nd Sem)-Music-54 MR. BOYD		Homiletics-42, 45 PROF. BREED		
1.30 P. M.	Sr.	Church Music-55 MR. BOYD			Elocution-52 PROF. SLEETH	
	Mid.		Church Music-54 MR. BOYD	Elocution-51 PROF. SLEETH		
	Special	Greek MR. EAKIN		Greek MR. EAKIN	Greek MR. EAKIN	
2.30 P. M.	Jr.	Elocution-50, PROF. SLEETH				
	All		Sight Reading-56 MR. BOYD			(Elective Courses are in heavy type.)

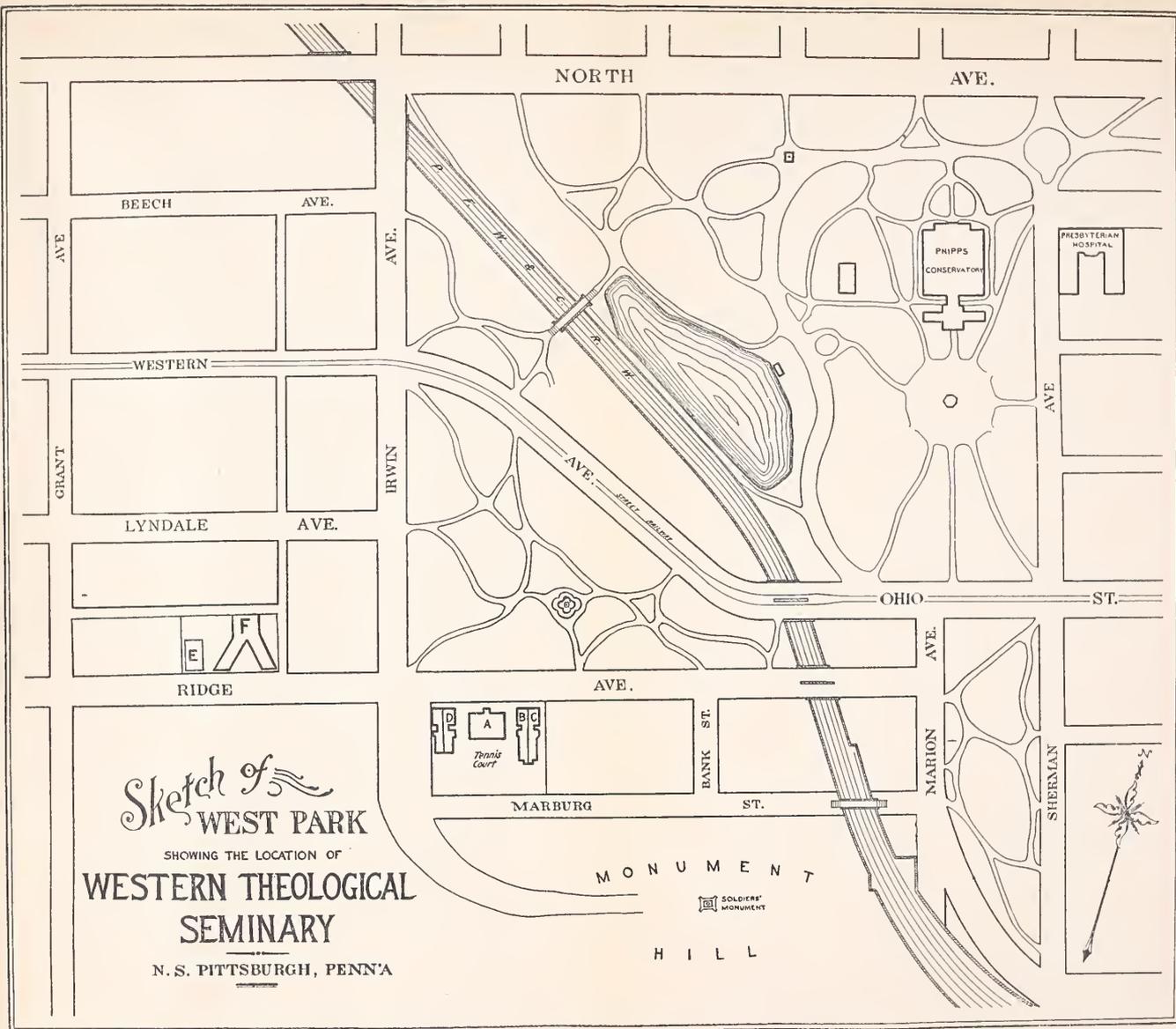
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A—SEMINARY HALL.

B—DR. KELSO'S RESIDENCE.

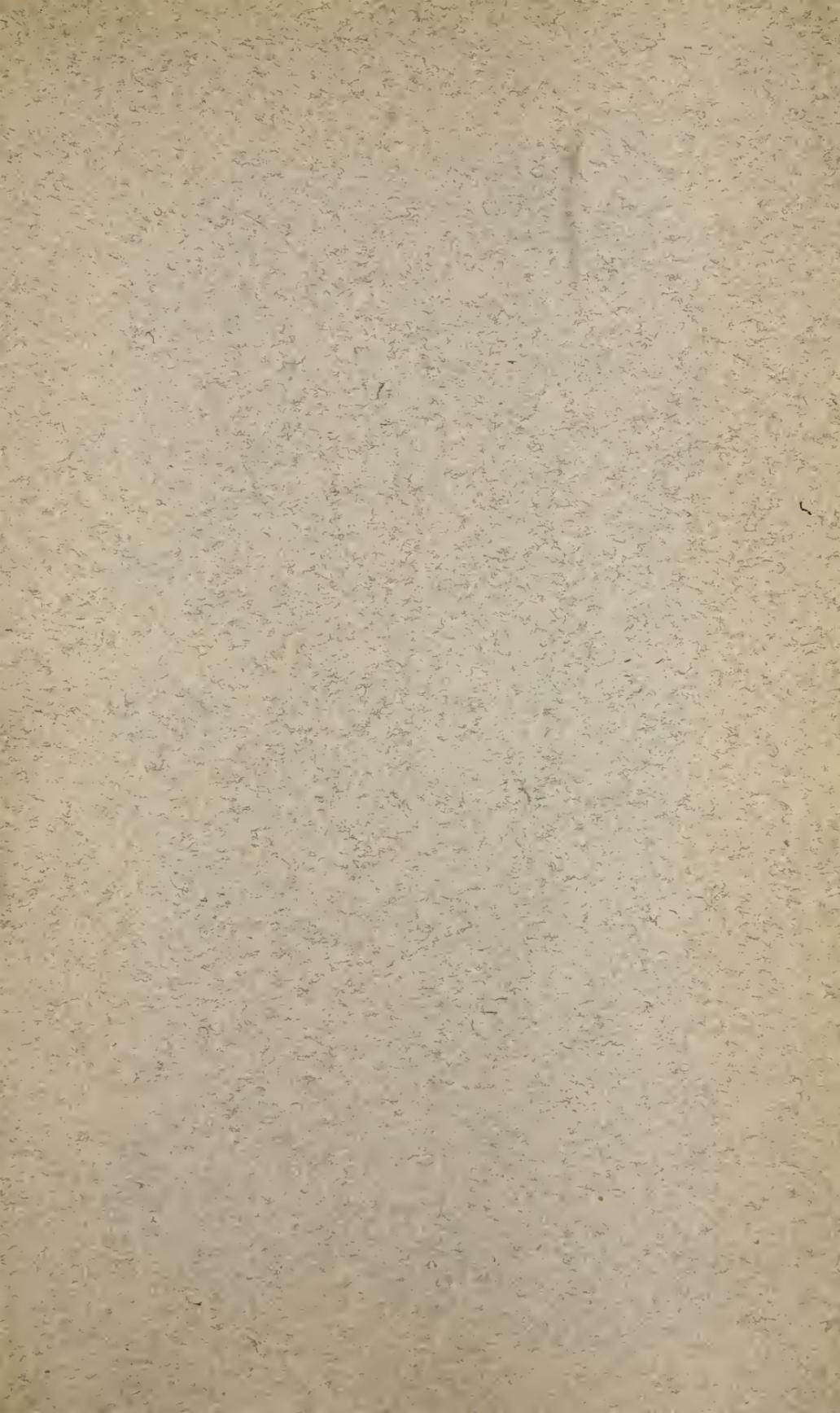
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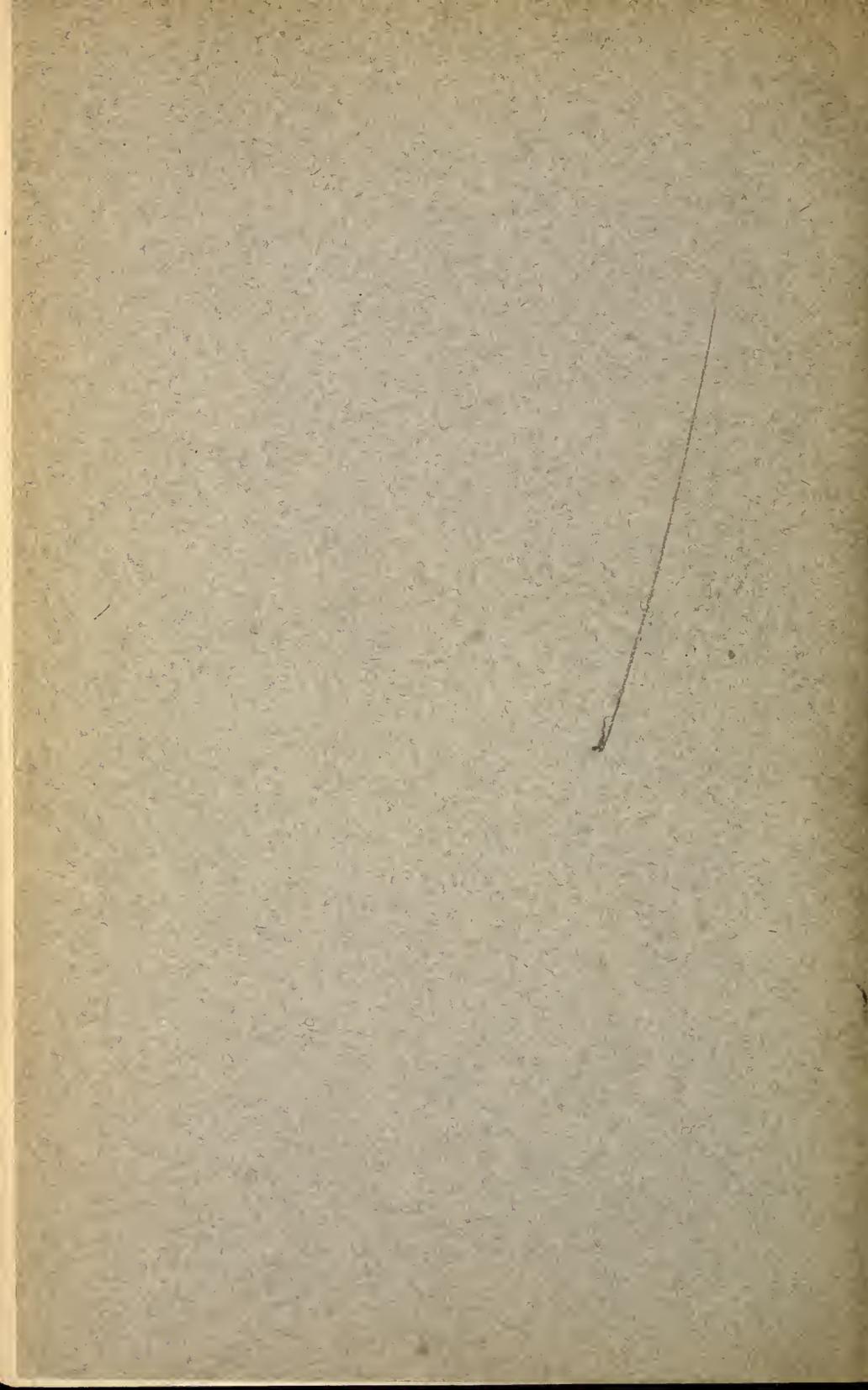
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E—LIBRARY.

F—MEMORIAL HALL.

WESTERN MEDICAL
DEPARTMENT
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The Bulletin
of the
Western Theological
Seminary



VOL. VI.

April, 1914

No. 4.

The Western Theological Seminary

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A Theologian for the Hour: Peter Taylor Forsyth.

REV. EDWIN H. KELLOGG, B. D.

That the most crying present-moment need of the Church, under God, is its need of a great, wholly modern, philosophical theologian of that Eternal Gospel the faith of which constitutes the being of the Church, is a statement that is received with intolerant impatience by the noisy, shallow leaders who have the ear of the Church in her present passing hour.

One who has already learned from Principal Peter Taylor Forsyth's previous work, of the past decade, in *Soteriology* and *Christology*, to hail him as that gift of God whose advent some of us unpopularly but eagerly thus await, can with difficulty repress a certain exuberance of the enthusiasm with which he rises from a perusal, thrice repeated since the time of its publication last spring, of the volume indicated in the foot-note below,* the latest product of its author's immensely rich and varied theological and general culture, masterly philosophic grasp, brilliant gifts of criticism and of exposition, and sheer power of intellect and of spirit. Taken together with his several works upon the Atonement and his very valuable Christological contribution of 1909, entitled

*"The Principle of Authority, in Relation to Certainty, Sanctity and Society". An Essay in the Philosophy of Experimental Religion. Lectures by P. T. Forsyth, M.A., D.D., Principal of Hackney College, Hampstead. Hodder and Stoughton: New York and London. 1913. \$2.50 net.

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"The Person and Place of Jesus Christ", this more extensive and comprehensive work upon that which is at once the most profound and the most burning practical and urgent of contemporary questions for the Church and for all human life—the ultimate question of all, "The Principle of Authority"—begins to constitute already, in some sense, a "Summa Theologiae", which, the now matured fruit of a long life of Christian ministry and profound reflection, is indeed of large thought-dimensions, and in the judgment of the writer of this paper is, notably for the present moment, of unique worth.

When that brilliant metaphysician and honored leader, the lately-retired president of the most historic theological institution of our American Presbyterian Church, gave a public utterance, in the present writer's hearing, some years since, to his sense of that supreme need referred to above, he indicated, as the two then living men of the English-speaking theological world who, in his judgment, were of equipment and powers qualifying them to produce that great desideratum of the Church's life and work, an evangelically adequate modern organization in philosophical thought of its corporate truth, "Fairbairn of Oxford and Flint of Edinburgh"; himself adding thereupon: "Dr. Flint has not attempted it, and I do not think that Dr. Fairbairn has succeeded". Both of these great theological thinkers named have since passed behind the veil.

Without the venture of so naively premature a pronouncement as that of affirming, at once, Dr. Peter Taylor Forsyth, the Principal of Hackney College, London, to be the Calvin whom the twentieth century Church so sorely needs, the personal conviction may be expressed, and this paper is written with the purpose of expressing, enforcing, and illustrating it, that he is making, among English-speaking theologians, incomparably great contribution to the fulfilment of our constructive dogmatic task in the new age; and the conviction, especially, that it is from the fundamental philosophical point of view occupied by him and through the philosophical calculus which he employs, and not along the line of the intel-

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lectualism which has continued to the present day to dominate most injuriously precisely our most evangelical theology in America, that the Church's theological (and therein, under the Spirit of God, all other) highest future lies. The latter point of view has recently uttered itself condensedly in this characteristic statement: "When we lose God as the Superlative of our reason, we are left in doubt respecting the reality of knowledge and the worth of goodness." Some of us who are as intensely evangelical and as anti-agnostic in conviction feel and judge that the only issue of that attitude, with the apologetic defense of the Christian evangel which goes with it, can be either the bullying of an earnest man into thorough-going agnosticism or the driving of him into the Church of Rome. But when we hear the faith which we share with the "classic elect" of the Great Church of Christendom becoming fully conscious of itself and of its inalienable and indestructible autonomy, in such language as that of the following sentences of Dr. Forsyth, we are exhilarated and invigorated beyond words: "Logic is rooted in Ethic, for the truth we see depends upon the men we are. Ethic is rooted in Theology, for we are made men by the gift and grace of God. And Theology is rooted in Living Faith—which is the supreme gift of God *in* man, because it is the response evoked by His supreme revelation and gift of Himself *to* man as Father, Saviour, and King". Shall we not rather, surely, directly invert those eloquent words before quoted from the other source, and say: "If we lose God as the Redeemer of our conscience (the Superlative of our conscience, yet not as its mere Superlative but as its own transcendent and descendent Paradox new-creating our soul into eternal life) *then* we may well feel ourselves left in doubt respecting the worth of goodness, and the reality of knowledge, and the Supreme Rationality of things".

It is the conviction of the present writer that no man working in the English-speaking theological world deserves, and needs, more to be read and digested by the Church of the present hour, and most of all by all sections of our theologically deplorable American Church, than Principal Forsyth. His

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work, however, it is reasonably certain, will receive little present reading in most circles, and little recognition of its commanding Christian greatness and supreme value for our crisis, by reason of the very fact, that with us the maintainers of the great evangelical continuity who recognize and exalt in a religiously unthinking age the indispensable function of thought in religion are in large measure shackled, not by a principal abstract intellectualism only, but in particular to a great extent by an intellectualism scholastic in type of thought, in method, and in habit of mind, and moving largely in categories mechanical instead of personal and ethical; while on the other hand our protagonists of modernity within the evangelical churches are largely intolerant of the fruit of the historic past, impatient of thought, content with a shallow Christianity of sentiment, social ethics, and bustling church energies, verging ever upon entire church-secularization, examples (to use a pungent, though perhaps less than duly sympathetic, sentence of our author) of a "temperamental religiosity, a youthful experience, and a mind theologically virgin". The average reader of the former class, finding Dr. Forsyth's thought moving among the great words of the evangelical Church's great theological past—sin, judgment, grace, election, atonement, redemption, justification, incarnation, authority of Holy Scripture, regeneration, faith, repentance, eternal life, and the like, is apt either wholly to fail to appreciate even the fact of his radical modernity, in respect to critical epistemology, drastic criticism of dogma and Scripture, hearty concession to the religious psychologist of the whole psychological field, welcome and appropriation entire of the historical and comparative method in the study of religion, etc., or else, realizing the extent and profundity of reinterpretation underlying his congenial employment in the modern world of the great vocabulary created by Christianity for the utterance of its eternal life in Christ, unintelligently to rail at him for "darkening counsel" by "paltering with words in a double meaning". Those of the second class, on the other hand, are impatient of that vigorous and profound moral realism in which his great modern theology

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of the atoning Cross of the Holy One is rooted, and his prophetic recall of the Church from her dissipation in thin sentiment and feverish, un nourished activities to the settlement and establishment of her soul-certainty for eternity (and therein the derivation of her power for time) in the faith which loves, demands, and, alike for corporate assurance, corporate proclamation and corporate worship, can find adequate expression in nothing short of, a great theology.

It is common to hear representatives of either of these two classes of our contemporary religious world dismiss mention of Principal Forsyth with a half-contemptuous reference to his "brilliant rhetoric". The abundance of terse epigram and poignant and unforgettable antithesis and paradox which crowds his pages is a marked feature of his very characteristic style. But such persons fail to realize that while such a style-manner does indubitably "in nine cases out of ten" betray or cover ambiguity and shallowness of thought, "Dr. Forsyth is", as was remarked in an informing and measurably appreciative monograph in a recent number of the "Homiletic Review", "the tenth case". His mastery of vocabulary and creative power in the phrase are in the service of a native and cultivated power of intellect, a philosophical orientation and command, and an evident depth of evangelical experience out of which to theologize (it is no novel discovery in the Church that *pectus theologum facit*), in all of which together he is certainly equalled for various charismatic endowment as a theologian by not many of the living leaders of the Church's thought.

Himself "a modern of the moderns", Dr. Forsyth traverses with caustic destructiveness the pet slogans of the modern shallow moment within the churches, while his passionate love of the Church, its historic Christ, and the Gospel of that Christ, make singularly applicable to himself certain general words of his own: "None should depart from tradition but those to whom it is dear. None should be entrusted with the destruction of the past but those who love it."

In all these and many other respects, no man is more

abundantly fitted to be an organ of the church in her so urgently needed reinterpretation to herself of her historic faith in its whole intensive magnitude, under the thought-categories of her own present-day intellectual world (her own, not mere culture's, for "no reconciliation is possible between the cross and culture, when each knows its own mind, except as culture submits itself to be redeemed"),—a reinterpretation wrought out in sympathetic appreciation of the vital continuity and organic unity of the Church's most adequately evangelical thought upon the Gospel creative of her inmost life, throughout the centuries.

There is no need of enlarging upon the significance and weight of the *theme* to which Principal Forsyth has addressed himself in this, his most recent volume. The question of Authority is the ultimate question behind every other question of the hour arising in every department and upon every level of the whole range of human life. Impressively does our author enlarge upon this fact, and its ramifications, in his "Prologue". And "it is a religious question". And "it is ultimately the whole religious question". And it is a question which, I may add, although none is contemporarily so clamant, receives very general contemporary neglect. I employ the book as an occasion of comment, under the heads of certain salient features which it in particular illustrates, upon Principal Forsyth's general position, and therein of various personal remark by way of elaborating its relevance to some of the deepest issues of our present theological situation.

I. First, there is Dr. Forsyth's *relentless positivity of historic Gospel*.

"To-day, as ever, the Church has to control, lead, and secure human freedom. And to-day, as ever, not by idolizing freedom, but by its old method of authority, by providing an authority whose very nature creates freedom—the authority, that is, not of the Church itself, but of its Gospel and Saviour". "The only Church adequate to the demand made by new liberty for Divine authority is that in which the supreme authority is such as being the liberating power, the authority

which has not liberty as a corollary but as its nature. And that is the Church of the Gospel of God's constant and immediate presence in action as Redeemer—as moral Redeemer from sin, as Holy Redeemer from guilt. There is no hope for society in the long run but in such a Church, and no hope of such a Church but in such a Gospel. (a Gospel that has) the secret of the moral soul, the lift of the guilty soul free in the Holy God." "The great question is really not as to the seat of authority, but as to its nature—what has God *done?*"

The Christian answer is—the Cross of Christ. "Jesus becomes for us historically both Christ and Lord (i. e., absolute authority) only through His death and resurrection. Authority does not lie in Christ as the Superlative of the conscience, but in Christ as the Redeemer of the conscience, and its new life. (through) His active holiness. (which) became an act identical with that holy and eternal act of God which secures His will always, and which sustains the Universe, even to its Redemption". So we have the much-discussed "essence of Christianity" defined in eight pregnant words: "Grace to guilt in Christ crucified and risen" (—the *mode* of the resurrection, it is sufficient to say here, a question to faith's concern irrelevant). And so: "The one practical authority for human society is the God who in Christ comes in such judging and redeeming action that we are no more our own at all. Authority at the last has no meaning except as it is understood by the evangelical experience of regeneration in some form."

And so as to the conception of authority itself: "The whole nature of authority is changed as soon as it ceases to be statutory and becomes thus personal and religious". It becomes "not a limit but a source of power". "Our great authority is what gives us most power to go forward; it is not what ties us up most to a formal past. It is of grace and not of law. There is no revolt when the authority is realized as the Lord and Giver of Life; for it is the passion for life and its largeness that is at the root of rebellion".

II. Secondly, in Dr. Forsyth's hands the great evangelical principle is no longer hampered by identification or entanglement with a now surely superseded (and to itself in all times past uncongenial) *metaphysic*; or, as with much of its supposedly competent theological handling, not to speak of most of the forms of its popular exposition to-day even by the ministry of the Church, involved in manifold presuppositions almost naively uncritical in relation to the *nature of knowledge*.

Intelligent Christian men cannot theologize to-day as if Kant had never lived—any more than an astronomer can ignore Copernicus: the philosophical revolution connected with the name of Kant and all that has followed Kant is at least as thorough and radical and as peremptory upon the recognition of thought as the cosmological of the earlier modern century. A modern metaphysic, and, in very relevant particular, a metaphysic philosophically congruous with the specifically Christian primary datum of moral redemption, is not one of static being, but of energetic idealism, and of ethic, not primarily of thought—with all the vitalization which that effects in our evangelical faith's adequate modern reinterpretation throughout, of the historic dogma of the living Church of that faith. And with how enormous a gain, theoretical and far-reachingly practical, the Church as yet is hardly awake to realize. In her theology, the Church must henceforth "learn to speak in terms of persons and their acts, not of substances or essences, however ethereal". And realizing that "there is no finality in thought or in power, but only in life" learn, in Rudolf Eucken's words (to whose truth Dr. Forsyth also would to a certainty subscribe), that "it is with the acknowledgment and assimilation of an 'over-world' life that faith has to do; (that though) the new life brings forth with itself a new conception of reality, faith all along proceeds to such a reality through life alone; faith as a power of life precedes knowledge, and it is only out of faith that knowledge becomes possible".

We certainly ought to be at no loss to remember to what unimpeachably Christian authority we owe the affirmation

“whether there be knowledge, it shall vanish away”, and who it was who named as that which “abideth” only the mighty “faith, hope, love, these three”.

III. And so, now thirdly, we have *the great pistic principle, the principle of faith*, as the organizing principle of the Church’s dogmatic, coming again fully to its mighty own, as till our recent times it never with full and conscious explicitness has been in the way of coming since the bright foregleams of it in the earliest decades of the Reformation. And with the conception of faith, that of its inseparable correlate, revelation. Revelation *is* revelation only as it “gets home”; only as it is “in the same eternal Divine Act at once revelation, regeneration, and redemption”.

This is the one incomparably great service rendered to evangelical theology in the past generation by Ritschl and his “school”. In the tremendous protest against a premature synthesis of the judgments of faith and those of the scientific-theoretic reason—which protest, to say the least of it, must be regarded as the permanent historical significance of the Ritschlian movement—is registered the awakening of faith, in an age of life-and-death conflict, to her own undreamt-of reserves. So also in Forsyth we welcome the courageous and regal Christian willingness (how impossible anything else ought to be to a Christian dogmatician!) to let faith *be* faith, and to rest the entire dogmatic structure not upon any precarious (and in principle surely atheistic) rational apologetic, but upon a judgment of religious value—where value is conceived, far more adequately than by Ritschl, as of God not in His mere *use* for us (giving a rightly condemned, where so understood, “theology of postulates”.) but in his *right* to us, His eternal intrinsic Value to His own Holy and Living Self, Value immediately through faith apprehended by us in His Self-revelation. Dr. Forsyth is in this sense Ritschlian (as to the present writer’s apprehension the theology of the Reformed Confessions also in this respect essentially is, in their currently much neglected doctrine of the *Testimonium Spiritus Sancti Internum*,

albeit with the use of a more immediately religious terminology than that of our modern philosophical "doctrine of values").

Not at all, however, does this noble faith-foundation-laying in a pure Value entail, with Dr. Forsyth, the radical theoretical agnosticism of early Ritschlianism; any more than he succumbs, in any measure, in his powerful treatment of the Atonement (with its thorough-going ethicization under the idea of "the Holy" as "the identity of the moral norm and the ultimate reality of the world") to Ritschl's great limitation in expelling from theology the notion of God's wrath against sin; (which in his master Ritschl even Herrmann, most rigorous and vigorous of disciples, has designated as "a sin against the Christian mind"), and in evacuating Christ's work of any real "for God". A Ritschlian who least perhaps of all living theologians, of whatever school-affinities, could be called sentimentalist of the conscience—the work with which his name is thus far most prominently identified in the Christian public mind acquainted with his writings is his profoundly piercing and imposingly constructive work in the doctrine of Atonement, on which I cannot in this article enlarge as I should like to enlarge—Dr. Forsyth is equally un-Ritschlian in that he is by no means agnostic of the theoretic reason. Though our certainty "involves a prime act of will", "it is intelligent will". It is not "as if our personality, acting as mind, were atheistic, and theistic only as conscience; . . . as if thought by its laws and categories were not a given thing with a witness of the Giver. . . . When we have found our soul's God on other than intellectual lines, it is quite possible for us to return to our mental process, to the logic of thought, and find in its donative quality features which corroborate the will's faith, and share in the convergence of all our powers on the God whose gift they are". And, in diagnostic outlook upon the phases of the times: "To be quite recent, the crusade against metaphysic which was identified with Ritschl has had a distinct set-back of late years, and Christian thought is moving up to a cautious return upon ranges which are named from Schelling and Hegel". How Dr. Forsyth himself speculatively soars in his Christology is well-known to

all familiar with his brilliant work there. But he insists, as among influential British theologians, Dr. James Denney also has recently so energetically been doing, upon the sharp line to be drawn between all speculative thought and the "primary" theology which is the theological "statement" of the experience of redemption through Christ. That clear modern recognition of that distinction, also, however inevitable to faith a speculative movement also, as we are coming to see, is, will have been a part of our great debt, under Kant, to Ritschl.

The great thing is, that Dr. Forsyth, while a thorough historicist,—“history is all that we have”—will not let anything whatever run away with the absolute independence and autonomy of Christian faith. If I may so sum up on this head:—all the historically basic in Christianity, God's action in Christ, is the effective historic action of God's perennially contemporary act-eternity of redemptive holiness. The Christ of the reconciled conscience *has been* (through resurrection and ascension—always in faith) exalted at the right hand of all God's eternal and historic power. Nothing whatsoever can claim to *license* this faith, as truly as nothing but historico-spiritual Fact of such a magnitude could have instituted it or through the centuries have sustained it. To quote our author, “Religion *can* never now be less than Christian faith. For if God be not our Supreme Deliverer, He is our Chief Burden”. And “a redeeming Christ becomes His own authority with us. To one who has gone through this life-experience, the fact of such a salvation is the truest thing we can know; it is more of a fact even than the soul it saves. . . . He stakes his eternal all on such knowledge. . . . God takes our conviction in hand when others can do nothing with us. . . . And then our difficulties can wait. . . . We have the answer, if not the solution. *Everything must be true in the perspective of its necessity for that Gospel. . . .* We do not then live upon truth in any form of it which is vulnerable to intellectual challenge, nor upon an ethic which depends on moral evolution. We do not live on its traditional statement or dogma, but on its inner distinctive power—not vaguely its power, but the moral power

interior and peculiar to it, its genius, and its Word verified in experience”.

How true all this is to the genius of New Testament faith (cf. e. g. such classical passages as 1 Cor. 1 & 2) surely needs little assertion. How true it also is to all the highest spiritual insight of the Church's greatest intellectual past is also fact, though little recognized by our shallow “apologetics” and narrow logic-chopping which have wrought such mischief. One recalls, for a single example, an incisive sentence of Jonathan Edwards—“The Gospel of the blessed God does not go abroad begging for its evidence so much as some think: it has its highest and most proper evidence in itself”. The Gospel—the apostolic Word of the atoning Cross—is wholly self-evidencing through the witness of the Spirit of the risen Lord, Who is in it. “The Grace of God” said, simply, the writer of the third pastoral epistle, “has *appeared*, bringing salvation to all men”. “*Has appeared*”; and through all history it travels, in the Church's entrusted Word of it, in the simple greatness of its own Divine strength, Word and Spirit, Christ “that speaks in righteousness, mighty to save”.

And so we have our great modern theologian of this eternal and historic grace concluding: “Our only final religious authority is the creative Object of our religion, to whom we owe ourselves”. “The last authority is religious and not theological”. “Every statement about God is challengeable till God states Himself in His own way, by His own Son, His own Spirit, His own Word, His own Church, to our soul, which He remakes in the process”.

IV. Accordingly we note, fourthly, how Dr. Forsyth is of the exultant and militant apostolic ranks of those who are *willing to let the great Gospel—the Logos tou Staurou—be just as “foolish” as it is*: as foolish as Paul so well knew it to be. The Word of the Cross is fundamentally alogical, non-rational. Christianity's “alogical core of Gospel” is just what permanently “saves it” alike “from sentimentalism and from rationalism”. It involves “a conception justifiable to no philosophy”; belongs to “a region which thought cannot han-

dle, or even touch". Its revelation descends upon the soul in the concentration of all paradox, essentially miraculous in its action, the power of God Himself in His own creative self-revelation creating faith as the free response to His supreme free personal self-revelationary act therein. Alogical. Philosophically speaking, "the real is not the rational but the moral" ("Morality", said Bishop Butler, "is the nature of things"). "The real is not the rational but the moral"; and (so the Christian faith-metaphysic, transcending that of the categorical imperative, affirms) specifically the redemptive, "the Holy as Redemptive". "If reality is to *reach* us, it must be thus". "We transcend immanence only morally—by redemption". "It is only the Christ of the reconciled conscience that promises us a Messiah of the intelligible world". "The source and authority of Christian certainty, of all moral and final certainty, is the revealing, atoning, redeeming Cross".

The principle of faith, I said, coming fully to its own. And the foolishness of the *Kerygma*: yes, "the foolishness", as Paul was wise and mighty to say, "of God". There is *no so great need* on the part of the Church of Christ to-day, under God her Life, as that in her faith and her thoughts of faith, the principle of faith itself should be allowed to come fully to its own: the principle of faith, with the—alike rational and ethical—"offence of the Cross": no so great need for the triumphant certainty, for the sensitive spirituality, for the militant moral energy,—yes, and for the intellectual virility, of our general religion. The Church needs to be nourished in a greater boldness of reliance for the *one* authentication of her mighty Divine "Word", upon the living, super-rational and ethically not only transcendent but paradoxical God, whose Word it is, upon which she herself lives, and which it is her life to proclaim: the God in Christ, Christ crucified, through the paradoxical moral faith of Whom, alone, it is ours to reach Him as the assured "Superlative of our reason": to be established and at home in the faith-conviction that the *living* God, who is the God of the universal human conscience, is the "dogmatic", the "theological", the "Gospel" God, and no

other, and is forever alive and redeemingly omnipotent as Holy Spirit in that Word.

V. This brings me, fifthly, to Dr. Forsyth's overpowering emphasis,—so great a stumbling-block to present-day "liberalism", with its shallow and soul-starving modernities of evolution, sentiment, and moralism, and so unwelcome to the "crypto-Unitarianism" which is wide-spread up and down our most evangelical churches (though mainly unaware of its own essentially Socinian character),—upon *the finality of the Apostolic Gospel*—which is simply that organic "Divine Word of Holy Scripture" of whose "Infallibility" as "Only Rule of Faith and Practice" the great Reformed Confessions and our Presbyterian ordination-formulae speak.

"The final Christian fact is not simply a phenomenon, or even a Person". (On how many sides we are offered to-day the uninterpreted vagueness of a mere temperamentally-impressive—or otherwise—"personality", or inaccessible "inner life", of Jesus: wholly inadequate to a great theology of faith however hero-worshipped with divine predicates!). "It is a Person culminating in His eternal act, and both co-ordinated in an interpretation, through apostles, by the same Spirit Whose was the Divine power of the Act, the total New Testament fact, where the synoptic figure of the Lord is self-interpreted by the same Lord acting as the Spirit". The nature of the Gospel is thus "fixed normally, though not formally, in the Bible". "The experience which makes Christianity real and its knowledge sure is inseparable from the historic apostolic and creative Word of its ultimate fact".

The naïve traditionalist, fossilized confessionalist, or devout mechanical Biblicist of popular American so-called "evangelical conservatism" of to-day, who reads such affirmations and imagines them to be mere re-assertions of what he "has always believed" and with nothing of poignant contemporary significance in them for his own instruction and the Church's theological reconstruction, needs to remind himself that in all this tremendous assertion of "the finality of apostolic inspiration", or, in other words, of the Bible as final "rule

of faith", the affirmation rests with Dr. Forsyth wholly on a judgment of value, and belongs purely to the fact that this primitive Word lives indestructibly in the power of the transcendent "dogmatic God" Himself, living, and perennially re-descendent in that transcendence, in the Church's living faith of all ages—all that faith to which (in the phrase of none other than Wilhelm Herrmann, describing "the sense now slumbering in the churches of the Reformation") "religion is the veracity of a man's inmost life to the actual situation of his soul";—and requires (permits, in fact) no precarious apologetic, no endeavor to perform the impossible feat of basing a "meta-historical" absolute on history, except upon history already by faith apprehended as sacramentally mediating the "super-historic finality" which to such faith long since emerged therein, creating, in the faith of Christ crucified and risen, the Holy Catholic Church forever enthroned in heavenly places in Christ Jesus. To quote our author: "Faith has its object only in that Word, and it arises through that Word certified as God's Word by no collateral authority, but by the miracle of its native effect".

VI. Immediately connected with this unyielding emphasis, based in perennial, classical and corporate Christian experience, upon the apostolic finality—a finality which should by no means be misunderstood as though it did not contain within itself all development, a finality endlessly perfectible—should be mentioned here for completeness, though it belongs to another volume than this on Authority, Dr. Forsyth's vigorous constructive work in Christology. Here his work's great worth lies in the fact that the necessity of a doctrine of Christ's person as high as the highest is (whatever opinions be held concerning his own detailed form of kenotic theory) triumphantly established upon its indestructible base in this specifically-evangelical, unitarily present and historic, and in its own intrinsic nature final, experience of *grace to guilt in Him*.

On the one hand, the Deity of Christ in any earnestly intended, any exclusive sense, is not permanently separable for

thought from that finality of the apostolic Word of His atoning Work, as a Work of atonement terminating upon God; or capable of erection in thought, except upon that as thought-basis. And on the other hand, Christology is, for the full Gospel faith, inescapable: "Christ is", as Dr. Dale used to say, "the Person who *can do this Work for us*". Not merely intellectually inescapable—that is in itself of less primary significance—but *religiously* inescapable: to speak boldly, and invite scorn, demanded "to carry the Church's organ-voice of liturgy". So as to intellectual explication of this logic, more spiritual than rational, but a logic supreme none the less for that fact, we recall Dr. Forsyth's masterly condensation of victorious Christian reasoning in two sentences of his powerful Congregational Union Lecture of 1909: "If the Deity of Christ is not unmistakable in everything He said, it is inevitable in what He did". "If a created being, however much of a personal splendor, was the real agent either in revelation or redemption, *then grace was procured from God and not given—which is a contradiction in terms*". This "superhistoric finality" of Christ, as the Mediator of experienced grace, new-creative at the core of man's moral personality, the Agent—not merely (Socinian) Prophet or (Arian) Plenipotentiary—of God's final soteriological Work, is "the value of His Godhead".

"The *value* of His Godhead". And lest the exceedingly significant word "value", much abused and much misunderstood in past and present, be still misconceived as ambiguous or paltering, let it be made unflinching clear that by the Christian faith-affirmation (and other than a "thought of *faith*" it cannot be) of Christ's Godhead, expressed as a matter of "value", is meant that He is of Godhead, in one and the same sense in which God as Holy Loving Father known in Him is of Godhead. The knowledge of God as Holy Father and Saviour Son is an identical knowledge; and its nature as knowledge is that it is *faith's response* to the supreme and final historic revelation-*value* emergent—say rather descendent—in history; that revelation "value", namely, which finally "avails", for God and man, to be divinely creative, in the

guilty soul, of the soul's eternal life. This value is the value—man-availing only because in priority God-availing value—of Grace, Holy Redeeming Love consummated in its finality of action upon the cross and ever-victorious thence in resurrection.

The redemptive revelation of Godhead in grace is a "value" *qua* free revelation to the free will and not element in process, process being equally unfree whether mechanical or logical. The "value" of Godhead in Christ is not mere subjective worth (else were all theology evanescent in mere psychology). His Godhead is Kant's "one only thing that can possibly be conceived in this world, or even out of it, which can be called good without qualification—a Good Will", made absolute. The *value* of His Godhead is that wherein we apprehend Him as of Godhead, the intrinsically and ultimately authoritative moral claim of Holy Grace upon the will's surrender in faith. Faith, as grasping it, is not "The Will to Believe", but "a will to receive and obey". It is indeed, and emphatically, a venture, a brave hazard; but also, and even more, an obedience. "Faith is absolute obedience to grace as absolute authority." "We can give no reasons for owning God's authority. The will just knows its Master, the heart its Lord". The "value of Christ's Godhead" is an intrinsic, final authority, "welling up under psychological conditions, but no psychological product". This faith in the grace of a Holy Father historically descendent in the Holy Son of His Love, is the organ of a God-knowledge on our part which is certified in the Holy Spirit of the same Godhead, in a final certainty, a certainty in which is rooted our certainty of all our other knowledge whatsoever, and a certainty of which we ultimately only and boldly say that it is itself "a function of the Divine Self-certainty".

I repeat the pregnant words—let us accord its weight especially to the eloquent verbal contrast of the "unmistakable" with the "inevitable": "If the Deity of Christ be not *unmistakable* in everything He *said*, it is *inevitable* in what He *did*". For He was the historic Agent of redeeming grace,

by His Cross and Resurrection in the one power of God (the Resurrection Light and Power but the perennially inseparable Divine Obverse of the Cross) the Bringer of life and immortality to light. "Grace procured from God", not "given by God" in the action of Personal Presence, "would be a contradiction in terms". "God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses". Christ was, is, of Godhead, His Church to eternity will affirm, because Christ's historic work, as crucified *for* the guilty soul, and as risen *in* the guilt-freed soul, was and is the *final* work for the soul's eternal life, the work which the soul's own holy God, by the historic effectuation of His Holy, Eternal, Personal Act as Self-reconciling Redeemer, alone could do.

When the Church proclaims to the world Christ as Divine Saviour on any grounds other than those which are rooted in this, His experienced, historic Work and Worth, creative of her own super-rational and absolute moral faith, she just insofar stultifies herself and her Word. *There*, in His work and and worth and her faith in which He lives, He is enthroned forever at the right hand of God.

VII. I return to our author's volume on Authority. Crucial for the most deep-reaching and divisive questions of the present hour in theological thought concerning the relations in Christianity of the historical to the spiritual, and vital for the Church's most practical, immediate interests, of making clear to her thought the entire and autonomous independence of her historic faith, first and on the one hand, and the insunderable inner continuity of her living faith-dogma, on the other hand, (forever "some form of the Athanasian answer"), is the chapter entitled "Past Fact and Present Power". Here the author makes effective use of Wobbermin's valid (to the present writer's mind) and fruitful distinction, unfortunately unrenderable in English without a paraphrase, between *Historie* and *Geschichte*.* The factual distinction is independent of the merely linguistic question as the proper

*Cf. Wobbermin: "Geschichte und Historie in der Religionswissenschaft", 1911.

meanings of the German words employed. The distinction is that between "history as a mass of empirical events" and "history as a tissue of great ideas and powers—the evolving organism of mankind taken as a moral and spiritual unity": "history as proved" and "history as divined". Lessing's famous "Broad Ditch", that "accidental truths of history can never become proof of necessary truths of reason", given its only intelligible interpretation for a century that is no longer the eighteenth reads, that "detailed facts of *Historie* will not prove the eternal truths of *Geschichte*". And to Lessing's "insuperable obstacle" in such a version of it, the English theologian's wholly adequate reply simply is, that "they may not prove, but as a matter of experience they convey". And "though the source of a sacramental impression may crumble", "where we feel the past to transcend the sacramental and to be creative for us, it cannot crumble. A creative effect cannot proceed from a friable cause. The Author of our new creation cannot be dissolved by critical science. . . . We are far removed from the facts of *Historie*, but we are woven into the tissue of *Geschichte*. *Ek gar tou genous esmen.*" "Religion", for a second time I quote, "can never now be *less* than Christian faith". All of which of course presupposes the adequate pistic conception upon which all our modernized Protestant theology must be organized, as the only conception of faith properly correlative with the doctrine of revelation which corresponds to the genius of the Reformed and apostolic religion; which, and no other, it may be confidently affirmed, is also the conception of faith which dominates the Holy Scriptures themselves: a doctrine of revelation and faith philosophically well formulated in terms of a rightly construed version, such as was indicated in the last paragraph, of the current doctrine of values, a fundamental ethical activism being the philosophical calculus which we employ in reaching our specific metaphysic of faith, congenial as no other to Christianity's "specific action", as a revelation in ethical redemption.

VIII. Following upon this chapter is the necessary and brilliant criticism in Chapter VII—"The Ground of Religion

—the Historic Fact and the Preached Word”—of the positions of the “Religious-historical School” (as it is known in Germany) of the past twelve or fifteen years. “School” if “school” it may be provisionally called, which Troeltsch, generally reputed its protagonist in its quasi-dogmatic “theology”, is at pains to deny.* In reply to the challenge raised by representatives of this school to the validity of the Apostolic Gospel on ostensibly critical grounds, Dr. Forsyth’s purely pistic dogmatic with his intelligently Christian and profoundly philosophical conception of history enables him to take strong position, a position of advantage which is denied by their own theory to our abstractly intellectualist, logic-enslaved, and therefore much hysterical and timorous, orthodox and traditionalist apologetes. Out of a wide and thorough acquaintance with the produce of the critical labors of such scholars as Bousset, Schmiedel, Wernle, and their like, and out of an evident admiration for the very great ability and frequent appropriation from the fruits of the massive learning of Troeltsch, whom he is continually quoting, ever and again with warm approval (“one of the greatest experts of the psychology of faith”) as well as, more often, to throw down the gauntlet, and out of an entire acceptance for himself of the comparative and historical method of the study of the phenomenology of religion and its application to and within the New Testament, Dr. Forsyth has little difficulty, upon his own Christian ground and entrenchment, for defense and offense, in the principle of faith and in the ultimate experience-facts of “that fresh old human nature” awake to an unsparing moral realism, and those facts culminating in the moral miracle and amazement of redemption through “that fresh old Grace of God”, in establishing that the difference is “essentially a dogmatic difference”, not in reality a critical difference at all. It is a case of dogma against dogma, construction against construction, apostolic redeemed-conscience-construction against modern evolutionary-monism-construction, “world-view” against “world-view”. And such

*See his interesting article (in English) on “The Dogmatics of the Religionsgeschichtliche Schule” in the American Journal of Theology for January, 1913.

things are ultimate. Shallow apologetic endeavors of an abstract logic, presupposing a mechanical, often sheerly Deistic, supernaturalism, such as have been the great weakness of the Protestant Churches for generations, and still to-day continue to drain our evangelicalism of its stamina, have no avail or stay. But the dogmatic faith of the Church is firmly based in history. To the question "*how could* the historic Christ found an absolute faith?" the sufficient primary answer simply is: "the historic Christ *has* founded an absolute faith". This might be still more explicitly and truly put: "an absolute faith has historically emerged upon an immediate historic foundation in Him as its creative Object". To the recognition by Troeltsch's historic relativism of what Troeltsch concedes, and indeed urges, in Christianity as a "*relative* absoluteness", Dr. Forsyth opposes the assertion that that is unintelligible, except as understood in the sense of as "*absolute* relativity". And *such* a relativity in Christ is just what constitutes in the apostolic Gospel its finality. For the absoluteness of the Holy is precisely the utterness of Its relativizing of Itself. *Infinitum capax finiti*. It would not be infinite if It were not. It is *not self-evident* (and that is here the point) that in this sense "the Eternal God *could not* be the historic contemporary of Augustus".

"The historic *has* founded an absolute faith",—that absolute faith, knowing itself absolute, and knowing itself faith, affirms. And that absolute faith, itself, both pre-supposes and contains its creative historic Author. (Compare what was said above on Christology). And it is a pure *a priori* dogmatism to assert—in the assertion which pre-determines the alleged "scientific" results of much of contemporary criticism of the documents of Christian origins—that history (as *Geschichte*) *could not* contain a Person adequate to sustain that historic absolute faith; such a Person as the documents, apart from their reduction under such pre-suppositions, assuredly witness to, through whatever Christianly critical discriminations, a *super-historically final* historic Christ. "School" the "religious-historical" group (technically so-

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called) *is*, in the strictest sense (*pace* Troeltsch), though the common unifying dogmatic principle in virtue of which it is a school is *not* the *Christian*.

With his trenchant, faith-conscious criticism of such pre-suppositions of much of the work done by the brilliant scholars who in the most recent years have been working so productively under this "religious-historical" banner, two other references by Dr. Forsyth to the work of this school must indispensably be taken in conjunction. First this: "In connection with the creative power of Christianity, we might go so far as to say that the revelation in Christ, new as it is, does not make an addition to our knowledge at all in the ordinary sense. It certainly does not extend the Object, the area of Being. And the religious-historical school are fond of showing that Christianity did not add even to the stock of religious ideas, *and they do so with much success*" (italics mine). "The work of the religious-historical school. holds the promise in that kind". And now, secondly, how almost amusing it becomes, and yet what we now hear from Dr. Forsyth is in strict consistency with all the foregoing and with the simple facts of the case, to have the tables suddenly turned upon all our too-wise anti-dogmatic ultra-moderns of Pelagian and Socinian affinities, with the statement, substantiated by illustrative references to Weinel and others and quotation from Holtzmann, that "the whole work of the brilliant religious-historical school in the last dozen years has gone to show a substantial dogmatic unity in the Gospel of the first Church". The facts underlying this assertion are indisputable; and all this able historico-critical work has destroyed forever the fiction of the "liberalism" fashionable a generation ago (and in many self-confident but ill-informed quarters still today), to the effect that the further back we might pierce into primitive Christianity the more we should find ourselves in the midst of a cult of "the simple practice of the religion of the human Jesus" and not of the faith in a crucified and risen redeeming Christ. The faith of apostolic Christianity was—however one may prefer to evaluate it—the faith in which the

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Christian community was *born*. The revelation of Christ's risen life through and in the transcendent power of God out of the death on the Cross was what created the Church. There never was a primitive cult of the mere "religion of Jesus". And the indisputable establishment of these conclusions is the fruit of the work, Dr. Forsyth remarks, precisely of the "religious-historical" school.

It does indeed recall with a vengeance Harnack's remark to Loofs (quoted in the latter's recent and very valuable "What is the Truth about Jesus Christ?") concerning "gathering apologetic figs of sceptical thistles". But precisely such harvests as that are the recurrent and abiding privilege and inheritance of a faith that knows its own self *as faith*: as faith which, responding to emerging values in historic revelation, is itself an organ of knowledge, and, in its response to the super-historically *final* Value, the organ, and only organ, of soul-certainty, with all final certainty; and which knows that all the evangelic elements in experience, the elements that created, create, and sustain faith, though sacramentally mediated to us in and through history, were in history, and forever are, thus meta- and super-historic.

In connection with these references to the "religious-historical" dogmatic *versus* the Christian dogmatic issue as treated by Dr. Forsyth, it may be remarked that he would probably not disagree with a suggestion I make here as to even present indications of a possible future *rapprochement* among scholars of evangelical experience on both sides of this present existing critical gulf. Such an approximating movement upon the "religious-historical" side insofar as its representatives are Christian, corresponding to the movement upon the dogmatic side already represented in the emancipated critical attitude, and pre-suppositions now wholly disentangled from anything of a scholastic character, of such dogmaticians in Britain and Germany (of strong evangelical positivity few such yet in America) as Dr. Forsyth, would have a salutary effect upon the truly scientific character of the conclusions of religious-historical Biblical scholarship. We are perhaps not without inti-

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mations of the avenue of such a possible *rapprochement* among Christian thinkers in the evangelically positive philosophico-dogmatic and the phenomenological regions of religious investigation and reflection; an understanding to arise (so far as the religious-historical scholars on their part are concerned) so soon as the present intense and not unnaturally intense pre-occupation with the valuable, vast and unspeakably complicated task of purely literary, historical and psychological investigation, with the (partly negligent) non-detection of involuntarily co-operating philosophical pre-suppositions other than Christian, shall begin to give place to a more vivid realization by Christian men of the essentially dogmatic character, and exclusive, transcendent, and prescriptive knowledge-content, of faith at its evangelical maximum. I refer in illustration of such indications only to a significant paragraph of the brilliant young scholar, Paul Wernle, of Basel, in his recent, most admirable—as a manual perhaps unmatched—“*Einfuehrung in das theologische Studium*”. After summarizing “the elements of the new knowledge of our time” concerning “the historical Jesus”, “which will have to submit themselves to test in the battles of the present and of the future”, and saying “all this new knowledge has broken through in an antithesis to the old Christ-doctrine”, Wernle remarks: “but who knows whether the religious value expressed in the Christ-doctrine will not finally come into a union with them also?” We may look for this development, among Wernle and his Christian *confreres*, to an intensity, and to a “religious-historical” reconstructiveness in respect to pre-suppositions and their determined outcome, beyond what Wernle himself as yet probably means. The words, meanwhile, from that source, are suggestive. How true it abidingly is that evangelical religion is not evangelical theology, any more than evangelical theology is evangelical religion! But of immeasurable weight is the aphoristic condensation of Forsyth—are there many more pregnant sentences in all theological literature?—“the asbestos in all dogma is the Holy and Its conditions”. And true it also is that evangelical religion and its

knowledge, becoming explicit as truth in its theology, has the last word in and over, and as inheritor of, historical and all other science.

The last word *in* as well as *over*. For if the universe is a universe and not a multiverse ("wild", as Wm. James said)—if we are not to retrograde into polytheism, however refined and quasi-philosophical, with the very conception of truth itself "drowned", as Eucken has recently put it, "in an unfathomable ocean of 'truths'"—truth is ultimately not many, or two, but one. One, however weighty, the great Ritschlian protest assuredly is, in its witness to the abiding fact that—to quote words of our author in utterance of it—"we can only keep our faith by constant reconquest"; and that though our positive Word "the more it changes the more it is the same", yet obversely, also, the more it is the same the more it changes. Faith itself as a power of life precedes and conditions *all* knowledge. And the final knowledge, of evangelical faith's moral certainty, gives all science both its crown and its own one organic completion. Those of us who are upon the inexpugnable Christian ground upon which Dr. Forsyth stands, boldly say, that science in its ideal entirety, as science, with all philosophy, ultimately hangs upon the Cross and lives in the Resurrection-life of a redeeming Christ. Admirable and inspiring in this respect is the work on theological encyclopedia of that vigorous modern Dutch Calvinist and man of affairs, Dr. Abraham Kuyper, with his doctrine, so powerfully in the current of the life-movement of all the mightiest evangelical faith of the historic Christian past—not of an opposition or cleavage of faith and science, except in the all-important sense above noted, that the synthesis has to be perpetually re-achieved, in the power of life,—but of "two scientific elaborations, opposed to each other, each having *its own faith*, given with our self-consciousness", the science, namely, of the palingenetic and that of the apalingenetic self-consciousness. "Scientific elaborations", be it noted; not "sciences", as though implying that the unity of science were itself destroyed. Dr. Kuyper in this doctrine secures, and with equal militancy and

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fearlessness in its assertion, the entire object of that fundamental contention which Ritschlianism so vigorously and influentially represented for a transitional generation, but without that impossible cleft within the unity of the personality, and even actual schism within reality, the idea of which, though not in theory maintained unless by a few extremists, was at least not always sufficiently guarded against among the great Ritschlians to whom we owe so immeasurably much.

In regard now to the text of this paper, Principal Forsyth's theology, the assertion may be ventured, that, although he continually acknowledges his great indebtedness to Ritschl (in spite of free and often destructive criticism of him) as the master of his early theological days, the fundamental affinities of his own masterly and now mature Christian thought are, in this fundamental matter of theological and universal encyclopedia, much more nearly with the brave programme (although with it he betrays no acquaintance) of the New Free University of Amsterdam, in which all the faculties and the entire encyclopedia of the sciences are, with the regal self-consciousness of free Christian manhood, lord of its universe of all knowledge in and through its supreme and most certain knowledge of a redeeming Christ, ranged in militancy under the banner of a *Philosophia Christiana*, on the express principle, *based in the very roots of the conception of science as such*, that "every faculty, and in these faculties every single science, is more or less connected with the antithesis of principles, and should consequently be permeated by it". What short of this is, in the most decisive matters, affirmed by the humbly proud evangelical self-consciousness that asserts itself in the closing sentences of the great chapter, in Dr. Forsyth's Yale Lectures on Preaching, entitled "The Authority of the Preacher"? "The preacher is the organ of the only real and final authority for mankind. As to creed in its form and detail, if all men accepted that practical and absolute authority for their moral selves there would be no lack of either an inspiration or a standard for their be-

lief, thought, action, or affection, throughout. An authority absolute in our experienced religion will marshal to its place by an inevitable moral psychology, our theology, philosophy and politics alike. The King alone can make the Kingdom. The Christ of our faith will organize our life. The power that makes the soul will make the Church. What makes the Church will make and remake the creed. And the Gospel that made the book will bless the book, and give us the freedom in it that it gave us through it. If the Son make us free, we shall be free throughout, and free indeed. To be the slave of Christ is to be the master of every fate. And this is as true for Humanity as it is for the soul".

IX. Further detailed review or criticism of the very various and richly rewarding chapters of this powerful, invigorating and so timely work upon "The Principle of Authority" cannot here be made. The titles, only, may be cited, of those crowded chapters, of imminent relevance to the practical church hour and its crisis, on "Theology and Church", "Plebiscite and Gospel as Authority", "Liberty and its Limits in the Church", "Authority in Humanity", "Authority in Church and Bible", and many others. The main purpose of this article has been to procure, if may be, more readers to all of Principal Forsyth's work, past and (as may God abundantly grant) future, for the sake of Christ's Church and the human age.

The present writer closes by giving utterance to this profound conviction, namely, that Principal Forsyth's theology has its supreme Christian greatness for this time, in that it is a wholly modern, modernly interpreted and contemporarily oriented theology of *God's absolute sovereignty in grace*.

To return to a "Theology of Certainty—Election" and "Theocentric Religion" (these are the titles, respectively, of the two inspiring closing chapters) is the crying need of the Church's present day if there is to be a "Great Church" called in the modern world to "give full effect to her final Gospel". Historic Calvinism, and the highly reflected scholastic constructions of the seventeenth century Calvinistic confessions

much more than the spiritually spontaneous Calvinism of Calvin and the Reformation age, is alien in procedure and in form of statement to the wider and deeper thought-world of the modern man of evangelical Christian faith. But until the Church's modern thought recognizes, what Calvin and the great Reformed theologians of the Confessions so well knew, that the primary necessity for any theology which, as "adoration's inseparable intelligence," shall be adequate to the faith of the great Gospel is that it secure *God's freedom in grace*, the Church will continue to be doing what she is so largely doing now—as Dr. Forsyth expressed it in his magnificent Yale Lectures of 1907, already referred to, on "Positive Preaching and the Modern Mind"—"steering by dead reckoning. . . . having lost the sun. . . . when anything may happen". Our most urgent Church need, under the indwelling life and guidance of the Spirit of God, is of such a transformed Calvinism, the emphasis as strong upon the "transformed" as upon the "Calvinism" and upon the "Calvinism" (broadly understood) as upon the "transformed". A Calvinism oriented in its development with respect to the immeasurably more profound philosophical world into whose spacious regions Kant's great work of criticism has ushered us. A Calvinism taking thorough account of the principles involved in a critical theory of knowledge (which does not by any means entail Kantianism in the widely assumed positivistic sense, but does surely call for recognition of the distinction of theoretical and practical knowledge and the primacy of the latter). A Calvinism organized upon a post-Kantian metaphysic of ethic, as both the criticism of the human reason and its own crucially-ethical genius as theology of Christian faith require, and moving to its specifically-Christian faith-metaphysic of the Holy as Redemptive through a fully self-conscious assertion of the principle of faith-revelation and the miraculous irruption of the Spirit in the creative and self-evidencing Word. A Calvinism recognizing that the *only* "will of God" that we *know* is this His will of pure salvation to all in Christ, and that we know it only through a miraculous revelation which is "to our faith and not to our inferences" (Forsyth). A Calvinism, therefore, which

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does not begin by "constructing a natural God who works with a spiritual machine", who therefore only "repeats upon a vaster scale those anomalies of experience from which a God should deliver us", but begins by "receiving a spiritual God in a moral redemption"; and "has" accordingly "nothing to say about the causation of the bad beyond referring it to the mystery of human freedom", but knows that "all we can do with the bad is what we must do with our own souls, commit and trust it to God, and to the merciful God, the God of a final, consummate *and holy* salvation". A Calvinism which knows that only by this our moral faith in His will of pure salvation to us and to all in Christ do we gain our assurance of the all-inclusiveness and perfection of His "*secret* counsels", and which is content to embrace all that imperishable worth that was covered by the doctrine of the decree of universal absolute predestination under its own faith-conviction of the universality of the Divine Providence—and, indeed, "supra-lapsarian" there, lest there be admitted the thought of any mere *chance* in the universe of which "the God and Father of our Lord Jesus Christ" is in eternity God creator and all-sovereign. A Calvinism unimplicated, however, with any dogmatic eschatology, eschatology entire being referred to soteriology, where eternal life and eternal death with certainty of judgment, as present facts, are left standing over against one another, and faith's whole outlook upon the future is embraced only under the one word "hope", as the third, with faith and love, of the triple three that alone "abideth". A Calvinism (to return to the point of departure) having ceased, in its interpreting of God as given in faith's creative Object, "the Author of eternal salvation unto all them that *obey* Him", to interpret in terms of a physical omnipotence—as in making faith, under a mechanical category, the *effect*, the *consequence* of election (a mere "reaction" in a "process"), instead of "its receptivity", "an *act* . . . as free as the grace which produced it". But a Calvinism still mightily affirming in all things *Soli Deo Gloria*, in the pure faith-conviction that that eternal glory is itself the glory of the "Wondrous Cross on which the Prince of Glory died"; assured that His Holy Love *is* His omnipotent

power of the New Creation, and His election the foundation in eternity of our certainty that every movement of faith and everything of value for man has behind it the creative, effectual, omnipotent, absolute and finally triumphant energy of His eternal Will and absolute Act of holy and gracious love in its eternal Object the Captain of the Elect and the King of a Kingdom that cannot be moved. Such a neo-Calvinism, legitimate heir, in an organic Christian thought-evolution, to the hell-dredging and heaven-scaling theologies of Paul and John, Augustine, Calvin and his great successors, is—coupled with a fuller recognition than Protestantism has often tended to give to the many-sided application, in an evangelical version, of the great complementary Catholic principle of Sacrament (as something that *God does to one in His Church*)—the first condition of a great Church for God in the modern age. Historic Calvinism, the specific theological construction of Calvin and, with greater logical hardness, his seventeenth century successors, was, as Dr. Forsyth says, “an awful attempt to secure God’s freedom in grace at whatever cost”. But the aim, the goal, was right. Those colossally-great Christian thinkers and lovers of God saw *what had to be done* in any theology that should be, as all worthy Christian theology must be, an act of *worship through thought*, of the Ever-adorable, All-sovereign Object of Faith given in the Holy Spirit through the creative Gospel Word.

“Let God be free,” says our Twentieth Century Calvinist also, “though every man a slave”. “Seek ye first the freedom of God, and all other freedom shall be added unto you”. “God will see to our freedom, and see that we see to it without *fanfaronades*, if we see to His Gospel”.

And so this notable work which has been most prominently under our review reaches its eloquent close:—“The last authority of the soul forever is the grace of a holy God. the holiness of His gracious love in Jesus Christ. And this is the last reality of things, the last rest of all hearts, and the last royalty of all wills”.

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Pedagogics at Present

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The history of modern education may be divided into three periods. These have, of course, their subdivisions, and even the main divisions may not be sharply defined; but they serve our purpose in this paper. For sake of greater conciseness, we designate each by a single word. They are as follows:

PERIOD I: CULTURE.

PERIOD II: KNOWLEDGE.

PERIOD III: EFFICIENCY.

The State of Pedagogics at the present will be the better understood by a review of these three periods in order.

PERIOD I: CULTURE.

This period began with the Renaissance. Its character was largely determined by the re-discovery of the ancient classics, and received tremendous impetus in the revival of learning.

Then were born the great Universities of Europe—Padua, the Sorbonne, Oxford, Cambridge, and others. Its methods became almost a sacred tradition, so that it continued with full force until about fifty years ago, and those who sought to amend or modify it, labored against insuperable odds.

The pedagogics of this period is distinguished by what has been known as the "Humanities". Its chief aim was mental discipline and its output was supposed to be accomplished gentlemen. A single paragraph from Addison will serve to show his view of the matter. He says: "A man of polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture

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and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows, than another does in the possession of them. So that he looks on the world in another light and discovers in it a multitude of charms that conceal themselves from the generality of mankind”.

Such was “*culture*”—the aim of the old education. The student was to be “*liberally* educated”, in that his learning was to be broad and generous. McMurray sums it up in a sentence, thus: “The leading aim of education was the mastery of general truths”. The curriculum of this first period consisted, first of all, of the Classics. Their study was so dominant that the entire system was known as a “classical education”. When the great universities were first founded, Latin was still a spoken language—the medium of all polite European discourse. So that up to some fifty years ago, the university man was judged by his proficiency in Latin Composition—both prose and poetical.

Gladstone himself wrote a Latin translation of “Rock of Ages”:

“Jesus pro me perforatus,
Condar intra tuum latus”, etc.

After the classics came Mathematics, History, Literature, Modern Languages, etc.

When the older men of to-day were boys, every college and higher academy had its professor of “*Belle-lettres*”—a word absolutely unknown to the present generation, and a professorship which—so far as known to the writer—is without a single occupant; yet a generation ago, the professor of *Belle-lettres* was the biggest man in the faculty, at least the most generally popular and most widely courted.

Female education during this period proceeded along similar lines with a corresponding system of pedagogics. The great female colleges had not yet appeared. The girls went to “finishing schools”.

Mary Lyon was the first to break away from the ancient customs and to set the pace for a new regime.

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PERIOD II: KNOWLEDGE.

That is, *Technical knowledge*. We cannot say just when this period began. It was in process of beginning for many years. Many of its salient features were advocated by Rousseau. But it began to take formal shape about fifty years ago. Its most distinguished advocate in this country was President Eliot.

It was inaugurated by the displacement of the classics, and they were held up to view, in many quarters, as the very incubus of profitable learning. The "humanities" were also belittled. Belle-lettres disappeared. In their place were substituted science, law, and manual training. The great modern technical schools began to appear—the first being still one of the greatest—The Rensselaer Polytechnic, at Troy.

There was a wide-spread feeling that the old classical education did not meet the conditions and needs of the age; that much of its discipline could be attained by more useful studies and that students should be fitted for practical life. Germany—notwithstanding her devotion to her great universities, pushed to the front and her wonderful industrial development is directly traceable to the change in her methods of education. It is illustrated by many a useful article which we are compelled to buy, and upon which we read with chagrin, in spite of our pride in Yankee ingenuity—"*Made in Germany*".

Coincident with this call for practical and scientific training came the elaboration of the elective system and the appearance of the "specialist". The new system made the "specialist". He began to be in the academy, was developed in the college, and polished off in the university. He invaded every department of life, as the elective system was still further elaborated. Mechanics, Hydraulics, Engineering, Medicine, Law, and as we have recently seen in our Seminary and Sustentation Campaigns—even benevolent solicitation, all had their specialists.

A little child broke his arm at a certain summer resort. They rushed for a doctor. "Oh, no! no!" he said, "I can do nothing. I am internal medication". They hurried to an-

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other. "Oh, no! no! I can't do anything. I am nose and throat. "Well, what *can* we do?"—They were told of a young doctor who was still a "general practitioner", and to him they repaired as a last resort.

Such were the general features of the second period. Yet it may be observed that there was really no system and no general plan. Educational theories were in a state of flux. In some respects it was pitiable—almost hopeless. Nevertheless there were in it elements of largest promise. Many rebelled against the excesses of the new regime. Many felt that something was wrong—they knew not what. It is expressed in this little bit of humor, written about ten years ago:

NEW-FANGLED SCHOOLS.

They taught him to hemstitch and they taught him how to sing,
And how to make a basket out of variegated string,
And how to fold a paper so he wouldn't hurt his thumb,
They taught a lot to Bertie, but he couldn't do a sum.

They taught him how to mould the head of Hercules in clay,
And how to tell the diff'rence 'twixt the bluebird and the jay,
And how to sketch a horsie in a little picture frame,
But strangely they forgot to teach him how to spell his name.

Now, Bertie's pa was cranky, and he went one day to find
What 'twas they did that made his son so backward in the mind.
"I don't want Bertie wrecked," he cried, his temper far from cool,
"I want him educated!" so he took him out of school.

—Newark News.

PERIOD III: EFFICIENCY.

We are now just entering the third period. Its characteristic features are scarcely five years old; yet its departures from the principles and methods of the former periods are manifold and significant.

This period is characterized by the word "Efficiency". It is truly remarkable the extent to which this word is employed by present-day pedagogists. Let me quote a few paragraphs in illustration.

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Professor Bagley, University of Illinois.—“Education in the broadest sense is the acquisition, retention and organization of experiences, that shall serve to modify and render more *efficient* man’s adjustment to his environment”, and

“Education is the process by which the individual is rendered more *efficient* in his future action”.

Professor Colvin, of the same University.—“The individual must be so educated as to be socially *effective*”.

He repeats the word again and again.

“The school must seek to discover efficiency”.

“The entire mass must be educated to their highest efficiency”.

“Provision must be made for the discovery of efficiency”.

Professor Pyle, of the University of Missouri.—“Education is to achieve social efficiency”.

Professor Charters, of the same university.—“The purpose of teaching is to assist pupils to appreciate and control the *values of life*”.

The last uses the term “values” for an alternate expression, and employs it continuously, but in the same general sense as “efficiency”.

This, then, is the word, by which that which I may call the “New Pedagogy” is prepared to conjure. It is not a bad word. It is suggestive and comprehensive. It is reflected in another more popular term, much heard of late—“*worth while*”. The entire trend of the New Pedagogics is toward the “*worth while*”. “Efficiency” is more than culture, more than technical knowledge, more than expert judgment or skilled labor. It relates not alone to what a man is capable of *doing*, but to what he is capable of *being*. Not what he may make of his materials, but what he may make of himself.

It seems that we are upon the eve of a most salutary change in educational methods, and the erection of a system of pedagogics, which, if it can be controlled and guided by Christian teachers, will work for human well-being as none other ever has.

Already a number of most radical changes have been pro-

posed; many are being adopted; others carefully discussed and tried out.

Let us note some of the distinctive features of the New Pedagogics.

There is:

1. *The application of Psychology to Pedagogics.*

There has always and necessarily been psychology in pedagogics; but not under this name, nor formally, nor with distinct purpose. It is beginning to be so now.

Professor James was first in this field. He delivered his "Talks to Teachers on Psychology" to Cambridge teachers in 1892, but they were not published until 1899. Since then the book has had a great circulation. It is easily the first pedagogical treatise of this generation and is more frequently quoted than any other book on the subject. Nevertheless, it is not distinctively upon psychology, as applied to the art of teaching. It is informal and discursive.

The first formal attempt in this direction is that of Professor Pyle. It is the only book so far on Educational Psychology, and his chair in the University of Missouri is the first of its kind. His work, however, is widely known, and already begins to exert influence.

2. *A decided return to the "Humanities".*

Culture study is being resumed at rather a surprising rate. Even the discarded classics are to a considerable degree reinstated. Meanwhile the old line colleges, that never modified their curriculum to any large extent, are receiving unexpected gains in students, and the "College" departments of our great universities are much more generally attended. Dr. McCormick testifies that nine years ago there were only thirty-five students in the college department of the University of Pittsburgh. There are now 400; and the attendance on the increase—104 Sophomores; 111 Freshmen. He also says that there is no falling off to-day in classical students; but rather a gain.

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This, however, is only symptomatic of the general situation.

3. *The limitation of Electives and (closely connected with it), the passing of the specialist.*

Very earnest words have recently been written concerning the abuse of the elective system, and the evils of over-specialization. Electives will remain, but under very different conditions. They will scarcely be "electives" in the sense in which that word has been understood; but will be subject to wise direction and control, and carefully correlated to *required* studies. In many cases the elective system has resulted in something which, whatever it might have been called, was certainly not education. Moreover, it has often contributed to such loose, undisciplined, and fragmentary results, that graduates, so far from being benefitted by a college course, have been seriously and permanently injured. Their energies were reduced to chaos, and their brains were addled. The theory of electives still needs an immense amount of consideration. The last word on the subject is still delayed.

So also with the "specialist". Within the past few years, the best educators have come to regard him as a menace to society. We should distinguish between the "specialist" and the "expert".

The "specialist" knows nothing outside of his own particular line of thought and work. The "expert" knows much of other things, and, while devoting himself to one subject, he understands its relations, extensions, and associations.

The "specialist" is almost invariably a "crank". Like the great musician who declared that the principal outcome of the Renaissance was the perfecting of stringed instruments. He had some reason for his opinion, of course; but it was ridiculous for all that.

The experience of the industrial world has had much to do with the passing of the "specialist"; because the evils of specialization appear more manifestly in the mechanical arts than in the professions. The multiplication of machines has

made machines of their operators. The division of labor that keeps one man at one kind of piece-work forever has produced very bitter hatred of the over-working of the system. A certain man, for example, turns nothing but screw threads, and never works but on one make of screw-cutting lathes. Put him at other work or at the same work on another lathe and he is helpless.

But pedagogists to-day are determined, so far as they can do it by education, to correct this. "Liberal education" is not so big a mistake as former pedagogues supposed. It has merit—merit which has been rediscovered.

4. *A stern demand for more men teachers.*

Teaching—says the New Pedagogics, has been committed too largely to women. Give us more men in our schools—primary, grammar, and high—strong, virile men to teach boys to be men. Much is being written along this line. This is because imitation is recognized, as never before, as a great pedagogical principle. Says Professor Pyle, "The facts of imitation make it clear that teachers, particularly the teachers of boys, should be strong, vigorous men; not weakly, effeminate *young* men; but men of maturity". He notes also that even girls cherish male ideals, so some of the teachers of girls should be men also. Dr. Cope also writes: "The boy needs, most of all, a strong man, a man with powers of leadership—of clean, impressive, stimulating, masculine personality".

In close connection with this is quite a strong revolt against coeducation—of which our space prevents particulars.

5. *The modification of the lecture system.*

The matter of method as related to textbook and lecture is being subjected to revision. The method now advocated is called the "Development" method; by which the student is encouraged to do more for himself than ever before. It is not "self-education". The self-made man is generally poorly made. But it is so much self-education as shall "*develop*" the

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best powers of the mind for the best ends. Textbook, lecture, mutual questioning, etc., are employed to this end.

6. *The importance of home training* is being emphasized as it has not been for fifty years. This is quite a return to the principles of our forefathers. Pedagogics must be carried into the home. Parents must be educated to be parents.

7. *The educational value of play and the careful study of its nature and application.*

8. *An emphasis has been placed on ethical education in the school such as pedagogics has never known.*

The advance in this line has been simply wonderful. The recent visit of Professor Gould—the great English authority, to Pittsburgh, is a case in point. He gave thirteen lectures here on Moral Education, addressing over 3,000 persons, mostly teachers. As a result our teachers' society—the Pedagogical Section of the Academy of Science and Art—has since been engaged in holding meetings at which moral education has been discussed under ten separate subjects and running from December 16, 1913, to May 19, 1914. The education proposed may be fragmentary, secular, and insufficient, and to some extent on a false basis; but it is real and earnest. And this movement reacts upon the teachers themselves.

What then could we expect indeed, but that there should be demanded of the coming teachers that they be good men and women. And so it is. Quotations already given reveal this.

Oh! what wretched teachers have ruled our schools in the past. How keenly alive Dickens was to the situation when he drew the picture of Dotheboy's Hall. How sensitive Hugh Miller was when he wrote of the teachers who had charge of his own education. What a world of meaning there was in the remark of Dr. Johnson in the presence of a sullen, melancholy lad—"He looks like the son of a schoolmaster". But now the one thing that looms up in pedagogical demands is personality. Let us be devoutly thankful.

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However, it must be remembered that notwithstanding all that has been said, there have always been good schools and good schoolmasters. There is not so much new in pedagogics as some would have us believe. Here and there in the past there have been those who—without knowing anything about pedagogics as an art, have illustrated its best principles. We can all think of examples from Socrates down. And there have been many men and women of character who have shown a consecration worthy of a martyr. Let us now attempt to connect the characteristics of the separate periods with that of the corresponding ones in religious training. For while religious leaders have never been particularly interested in the art of pedagogics or consciously controlled by it, yet—just because the church has always been the foster mother of the school—the features of school work have been almost duplicated in those of church work. Let us attempt the comparison.

Period I. Culture. Such indeed it was in the church. It aimed to make of its children, first of all, a kind of little theologians. Catechetical instruction had a large place. Other worldliness was supposed to contribute to the soul certain spiritual accomplishments, corresponding to those which ancient worldliness contributed to the mind.

The training of the more mature was principally by preaching and even in the inauguration of missions—both at home and abroad, the preaching of the Word was almost the exclusive work. Schools were established in which the reading of the Bible was the prime requisite—Colleges were established principally to raise up ministers—*Doctrine* is the word which, in this period, corresponded to *Culture*.

Period II. Technical Knowledge. Here the correspondence is most apparent. Religious specialism appeared. Electives were introduced into our Seminaries—Hartford offering, if I remember aright, over sixty separate courses. Lay Evangelism appeared. Training schools were established like Northfield and Chicago. The Summer School and Assembly arose. There were Medical Missions, and Settlement Work, and So-

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cieties almost *ad infinitum*—such as the W. C. T. U., Boys' Brigades, White Cross, Kings' Daughters, and Christian Endeavor.

Surely it was an age of the technique, even in religious life.

III. We are now entering upon the third period and how wonderfully the Church has swung about—or rather *is* swinging about with the swing of Pedagogics. Was it not forecast with Hillis' book, "*A Man's Value to Society*"? Even Dr. Cope's latest book on Sunday School Work is entitled "Efficiency in the Sunday School". Kipling writes of "The White Man's Burden". Sociology, The Social Teachings of Christ, and the Duty of Social Service are taught in the Seminary. The Christian Endeavor has a formidable rival in the Boy Scouts—a movement more in accord with the age; but even the Christian Endeavor has organized an "Efficiency Campaign".

In a dozen different ways the church has already adopted the new pedagogics and a new order of things is arising.

The cry of the age is "Service". The call to Christ is a call to service as truly as the call to the ministry. There is going to be more careful instruction from the pulpit, better teaching in the Sunday School and even in the home, and the parents are to feel the pressure of the new regime.

The first period taught men to know. The second taught them to do. The third will teach them to be. But it will teach them to know in order to be, and it will teach them to be in order to do.

The school is the child of the church. The Church then must look after it. It has largely forgotten its duty and neglected its task. Thank God it is returning to them.

The State has run away with the school. The Church has been a long time getting on its boots; but at last it has entered on the chase and even in connection with our great State Universities has built its chapels and Y. M. C. A.'s.

Still, we are in a perilous predicament. Even with the

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encouraging advance in pedagogics, there is much to alarm us. A large proportion of our teachers are professed unbelievers. The theory of Evolution is pushed to extremes. The supernatural is ruled out. There is next to no religion in the proposed ethical advance. Even in our Sunday School lessons there is too much pious platitude and too little of Sin and the Saviour. Every man of us must endeavor to restore the alliance of the school and the church. Every man of us must strive to bring pedagogics into line with fundamental religious truth and to insist upon teachers who have learned of the Great Teacher. Then, indeed, may Whittier's lines be in place:

“Fear not the skeptic's puny hand
While near the school the church shall stand;
Nor fear the bigot's blinded rule
While near the church shall stand the school.”

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A Translation of the New Testament: An Impression.*

GEORGE M. DUFF

What Coleridge said of Ephesians may fittingly be said of the New Testament,—“It is the profoundest and sublimest writing in the world”. The continuous reading of the New Translation of Dr. Moffatt deepens this conviction. Since the Christmas holidays, when the writer got hold of it, he has read it through, rising from each reading with a new enthusiasm. It is fine to hear Paul speak to you so intimately and to attend the onward march of his thought, to see the irresistible sweep of the preaching that shook the empire in the middle of the first century. And then there is John with his lucid thinking and faultless expression,—he comes at you with piercing directness and leaves you looking after the form of one whom you would describe as having a radiance of character. Then, Luke is glowing. He is almost as impetuous as Mark in that startling first chapter, “the beginning of the gospel of Jesus Christ the son of God. As is written in the prophet Isaiah,

Here I send my messenger before your face
To prepare the way for you”.

Theophilus gets a more leisurely introduction, but once begun, Luke kindles again and again, as he tells of Jesus in his home town, taking that first public step, astounding his home folks with the grace and beauty of his words; as he startles the men in the boat with him by that power by night over the forces that terrify other beings; as he says to the dead child, “Rise, little girl”; as he sums up the characteristic groups of listeners to truth as those “on the road”, those “on the rock”, “among thorns” and “in fertile soil”.

*The New Testament, a New Translation, by James Moffatt, D.D., D.Litt. Yates Professor of New Testament Greek and Exegesis, Mansfield College, Oxford. New York: George H. Doran Company, 1913. \$1.50.

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Then Matthew tells you of those tides of blessedness he rolled over the tired and hungry throngs on the mountain slope, and his words leap into life and awful power, as Jesus rolls upon the men who doggedly stood in his way, the tides of imprecation and woe—the surge and billow of which have never ceased.

All through the beautiful book walks the One who shines with suphuman glory, and “across the pages”, as said Gaston Frommel, the young and brilliant theologian who died recently in Lausanne, “one looks into his very eyes”.

To pass to a more detailed examination of the translation, the rendering of specific words is highly suggestive. For that phrase in Acts 3:15 “archêgon tē zoēs”, which the Revised Version renders “The Prince of life”, Moffatt has, “the pioneer of life”. The freshness of it as well as its claim to accuracy runs new grooves through the mental processes and stimulates thought. The rendering of Romans 8:28 is striking. “We know also that those who love God, those who have been called in terms of his purpose have his aid and interest in everything”. Romans 8:1,2 reads, “Thus there is no doom now for those who are in Christ Jesus; the law of the spirit brings the life which is in Christ Jesus and that law has set me free from the law of sin and death”.

The following parallel columns on the parable of the prodigal son are instructive, (Luke 15: 11 ff.):—

Authorized Version.	American Standard.	New Translation of N. T.
And he said a certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger	And he said, A certain man had two sons: and the younger of them said to his father, Father give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after	He also said: “There was a man who had two sons, and the younger said to his father, “Father give me the share of the property that falleth to me. So he divided his means among them. Not many days later

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son gathered all together and took his journey into a far country and there wasted his substance in riotous living and when he had spent all there arose a mighty famine in that land; and he began to be in want.

the younger son gathered all together and took his journey into a far country and there he wasted his substance with riotous living. And when he had spent all there arose a mighty famine in that country and he began to be in want.

the younger son sold off everything and went abroad to a distant land, where he squandered his means in loose living. After he had spent his all a severe famine set in throughout that land, and he began to feel in want.

The translation is particularly happy in Revelation. In two sittings the writer read through the book—a book intended for the untrained and the humble as well as for the erudite in the Empire, who were plunged into those blinding, heart-rending persecutions, where the tenderest feelings were constantly violated, and the mind dazed by the horror of children burnt as torches by night, of slaves cut and scarred by cruel masters, of the sanctity of homes violated and left desolate, where before at the evening meal with the Asia sun streaming in through the windows the father bowed his head in thanksgiving for the “light that had risen on the Gentiles”. As one meditates he can see the grieved and torn and harassed reading, after disaster, of the white-garmented, who sang those wonderful new songs in the Father’s House, of the jewel-like beauty of the new earth, of the presence of the beloved Christ, of the victory over the dark world of evil about them—the whole narrative so arresting and peace-bringing that the present suffering world falls away around them, and they breathe the very air of the heavenly home.

This, the New Translation does, and it is an inestimable service. The best thing that could happen to the boy or girl at school would be to get hold of this translation—like truth freshly seen, it carries itself home with irresistible power. It will lead many into the presence of Christ who, somehow, have never much sought his company, and from the impressions that are coming in from all over the land, the translation has made a stir not felt for a long time.

The Cecilia Choir*.

The "Cecilia Choir" of the Western Theological Seminary has been doing some valuable missionary work in the field of sacred music. Under the direction of Prof. Charles N. Boyd, two important recitals have been heard recently in the Seminary Chapel. At one, Bach's "God's time is best", Gretchaninov's "Cherubic Hymn", and Ferrata's "Messe Solennelle" were rendered. At the other, the following unique programme was presented for the purpose of illustrating the difference between good and bad styles of ecclesiastical music:

- (a) Te Deum
 - (b) Te Deum in Bb *C. V. Stanford*
 - (a)
 - (b) Welcome, welcome, dear Redeemer..... *Cesar Franck*
 - (a)
 - (b) Calm on the listening ear of night *H. W. Parker*
 - (a)
 - (b) The Lord is my Shepherd..... *William H. Oetting*
- MISS REAHARD.

- (a)
- (b) Jesus, Saviour, I am Thine..... *Bruce Steane*
- (a)
- (b) Whoso dwelleth..... *G. C. Martin*
- Come, Holy Ghost..... *Palestrina*
- Souls of the Righteous..... *T. Tertius Noble*

The pieces marked (a) were sung by way of contrast with those marked (b). For reasons that are not difficult

*NOTE: The accompanying article is reprinted from "The New Music Review" April, 1914.

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to see, the names of the composers in the (a) class, as well as the words of the anthems, were omitted from the printed programme. The two last numbers were not sung for contrast, but as specimens of ancient and modern music of the best type. Truly, a high compliment to the organist of St. Thomas's Church, New York.

The Cecilia Choir is a body of twenty singers, men and women, noted for their artistic work. Prof. Boyd is to be congratulated upon the service he has rendered the cause of church music. The only thing to be regretted in this "contrast lesson" is that the size of the chapel prevented many people from profiting by it. If Prof. Boyd would continue this kind of instruction, and if other musicians would follow his example, an immense amount of good would result.

Literature.

The Problem of Christianity. By Professor Josiah Royce. New York: The Macmillan Company. 1913. 2 vols. \$3.50 net.

These two volumes of Professor Royce's are nicely bound, of convenient size, and large print. The style is continuous, clear, and beautiful. Indeed as one encounters the many fine sentences and the apt illustrations, it is difficult to believe that he is in the midst of a philosophical discussion of a problem which is the concern of so great a multitude. Many things arise in these lectures that are brushed aside as not germane to the subject or to wait for treatment farther on. The first volume deals with "The Christian Doctrine of Life"; the second with "The Real World and the Christian Ideas".

The problem of Christianity, according to the author, arises out of the fact that there is such a being as the modern man. This modern man has come to pass mainly because of the law of "accelerated change". Great changes have taken place in the world because the study of physical science has transformed our attitude towards nature. This problem which has arisen is thus stated: "When we consider what are the most essential features of Christianity, is the acceptance of a creed which embodies these features consistent with the lessons that, so far as we can yet learn, the growth of human wisdom and the course of the ages have taught man regarding religious truth?". With the problem thus succinctly stated, the author proceeds to unfold it according to a philosophy which he has been propounding for many years, the Philosophy of Loyalty. It is a philosophy of which he is very fond and which he is very desirous to have known. His enthusiasm for his favorite idea of Loyalty lends interest to what is to begin with, a very interesting problem. Professor Royce is avowedly not an apologist for the Christian religion, but he affirms that the essentials of Christianity are eternal. Now the essentials of Christianity and the essentials of the Philosophy of Loyalty are identical; hence the assurance that they shall survive together.

These essentials as set forth in the first volume are: the Christian community—the community in connection with which man is to win salvation, the hopeless and guilty burden of the individual when unaided by divine grace, and the atonement. Each of these is treated in turn. The idea of the universal community was an essential part of earliest Christianity and was derived not from what our author calls the reported sayings of the Master but from Paul. His contention is that the doctrine of love as set forth by Jesus does not include this idea, but that Paul's distinct contribution to Christianity was just this doctrine of a community through which salvation is to be won. Furthermore it is an idea fundamental to human nature and needs no support of dogma. This idea is stoutly defended throughout the first volume. All meta-

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physical inquiries are left for the second volume. The spiritual community is an essential in that all must belong to it in order to be saved. The individual is naturally wayward and capricious, which is a source of entanglement and failure. He must belong to an ideal community, his loyalty to which will be his salvation. This community is more than a group of individuals. It has a mind. There is something almost mystical about it. Paul considered the discovery of it a revelation on account of its novelty. This first idea grows in importance and clearness as the discussion proceeds. The spiritual community is the all important thing. It is here that the Christian doctrine of life and the philosophy of Loyalty coalesce. Salvation consists in choosing something to be loyal to and then in being loyal to it at all cost. The object of loyalty is the spiritual community or what in terms of love is the Beloved Community.

As to the moral burden of the individual. Man as an individual in relation to the Beloved Community constitutes two levels of life. As an individual he represents the lower level. As a member of the community he represents the higher level in his striving for all that is ideally good. His salvation consists in being at one with this community. The burden is constituted of his own individual nature, due to the striving of his instinctive propensities for expression as an individual. Many of these propensities are contrary to the best interests of the community, hence moral warfare. As a result of this warfare the individual is not to be lost but is to realize his higher self in loyalty to the Beloved Community. The power of this loyalty is what Paul calls grace. Here the distinction between the two levels of life becomes a value of vastness. No individual can have the value of the community. For Paul, Christ had this value. But metaphysics deferred.

The criticism which the theologian brings against philosophy in general is that it takes no account of sin. Not so here. In the chapter entitled "Time and Guilt" this is treated at length. Original sin is identical with certain natural and instinctive propensities termed by the scientist hereditary sin or, again, weakness in relation to the ideal. But this discussion deals with what Professor Royce calls voluntary sin. Matthew Arnold's view of sin is criticised and is asserted to be at one with Paul's view, namely, "No thought about sin is wise except such thought as is indispensable for arousing the effort to get rid of sin" (Arnold). In connection with this the familiar traditional view is discussed and an attempt is made to show that neither is satisfying. Modern man will not concede the truth of either view. The author's view is in the nature of a contrast. "If we are to be freed from our sin by whatever enlightenment, this inspiration of forgiveness must be paid for." This brings us to the third essential, or the atonement.

The atonement finds its place in relieving the person, who, by his sin, has turned traitor to the Beloved Community which he has been aroused to love. When he has been aroused to the love of this community and views his past conduct in relation to the new consciousness he is saved. But having been thus saved and then willfully sinned he has shattered the community and reparation must be made. There is but one way to gather together the broken pieces. The consciousness of the act makes the burden so great that relief must be sought. This can be done only by a process that

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will show the sinner that the community is better for his traitorous act than it was before. Peace is sought and found by a set of acts of loyalty to the community. It is insisted upon that this atonement is objective and not the individual's own atonement. It consists in the transformation of evil into good.

This would seem to close the discussion aside from the meta-physical aspects of the question; but two more chapters are added. One on "The Christian Doctrine of Life" and the other on "Modern Mind and Christianity". The first is a homily to emphasize the place of the Beloved Community. It is invisible but it is coming. "Humanity must go on creating new forms of Christian morality, the only persistent feature of which will be that they intend to aid men to make their personal, their friendly, their social, their political, their religious orders and organizations such that mankind comes more and more to resemble the ideal, the beloved, the universal community." We may repeat always, as an ideal, but as an ideal only, "I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints". The ethical aspect of the creed of the Christian world will always include this article: "I believe in the Beloved Community, and in the spirit which makes it beloved, and in the communion of all who are in will and in deed its members". Our rule of life must be, "Act so as to hasten the coming of this community". The second of these chapters sets forth three lessons which we learn from history. 1. Religion is a product of human needs and therefore to live must satisfy these needs. 2. Great changes have taken place, due to physical sciences and industrial arts altering the foundations of our culture, of our social order, and of our opinions regarding nature. Consequent upon this, great spiritual changes have taken place. 3. Religious institutions are losing their central positions in our organized social life. The conclusion drawn from these lessons of history is that conditions may be altered and religious institutions change, but the essential ideas of Christianity as set forth in these lectures cannot pass. They are too fundamental to die.

Now the thing which solves our problems is the universal community of mankind. Does it exist? This is the question discussed in the second volume. The answer involves an analysis of the empirical self. Each one is an individual. We cannot perceive each other. There is a sense also in which the many are one. The community is not a Bergsonian interpretation of selves (all is one ever present duration) but has relation to the time process. It has a relation to the past and is cemented together by memory. The individual self is no mere past datum, or collection of data, but is based upon the interpretation of the sense, of the tendency, of the coherence, and of the value of life to which belongs the memory of its own past. These facts will help us to find the community. Persons having a common past, form a community of memories; those having common aims, form communities of hope. In these communities we are made one. But the argument really rests upon what Professor Royce calls the community of interpretation.

The constitution of a community depends upon the way in which each member interprets himself and his life. "A self is a life whose unity and connectedness depends upon some sort of interpretation of plans, of memories, of hopes and deeds." If, then, there are communities, there are as many selves, who, despite their

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variety, so interpret their lives that all these taken together make one. We have not the space nor is it necessary for us to follow the lengthy discussion of the process of interpretation. The author attempts to show that it is a logical process co-ordinate with perception and with conception. Its proper object "is either something of the nature of a mind, or else a process which goes on in the mind, or finally is a sign or expression whereby some mind manifests its existence and processes". The process of interpretation in so far as its proper object is mind, or is the sign of mind, can never be reduced to pure perception, or to pure conception or to any synthesis which merely involves these two. Interpretation thus becomes the ruling category of mental life and of the world process. As the individual is interpreted, so must the universe be interpreted. One individual is interpreted by another by means of signs. Says Professor Royce, "You are an example of the principle whose active recognition lies at the basis of my only reasonable view of the universe We have no ground whatever for believing that there is any real world except the ground furnished by our experience, and by the fact that in addition to our perceptions and our conceptions, we have problems upon our hands which need interpretation". This doctrine of signs carries us to the conclusion that the World of Interpretation exists. This world contains its own interpreter.

This principle is applied to Christianity and is responsible for what has been called the Beloved Community. Paul discovered the community and called it the Body of Christ. This community set about to interpret the teachings of the Master. The dogmas of the trinity and the incarnation were symbols designed to show the relation between the Beloved Community and its human founder Jesus. The life of Jesus is the object of many legendary reports so arranged as to symbolize the true faith. This principle is very productive and continues to create symbols.

But what is the conclusion of the whole matter? We can no longer hold to traditional Christology because it involves us in historical, metaphysical and theological problems which become harder to face and solve. We must simplify our Christology in order to enrich its spirit. The religion of loyalty has shown us the way to this end. No new sect is to be formed to advance this religion but we are exhorted to work in the place in which we find ourselves, using every possible effort to put new life into old religious organizations. It matters not by what name we are called, whether Christian or not, so long as we are loyal to the Beloved Community.

It has been the purpose of the reviewer to set forth the point of view of the author and to give some idea of the contents of these two attractive volumes. Detailed criticism and further treatment must be reserved for the future. The work will be disappointing to all who are seeking a solution to the problem stated. The author's attempt to simplify Christology makes the person of Christ of little consequence. He is a mere symbol invented under the necessity of religious circumstances. The atonement is not objective and is independent of Christianity. The historical problem is too easily dismissed. The philosophy of the volumes is not based on unquestioned or even generally accepted theories. The difficulties connected with the older Christology are not gotten rid of but are merely shifted to another point. Two disconcerting questions may be asked as a final criticism. Does religion spring wholly from

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human needs as the psychology of Professor Royce would indicate? Does the existence of communities of hope and communities of memory furnish sufficient ground for asserting that the World of Interpretation exists?

WILLIAM H. ORR, '09.

Wayncsboro, Pa.

The Fundamental Christian Faith. By Charles Augustus Briggs, D.D., D.Litt. New York: Charles Scribner's Sons. 1913. pp. 332, \$1.50 net.

This book and the forthcoming volume on Theological Symbolics are the fruit of Dr. Briggs' occupancy of the chair of Theological Encyclopedia and Symbolics in Union Seminary, New York, during the closing years of his life. They bring to a close the very considerable list of books of which Dr. Briggs was the author and so have an interest attaching to them in addition to their intrinsic worth.

One cannot imagine that "The Fundamental Christian Faith" will ever be a popular book. It is too exact and precise and scholarly to be popular—some critics might call it too dry. It has no respect for what George Eliot once described as "the right of the individual to general haziness". Yet we have no doubt that it will fill satisfactorily a want long felt by students in its department of theological learning.

Dr. Briggs not only believed that ideally creeds may express the personal convictions and religious experiences of Christians in their relation to Jesus Christ their Savior, but in the volume before us he proceeded upon the conviction that the fundamental Christian faith is actually and adequately set forth in the Apostles' Creed, the Nicene Creed, and the Athanasian Creed with their ecumenical developments. Our book then consists of a careful, painstaking analysis of these creeds, clause by clause, with the special object of discovering as nearly as possible the origin, history, and explanation of each of them in the light of the Scriptures on which they were based and the writings of the contemporary Church Fathers.

Because of its plan it is a very difficult book to review. Instead, therefore, of attempting to characterize its content as a whole—a proceeding which could scarcely do justice to the variety of subjects embraced in it—we propose to take one chapter and observe Dr. Briggs' treatment of a single article of the Apostles' Creed. From this example some conception of his method may be gained, and those who desire information of a similar kind on any of the articles of these creeds may be referred to the book itself, where they must go eventually, no matter what kind of a review is here printed.

Turning then to Chapter V, entitled, "Born of the Virgin Mary", we find that a part of the testimony of the early Church Fathers, Tertullian, Irenaeus, Justin, and Ignatius, is cited to prove that the substance of this article of the Apostles' Creed can be traced back to the church at Antioch at the beginning of the second century. Peter and Paul had ministered to this church and their disciples, as well as some doubtless of the first generation of Christians, were still living at this time.

Taking up the testimony of the New Testament, Dr. Briggs

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finds nothing to dismay him in the argument from silence so often used by those who deny the necessity of a Virgin Birth in connection with the absence of this doctrine from the preaching of Peter and his associates and the failure of Mark, Paul, and others to specifically mention it. Adequate reasons for reticence on this subject are easily adduced for some of these men. There is not a bit of evidence to contradict the strong probability that they were acquainted with the fact of the Virgin Birth, though they made no use of their knowledge of it in their work. In the cases of other authors of New Testament writings, not usually counted as witnesses for this doctrine, Dr. Briggs's careful examination reveals evidence which indicates, inferentially at least, that they were not ignorant of it. Paul's epistles, for instance, attribute such antithetical qualities to Christ, i. e., holiness, incorruption, a life-giving spirit of holiness, as imply more in His human origination than ordinary generation. If Paul did not know of the Virgin Birth, says our author, he was certainly very near it, and no one has been able to suggest anything in substitution for it that would not undermine and destroy his entire theology.

Taking up the text of Luke, our attention is directed to the many excellent opportunities that evangelist had had for drawing on numerous first rate authorities, both oral and written, for the materials of his Gospel. On strictly metrical and stylistic grounds Dr. Briggs is convinced that the narrative of the infancy and childhood is based upon a series of seven Hebrew canticles, already long in use in the Hebrew community, which Luke translated into Greek, edited, explained, and incorporated in his Gospel. Dr. Briggs reproduces these in English.

Matthew's account also is found to be based on a Hebrew poem, but it has to do with the annunciation to Joseph, while Luke's has to do with the annunciation to Mary. Whether the original Hebrew verses so used were separate poems or parts of one long poem makes no difference for this argument, which finds in the special use of these verses made by the evangelists, two independent witnesses to belief in the Virgin Birth by earlier and poetic authors in the Hebrew community. It is not likely that knowledge on this theme would have been general during Mary's lifetime or that poems on it would have been composed until a sufficient time after her death had elapsed to permit the diffusion of this knowledge. But it is altogether probable, according to Dr. Briggs, that these verses were composed during the lifetime of James and Simeon, and other members of Jesus' family, and acquaintances of Mary who had known her from her earliest years. The story of the Virgin Birth therefore may be traced back step by step to an entirely trustworthy origin among the family and friends of Christ.

With all attempts to connect this doctrine with a mythical or legendary source, or to base it upon a misconception of Isaiah's prophecy, or to derive it from its so-called parallels in other religions, our author has no patience. He says (p. 88), "all these suggestions of sceptics or agnostics are merely makeshifts, altogether unsubstantial, that cannot endure the least breath of criticism, made for the sole purpose of getting rid of the reality of the Virgin Birth of Jesus. They were not invented in the interest of historic truth or fact. They were not invented in the interest of Biblical Criticism. They do not, and cannot be made to, harmonize

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with the results of Biblical Criticism, which condemns them root and branch”.

After discussing the questions connected with the genealogical tables and the supposed inconsistencies between the story of the Virgin Birth and other statements in the Gospels, Dr. Briggs remarks (p. 93), “we have been compelled to go into all these details in order to hunt the opponents of the Virgin Birth out of all the holes and corners in which, like rats, they take refuge. It is with them anything and everything, however trifling in importance, which may be used to put suspicion on the story of the Virgin Birth”.

Our author next takes up the significance of the Biblical statements themselves; after briefly considering the facts as recorded by Luke, he examines Hebrews 2:14-17 and finds in this passage an implication of birth by more than ordinary generation, conception by divine presence and power.

The First Epistle of John is also drawn upon for corroborative testimony of a similar nature.

Then the Prologue of the Gospel of John is taken up and a profoundly interesting argument developed in connection with John 1:13. In the Greek codices, and so in the English versions, this verse (“who not of blood, nor of the will of flesh, nor of the will of man, but of God were born”), as plural, is taken as descriptive of those, mentioned in the preceding verse, who received Christ. The pertinent fact employed here so effectively by Dr. Briggs is the testimony of several of the early Church Fathers, who materially antedate our earliest Greek codices, that in their day this verse, in the singular, applied to Christ Himself, not to those who received Him. So read, it of course becomes a very valuable additional witness to the fact of Christ's extraordinary and divine generation.

The cumulative effect of all this testimony makes a very strong case for Dr. Briggs' contention that the weight of the argument from silence in connection with this fact has been greatly overestimated.

He points out also that this doctrine had no less meaning in the Creed than it had in the Gospels, as is amply indicated by the controversies with the Ebionites and Gnostics where this was a point at issue.

He ably asserts the *a priori* probability that if God was to become man it would be accomplished not in the ordinary human way but in an extraordinary divine way, appropriate to the nature and character of the divine Being.

He makes it clear that inductive science and philosophy cannot reasonably deny the possibility of such a birth for such a Being.

And he concludes his discussion with an emphatic assertion of the vital importance of this article of the creed as describing an essential portion of Christ's saving work. The view of the atonement which would make the crucifixion the one great act of salvation is characterized as not only modern but unbiblical. The Incarnation is emphasized as the initial saving act of the Son of God upon which all other saving acts depend. For this in its completeness he finds the doctrine of the Virgin Birth is nothing less than a necessity.

With due allowance for our author's well known freedom from all so-called traditional bias, and in spite of his very free use of

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texts under the influence of his, sometimes peculiar, critical theories as to date and authorship, we believe that the fifty pages here devoted to this theme contain the strongest argument for the truth and value of this much disputed article to be found in a similar compass at the present time.

We have examined this important chapter by way of illustrating Dr. Briggs' method. In the chapter on the Resurrection of Christ he is no less emphatic in his defense of a real bodily resurrection, and in his condemnation of those who reject this doctrine; and these chapters are typical of his attitude throughout this book.

The Nicene and Athanasian Creeds, and the work of the ecumenical councils beginning with Chalcedon are considered in the latter half of the volume. A chapter of Christological definitions concludes Dr. Briggs' work.

He was in revolt against what he believed to be the modern exaggeration in theology of the doctrine of the atonement and salvation by the cross. He believed that the saving acts of Christ were not one but six as set forth in the Apostles Creed, and that such a view required a more equitable distribution of emphasis on its various articles. In connection with the discussion of the Second Advent he attacks the idea that at the moment of death Christians are completely sanctified.

He is inclined to hold to some form also of the theory of a second probation. With these and a few additional minor exceptions we believe that this work might easily have been received as the work of a rather conservative theologian had it been anonymous. It will doubtless, therefore, exhibit its late author to many readers in an unexpectedly favorable light. And it will take its place as a most thorough and scholarly investigation of the origin and value of these basic creeds of Christendom.

Van Wert, Ohio.

JOHN W. CHRISTIE, '07.

The Creed in Human Life. By Maurice Clare. New York: George H. Doran Company. 1913. \$1.50.

This work is a series of articles on the Apostles Creed. It is not doctrinal, but devotional. "It attempts", as the writer says, "to translate into their spiritual meaning, without lingering upon their verbal details and evidences, the respective clauses of the Apostles Creed". The writer has succeeded in accomplishing this purpose. No one can read its thoughtful and practical exposition without being spiritually benefited, and confirmed in the eternal verities set forth in this earliest of all confessions of faith. A valuable feature of the book is its wealth of apt quotations, gathered from every department of literature. Possibly one-third of its contents is composed of excerpts from the great theologians, philosophers, poets, and novelists. Any one preparing a series of addresses on the Creed will find in this volume a mine of suggestive material.

D. W. MacLEOD.

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Introduction to the History of Religions. By Crawford Howell Toy. (Hand-Books on the History of Religion). Boston: Ginn and Company. 1913. \$3.00.

History of Religions. By George Foot Moore, D.D., LL.D. (International Theological Library). New York: Charles Scribner's Sons. 1913. \$2.50.

Studies in the Religions of the East. By Alfred Geden, M.A., D.D. London: Charles H. Kelly. 1913. 12 shillings.

The day for superficial generalizations or statements concerning the origin and significance of religion has long since passed. This prominent fact of human life cannot be dismissed by supercilious theories that fear peopled the heavens with gods, or that priestcraft invented them for the purpose of dominating the lives of men. Science to-day recognizes religion as a world-wide phenomenon coeval and coextensive with the human race, and considers the domain of religion worthy of as careful study and investigation as those of psychology or chemistry, or any other discipline. While many scholars are interested in Comparative Religion as a pure science, the Church has recognized that her missionaries must possess a sympathetic understanding of the pagan faiths which Christianity hopes to displace. For this practical reason evangelical Christianity is vitally interested in Comparative Religion. The scientific temper of our age and the modern missionary movement are responsible for the three books before us.

The volume that heads the list is too modestly entitled "An Introduction to the History of Religions". It is a great deal more than a mere introduction, for it gives a summary of the investigations of hundreds of scholars, and an epitome of the discussions of almost innumerable topics which fall within the domain of Comparative Religion. The main part of the work covers 583 pages and is divided into eleven chapters which bear the following titles: Nature of Religion, The Soul, Early Religious Ceremonies, Early Cults, Totemism and Taboo, Gods, Myths, Magic and Divination, The Higher Theistic Development, Social Development of Religion, Scientific and Ethical Elements in Religious Systems. In his discussion of these themes, the author has allowed himself a wide range in the collection of material. He goes not only to all the great religions of antiquity, but also includes those which have continued to exist down to our own day. The tenets and rites of the advanced primitive beliefs and practices, as well as religions, are drawn upon to furnish illustrative material.

In presenting this theme, Professor Toy has succeeded in being objective. He sets forth the various theories that have been held in regard to the origin and significance of a particular rite, e. g., the familiar one of circumcision, or the different cults. Sometimes he permits the reader to make his own selection, and again, he remarks that the data is not sufficient to adopt one of a number of rival theories, or that we must await further light. One is struck by the fact that the author has no pet theory of his own with which he wishes to brush aside all the others.

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The volume is well supplied with foot notes. In fact, almost every important statement is supported, after the German fashion, with an explicit reference to some authoritative work or article. In addition, at the close of the discussion a detailed bibliography is appended, enumerating nearly one thousand books and periodicals. It is quite evident this bibliography is the result of actual work on the subject, for what Professor Toy has really done for us is to give us an epitome of the discussions of the last quarter of a century on the questions which he has raised in his book. An excellent index makes the material of the book easily accessible to the serious student.

Leaving Professor Toy's work, we come to two books which resemble each other in their scope and treatment, and differ radically from the treatise which we have been discussing. They do not take up the underlying principles common to all religion, whether primitive or advanced, but give us expositions of a number of the more prominent religions of the world. It is true that Dr. Geden has a brief chapter on the methods of Comparative Religion, and includes a treatment of some of the subjects elaborately discussed by Professor Toy, e. g., totemism, animism, ancestor worship, and the classification of religions; yet it may be truthfully maintained that both Drs. Geden and Moore plunge *in medias res* by presenting the great faiths of the Orient. Of ancient religions we find those of Egypt, and Assyria and Babylonia, together with Zoroastrianism, treated in both books. Dr. Moore also includes the religions of Greece and Rome. About two-thirds of Dr. Geden's treatment is taken up with three prominent religions: Hinduism, Buddhism, and Islam, an amount of space not disproportionate when we consider the number of votaries these great faiths can claim, and the influence which they have wielded. The expositions of Jainism, Confucianism, Taoism, and Shintoism are much briefer. The use of the volume is made easy by two indices, one dealing with subjects, the other with passages from sacred books quoted in the course of the discussion. In fact, one of the prominent features of this volume is the presence of extracts from the Scriptures of the eastern religions, a wise inclusion as most readers will not take the trouble to turn to the sacred books themselves. In its scope Professor Moore's work differs from that of Dr. Geden, chiefly in its inclusion of the religions of Greece and Rome, and its omission of Islam. The latter is really not an omission, because Professor Moore is preparing a second volume which will treat Judaism, Islam, and Christianity, three religions historically associated in their origins. We feel that the inclusion of the religions of the two most influential peoples of antiquity has been judicious. Christianity sprang up in the Graeco-Roman world, which may well be described as 'the melting pot' of religions, oriental as well as classical, and the serious student of the genesis of our own faith can ill afford to be ignorant of the beliefs and rites which were supplanted by the Gospel.

Let us note the scope and manner of Professor Moore's treatment of these two religions. He devotes four chapters covering one hundred and thirty pages to the Greeks, and, roughly speaking, one-half that space to the Romans. His treatment of the former begins with the religion of the Aegean civilization and follows its development down to the days of Neoplatonism, closing with a

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sketch of the systems of Plotinus and Porphyry. Most suggestive and interesting is the chapter on the religious influence of the poets and philosophers. The profound and far-reaching nature of this influence may be gathered from the following extract (pp. 478-9):

"Therein lies its great and permanent interest. These thinkers not only restored religion to intellectual respectability; they made of religious philosophy a religion for thinking men. This was their service in their own day, but their influence was vastly greater in after ages. Jewish, Christian, and Moslem theology is built on the foundations laid by the Greek philosophers, and its structural lines mainly follow theirs—it is only necessary to think of Plato and Aristotle in the Middle Ages. Theism, mysticism and theosophy, ethics, and eschatology, in all these theologies have a woof of scripture and tradition, but the warp is Greek. A fuller presentation of the Greek thinkers is therefore in place, not merely as the culmination of Greek religion, but as the foundation of the religions that succeeded it.

"The immediate influence of the poets was far greater than that of the philosophers, for they reached, not a small circle of students, but all classes of men. Without deliberate intention of reform, they show what elevation a religion like that of the Greeks was capable of—how noble a conception of God and of the relations between God and man. More than this, while the philosophers before them had sought to reduce to unity the physical order or to penetrate the metaphysical unity of being, Aeschylus and Sophocles reveal the unity of the moral order and its essential righteousness. The truths the poets uttered were the more impressive by the form and circumstance of their presentation. The Olympian or Pythian games whose victors are celebrated in Pindar's Odes were not mere athletic contests, they were solemn acts of worship to Zeus or Apollo, surrounded by imposing ceremony, and inspiring reverent awe as well as noble joy. The Attic drama was the crown of the worship of Dionysos, who, beyond any other god, appealed to the soul."

Our space will only permit us to note that the religion of Rome is treated under two chief rubrics: The "Religion of the City of Rome" and "Religion under the Empire".

American scholarship may well be proud of this work by Professor Moore. As a lucid and accurate exposition of the greatest religions of the world, this volume cannot be surpassed in any language. Hundreds of difficult problems are discussed with frankness and critical acumen; the author's position, whatever it may be, is always based upon a study of the sources. A measure of the achievement can be taken, when it is remembered that in the standard German work on the subject* each religion is treated by a separate specialist. In his preface Professor Moore acknowledges the advantages of the German method, but correctly indicates that it produces a book without any unity.

"The advantages of such a division of labour are too obvious to need a word. But it is difficult, not to say impossible, in this way to secure unity either in method of treatment or—what is more important—in point of view. The result is almost inevitably

*Note: Chantepie De La Saussaye, *Lehrbuch der Religionsgeschichte*.

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a series of monographs, individually, perhaps, of high authority, but related to one another only by being bound in the same covers." p. IX.

Whatever our views may be on this point, there is no question in regard to the author's achievement in his scholarly presentation of religions as widely removed as those of China on the one hand and the faiths and cults of the Graeco-Roman world on the other.

A judiciously selected bibliography is appended for the use of those who wish to follow any special topic further. Here again fine discrimination has been shown by excluding books intended only for the specialist, and mere popular works, while references to foreign literature are confined, with two exceptions, to French and German. Following the bibliography, is an index of subjects which is so arranged that it enables the reader to follow a topic through the different religions which are treated in the book.

The wide range of subjects covered in these three works, makes it impossible to enter upon detailed criticism of controverted questions. Naturally there are many details about which specialists will differ from our authors, but in general it can be said that the literature of Comparative Religion has been enriched by three reliable, sane, and authoritative works.

JAMES A. KELSO.

Faith, Freedom, and the Future. By Rev. P. T. Forsyth, D.D. New York: George H. Doran Company. 1912. \$1.50.

There is not much being said now about authority, except by way of protest against it. Any who have read Principal Forsyth's "The Cruciality of the Cross", or "The Principle of Authority", or "Positive Preaching and the Modern Mind", will remember their refreshing atmosphere. You are talking with a man who knows the modern mind well enough to hear the false notes as well as the true. Patience brings its reward in a clearer insight into the trend of modernity; for his pages are often hard to read, but the mine is rich and worth working.

This volume contains eleven lectures and a summary on Independency—its genesis, growth, and future. The student of the Reformation will welcome his treatment of this subject. The Anabaptist, or Spiritualist influence on Independency is not always given its due. It is, moreover, worth study because of its affinity to a considerable movement in our own day. For, as Principal Forsyth says, "If we treated history rightly (supposing we knew it), one half of our troubles would vanish, and we would have the key to the other".

The conflict between a final Authority and a free Spirit began early in Gnosticism, continued in Montanism, Mysticism, and met the Reformers in Anabaptism. The definition of Word and Spirit is noteworthy here. "By the Word we do not mean the Bible, we mean the redeeming Gospel that put the Bible there. And by the Spirit we mean more than a power of warm light which illuminates the book it falls upon; we mean a power which issues from the altar whose cathedral the book is, and turns the living Gospel Word into living and personal experience." Christianity is based on these

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two sets of facts: first, on the life, miracles, teaching, death, and resurrection of Jesus Christ; second, on the action of the Spirit on the living generation. The danger is apparent, which is that the Spirit would become detached from the Word, and the Church's experience escape from its creative facts. And the youthful Church had early to meet the issue. Some at once asserted that the function of the Spirit was not only to transmit the Word but to develop it. The limit is hard to fix. The result was Gnosticism and its progeny among heresies, and Roman tradition within the shadow of the Church. The difference is clear when Luther and Loyola are contrasted in spiritual crises. Luther went in true Apostolic succession to the Bible, Loyola to visions. One found refuge in the Word with the Spirit; the other in the Spirit without the Word. The Anabaptist movement, which the Roman Church adopted in Loyola and now used to curb the Reformation, had been alive from the Apostolic age. At the Reformation it sprang into new life, but because of its too florid political complexion was doomed by Luther. Germany has never recovered from the Reformers' dragonnades of the Anabaptists which put an end to a free Spirit; France never recovered from the Bartholomew massacre which destroyed the authoritative Word,—each killed what in England became Free Churchism, with its blessing to public peace by its constitutional revolutions. They destroyed, where they might have distilled good, and been enriched. Gnosticism had to be conquered by the early Church, but the victory gained immensely from the vanquished. So also the Eighteenth Century gained from the Quakers. Mysticism driving the chariot would have brought disaster, but harnessed, has been of priceless value to the depth and beauty of the Church's piety.

Independency drew from three sources, "It was Calvinism fished with and fertilized by Anabaptists on English ground. It drew from Calvinism its positive theological Gospel of the Word; from Anabaptism, its personal and subjective religion of the Spirit; and from England its free constitution of the Church, non-dynastic, non-territorial, and democratic". Calvinism, mingled with the remnants of Anabaptism in Holland, entered England as Independency.

The Anabaptism of the Reformation had its root back in Mediaeval social revolt, and mystic, spiritualistic illumination. Luther was forced to break with it because the Reformation Gospel was forgiveness as the regeneration of the conscience. "Anabaptism says the Word of salvation is only to set free a deep spirituality, cramped, but not sick. It solicits rather than regenerates." In this it is like that movement in our day which puts spirituality above the Holy Ghost. It makes no difference what you believe, if you but show the spirit of Jesus,—is the attitude. To such people Calvinism "is a portmanteau word for all in Christianity that makes a demand for positive belief, or is outside the interests of current sentiment". God is treated as man's ally and chief asset instead of Redeemer and King. Christ is the symbol of our latent divinity and humanity more than their Creator. Such theology is "anthropocentric" rather than Christocentric. There is freedom in it, but unchartered freedom. There is more concern about liberty than about the truth that founds liberty. This may be seen in the present struggle of democracy,—the first class-struggle under the humanitarian idea of God. God was Sovereign when democracy was

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cradled. If democracy has no authority now but that of its own making, then its end is nigh. It must needs be more anxious about its authority than its freedom. If God exists only for the alleviation of man's physical poverty His Sovereignty can be pensioned, or placed in a museum when the social ills are healed. Democracy is safe only as Christian democracy.

If the Church refuses to go down into the party clash, she must be the more explicit in her moral guidance to those who do. Her Gospel must have as its first charge sin and guilt, and then reform and restitution. "The Church alone has a Gospel of which it can say that if every man received it and obeyed it, social questions would solve themselves", because the God of its Gospel is not only "the Eternal Imperative of the conscience", but "its Everlasting Redeemer". What it has to bring to humanity is not only a great asset, but a great Control; not man's ally merely, but his Lord and his God. "If man looks to the Gospel, God will see to the freedom". Man's chief end must still be, to glorify God, then and only then, to enjoy Him.

The two lectures on the "New Calvinism" are the most provocative of thought in the book. They are worth more than the price of the entire volume. A suggestive summary follows which includes a word about the future of Independency, as "a flying squadron" in federating the Churches.

The rapid movement of thought throughout the book is not hindered by the usual retarding influence of punctuation. However, the sigh with which the reader lays down the book is not one of relief, but of satisfaction.

G. A. FRANTZ, '13.

The Assurance of Immortality. By Harry Emerson Fosdick. New York: The Macmillan Company. 1913. \$1.00.

Immortality to our fathers was one of the three great assumptions of all religious thinking. To-day men hold it possible to be religious and even Christian, and yet give scant thought to the future life; they doubt it; worse still, "they are simply nonchalant regarding it". The author names among the more honorable causes of this change of emphasis the vast enrichment of the present life, not merely in intellectual, but in moral and spiritual content. Earnest minds to-day are aglow with a social passion which labors for racial progress upon the earth. "One hears scores of men wish they could see America one hundred years from now for one man who, after the old fashion, longs for Heaven".

The author combats this indifference. He holds that in the absence of an assured faith in immortality, men cannot long work whole-heartedly for the ideal ends of character and service. "Does Ictinus pick out a quick-sand on which to build the Parthenon? Immortality is that affirmation of the eternal worth of character which alone can make reasonable the devotion, aspiration and self-denial which great character requires".

Professor Hyslop and Professor Goldwin Smith are quoted to the effect, respectively, that "The Ideals of Democracy will live or die with the belief in immortality"; and that "A man of sense (disbelieving in immortality) will probably be satisfied to let re-

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forms alone, and to consider how he may best go through the journey of life with comfort, and, if possible, enjoyment to himself".

Part II discusses the inconclusive nature of the arguments commonly urged against immortality. Men deny the future life for the silly reason that old ways of conceiving and picturing it have broken down. Who does not know the doubt suggested by a crass or an obsolete eschatology? Thus Doctor Jowett, of Balliol: "To beings constituted as we are the monotony of singing psalms would be as great an affliction as the pains of hell, and might be pleasantly interrupted by them".

It is held that no presumption can lie against the belief in immortality because of the lowly beginnings of the faith among primitive and savage men. As well argue that "Cathedrals are outlawed because our aboriginal ancestors lived in straw huts". The explanation of any long evolutionary process must be sought not in the genesis but in the goal of the process. "We must not compel larks to live under water because their forefathers were fishes".

The evolutionary doctrine of the origin of mind, so far from making against immortality, makes for it. The manifest trend of the whole creative process is toward the building of personality. That process terminates upon "a being in whom evolution has changed from progress in physical structure to growth in intelligence and character". Here the author follows the line of argument so well worked out by the late Professor John Fiske.

A more difficult problem concerns the dependence of mind on the brain. The weight of opinion is that "the grey matter of the brain does not make the person, but the person organizes a small portion of the grey matter and uses it as an instrument for thinking". The author might have pointed out the parallel at this point between the implications of modern physiological psychology and the old argument of Socrates that the destruction of the harp does not imply the death of the harpist.

Part III presents the positive reasons for belief in immortality. This rests at last on two fundamental assumptions: that of science, that the Universe is reasonable; and that of religion, that the Universe is friendly. These alike demand that the moral gains of the long struggle of humanity shall be conserved. But this "judgment of value" is not the opinion of an individual alone. It is supported by the authority of the spiritually competent; of those seers of humanity who have penetrated most deeply into the meaning of life. Nor is this authority of the elevated souls wholly external, for every man has self-evidencing high moments when he makes the vision of the great seers his own. As between the testimony of a man's low and his high moments as interpreters of life and the Universe, who shall decide? Here each man decides by the active choices of his will from hour to hour. For the man who makes the practical venture of faith in immortality, a certain measure of present verification is obtainable. There are certain practical consequences in the greatening of life. "The truth of immortality makes great living".

One hesitates to offer even a word of criticism upon a work so well done. But the writer would seem at times to press too far his contention that only an intellectual belief in permanence can furnish the necessary basis for devotion to the ideal interests of character and service. The fact would seem to be that, while the

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present moral and spiritual life needs immortality to complete it, immortality also needs the present moral and spiritual life as a foundation upon which to ground itself. This is not arguing in a circle. It is simply a recognition that the truth here is spherical and not hemi-spherical. The author overlooks that illumination and expansion of life which comes through feeling and through a present experience of the worth of the things true and lovely and of good report, irrespective (in the first instance) of any question of permanence. Schleiermacher, with his emphasis on the illumination of feeling, was unable, it is true, to arrive at any clear conviction of the permanence of human personality. Yet to-day, there are many earnest people who approach the whole problem of immortality not so much as a problem regarding future continuance, but rather as a question of the depth and quality of the life that now is and which, as it grows deeper and richer in moral and spiritual content, prophesies its own continuance. With the Fourth Gospel in his hand, the modern Christian need not wholly despise this witness of feeling. There is a present experience of the life eternal.

Religious thinkers to-day, it is true, are unwilling to accept the witness of feeling until its testimony has been carefully checked up and well corroborated. This is as it should be, and the reviewer is far from arguing that feeling has any advantage over thought and action as a pathway to reality. Experience is a broader "way" than either thought or feeling or action, and includes them all. The point is, that what is best known to us in experience is "this present". While therefore, the future completes the present, it is, as Kant showed, the present which, after all, authenticates the future. This is emphatically true in the Christian experience. It is as the Christian man sees life here and now, illuminated and enriched by the wealth of moral and spiritual content introduced into it by Christ and the gospel, that he is prepared for the great affirmations of reason, and the great ventures of faith, with reference to the future.

Beaver, Pa.



J. A. ALEXANDER.

The Book of God's Providence. By John T. Faris, D.D. New York: George H. Doran Company. 1913. \$1.00.

According to the avowed thought of the author, this book has been "brought together to illustrate the fact that it is always safe to follow God's leading, and never safe not to follow Him. It is always reasonable to look for a blessing in the most unpleasant paths if God is our guide. It is always unreasonable to expect a blessing in the most promising paths if God is not our guide. It is never the journey we take, but the guide we follow that determines our prosperity".

It is not a book one would care to read at one sitting; but rather one to keep in the sick-room, or on the library table within easy reach; one that will bring cheer to the shut-in, and courage to the discouraged, against whom the battle has been adverse. It is made up of a collection of sixty-three short incidents, taken from every-day life, to illustrate the guidance of God in all the

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affairs of life. These illustrations have been arranged under thirteen captions, each one intended to be some phase of the general title, "Book of God's Providence". Some of these scarcely suggest the point to be illustrated; some indeed exaggerate a little matter until some great event of history is made to hang upon it. An illustration in point, is that of the forgotten postage stamp on the letter sent by the St. Louis pastor, withdrawing the invitation to the New School Assembly to meet in that city; when the Old School Assembly had received a similar invitation. The forgotten postage stamp is set forth as "the hand of God in History". To be sure it had its part; yet there were so many more important factors entering into the whole "trend of events toward union" that we had best not lay too great stress on that minor incident.

On the other hand, this same chapter contains a strong illustration of "God's hand in history" in the story of the "Four Bibles", particularly the last one which gives an account of the Codex Sinaiticus and its discovery by Constantine Tischendorf in the library of St. Catherine's Convent.

While there does not seem to be any logical plan to the book, nevertheless it contains much that is helpful for the preacher and the laity. The minister may find many a helpful illustration in practical life and the layman can see the leading of divine providence in many turns of the path, where heretofore he has beheld only chance and accident.

The chapter on "Adversity" reveals the silver lining of the dark clouds that hover near in times of misfortune and bereavement; the gain that comes through loss; the success that so often attends failure; the riches that flow into the life through poverty; the victory that is sometimes spelled "defeat"; the calamity that proves to be our greatest fortune; privation that is transformed into blessing.

The succeeding chapter on "Accidents" illustrates that portion of the 119th Psalm which says "It is good for me that I have been afflicted; That I might learn thy statutes". "Before I was afflicted I went astray; But now I observe thy Word". Seeming accidents are frequently used by God to lead us to pause and meditate upon our life, giving it a turn to more useful and higher aspirations. Recognition of God's guidance may enable the crippled and the blind to overcome tremendous handicaps and become a rich blessing to humanity about us. A striking illustration is that of Fannie Crosby, who came to rejoice in her blindness and declared that if she could meet the physician who was the cause of her blindness she would say—"Thank you, thank you—over and over again for making me blind".

In the ninth chapter is a message to every Christian heart in the story of the widow's mite. Though the "unlikely instrument" in the help of building a new Church by first giving the seemingly impossible; yet when no material gift is possible, she lends inspiration to every member of the Church by giving "her love" for God's house.

A lesson of trust in the guidance of God which every reader should learn is to be found under the caption "Step by Step". Sometimes we must close our eyes and, clasping His hand by faith, trust absolutely to His leadership, singing as we did in our childhood: "He leadeth me, oh blessed thought; oh words with heavenly com-

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fort fraught; Whate'er I do where'er I be, Still 'tis His hand that leadeth me".

The closing chapter is one that ought to be read by those who are given to worry; especially over affairs for which they are not responsible. To all such come the words quoted from Dr. Deems, written after a long sickness when the accumulated work of weeks lay before him and his heart failed him: "The world is wide, In time and tide; And God is guide; Then do not hurry.

"That man is blest, Who does his best. And leaves the rest; Then does not worry".

All in all, there is much that is helpful in the book for the everyday life. Dr. Faris has done many a service by showing that there is always a sign post to God's leading in life, if we but care to observe it.

It is a book of strong faith—old fashioned faith; but the kind of faith that has made martyrs, confessors, saints, and heroes; the faith that teaches that God's eye follows each one of us with the interest of a loving Father.

Grove City, Pa.

HERBERT HEZLEP, '98.

The Mysteries of Grace. By the Rev. John Thomas, M.A. New York: Geo. H. Doran Company. 1913. \$1.50.

A book of sermons, as the name indicates, on difficult themes. Mysteries they were before these sermons were published and mysteries they still remain, though considerable light has been thrown on dark subjects. With no attempt at brilliancy and with no effort at eloquence, the author proceeds to set forth what, it is evident, seems to him to be the true explanation of the things of grace that are hard to be understood.

Anyone who has heard Dr. Thomas preach will, as he begins this volume of sermons, greatly miss the presence and the personality of the preacher. But as he continues to read he will feel the influence of a rare spirit; the words will soon glow with light and life and the thought grow in vigor and strength, until he seems not to be reading a message but to be listening to the messenger himself.

The book itself is powerful and convincing. Here is a real man of God, His own prophet. His message is from God. He got it in God's Word. He rarely seeks even for an illustration outside of the Scripture; a quotation or two from Browning, a reference to Wordsworth, a verse now and then from some hymn, and the rest, for the most part, is from God's own Word. In this he sets an example worthy to be followed by the preachers of America. This volume proves, if nothing else, that he who studies his Bible will never lack for material for his message.

The texts Dr. Thomas uses are familiar; his outlines simple; the sermons themselves aim to be so; the language certainly is. One is convinced that, if he were to sit under such a preacher, he could easily carry away much of what was said. He evidently sees the end from the beginning of every sermon and goes directly to it. His sentences are never involved, but are short, crisp and concise.

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The scope of the book is from "The Beginning of the Gospel", the first sermon in the volume, to "The Triumph of the King", the last sermon. It seems to be the author's intention to cover in a way the whole gospel dispensation. So far as its mysteries are concerned he does this pretty thoroughly. With confidence he meets the difficulties, intellectual and otherwise, and advances with sure steps to the final triumph. If doubts exist, they are not in his mind. If there are mysteries, he believes that to him and to us is given to know them. He would accept without reserve the promise, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom".

Everyone of these sermons is worthy of our study. To mention one of more merit than the rest, would not be easy. "The Glory of the Incarnation", "The Atoning God", "The Shadow of the Cross", "The Indwelling Spirit", "The Election of Grace", "The Companionship of Jesus", "The Function of Prayer" and "The Assurance of Immortality" are some of the subjects discussed. The lay mind may find it a little difficult, but every preacher who reads it will be well repaid.

The volume is dedicated to the Rev. W. L. Watkinson, from whom the author acknowledges he received great inspiration. Dr. Watkinson, it may be recalled by some, when he could no more return to this country to preach, recommended Dr. John Thomas as "perhaps Great Britain's greatest preacher".

Connellsville, Pa.

J. L. PROUDFIT, '98.

Expository Preaching: Plans and Methods. By Rev. F. B. Meyer, B.A. New York: George H. Doran Company. 1913. \$1.00.

This is a little book of 141 pages in which the author commends expository preaching as the staple of a minister's pulpit work. His definition of the term is, however, limited. He says (p. 29) "We define Expository Preaching as the consecutive treatment of some book or extended portion of Scripture", and it is apparent from his general treatment of the subject that he would exclude from the term any series of sermons which passes from one part of the Scripture to another, even though each were Expository in method. He also advises the announcement of a short text, which he calls a "pivot-text" while the treatment may extend over a number of verses. In illustration of his method he adds, at the conclusion of each chapter, a full sermon of his own.

There are six chapters as follows: I. A plea for the Expository Method. II. Expository Preaching: What is it? III. The Advantages of the Expository Methods. IV. The Example of Our Lord: His Reverence for and Use of Scripture. V. The Expositor at Work. VI. The Inexhaustible Riches of the Bible: Perennial Interest of the Expository Method.

It will be seen at once that this is scarcely a logical arrangement. The second and third chapters should be read before the first in order to appreciate it, and the fifth should precede the fourth.

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Very much the same defect characterizes the thought of the chapters themselves. It is not always orderly and perspicuous.

The Introductory note is the best part of the book. It is an admirable summary, in advance, of the author's most valuable suggestions. "It is not pulpit eloquence no matter how brilliant, nor topical preaching no matter how timely, wise, varied or epigrammatic, which best resists the wear and tear of time in a long pastorate, with its steady and unceasing demand for sermons, week in, and week out, which feed, nourish and inspire the flock." "No other style of preaching can so completely guarantee immunity from an indulgence in special crochets and fads." The sermons at the close of each chapter appear to this reviewer to be rather a succession of little homilies on separate statements of the passage of Scripture considered, than true exposition—though some exposition is not lacking. The fourth and fifth are illustrations of "accommodation". The sixth sermon, however, although it treats only two verses (Matt. V: 23, 24.) is fine every way, and may well be consulted as a model of the expository method.

In so far as this book may promote more consecutive and systematic study of the Bible on the part of preachers and more general devotion to the exposition of Scripture passages in the pulpit, it is to be highly commended. But as a positive help to the preacher who would cultivate the expository method we cannot speak with great enthusiasm.

Even the chapter on "The Expositor at Work", in which the author essays to tell the preacher how to prepare an expository sermon, he gives him much encouragement and supplies valuable consideration, but the "how to do it", does not appear. The book as a whole is stimulating rather than instructive.

DAVID R. BREED.

The Devotional Life of the Sunday School Teacher. By the Rev. J. R. Miller, D.D. Philadelphia: The Westminster Press. 1913. 50 cents.

The following explanatory note appears on the fly-leaf of this volume: "The completed manuscript of *The Devotional Life of the Sunday School Teacher* was found among the papers of the author after God called him from earth".

Dr. J. R. Miller is known far and wide as the author of a series of devotional books that are treasure-houses of spiritual counsel and strength. This is the last volume from his tireless pen and its aim is to place strong emphasis upon the importance of the spiritual element in the Sunday School teacher's preparation and work. It also counsels the teacher in the culture and development of his own spiritual life. There are nine chapters in the book, the titles of which are suggestive: "Sacredness of the Teacher's Work", "The Teacher's Aim", "The Teacher's Preparation", "The Spiritual Element in Teaching", "The Teacher's Life as a Factor", "The Teacher Representing Christ", "The Teacher's Spiritual Culture", "The Teacher's Bible", "The Teacher and the Holy Spirit".

The chapter on "The Teacher's Bible", is especially good. Speaking of one's own Bible and marking it, the author says, "There is something sacred and confidential about the marks one makes

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in one's own Bible; they tell the story of spiritual experiences which only one's own eye should see". Various profitable methods of Bible study are briefly discussed. The chapter closes by showing that the Bible is a book which requires two kinds of interpretation to make its teachings clear. The implements of scholarship are not sufficient. Experience is also a fruitful interpreter. Each chapter has an equally helpful message to the Sunday School teacher who takes his work seriously. The style is simple and attractive; the illustrations well chosen and timely. In places the author speaks with startling plainness; for example, in the chapter on "The Teacher's Spiritual Culture", he says: "A few hurried minutes of formal praying in the morning and a few sleepy moments of saying prayers in the evening will never bring down into a life any large measure of the love and grace of God". In another chapter he says, "Nothing comes of an irascible, quick-tempered man's moralizing on the duty of gentleness and sweetness of disposition". We wish that this little book may have a wide circulation, feeling confident that it will develop and strengthen the spiritual life of those for whom it is intended.

MATTHEW F. SMITH, '11.

The Sunday School at Work. Edited by John T. Faris, D.D. Philadelphia: The Westminster Press. 1913. \$1.25.

This manual, prepared by a group of nine specialists on modern Sunday School methods, aims to gather up and present to pastors, superintendents, and teachers, some practical, tested plans and suggestions for up-to-date and efficient Sunday School work. The fact that it embodies the ingenuity and experience of men of national and even international reputation in Sunday School work, makes it a valuable reference manual for the average pastor or Sunday School worker.

The book opens with a discussion of the superintendent and his associates. The qualifications, duties, opportunities, and relationships of this office are helpfully outlined. In another chapter, the secretary, treasurer, and librarian also come in for their share of instruction and advice. Out of a total of 359 pages, 54 are given over to them. Many valuable suggestions are offered as to the keeping of records. Available materials and literature, helpful to Sunday School officers, are suggested on pages 69 and 70.

Why the Sunday School should be graded, and how to go about it is amply explained. Schemes of grading are suggested in such simple forms that no difficulty should be experienced in adopting them. The fifth chapter, written by the Rev. E. Morris Fergusson, is devoted to the Graded Lessons. He makes an honest effort to clear away the misconceptions and prejudices and to answer the objections that have arisen against them. How well he has succeeded in his effort is perhaps at best a matter of opinion. Nevertheless, careful instructions are given and valuable suggestions made as to the introduction and management of the graded system.

One of the best chapters in the book is on the Adult Bible Class. It embodies detailed explanation as to how to organize a

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class and carry on Christian work and Bible study successfully. Specimen records and reports are submitted in full, so that officers and promoters may be intelligently guided.

The Teacher Training Class is urged, and helpful suggestions as to conducting it offered. In the chapter on "How to Increase Attendance" many interesting and valuable devices are mentioned that are worthy of trial. Missionary education in the Sunday School comes in for its due share of consideration. The book ends well by devoting a chapter to the subject of decision for Christ.

This manual is not a new contribution to Sunday School literature of this class. Most of the ideas embodied are extant in scattered form. Its real value is in that it brings much helpful information into one neat compact volume. The mechanical construction of the book is good, the type heavy and clear, the arrangement logical and well marked, so that it is a very attractive and readable volume. We heartily commend this manual as a valuable help to all who are grappling with the problems of the modern Sunday School.

MATTHEW F. SMITH, '11.

Learning to Teach from the Master Teacher. By John A. Marquis, D.D., LL.D. Philadelphia: The Westminster Press. 1913. 35 cents.

The foreword to this little book explains its origin as follows: "Learning to Teach from the Master Teacher is a message for Sunday School teachers written by a teacher. The chapters first appeared in the pages of the Westminster Teacher. They attracted such favorable attention that they are now offered in this more permanent form". The chapter headings give a fair suggestion of the subject-matter of the book. They are as follows:—

- "The Master's Conception of His Calling as a Teacher".
- "The Master's Objective in Teaching".
- "How the Master Gathered His Class".
- "The Master's Grasp of His Subject".
- "The Master's Method of Teaching".
- "How the Master Followed up His Teaching".
- "The Master's Wayside Teaching".
- "The Master's Success as a Teacher".
- "The Master's Discouragements as a Teacher".
- "The Master's Enthusiasm as a Teacher".
- "The Master's Personality in Teaching".
- "The Master as a Maker of Teachers".

Space forbids us to do justice to this valuable little book. The author has crowded a vast amount of richly suggestive material into very small compass. Take for example in Chapter V, on "The Master's Method of Teaching". His methods, as suggested by the

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author are, (1) Lucid statement, (2) Thought compelling questions, (3) Allowing questions to be asked, (4) The dilemma, (5) Pat illustrations, (6) Repetition, (7) Laboratory teaching.

The book bears the impress of the mind of a born scholar and teacher. Every truth is set forth in a clear, simple, logical manner. It contains only 79 small pages but is as suggestive as lots of books many times larger. It will be valuable to anyone desiring to freshen his ideas upon the subjects discussed.

To the hurried Sunday School teacher in particular, who is anxious to gain a knowledge of the possibilities of his work as exemplified in Christ's teaching, this book will be helpful.

Hookstown, Pa.

MATTHEW F. SMITH, '11.

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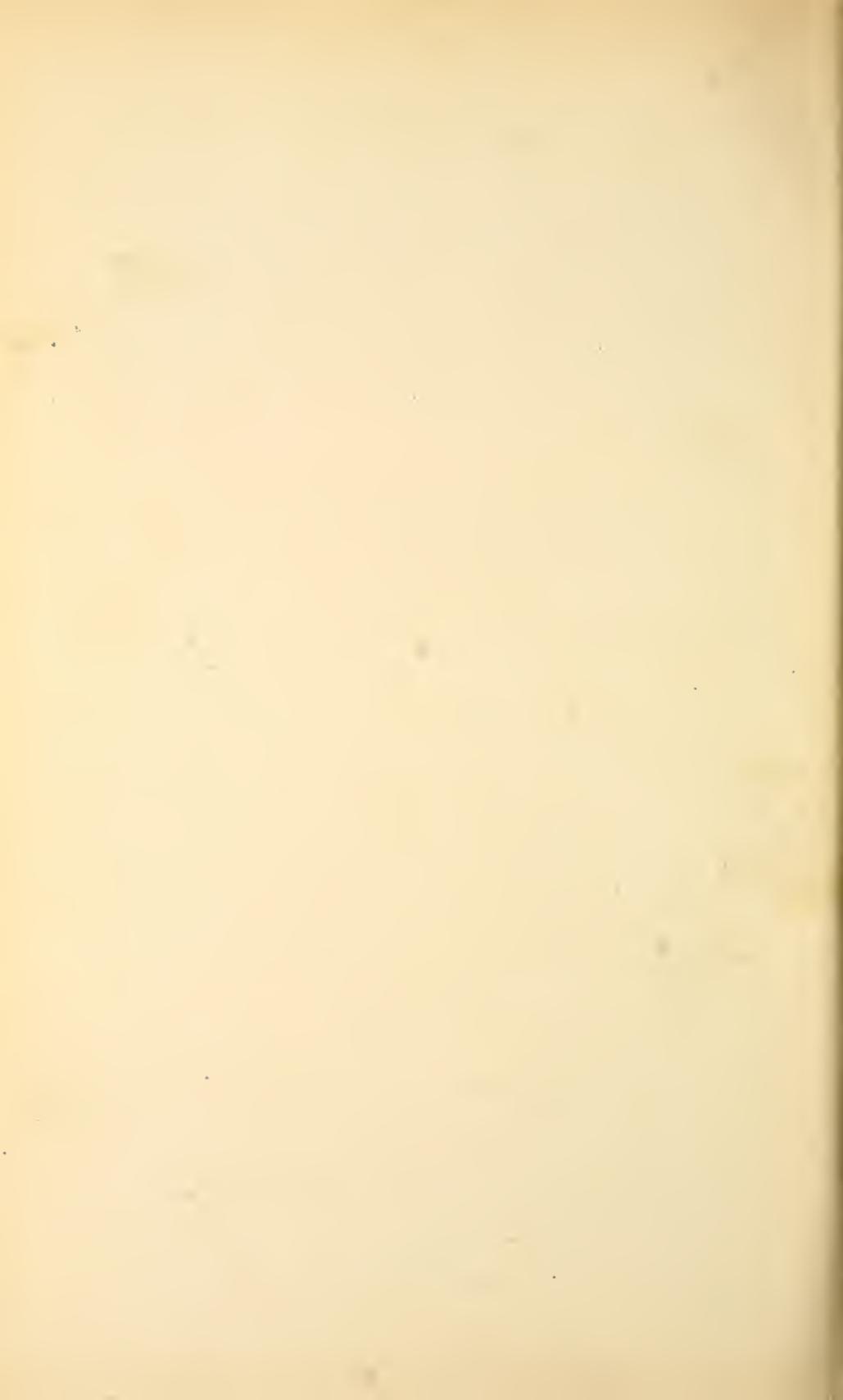
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THE BULLETIN

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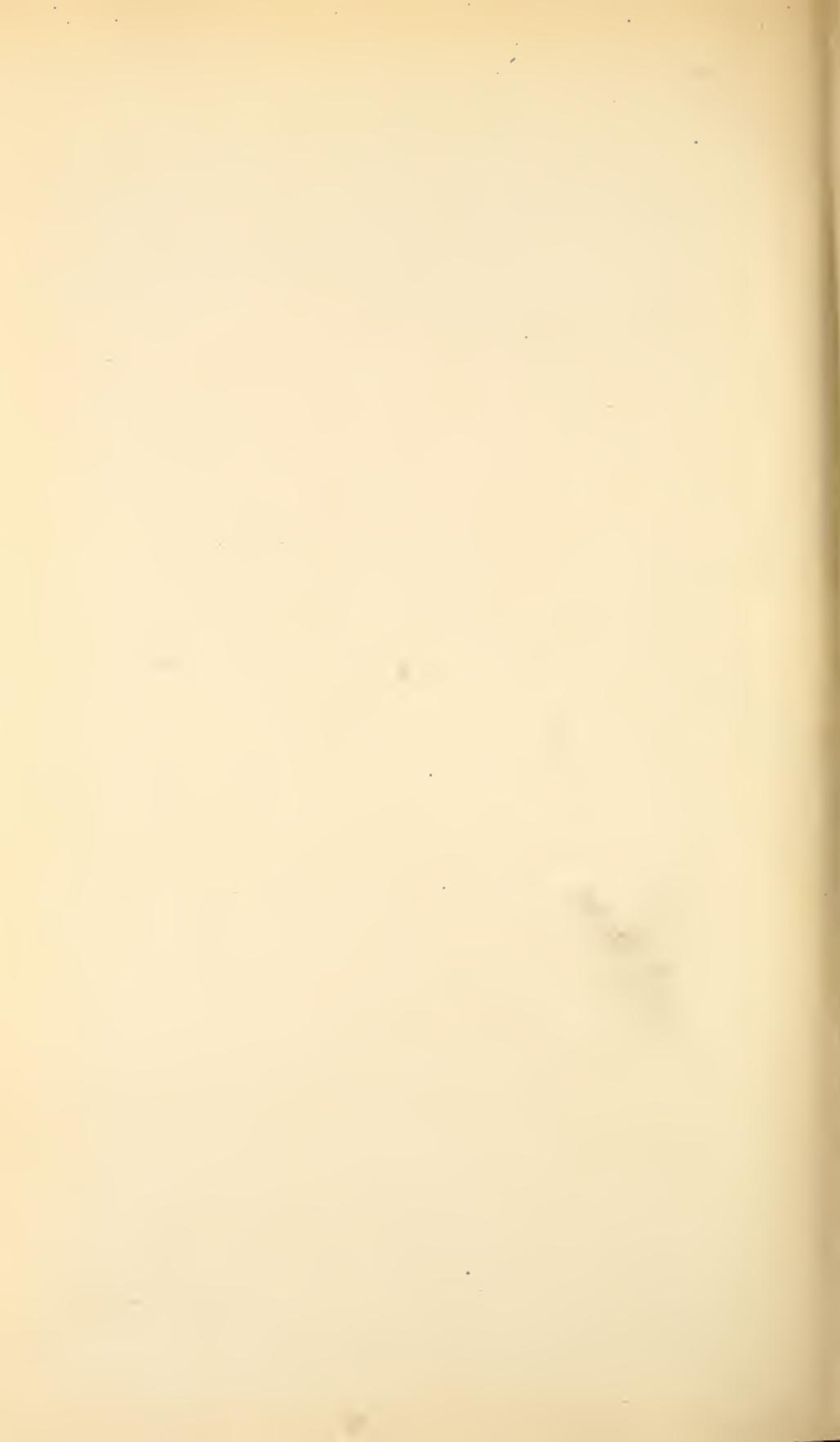
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The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

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JULY, 1914

No. 5

Ministerial Efficiency

REV. WILLIAM P. STEVENSON, D. D.,

As I understand it, the exercises of this hour belong especially to this class of young men who, having completed their Seminary course to their own credit and to the satisfaction of their teachers, are about to begin the active duties of the Christian ministry. I esteem it a great privilege as well as an undeserved honor that at such an interesting and important point in their lives I should be permitted to say a few words to them in the way of congratulation and counsel; and because this day and this service must ever be related so intimately to their future careers, I trust I shall not be thought discourteous to others in my audience if I take the liberty of talking to these young brethren as though they alone confronted me. I hesitate to acknowledge even to you, my sympathetic brothers, how many years have elapsed since I received myself the parting blessing of the old Seminary, your Alma Mater and mine, not only because I am reluctant to confess my dangerous proximity to that bourne across which no pastor-seeking committee ever comes, but also because the number of those years, if known, might justify expectations of hearing weightier and worthier words of wisdom and guid-

Address to the Graduating Class, May 7th, 1914.

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ance than I shall be able to give you. I have not forgotten, nor shall I ever forget, the tender solemnity of the exercises attending my own graduation, and if the fond dreams and eager ambitions which my classmates and I then cherished have not been fully realized by some of us, we cannot, and we do not, lay the blame at any other doors than our own. We had, as you have had, the best and wisest of teachers, and just because I know the soundness, the thoroughness, and the practical nature of the instruction our Seminary has always furnished, I am constrained to say to you who have spent three years within her halls, "If you have not heard and heeded Kelso and the other prophets, neither will you be persuaded though one rose from the other side of the clerical dead line to exhort you". But you have not been careless or negligent in improving the opportunities of these precious years or you would not have been handed a few moments ago those signed and sealed evidences of your professors' approval, and hence there are many subjects, running all the way from ordinary politeness to extraordinary polemics, from table manners to theological methods, from the fitness of your dress to the appropriateness of your address, from the polishing of your shoes to the furnishing of your minds and the furbishing of your thoughts, concerning which you need no further admonition from me.

I might, perhaps, encourage your hearts a bit by telling you what a sublime and noble profession you have chosen, or rather to which we trust you have been chosen, since your work is to be along the same lines and in closest partnership with Him who came to reveal the mind of God to sinning and suffering humanity, and to seek and to save the lost. Your minds will be constantly—not intermittently, as must be the case with men of other callings, but continually—occupied with subjects that inspired the mighty Calvins, the fearless Luthers, the consecrated Wesleys, the impassioned Whitefields, and the eloquent Spurgeons. You will be nurturing your souls amid those pages where John Milton fed, which quickened the sanctified imagination of Bunyon, which enriched the medita-

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tions of Thomas à Kempis, and taught saintly Jeremy Taylor and the seraphic Summerfield to sing their celestial melodies. Then, too, in your relations to others, you stand in a position of highest privilege and responsibility, being charged with the duty of keeping them reminded of the eternal verities, and in constant touch and sympathy with the things that abide. You will come to men in their deepest, direst need, and you will bring with you that which will meet that need; and men will come to you with their darkest, heaviest sorrows, and it will be your privilege to console them when "other comforts fail and other helpers flee". Can anything be more winsomely attractive than to be permitted thus to live and serve? To labor for the unveiling of the Master's face to men; to hold steadily before the world its greatest need—Jesus Christ and his Spirit; to mend the broken chords in men's aching hearts and fit them to vibrate again under the Redeemer's gentle touch; to gather the whole world, the nations now sitting in darkness, and the people who have seen the great Light, into one majestic chorus that shall shake the eternal hills with its adoring anthem to our God,—I say, can there be any calling more nobly useful, more alluringly attractive, or more richly rewarded in itself than this?

But though I am tempted to dwell longer upon the glorious aspects of the life and service now opening its doors so invitingly to each one of you, yet I am going to deny myself this pleasure, and by urging upon you the cultivation of certain qualities, my own lack of which leads me to commend the more earnestly, seek to point the way by which you may more worthily serve your high calling. So I want to say to you, my young brethren, that if I were given the chance to begin over again and start anew in my ministerial life with you, I would give myself not less, I hope, to the careful preparation of sermons, but I certainly would devote myself more studiously and systematically to the preparation of the preacher.

I have nothing to say against the drill our Seminary gives us in the mechanics of sermon building, but it sometimes happens that the young theologian gets the impression that the

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most important thing about a minister's work is to know how to construct a sermon, failing to realize that a man may know all about how to make a sermon and yet know but little about the function of preaching. I am not thinking now particularly of the elocution, the literary style, or the manners of delivery, but of something more fundamental, namely, the preacher himself.

The trouble with a great many of us preachers, and against which I seek to warn you, is that we pay too much attention to the building of two sermons for next Sunday, and pay too little attention to the great work of storing up information in the only place where it can ever be of any real use,—in our own minds; that we live too much from hand to mouth, as it were, mentally and homiletically, and although very active in organizing our products, we give too little consideration to the organizing of our intellects. We work up into sermons the material we gather from week to week out of commentaries, encyclopedias, libraries, and the newspapers, but too few of us keep our minds busy in creating and depositing truth, and fact, and spirit in the chambers of our intellectual and imaginative life. And until we learn to do this, while we may be able to pump out of our cistern that which has rained down upon us from heaven knows where, we will never overflow with the sparkling freshness and natural spontaneity of a spring, but will preach more because of Sunday's inexorable necessity, than because of the joyous inward compulsion of having something that clamors for utterance.

You may think that the ability to preach in this latter way can come only as the result of long experience and the acquisition of a plethoric and pliable vocabulary, but while this in a measure is true, I am convinced that such a method will insure to the average man the highest average effectiveness, for I believe that Dr. Lyman Abbott is right when he says that the minister who cultivates himself rather than his sermons, though he may not be as good a preacher as another who reverses this order for the first five years, he is pretty

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certain to be quite as good after the second five years, and for all the rest of his life he is sure to be far better.

Being persuaded of the truth of this, I am naturally led to say in the second place that if I were starting over with you, I would give myself from the very beginning most diligently to the effort to learn to talk. I know the ink that has been spilled in defending the revered and scholarly manuscript, and I know the atmosphere that has been seven times superheated in the vehement commendation of preaching without notes; and since there are so many excellent and distinguished exceptions to every dogmatic assertion about the best method of sermon delivery, and since it is undeniable that one man may do the best work possible to him by a method that would spell comparative failure for another, I shall therefore not seek to lay upon any of you any binding rule in this regard. At the same time, since I am here to give you for what it may be worth the counsel growing out of my own experience and observation, I would say that while it is undoubtedly true that the worst preaching in the world, the rambling, ranting, warring kind, is not perpetrated through the manuscript, yet it is equally true that the best preaching in the world, the most attractive, inspiring and effective, has never been read from a manuscript. You know yourself that the man you like to listen to best is the man who talks to you,—if only he has something to say. So this answers one of the most important questions the preacher has to ask himself, namely, How shall I present my message that it may receive the most favorable and sympathetic hearing from my people?

And I think, generally speaking, the preaching that interests and impresses the majority of people the most, is simply dignified and intelligent talking, plain and persuasive talking, sincere and spiritual talking. Congregations will listen to that kind of preaching when they will go to sleep, or think about something else, under some other kinds, and why should one preach at all if he is not listened to, and listened to with interest, for what indeed shall it profit a minister though he should have a whole world of piety and parseable phrases and

yet lose the sole and entire attention of his audience?

Hence, for the sake of giving your message its best possible chance, I would advise you to make a strenuous and persistent effort to learn to talk. You saw in this city a few months ago how little the masses of the people cared whether a man had learning or logic, whether he graduated from a university or a baseball field, whether he kept his coat on or took it off, whether he stood on a platform or climbed up on a piano, whether he spoke in words that were conventional or used terms that scorched and shrivelled every rule of prosody and, as some of us might think, propriety also, so long as they felt themselves caught up and held in the grip of a strong man who knew how to talk. The first thing we ministers have to do is to get attention. Unless we get that we will never get anything worth while, and it is certainly clear that the man who gets this the quickest, who holds it the longest, and who makes it most fruitfully effective, is the man who can talk.

Let me say also that if I stood at the beginning of my ministerial service as you are standing, I would try to get more enthusiasm, more real, downright earnestness, into every day and every duty. There is a well-worn, but never to be worn out bit of wisdom which declares that whatsoever your hand finds to do you should do with all your might. Wholeheartedness, zeal, energy, enthusiasm,—these are the magic words in the vocabulary of action. The man who is really in earnest will accomplish more with only half an idea and only one talent, than the man who is apathetic and indifferent will accomplish with the whole of truth and ten talents. As George William Curtis would say, an engine of one cat-power running at its full capacity will do more than an engine of one hundred horse-power that is standing motionless.

My brothers, it is the earnest life, it is the "one-thing-I-do" sort of life, that is most prized everywhere, and in our pulpits no other kind of life should be tolerated. If you should visit the power house where the electricity is generated that lights this building you would find there a switch-board on which two kinds of registers are set. One kind

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measures what is called the amperage, or quantity of electricity used, and the other measures the voltage, the intensity or quality of the current employed. The light that shines forth from these glowing globes does not depend upon the amperage, for the quantity of electricity may be larger or smaller; the light depends on the voltage, the intensity, that is, the quality. Quality, not quantity, produces light. I think it is something like that with persons. A man's ability may be great or small; ability is only amperage. But look at the earnestness, the intensity of his life; that is the voltage, and it is that which determines the light. A man may have, a man often does have, a great quantity of ability, sufficient to do many things creditably, and yet lacking this quality of earnestness he will do nothing sufficiently well to shine. Remember this, that although the men and women who make this world better may differ widely in wealth, in education, in natural ability and in opportunity, yet they will invariably be found to have at least one possession in common: they will all have earnestness of spirit; they take life and its duties seriously, zealously, enthusiastically. Their voltage is high.

And now the last thing I will mention, though it is by no means the last thing I would try to improve upon if I actually were permitted to start again, is this,—I would not only try to do more personal work myself, but I would insist more definitely for personal work on the part of the members of my congregation. I would diligently seek to disabuse the minds of my people of the widely prevalent idea that we ministers are the champions of the spiritual Israel whose duty it is to go out alone to do battle with the Goliaths of evil whilst they look idly, even though possibly admiringly and interestedly on, with nothing to do but shout if we win, or run away if we lose. I would put forth continuous effort to lead my people back to the practice of the primitive apostolic days when every hearer of the Gospel was also a herald of the Gospel, for those were the days we know when Christianity's sharpest trials were transformed into her most splendid triumphs.

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The commercial problem of our age is largely one of transportation. We have the factories, we have the mills, we have the goods. How shall we bring them to the notice and into the possession of the consumer? Similarly the problem of Christianity is chiefly one of distribution. We have the Bread of Life,—how shall we get it to the spiritually starving? The easy way is to open a well-filled storehouse and loudly invite everybody to come and help themselves; but the effective way is to send samples of this Bread, not in the form of tracts, but in the forms of our church members to every house and home.

It is a question of diffusion. We have the Light of the world. Yonder is the Sun of Righteousness with light, and warmth, and love, and healing in His beams. Here, all about us, is darkness, coldness, spiritual death. Yonder is the supply; here is the need. How can these two be brought together? And why is it that even on the hottest summer's day, if you ascend high enough, you are pierced with the cold? You are getting nearer the source of light and heat, but both light and heat are failing you, and if you could ascend still further and pass beyond the outer verge of the earth's atmosphere, both would fail you altogether. Though the sun would still be burning overhead, nearer than ever, all around you would be absolute darkness and infinite cold. There is no diminution in the source of light and heat; it is the medium for conveying them that is lacking. To warm and enlighten the earth, not only is it necessary that there should be the glorious sun in all the splendor of its unfailing resources, but wrapped close around the earth, with an ardent pressure that brings it into unceasing and insistent contact with every atom of it, there must be an atmosphere that can transmit and diffuse the light and warmth originating in, and proceeding from the sun. And hence, I say that whilst spiritual power and provender are of God, the transmission and distribution of that power and provender are for you and your people. God supplies, you must apply, and the supreme need of the world to day is for men and women of surrendered hearts, and consecrated lives, and

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a keen sense of personal responsibility; enough of them to create a world-encompassing atmosphere, absorbing and diffusing the light and love now streaming forth from the Sun of Righteousness, and making them visible realities and indisputable facts before the eyes of men. This atmosphere it is your business, my young brethren, to help create; this is what you are going forth, with the approval of our Seminary and under the guidance of the Great Head of the Church, to do.

Your commission reads just the same as that of your divine Lord, "As my Father hath sent me, even so send I you". Your task is the same as His,—“to seek and to save the lost”. Therefore your method and spirit must also be the same, for every real Christian man, no less than the true Christian minister, must be a reproduction—in miniature, 'tis true; faulty and imperfect, doubtless,—but, nevertheless, a recognizable reproduction of Christ; like Him, losing sight of self in the discovery and recovery of another; like Him who became like men in order that men may become like God. Individual effort, sympathetic contact, personal touch are the God-appointed, divinely-blessed, and eternally-effective means of redemption. Nothing will cleanse a soiled spirit but the touch of a clean spirit; nothing will strengthen a weak spirit but the contact with a strong spirit; it is, and it ever must be, a life for a life.

You can pay an evangelist with money, but you can't evangelize with money. People cannot be bought out of sin, nor punished out, nor educated out, but only loved out. "God so loved the world." You are beginning your ministry when some of the old-time forces and influences once potent in the direction of the Church and religion are no longer operative. Never again will men be driven to church by the civil law; never again will they be frightened into the church by being threatened with hell; never again will they need to go to church for information, or want to go merely because it is the fashion to go.

There is only one power left us, but be of good cheer, for that power is the pressure of love, and, thank God, it is the

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mightiest of all. If there be laws, they shall fail; if there be fears, they shall cease; if there be fashions, they shall vanish away. But love never faileth. It beareth all things, believeth all things, hopeth all things, endureth all things. Love, not law; love, not fear; love, not force, is inscribed on the banner that waves over you, that leads you forward in your holy war, and love's divinest symbol is the Cross. In this sign, my brothers, we shall conquer.

The Supremacy of the Spiritual

By HUGH THOMSON KERR, D. D.

These two books are essentially modern. The one deals with the problem of theology in its relation to individual life and salvation and the other with the Christian solution of the Social problem. In both volumes the modern point of view as to Biblical interpretation is presented and the place of philosophy in the interpretation of the facts of life is asserted and is always in evidence.

In both volumes there is a common note struck in the emphasis upon the spiritual life. The soul and not *things* is the ultimate reality. The infinite value of the human soul towers above all other values. The passion for the living God, and the cry for soul-righteousness is loud and insistent. That note is suggestive not only of these volumes, but of much of the literature in the thought of the present. Dr. Richard C. Cabot, in a little booklet on "The Christian Approach to Social Morality", says that anybody who presumes to advise the public on social questions ought to hang this inscription where the audience might see it and be cautioned by it: "This lecture will not solve fundamental problems,—Seek ye the Lord". That is a real message and it is the message of these two interesting volumes. The conclusion of both volumes is the conclusion of Jesus,—"Seek first the Kingdom of God".

With that conclusion the authors would promptly agree, for Jesus is their guiding star. "In our day especially Christian thought is sweeping on to the real Jesus". There is no question about that. "The government is upon His shoulders" as never before. The danger is that we create our own conception of Jesus and paint an impressionist painting of him

Christian Faith for Men of To-Day. By Ezra Albert Cook, Ph.D., Chicago: The University of Chicago Press. 1913. \$1.50.

The Christian Reconstruction of Modern Life. By Charles Henry Dickinson, New York: The Macmillan Company. 1913. \$1.50.

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and call that the "real" Jesus, instead of comprehending all the details of the Gospel portrait.

Dr. Ezra Albert Cook, of the Congregational College of Canada, Montreal, writes the volume on "Christian Faith for Men of To-Day". It is an attractive title and we read it expectantly. It was written as a text book for College Classes and Adult Bible Classes and Y. M. C. A., and kindred organizations and has the suggested appreciation of such leaders of thought as President William Douglas MacKenzie, of Hartford, and Dr. William Adams Brown, of Union, and Frederick M. Harris, of the International Committee of the Y. M. C. A.

The book contains eight chapters, each one prepared and arranged for class instruction and discussion. The titles are suggestive and interesting. "The Bible as a Written Revelation". "How to Use the Bible". "What shall we believe about God?" "Man, Sin and Salvation". "What shall we believe about Jesus?" "What shall we believe about the Last Things and the Future Life?" "How shall we cultivate and express the best Faith?" If the author can answer these arresting questions and fill these chapters with good things for the men of to-day, then this is just the book that we have been looking for and the one that will meet the need of the time. The volume concludes with a carefully prepared appendix containing notes and Scriptural references which in many respects is the most valuable part of the book, and could have been incorporated in the text.

On the whole the discussion fails to satisfy. The author is somewhat too anxious to present the point of departure from accepted truth than to effect the co-ordination of the old and the new. It may be quite true that "it is a great deal better to be right than "Orthodox" and to have a teachable mind than a fixed body of doctrine however reverend from age and association", but one wants the positive constructive truth that will speak with convincing and converting authority and not mere negations that criticize the past without creating a better present. While saying this we are not blind to the fact that many clear and helpful paragraphs are found here, with

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new light reflected upon old truth and new paths of approach to the Palace of the Great King, marked out for willing feet. Let this sentence stand: "Christianity possesses two concrete elements whose value for its growth and permanence is of immense and peculiar value. The first is the person and teaching of Jesus as described in the New Testament. The second concrete element making for the permanence of Christianity is the Bible".

"The Christian Reconstruction of Modern Life", by Charles Henry Dickinson, is a thought-provoking book. The author says it was written in response to the entreaty, "Write the spiritualizing of the social Gospel in words not too hard for us". On the whole it is a book rather hard to read, and one wonders all the while if the author really succeeded in this matter of demanded simplicity. He sets out with the thesis that civilization and Christianity do not spring from the same root. One is from above and the other is from beneath. One is born of the Spirit of God and the other within the spirit of man. Civilization is Hellenic in its origin and seeks the appropriation of the world. Christianity is Semitic and seeks not the winning of the world, but the transformation of the world. The first part of the book deals with this world conflict, and the second presents the solution as belonging to the supreme task of Jesus. It is Jesus who is the great mediator, the great redeemer, the great reconciler. The Semitic secret was the supremacy of the soul above the world of sense and things, and this too is the secret of Jesus. The Christian missionary does not need to defend twentieth century civilization, for it is not of our civilization that he is an ambassador. Jesus did not present two Gospels, one social and the other individual, he presented one all-inclusive Gospel which regarded the human soul as of infinite value, but realized that the individual discovered itself and found itself only in the social. "Jesus is the social redeemer, because he is the discoverer of the individual soul". The individual soul fulfils its potencies as each personality gains itself from other personalities. A passion for social salvation throbs through every page of the book.

"Our intensest anger is not that mouths are hungry, but that insufficient physical nourishment means mind and heart unfed; not that bodies are crowded together in the homeless warrens of proverty, but that then the soul is without air to breathe or room to grow in, and the decencies and dignities owed to manhood, womanhood, and childhood are denied; not that men's shoulders are bowed down by hopeless aimless labor, but that the soul's power to do its proper task is crushed out of it. The demand is not for things, except as they serve souls, not for conditions, except as conditions serve the inner life" (p 293). The central energy that realizes the social redemption, and transcends the world is the power of Jesus. His one Gospel is the quickening of the spiritual life in the soul of man until the world is in subjection to the mind of the Spirit.

The tone of Mr. Dickinson's suggestive book is Hegelian and that philosophy colors his presentation of truth. Indeed it might be truly said that in these volumes, as in many of the treatises of a similar character, the subjectivity of the spiritual, supreme as it is in the thought of the writers, overshadows the personal and leads to a diffusion of faith which lessens rather than strengthens the grip of the spirit.

The President's Report.

To the Board of Directors of the Western Theological Seminary:

I hereby submit the annual report of the Faculty for the year ending April 30, 1914:

ATTENDANCE:

The total attendance for the past year has been 86, which has been distributed as follows: Fellows, 2; graduates, 14; seniors, 23; middlers, 13; juniors, 24; special, 11. (One name repeated).

FELLOWSHIPS AND PRIZES:

In the class of 1914 the fellowships were awarded to Dwight M. Donaldson, a graduate of Washington and Jefferson College, and Leroy C. Hensel, a graduate of Otterbein University. The Hebrew prize was awarded to Mr. John Greer Bingham, a graduate of Grove City College, with honorable mention of Arthur Reno Porter, a graduate of Westminster (Pa.) College.

ELECTIVE COURSES:

The following elective courses have been offered during the term of 1913-14:

Professor	Subject	No. of Students
Dr. Kelso	Old Testament Prophecy	19
	Old Testament Exegesis (Is. 1-12)	5
	Comparative Religions	12
Dr. Culley . . .	Hebrew Sight Reading (seniors)	3
	Hebrew Sight Reading (middlers)	6

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Dr. Breed	Pulpit Drill	20
	Evangelism	20
	Pedagogics	21
Dr. Schaff . . .	Modern Church History	20
	American Church History	15
Dr. Farmer ..	Social Teaching of the New Testament	26
	Introduction to the Epistles	4
Dr. Snowden	Psychology of the Christian Soul	18
	Philosophy of Religion	18
	Christian Ethics	16
Dr. Benjamin	Sociology	16

SEMINARY EXTENSION :

Courses of popular lectures on theological themes, which were inaugurated a few years ago, have been continued. During the summer vacation of 1913 Drs. Farmer, Snowden, and Kelso conducted a Bible Institute at Cross Creek Church, Presbytery of Steubenville. Drs. Farmer, Snowden, and Professor Sleeth assisted at a Bible Institute held at the Mill Creek Presbyterian Church, Presbytery of Beaver.

During the term Dr. Farmer gave a course of lectures on "The Social Teachings of Jesus", first, at Greensburg every Tuesday evening for six weeks at a union meeting of all the Protestant churches of the town; and second, on six successive Sunday evenings in the First Church of Uniontown.

Several country churches are anxious to arrange for Bible Institutes to be conducted by the professors of the Seminary, and the problem before us is how to limit these extra activities, so as not to cripple the work in the Seminary.

LITERARY WORK AND EXTRA-SEMINARY ACTIVITIES OF THE PROFESSORS :

Dr. Breed reports he has done comparatively little work outside the Seminary during the past year, stating "The preparation of my new and revised course on Pedagogics has required an immense amount of study and labor and left time

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for little else". As president, he has directed the activities of the Pittsburgh Academy of Science and Art and has succeeded in increasing the membership from about 500 to nearly 1000. He has preached many Sundays, lectured once before the Pittsburgh Academy of Science and Art, and has published an article on Pedagogy and also several reviews in the Seminary Bulletin.

Dr. Schaff has been diligent in literary work, as the following list indicates:

The presentation of the Intermediate Catechism to the General Assembly meeting in Atlanta, Ga.

An address at the Pan Presbyterian Council in Aberdeen in June on "The Fundamental Articles of Christianity as Shown in the History of the Church".

Several articles from abroad published in the Presbyterian Banner.

A paper read before the American Society of Church History in New York City, December 28, 1913, on the *de Ecclesia* of John Huss.

A series of articles in the Presbyterian Banner on the "Intermediate Catechism in Use".

Several articles in the Presbyterian on the same subject.

Several articles in Hastings' Dictionary of Religion and Ethics.

Dr. Farmer, who, as has already been stated, has been unsparing both in the time and effort which he has devoted to giving Extension lectures, has published an article on "The Historic Jesus" in the Seminary Bulletin. In this article he has presented a criticism of recent discussions in Germany. He has also preached on many occasions.

Dr. Snowden has handed in the following report of his extra-classroom activities:

Three addresses before presbyteries.

One historical address at a church gathering.

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One literary lecture.

One address before workingmen in Pittsburgh.

One baccalaureate address before a High School.

One college sermon at Grove City College.

Eighty-five sermons in forty-nine churches.

Published twelve articles in the Westminster Teacher.

Published one volume of about 600 pages on "The History and Literature of the Hebrew People", being the Second Year in the Senior Graded Sunday School Lessons.

Dr. Culley has been preparing an Introductory Hebrew Grammar, which he used in mimeograph form with the junior class during the last year. He hopes to put this into more permanent form in the near future.

Dr. Kelso's chief literary work has been in connection with the editing and publishing of the Seminary Bulletin, and for the Bulletin he has written a number of reviews. The financial campaign and the presentation of the cause of theological education in the churches have occupied most of his time and have made heavy demands upon his strength.

LECTURES:

A course of lectures on "The Rising Church in Asia", by the Rev. Arthur J. Brown, D. D., had been arranged to be delivered on the L. H. Severance Foundation. The death of Dr. Brown's son made it impossible for him to fill this engagement, and the course has been postponed until the next term.

President Ormond, of Grove City College, has agreed to give a course of lectures on the Elliott Foundation sometime during the year 1915, on some subject dealing with the relations of Philosophy and Christianity.

The first course of lectures on the Severance Foundation have just been published by Fleming H. Revell. They are entitled "Sociological Progress in Christian Lands". At the

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request of the publishers, the president of the Seminary furnished an introduction for this work.

The following special lectures have been given in the Seminary chapel:

"The Long Lost Hittites", Professor Edgar J. Banks, Ph. D.

"The Church and State in Germany", Rev. J. F. Dickie, D. D.

"Home Missions", Ralph A. Felton.

"China", Rev. A. A. Fulton, D. D.

"Missionary Work in West Africa", Rev. William C. Johnston.

"Missions in China", Rev. Henry W. Luce.

"The Student Volunteer Movement", Mr. D. F. McClelland.

"The Every Member Canvass", Rev. A. F. McGarrah.

"Old and New China", Dr. Frederic Poole.

"Jewish Missions" and "Zionism", Mr. Maurice Ruben.

"The World Progress of Prohibition", Professor Charles Scanlon.

"Sermon Preparation", Rev. William A. Sunday, D. D.

"Impressions of China", Rev. Stanley White, D. D.

"Mission Work in India", Rev. A. L. Wiley, D. D.

"The Sons of Martha and the Sons of Mary", Rev. C. F. Wishart, D. D.

"The White Man's Alaska", Rev. S. Hall Young, D. D.

"The Menace of Mohammedanism", Rev. S. M. Zwemer, D. D.

On the Day of Prayer for Colleges a sermon was preached to the students by Rev. Hugh T. Kerr, D. D.

VISITATION OF CHURCHES AND COLLEGES:

Wherever the opportunity has offered, the president or members of the faculty have presented the cause of theological

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education to the churches of this region, and have addressed colleges on the claims of the Christian ministry.

DINING ROOM:

The chief innovation in the life of the Seminary has been the opening of our dining hall, which occupies one entire wing on the fourth floor. The operation of the dining hall began the first of December and has been conducted continuously ever since that date. We have been able to furnish the students good, wholesome food at a flat rate of four dollars a week. A student manager acts as purchasing agent and book-keeper and also supervises the servants. A committee of three students, one from each class, constitute the medium of communication between the student body at large and the management of the dining room.

In general, the student body has been very well satisfied with the meals that have been served to them. There was some serious criticism at first, but it was largely due to the fact that the organization had not found itself. Financially, results have been very gratifying, as we were assured by other institutions that we would face a heavy deficit; but receipts and expenditures nearly balance.

*FINANCES:

During the past year a Committee of the Board of Trustees conducted a so-called whirlwind campaign, beginning October 24, and closing November 3d. As a result of this campaign, a little over \$136,000 have been actually subscribed; but a campaign conducted by laymen, in the interest of a Theological Seminary, has much larger implications than the money which is actually subscribed.

For current expenses 8 individuals contributed \$2,700.00. In addition to this, 115 churches contributed a total \$2,427.92.

*For details see Treasurer's Report.

The President's Report.

In this connection it will not be amiss to give a comparative financial standing for the past five years, for it is five years since this Board elected the present incumbent to the office of President.

	1909	1914	Increase
Real Estate	\$250,000.00	\$327,850.80	\$ 77,850.80
Endowment	716,257.00	833,081.09	116,824.09
Income :			
From permanent funds	39,450.00	48,428.92	8,978.92
From other sources	1,327.00	6,502.79	5,175.79
	40,777.00	54,931.71	14,154.71
Total	40,777.00	54,931.71	14,154.71

THE NEW ADMINISTRATION BUILDING:

At a recent meeting of the Finance Committee of the Board of Trustees a resolution was adopted which will be presented at the meeting of the Board of Trustees to-morrow (May 8), recommending that Seminary Hall be torn down during the coming summer and as much of a new group of buildings be erected as our funds justify. If the Board of Trustees adopt this resolution, the erection of a new building will be commenced sometime within the next three or four months.*

It is not inappropriate to remind you that this may be the last meeting of the Board of Directors which will be held in this room, a room where the Board has probably met for over sixty years and which is hallowed by many precious memories and associations. From its walls a cloud of witnesses veritably look down upon us.

*At their annual meeting the Board of Trustees appointed a Building Committee, composed of Messrs. George B. Logan, J. B. Finley, D. McK. Lloyd, S. S. Marvin, and Dr. Kelso. Later this Committee organized by electing Dr. Kelso chairman and selecting Mr. Hannah architect. Detail plans and specifications are now being prepared by Mr. Hannah.

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The Faculty of the Seminary recommend:

(1). That the following members of the senior class receive the regular diploma of the Seminary:

Maxwell Cornelius	D. George MacLennan
Dwight M. Donaldson	Mark Brown Maharg
George Morgan Duff	Albert Newton Park, Jr.
James A. Fraser	Walter Brown Purnell
James Wallace Fraser	George Hopkins Shea
Leroy Cleveland Hensel	Albert Samuel Sheppard
Edwin Carl Howe	William Riley Van Buskirk
Julius Kish	Hess Ferral Willard
Nodie Bryson Wilson	

(2). That the following graduate students be granted the degree of B. D.:

Louis Chowning Allen
Erwin Gordon Pfeiffer
William Henry Schuster
James A. Fraser (a member of the graduating class).

(3). That the following partial students, who have spent three years in the Seminary, be granted a certificate covering the courses which they have completed and in which they have passed examinations.

William Horatio Crapper
George Wesley Guthrie
Alfred Henry Reasoner

All of which is respectfully submitted,

JAMES A. KELSO,
President.

Seminary Finances

Herewith is presented a condensed financial statement of the Western Theological Seminary for the year ending April 30th, 1914, which shows a deficit in operation of \$7,483.57. This deficit was caused through the payment of \$3,179.90 for interest on the loan of \$68,000.00 borrowed towards the close of the preceding fiscal year to complete the payments for the New Dormitory, and also for some \$6,629.26 of what may properly be classed as extraordinary expenses. Part of these expenses will have to be renewed from year to year, but not on such a large scale.

It is unfortunate that so much should have come within one year, but all the items as shown in the report were necessary. The property, with the exception of the present Administration Building, is now in good condition.

It will be seen that the total fixed income from investments was \$48,428.92, which, while an increase of nearly \$1,300.00 over the previous year, is still very considerably less than the fixed expenses.

The generous contributions from individuals and churches continued, amounting to \$6,502.79.

The increase in the deficit in income as the result of the past year's operation has compelled a similar increase in the amount of uninvested funds, which still further impairs the income of the Seminary from its investments.

During the fiscal year there was received on account of subscriptions to the New Dormitory, \$2,536.50, and for the New Administration Building and debt, \$46,489.09. This money was applied, so far as it would go, to the reduction of the Seminary's indebtedness.

The only increase in funds during the year came from the sale of \$4,900.00 of Annuity Bonds.

The books, accounts, and securities of the Seminary were audited by the Audit Company of Pittsburgh, and found to be correct.

Respectfully submitted,

COMMONWEALTH TRUST COMPANY
OF PITTSBURGH,

Treasurer.

Condensed Financial Statement

For Year Ending April 30th, 1914.

INCOME RECEIPTS

From Investments	\$ 48,428.92
“ donations to expense accounts	1,084.20
“ donations to contribution account	2,960.44
“ donations to pension funds	2,458.15
Total receipts for operation	\$ 54,931.71

INCOME DISBURSEMENTS

Salaries, expenses, taxes, etc.	\$ 47,806.12
Pensions paid during year	4,800.00
Interest on building loan during year	3,179.90
Extraordinary expenses	6,629.26
Total expenditures from income	\$ 62,415.28

PERMANENT FUNDS

	Amount	Invested
Contingent	\$ 177,457.68	\$ 172,144.01
Endowment	194,030.01	186,632.40
Lectureship	3,711.35	2,957.35
Library	31,176.93	30,789.90
Reunion and Memorial	112,280.29	108,079.00
Scholarship	140,631.41	125,492.45
Sacred Rhetoric and Elocution	79,669.49	79,185.98
Church Music Instructors	14,527.24	13,500.00
President's Chair Endowment	5,000.00	5,000.00
L. H. Severance Mis. Lectureship	5,000.00	5,000.00
New Administration Building. .	47,458.51	

Condensed Financial Statement.

	Amount	Invested
Real Estate and Buildings	283,350.80	327,850.80
Pres. Chair End. "N. W. Conk- ling Foundation"	100,000.00	100,000.00
Annuity Bonds	4,900.00	4,300.00
	\$1,199,193.71	\$1,160,931.89

BUILDING FUNDS

Balance April 30th, 1913, New Ad- ministration	\$ 500.00	
Dormitory	432.92	
		\$ 932.92
Donations received during year, Dorimtory	2,536.50	
New Administration	46,489.09	
		49,025.59
		49,958.51
Paid on account of Commonwealth Trust Com- pany, Loan		47,000.00
		\$ 2,958.51

INCREASE IN FUNDS DURING YEAR

Proceeds of sale of Annuity Bonds	\$4,900.00

Literature.

St. Paul—A study in Social and Religious History. By Adolf Deissmann, Professor of New Testament Exegesis in the University of Berlin. Translation by Lionel R. M. Strachan, A.M. New York: George H. Doran Company. 1912. \$3.50.

Those readers who are already familiar with Dr. Deissmann's writings in the *Neue Bibelstudien*, or in his very illuminating "Light from the Ancient East" will find in the "St. Paul" the same crisp, clear, pregnant sentences that characterize those works. Dr. Deissmann has a keen perception of truth and a very apt expression of it; for example, "The world of St. Paul is the world of the olive tree". His estimate of Paul in the world's religious history, "not a tampering with the gospel of Jesus, but a securing for the many the experience of God which had been the possession of One". The style will commend itself to the new reader, for neither in classroom, where we had the pleasure of listening to many of these pages in lectures, nor in his writings does the author indulge those long sentences which seem to be the delight of the German. And this book adheres very closely to his classroom manner.

The purpose of the Study as announced in "The Problem and Sources", Chap. I., is to see "the man of Tarsus in the sunlight of his Anatolian home, and the clear air of his Mediterranean world among the simple folk of his social stratum"; to show that he is "essentially a hero of piety first and foremost. That which is theological is secondary with him. That the naïve is stronger with him than the premeditated, the mystic stronger than the dogmatic. Christ means more for him than Christology, and God more than the doctrine of God. To show that he is far more a man of prayer and witness, a confessor and prophet, than a learned exegetist and brooding dogmatist". Such being the author's avowed purpose, which he consistently follows, it will readily be seen that in some quarters at least the propositions and conclusions of the book will be little short of revolutionizing.

The purpose as announced in the first chapter he pursues through eight other chapters:—The World of St. Paul, St. Paul the Man, the Jew, three on the Christian, the Apostle, and last his place in the World's Religious History.

The Sources are the Pauline writings which the author holds are more properly letters than epistles, not conventionalized and premediated, but natural and naïve. Indeed a mere comparison of the letters with corresponding details in contemporary papyri shows us clearly the non-literary character of the Pauline Texts.

All the chapters are full of meat for the student, but especially good is the study of St. Paul the Man. Reading this chapter we feel how intensely human was this travelling tentmaker of the Ghettos of Corinth, Ephesus, and Rome. We see the obviously great contrast which existed between his ailing, lashscarred, broken body and his indomitable mind; the contrast between his humble

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prostration before his Lord, and his majestic self-confidence before men; his tenderness toward those of the household of faith, and his harshness when he is angry and writes like a taskmaster with stinging words. We see too, the cosmopolitanism of this erstwhile narrow Pharisee. Summing up, we will agree with the author that the dynamic in Paul was his talent for religion. He was one of the few men of whom rightly it might be said that he was a religious genius.

The chapter on St. Paul the Jew quite naturally falls into smaller scope and of all is the least interesting and informing.

The three on St. Paul the Christian are of the highest order for help in throwing light on perplexing words and phrases of the letters. The discussion of the accounts of Paul's conversion is of special interest. After noting that this sudden conversion was no magical transformation, but had been psychologically prepared for by the prophetic inwardness of the old revelation acting on Paul, and his evident knowledge of the genuine tradition concerning Jesus, the author significantly says "And this (Paul's) description of the incident of his conversion is sufficient for the historian".

The treatment of the metaphors contained in the words under which a man is represented as standing before God, first as an accused person, secondly as an enemy, thirdly as a debtor, and fourthly as a slave, and that other important cycle of metaphors connected with slavery, with man a slave, and the various masters, sin, the Law, idols, men, and death, is very helpful to one who has found that our "beloved brother Paul writes things hard to be understood".

In all the chapters frequent and illuminating references are made to the author's well known work among the Papyri and Ostraca.

In closing, a word is due the translation. Mr. Strachan has faithfully given us the fine flavor of Dr. Deissmann's literary style. Accompanying the translation is an excellent map with Galatia, a little province, in orange. With reference to the South Galatian Hypothesis the author takes the position that the "Statements of Acts do not agree with the theory".

Two appendices follow:—A suggestive treatment of the Gallic inscription at Delphi and its light on Pauline Chronology; the other on the phrase of Acts 27:23 "To an Unknown God".

The book is a worthy addition to our Pauline literature, and if Dr. Deissmann has not succeeded in bringing us back from the "paper St. Paul of our Western libraries, Germanized, dogmatized, modernized, to the historic St. Paul", at least he has given us quite an impetus in the right direction.

W. G. FELMETH, '11.

Mingo Junction, Ohio.

Theological Symbolics. By Charles Augustus Briggs, D.D., D.Litt.
New York: Charles Scribner's Sons. 1914. \$2.50.

Dr. Briggs passed away before this volume was given to the public. The most of its pages, however, he had seen in print and corrected. A judicious note introduces the volume from the pen of President Francis Brown, one of Dr. Briggs' earliest pupils in Union

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Seminary and his colleague for more than a quarter of a century. Dr. Brown lays stress upon Dr. Briggs' learning, his "deep and firm convictions", and his warm interest in the unity of Christendom. The work was no hasty production, but the subject of study and immediate preparation for a number of years. It is one of three volumes by Dr. Briggs, upon the subject of creeds and the credal differences of Christendom, the other two being "Church Unity", 1909, and "Fundamental Christian Faith", 1913. The volume is especially noteworthy on account of the subject treated, the conclusions reached, and the fact that it is the final work bearing Dr. Briggs' name, issued under the author's full control.

In four departments of theological authorship Dr. Briggs made for himself a place of much distinction among American scholars. In the department of exegesis, his "Commentary on the Psalms" was his most elaborate work; in general Biblical learning, his work on "Biblical Study", published in 1883, was the most notable of several volumes. The author's contributions to historical investigation are embodied in his valuable work on American Presbyterianism and his equally valuable studies upon the period of the Westminster Divines, chiefly set forth in the pages of the Presbyterian Review of which he was one of the editors. To studies in ecclesiology and the creeds of the Christian Church he devoted his last years. It would be difficult to say in which of these four departments Dr. Briggs' contributions have been most noteworthy. In my own judgment, his services in the department of historical study have not been excelled in value by his services in any of the other three. And to this class of services belongs that remarkable collection of documents of the Westminster period which now enriches the shelves of the Union Seminary and which Dr. Briggs' keen scent and indomitable energy collected.

Instruction in symbolics as a distinct part of the theological curriculum is a comparatively new thing among us. It was begun in Union Seminary in 1870 by the appointment of Philip Schaff as the incumbent of the chair of Theological Encyclopedia and Symbolics. A few years later the distinctive chair was abandoned, though Dr. Schaff continued to lecture on these subjects. The chair was re-established with Dr. Briggs as the second incumbent. The titles and the subjects, now so familiar, were not generally understood in 1870. When the chair of Theological Encyclopedia and Symbolics was created in that year, the witty and acute editor of the New York Observer, Dr. S. Irenaeus Prime, said to Dr. Schaff, "Pray tell me the name of your professorship". On hearing it, he replied, "Theological Encyclopedia and Symbolics! As for symbolics, I never heard of that in my life, and as for encyclopedia, if you are professor of that, Union Seminary needs no other". The subject of ecclesiology is now urgent, and the study of symbolics, which is essential to it, has become one of much importance in the theological seminary.

The "Theological Symbolics" presents the subject under three leading heads. (1) Fundamental Symbolics (pp. 1-121), a treatment of the three Creeds of early Christianity—the Apostles', the Nicene, and the Athanasian—and also the Chalcedonian statement on the person of Christ. (2) Particular Symbolics, setting forth the Tridentine and Vatican standards and the origin of the Protes-

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tant Reformation and its symbols. (3) Comparative Symbolics, in which are set forth the distinctive principles and doctrines of Protestantism and the distinctions between Calvinism and Arminianism. The work closes with a brief summary which attempts to give a solution of the differences which now divide the Church into different communions.

Dr. Briggs' wide sweep of the symbolic field is that of the thoroughly informed student: his treasures of learning are evident; his introduction of historic details of men and movements imparts added life to the discussion; his independence of judgment is everywhere apparent. To all readers interested in the ecclesiological movement of the age, the volume offers most valuable instruction, and the positive statements, even where they do not meet with assent, will always stimulate to serious thought. It is a book most worthy to be read for the fulness of its materials.

Having said thus much and with some hesitation in view of the fact that Dr. Briggs was one of my theological teachers and that he has passed to that realm where all questions now disturbing our peace are settled, I must call attention to considerations which make it necessary for the Protestant reader to be on his guard in reading the volume. To my mind, Dr. Briggs minimizes the strength and significance of the positions of Protestantism where they are opposed to the positions of the Roman Catholic communion. This is done by the failure to set forth the Protestant positions with their Scriptural background, and, on the other hand, by giving to Catholic views a modified statement, such as I do not find in standard Catholic writings. I mean by this that these views, such as purgatory, transubstantiation, the sacrifice of the mass, are not stated with the implications they carry, say for Thomas Aquinas and the Schoolmen, for Bellarmin, and, to mention our own very popular and specious Roman Catholic writer, Cardinal Gibbons, in "The Faith of our Fathers". To Bellarmin, that most eminent of Roman Catholic controversialists, strange to say, there is not a single reference in the volume.

In the second place, at controverted points between the Protestant and Roman Catholic theologies, Dr. Briggs, while stopping to criticise at one point, gives no criticism at another, so that the volume as a critical discussion of doctrinal differences is uneven. And, in the third place, where strong statements are made, as for example in the subjects of the papacy and the immaculate conception of the Virgin Mary, the apostolic institution of the former and the fact of the latter seem to be accepted without any attempt to put the reader in possession of the Scriptural evidence, and, in the case of the papacy, without adducing the more recent historic objections on the subject by Schnitzer and other scholars.

Exactly what was in the mind of Dr. Briggs in pursuing such a method I can not exactly determine. But I take it for granted that in the preparation of the volume he was moved by a consuming ardor to promote the unity of Christendom. Possibly this may be the explanation of a treatment of the Protestant position, which at a number of points is misleading. If there is no more to be said for the distinctive tenets of Protestantism than the work contains, the reader will have to confirm his faith by resort to some other author. It is fair to say, if I understood Dr. Briggs rightly in my

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last conversation with him, he took the position that the day for polemics is past and that symbolics should be treated in an irenic spirit and with a unionizing purpose. Very true. But at the same time, differences, if they are to be stated at all, must be stated with their full implications; and if they are to be subjected to critical discrimination, this must be applied to all points of difference and with regard in each case to the Scriptural and historical grounds on which these differences have been maintained.

In confirmation of these strictures, I may give some illustrations. In speaking of the article in the Apostles' Creed concerning hades (p. 67), Dr. Briggs says: "The common ignoring of hades altogether, among Protestants, as an intermediate state of salvation, and the opinion that all those who are saved at all immediately at death ascend to heaven, are altogether unscriptural, unhistorical and unreasonable". A statement so emphatic, it would seem, ought not to be made except after a discussion of the subject from all standpoints. It is not enough to call forth the Fathers as witnesses as the author does. The Reformers took other ground and had their reasons for so doing. The Westminster Confession asserts the immediate beatific vision after death. John xxii held a view of the beatific vision condemned by the Sarbonne as heresy. If there were reasons for their view, Scriptural or rational or historical, why should they not be stated? And especially might this be expected in view of the fact that in the several places where the doctrine of purgatory is referred to, as on pp. 163, 174, 327, the protest of the Reformers and the statement made by the Council of Trent are mentioned, but no reasons given for or against the doctrine. The general reader might well get the idea that the doctrine of purgatory, with indulgences wisely dispensed, is a doctrine both Scriptural and reasonable, as well as historical.

In regard to the papal office. Dr. Briggs may fairly be interpreted to take the position that the papacy is of divine institution. In a crucial passage "the foundation of St. Peter and St. Paul" is spoken of as "recognized from the most ancient times and the primacy of St. Peter given to him by the Saviour and transmitted to his successors in the see of Rome" (p. 124). During the progress of the work there is no attempt to set forth the grounds, exegetical and historical, upon which the Protestant world refuses to accept the claim stated fully for the first time by Leo I., in the middle of the fifth century. To state the Roman Catholic position with apparent favor and to confirm it by the statement that "Protestant writers usually misrepresent" when they ascribe the long struggle of Rome with Constantinople "to jealousy and an eager grasping after authority" does not seem to be the proper method of treating such a grave question.

If we turn to the question of papal infallibility, the case is the same. A favorable attitude is taken to the definitions of the Vatican Council without giving the Protestant position any chance to express itself. I hardly dare to quote the sentence from Dr. Briggs' treatment of the Council's first decree lest I misinterpret the author. It runs thus (p. 227): "With these qualifications Protestantism can make no valid objection to this decree". And yet this decree reasserts the coördinate authority of tradition and Scripture, the authority of the "old Latin edition of the Vulgate" and denies to the indi-

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vidual the right to interpret Scripture contrary to the true sense held by Holy Mother Church and to the unanimous consent of the Fathers! Dr. Briggs then states at length that the decree of infallibility has reference only to questions of faith and morals, not even suggesting that the expression "faith and morals" is one of acknowledged uncertainty. He asserts that Protestants do not generally understand the meaning of the decree. The case of Honorius I., Dr. Briggs affirms is not well taken as an argument against the doctrine. The author's right to express a favorable opinion of the doctrine of papal infallibility cannot be questioned. My point is that, in doing so, a work on Comparative Symbolics ought fairly to state the other side, for the papacy was a subject of treatment in the Protestant Confessions down to the Irish Articles and the Westminster Confession. Without discussion, to throw aside the case of Honorius as not pertinent seems strange in view of the attitude taken by Bishop Hefele, Doellinger, and other Catholic scholars of the period of the Vatican Council. Even Pastor devotes time to explaining how such a decree as that of Innocent VIII. against witches in Germany is compatible with papal infallibility. And why should not some definite reference be made to those many cases in which the solemn decisions of popes have been reversed by the considerate humanity of modern times and the progress of historic study, such as the condemnation of Magna Charta, the perpetual demarcation of all America between Spain and Portugal, in the name of St. Peter and St. Paul, etc., the awful fulmination against Lewis, the Bavarian, the fulmination against the followers of John Huss, the fulmination against the Jesuits, the recurring proclamations concerning the inquisition, the claims of ecclesiastical authority over the state by Gregory VII and Innocent III, the decree announcing the multiplication of the wood of the cross, and the bull Unam Sanctam of Boniface VIII, declaring that it is of necessity to salvation to every creature that he be subject to the Roman pontiff! And, if we were to come to most recent times, we could recall the fulminations of Leo XIII, of most honorable memory, against the Protestant Missions in Rome as worse than brothels and against the princes of the Reformation period as stained by ambition, unchastity, and crime, and his pronouncement of the spurious passage of 1 John, v. 7, genuine. It is true that all these fulminations may be set aside as impertinent, that is, as not pertaining to "faith and morals", but not by all of us who still regard the conditions of individual salvation as not subject to the statement of Boniface VIII, or any other pontiff, and who still hold that, if papal infallibility is a real prerogative, it would certainly have avoided the origination of the papal inquisition and the sanction of the Spanish Inquisition. The other side should have been given a fair hearing, for the question of authority in the Church is summarized in the Protestant Confessions.

It is interesting to state here that Dr. Briggs (p. 14), upon the basis of assurance made to him personally by Pius X, as well as "on the authority of the best Roman theologians and canonists", declares that Protestant scholars are in error in classifying the Syllabus of Pius IX, 1864, and other kindred documents as symbolical, or, as we should say, infallible. He declares (p. 234) the same thing of Leo XIII's decision on the validity of Anglican orders. He

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also expresses the opinion that Pius X's fulmination against Modernism is "not symbolical or infallible". The latter is, however, authoritative enough to bring excommunication upon Schnitzer of Munich and others for calling its positions in question. As regards the Reformation, it is well to find Dr. Briggs' good historical scholarship setting itself against that school which is doing all it can to make out that the Reformation was not only an evil in itself, but an evil which might have been avoided. He says "Reformation by revolution was inevitable" (p. 143). It seems to me, however, that Dr. Briggs (p. 255), not only exaggerates the differences among Protestants as to the two fundamental principles of that movement, but that he misstates the case when he affirms the supreme authority of the Scriptures to be the distinguishing principle upon which Protestants lay most stress. The very expression applied to this principle might be taken as showing that Dr. Briggs is wrong. It is called the formal principle, while justification by faith was called the material principle. Certainly Luther gives no just ground for this judgment. Dr. Briggs, while recognizing this reformer's great personality, declares that "in a reckless way he did irreparable injury to cherished institutions and established Christian doctrines". Of course, this is a vital question to be settled in a work on Comparative Sybolics, to be settled, however, not by an emphatic declaration, but by a clear comparison of the antagonistic views. And it is difficult to understand what Dr. Briggs, a man of great moral fervor, exactly means when he opens the historical treatment of the Reformation with the statement that "Erasmus was the greatest man of the Reformation period". It seems to prejudge Luther and to reduce in advance the value of his work and the work of his co-Reformers.

The same rules of criticism which I have thus far been applying may be applied to Dr. Briggs' treatment of the priesthood, confirmation, and the immaculate conception of Mary. In the treatment of the last doctrine, there is no hint of a reference to the exegetical curiosities from the Old Testament by which Roman Catholics have buttressed it, or to St. Bernard's famous theological objection to the doctrine.

The way in which, in discussing the principle of authority, the volume places the Church and the Bible in antithesis as the medium, on the one hand, for the Catholic, and, on the other, of the Protestant, I refer to because it is a common way of doing, and, as it seems to me, is most misleading. The ruling statement is made (p. 255), that "the Roman Catholic reformers made the Church the chief medium of religious authority, the Protestants, the Bible". Not only are the Protestants here put in the position of disparaging the Church, but the Catholic hierarchy is virtually hidden under the title "Church." For it is the hierarchy which has stated the doctrines in which Protestants and Catholics disagree. That was what Cyprian contended for as the prerogative of the hierarchy. "The Church cannot err, but what is the Church?" exclaimed Wessel. Protestants also love the Church and are laboring for its extension even though they reject Bellarmin's definition. If priestly pardon, the sacrifice of the mass, the immaculate conception of Mary are to be accepted because they have been declared by the "Church", why not also the punishment of heresy by the death sentence as favored

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by Leo I, justified by Thomas Aquinas, declared formally by the Fourth Lateran Council, and vigorously applied by Innocent III, Gregory IX, Innocent IV, Sixtus VI, Innocent VIII, and other popes? Scripture and tradition as sources or channels of authority in the Catholic Church are on a par. But, if one Wyclif is rightly against tradition and the practice of centuries, the Protestant position is to follow him. The criticism upon the "Theological Symbolics" is not that it seems on vital questions to favor the Roman Catholic position, but that, in doing so, Protestant positions are disparaged or discredited without being given a chance to be heard before the bar of Scripture or the bar of history. Any opinion advanced by Dr. Briggs deserves respectful hearing, for Dr. Briggs had one of the most active minds the last fifty years of American Church History have produced; but ultimately the value of judgments in a volume of this character must be determined by the clear interpretations of the credal statements themselves and the judicial weighing of the considerations drawn from Scripture, reason, and history upon which credal statements are based.

Dr. Briggs expresses the opinion that there are important questions yet to be decided in the realm of symbolics and that it might be well for the Vatican Council to resume its sittings and settle them. If the assumption of Mary, to which he refers as one of the doctrines which many Catholics wish to have authoritatively announced (p. 235), is one of them, we hope it will not be reconvened.

The volume does not map out the course to be followed to secure Christian unity, nevertheless it makes the suggestion that sometime in the future "this unity may be arranged in a supreme jurisdiction" (p. 412). Christian recognition is greatly to be desired. A unity which depends upon a single human government we may doubt the desirability of, even if there were any signs of its being realized. Many there are who are better satisfied with the supreme jurisdiction of Christ, the Head of the Church, and such geographical or tribal jurisdictions as the Christian piety and wisdom of the different ages may demand. It is doubtful whether the interests of human law and order would be advanced by returning to the jurisdiction of one single presiding emperor. Human nature is not yet homogeneous enough to locate in one topographical seat universal spiritual dominion. The other day, one of my students to the question, "What is papal infallibility?", replied that the pope is sinless. The student was embarrassed. He knew better. But should the time come when the pope finds himself sinless, and is beyond controversy infallible, then the matter of a single earthly jurisdiction will be worth thinking about seriously. I look more to Christ's words, "The kingdom of heaven is within you" and their realization as the starting point and norm of all true unity. The truth is that it seems to be a most Scriptural tenet that in proportion as the individual's apprehension of Christ and his law grows, the less importance will be attached to formal ecclesiastical governments and hierarchical jurisdictions.

DAVID S. SHAFF.

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A Handbook of Apologetics. Alfred Ernest Garvie. New York: Charles Scribner's Sons. 1913. Cloth, 12 mo., XII.+241 pp. Price \$0.75.

This compactly written volume, one of the "Studies in Theology" series, contains an interesting survey of the field of apologetics from the Ritschlian point of view. Like the companion volumes already published, it aims to meet the needs of the general reader rather than the specialist—minute discussion is omitted and technical niceties are not insisted upon—nevertheless, he who so desires will find in the footnotes and the bibliographical references ample help toward an exhaustive study of the topics presented.

As is well known, the author is one of the most skillful and sympathetic of the genial company who have adapted the views of Ritschl and his followers to the needs of the English speaking world. To be sure Dr. Garvie is no slavish transcriber of the mind of the "master". He has added a little here and subtracted a little there; cleared away this obscurity and smoothed down that roughness; with the result that Ritschlianism becomes under his careful tutelage fit for the daily companionship of the pious. Nevertheless the main features of the system are not obliterated. For one thing the distinction between religious and theoretic knowledge is not lost sight of. It appears in the view that the function of apologetics is persuasion rather than conviction. This has its merits: apologetics ought never to content itself merely with the demonstration of a rigid logical system for the intellect of man to take or reject; and also its dangers, chief of which is that, in the zeal of persuading, all that would cause opposition is suppressed or at least treated with so light a touch as to give rise to the apprehension that what is commended is not the whole of Christianity but only so much as will win favor in the eyes of "our friends, the enemy". Thus modern science and philosophy, not Scripture, become normative for our belief, and, consequently, if our persuasion is successful, we win men to modern science and philosophy not to Scripture. It is not easy to avoid the impression that Dr. Garvie has fallen under the spell of the idols of the Ritschlian theatre. He continually corrects the views of the writers of Scripture by reference to present day thought, the truth of which is tacitly assumed. Religion, for example, is vaguely described as "one of man's responses to the world about him", a "somewhat" which deals with a "somewhat", so wholly in the world flux that all attempts to define it run the danger of misrepresentation. Religion is correlated with Revelation but Revelation is man's progressive discovery of the divine, dimly and mistakenly at first and finally more clearly when Jesus Christ taught the use of the name, Father. This discovery, however, from below, up, is not what Scripture holds concerning Revelation as a process from above, down, from God to man. A similar exception might be taken to the view of inspiration and miracle as the recognition of God as the supernatural within and without respectively. Thus the New Testament is inspired merely as the literature of the pious community; it is not unique, for the church of to-day could equal it or even surpass it if as pious as the early church; its teaching is not infallible but merely probable. The miracles of the Old Testament are treated as non-existent while

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those of the New Testament are accepted because Christ performed them. Thus, whereas in olden days the miracles of our Lord were treated as proofs of Him, now He is used to prove the miracles. But once more this is not the view of Scripture. Dr. Garvie is driven to these conclusions perhaps because of his fear of theoretical knowledge. Let us notice in the next place certain deflections of Scriptural statements due to the deliberate neglect of historical evidence by a system that prides itself on being strictly historical. The supernaturalness of Christ is reduced to His moral contagiousness. The Christian salvation is described by using a selection of the value judgments of Christ in order to drain all confessional significance from ordinary soteriological terms. The Christian view of God and the Trinity which our author advocates is one which the Christian church officially rejects. The universal sinfulness of man is explained by the modern concept of social heredity.

These reflections are intended to apply to the underlying concepts of the book, not to the earnestness and enthusiasm of the author. A system which originated as a one-sided protest against a one-sided conception of Christianity cannot endure. The signs are not lacking that the system of Ritschl has done its work and is being absorbed in other movements. It will doubtless continue for some time in that popularized form called evangelical Ritschlianism, which has been not unaptly described as socialized pietism with a dislike for logic, or it will merge in a diluted rationalism. The volume before us shows the latter tendency. Nevertheless, all students may be recommended to read it: it contains many inspiring thoughts, its expositions are illuminating, its enthusiasm is contagious. Here we may look upon and learn from "the end of that which is passing away".

GEORGE JOHNSON.

Lincoln University, Pa.

Christianity and Sin. By the Reverend Robert Mackintosh, D.D.
New York: Charles Scribner's Sons. 1914. 75 cents net.

Sin we have always with us and a book on this subject having back of it the scholarship of the author of this volume ought to be of more than usual interest. The first four chapters deal with the history and growth of the ideas on the subject in earliest Israel to New Testament times. The author believes in the historical method and thereby keeps in touch with the concrete world of real life. He says: "If the Christian theologian of to-day is to keep in touch with all the Biblical material regarding sin, he must make it plain to himself and his readers that we start comparatively low down. The conceptions of sin which the earlier portions of the Old Testament Literature reveal might very nearly be called pre-ethical. Not until the great prophets of the Old Testament do ethical standards predominate. Not until we study the teaching of Christ and of the New Testament do we find such standards supreme. By way of illustrating some of the pre-ethical conceptions of sin he refers to the stories recorded about the Ark after its capture by the Philistines. Here he finds the idea of God's holiness to be a kind of physi-

cal quality, possible of passing from what was divine property and 'tabooing' other things that came in contact. He believes that the ark carried the infection of the common bubonic plague as it was carried from place to place and says, "Is it not easier to hold that some of the stories record for us the beliefs of Israel rather than the actual policy and behavior of Israel's God?". In like manner he finds pre-ethical conceptions connected with the stories of David's census, the responsibility for the taking of which is attributed by the author of 2 Sam. to God and by the author of 1 Chron. to Satan. But the taking of it led to the anger of God. No real reason needs to be given for such anger, for according to the prevalent belief of Israel at that time, "God would cease to be divine if He might not indulge in the fullest caprice". The anger manifests itself in the form of a pestilence. Again, in the stories of David and Saul, David says to Saul when he has Saul in his power and spares him, "If Javeh has stirred thee up against me, let him smell an offering". A sacrifice will calm his wrath. Further David says, "If it be the children of men, cursed be they before Jehovah: for they have driven me out this day that I should not cleave unto the inheritance of Jehovah, saying go serve other gods". "They would localize Jehovah within the border of Israel as Chemosh is localized in Moab", that is, these words of David concerning the domain of Jehovah, which show a belief in Him at that stage as a tribal God. Or another instance was the practice of the curse in Israel, where the belief was that a curse was needed to set in operation the activities of their God, and once pronounced, operated regardless of consequences unless counteracted by a blessing invoked. This is seen in the case of Saul and Jonathan. Saul imprecates the death penalty upon any one tasting food before victory in the day's battle, but Jonathan, ignorant of the curse, partakes of some wild honey, and is barely saved from death. Here "it is still the thing done, not the thing deliberately and wrongly done, that incurs penalty".

The author next traces the growth of the ideas on sin as contributed by the prophets. He begins with Moses, and finds that while there is much that is uncertain about him, there can be no doubt that at least he planted the seed of those lofty conceptions which are contained in the ten commandments as we have them now, and of that ethical monotheism which reached such majestic heights under the great prophets. With the exception of Jeremiah and Ezekiel the emphasis of the great prophets in their preaching of righteousness and denunciation of sin is on the sin of the nation rather than the individual. The condition of the nation as it stood, they came to learn was hopeless, and needed a new and better day and relation to God ushered in by the proclamation of forgiveness of past sin. The Priestly Code next receives the author's attention, then the part Judaism played in the development of ideas. An illuminating chapter is given to John the Baptist, also a chapter each to Jesus Christ, Paul, and the teachings of the rest of the New Testament. Most of the ten Chapters that follow are given to the study of the question in the light of modern knowledge and a constructive presentation of the subject. We can not give all the author's conclusions. He believes in the awful reality of sin. He believes no one is guilty previous to a personal choice. Christ is the only Savior from sin to righteous living. He finds the central

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truth of the atonement in our sense of the sinfulness of sin, the wonderfulness of redemption and our willingness to trust the promises of Christ, while in the theology of Judaism just preceding Christ, death is due to sin, the author does not find that even the third chapter of Genesis so teaches and says the evidence of science, which is also God's revelation, is decisively against such a view. As to a personal Devil he thinks the question of whether there is such a being purely an intellectual problem and not a part of the Gospel. It is possibly a form under which a solution is sought for the problem of evil and in which the Gospel was preached. "In any case the faith of the Old Testament existed before there was a belief in Satan, and the faith of the New Testament will remain even if such belief vanishes". Anyone who desires a thoughtful, comprehensive survey in the brief space of 217 pages of this difficult problem will find it in this volume.

Cadiz, Ohio.

RODOLPH P. LIPPINCOTT, '02.

The Weaving of Glory. Sunday Evening Addresses from a City Pulpit. By the Rev. G. H. Morrison, D.D. Wellington Church, Glasgow. New York: George H. Doran Company, 1914. \$1.35.

This collection of Sunday evening discourses compares well with other similar volumes by the same author.

Dr. Morrison tells us in a former volume that "these brief addresses have been prepared from week to week after the more severe preparations for the forenoon diet were completed". It has been his habit at the morning service to treat the greater themes of Divine Revelation, and at the evening worship to discuss the practical, every-day phases of the Christian life, and thus apply the truth in a way to win those who are not interested in the Christian life and the house of worship.

His subjects are well chosen and well stated. They usually suggest to the mind of the reader the treatment that is given the text.

The texts are also chosen with care and suggest the more practical phases of the better life. There is no effort to secure odd or striking texts. The simple, plain, beautiful texts stand well with the subjects, and the two are suggestive to the mind and heart.

Dr. Morrison seems to be satisfied with the old Word as it is. There is no effort to explain but from the purely Christian point of view.

The discussions are not lengthy, but *multum in parvo*. His chief aim is to lift up Christ—to present the truth upon its own merits. He illustrates the spirit of John Howe when he said, "I know well I ought not to have any design for myself, which admits not of subordination to the interests and honor of the great God and my Redeemer, and which is not actually so subordinated". The variety and nature of subjects and texts, with their discussions, justify the author in giving to the volume its title "The Weaving of Glory".

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The homiletics is decidedly original. The divisions of each theme are logically arranged. The reader is led along paths which might seem familiar, yet to him are pointed out new beauties that were not noticed before. The author brings from the fountain of truth things both old and new.

In illustration he is not always original, but he resets many an old gem into a new setting that shows new beauties. The illustrations are apt and are made to throw new light upon deeper truths. They are used with an art that every public speaker should possess if he would be effectual.

The style of the author is clear, dignified, and popular. To be understood is evidently his aim. He has a vivid imagination. He omits the poetry.

There is no introduction. The book, taking its place among the other writings of the author, needs no introduction but the author's name. It contains 355 pages—is made up of thirty sermons.

Following are a few illustrations of the contents:

"The God of the Patriarchs"—Text: "The God of Abraham, and the God of Isaac, and the God of Jacob". The treatment is inferential and presents a continuous providence as well as special providences over the affairs of men and over the life of the individual—a hopeful, encouraging, and trust-inspiring truth.

"The Category of Genius", upon the text, "Who do men say that I am?". Here is an excellent discourse upon the absolute uniqueness of Christ. Men may be classified—the poet, the musician, the scientist, the moralist, etc.—but Jesus stands alone among men.

"The Prevenient God", upon the text, "The Lord He it is that goeth before thee". Here is unfolded a Bible truth inspiring confidence in the heart of the pilgrim in his earthly career.

"The Tidings of the Breeze", upon the text, "The wind bloweth where it listeth, etc.". His thoughts here reach the deep things in a man's soul; they touch upon the mystery of the new birth.

"The Veiled Face of the Seraphim"—Isa. 6:2—"With twain he covered his face". He here moves one to the profoundest reverence for and trust in God.

The volume is to be recommended to all readers. It will be especially helpful to the young minister who is acquiring style and method in the construction of sermons. It will also illustrate to him the fact that the spirit-filled man is the man of the hour. He will find in it no doubts or speculations; but on the other hand a straightforward, manly, faithful, fearless dealing with the Word as it is. We can wish for the young man no better example of orthodoxy, logic, and spirituality. The more mature minister will find in it some things that he has missed in the past. It will prove a help to those members of the session who sometimes take the place of the pastor in prayer service. Such a volume of sermons is destined to give the author a place among the leading preachers of to-day.

W. SCOTT BOWMAN, '92.

Uniontown, Pa.

Literature.

Hepburn of Japan and His Wife and Helpmates. A Life Story of Toil for Christ. By William Elliott Griffis, D.D., L.H.D. Philadelphia: The Westminster Press, 1913. Pp. 238. \$1.50.

Hepburn—Japan—Griffis! The very combination augurs well for a book of unusual charm. The reader finds that this promise is amply fulfilled in the delightful pages in which the story is told. Hepburn during his life ranked second to none in missionary annals, and few men knew him as did Dr. Griffis, a companion and life-long friend. Furthermore, Dr. Griffis knows Japan as few Americans do, his acquaintance being based upon long residence and close study of its life and institutions, as well as as of its history. Closely and sympathetically he followed every change in the nation's life as it emerged from its isolation as a hermit people under despotic rule into a constitutional monarchy with no mean place at the council-table of the nations. As a consequence the book is saturated with the atmosphere of things Japanese, and is, by the way, as much an "appreciation" of the hero as a biography, owing its charm to no small degree to his warm and intelligent estimate of the worth of him whose life story is here told.

The book bears the title, "Hepburn of Japan", and tells the story of his modest and wondrously beautiful ministry to the people and kingdom of Nippon. James Curtis Hepburn was born at Milton, Pennsylvania, March 13, 1815, of godly parents. He received his intellectual training at Milton Academy and Princeton; and his medical course at the University of Pennsylvania, from which institution he received his M.D. in 1836. Although he never entered the ministry, as his parents hoped he would, yet to him was given to work most effectively for the Church of Christ, helping to establish it in Japan. By the author the periods of Hepburn's life have been summarized as follows:— (1) Training and Youth, 1815 to 1840. (2) Career as a Missionary in China and the Far East, 1840-1846. (3) Medical practice in New York, 1846-1859. (4) "Later service of thirty-three years as teacher, healer, lexicographer, translator, saint, and father in the Mikado's Empire". (5) Retirement at East Orange, N. J., 1892-1911.

Hepburn's decision to become a missionary came early in his life, one at which he arrived as he surmounted many difficulties and protests, but a decision from which he never varied, and throughout his life he was sustained by an unshakable conviction that he was following the clearly seen will of God. She whom he asked to become his wife, Miss Clarissa Leete, was of no small help to him in giving his final answer to the call, for it was her mind to go, even as it was with the young doctor. With whole-hearted consecration they pledged themselves to this work, and gave their splendid talents to it all through their lives. Dr. Griffis is warm in his praise of Mrs. Hepburn, as the subtitle of the book indicates. To her he attributes much of the influence that Dr. Hepburn was enabled to wield. It was her sphere to make the home, especially at Yokohama, a place of abounding hospitality for the stranger in his travels, for United States' officers, naval and diplomatic, for the missionary passing to and from America, in fact for all the Hepburn home was a haven of refuge.

Dr. Hepburn went out as a medical missionary, and he did noble service for the people of his day, and for the medical work

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which the Japanese carry on so successfully. Yet his great work was not only medical and scientific, in which he was a pioneer, but he left a most enduring memorial in the Japanese-English dictionary which even yet is a standard for students of that language. This work, monumental in its accuracy as well as in completeness, occupied many of the best years of his life, together with his work upon the translation of the Bible, marking him as a worthy contributor to the literature of that kingdom. The publishing of his dictionary was hailed by natives and foreigners as an event of national importance, and the work has been aptly termed "the golden key that opens the East to the West and the West to the East". Hepburn's medical skill opened the way for missions in that country, just as many another consecrated practitioner has done in other lands. This skill of his brought this quiet and cultured Christian gentleman into personal contact with many of Japan's strongest men. In his educational work he gathered around him a band of young men destined in later years to mold the life and institutions and the policy of the empire; and many of the signs of progress in national life since 1872 have borne the impress of his personality, as he trained the minds of those leaders-to-be.

In all this work, in his contact with the people of all nationalities as they flowed in and through that cosmopolitan centre, Yokohama, in his intercourse with the natives, in his scientific work as well as in his more strictly religious activities, there was that all-pervasive spirit of the most delightful Christianity with which he adorned the doctrine of our Savior in all things.

Seldom has it been given to a man to leave such an impress upon a people as did Dr. Hepburn upon Japan. He came to its shores in 1859, just after Perry's visit had aroused the country from its age-long seclusion, and there were the first stirrings of that life that has had such a marvellous development. God brought His servant when most needed, and when his life would count most strongly for Christ and civilization in the Island Empire. Probably no foreigner has had a larger influence over any country in its formative period, no one has left the stamp of his personality more indelibly upon a nation's civilization than did Hepburn upon Japan.

The reader of this book will receive several very clear impressions from its perusal. One is that of the power of the trained mind of a godly missionary in molding the life in the midst of which he moves; another is of the variety and scope of the work that lies at his hand; and still another is the fulfilment of the words, "Patience and pains in Jesus Christ will accomplish marvels". One closes the book with the conviction that he has been reading of a noble life, of a man who was used of God in a large way to win the Orient for Jesus Christ, and that the story has been told with a degree of sympathy and detail, not to say "hominess", that makes it a truly worthy and agreeable bit of missionary biography.

J. P. LEYENBERGER, '93.

Wheeling, W. Va.

Literature.

Habeeb, the Beloved. By William S. Nelson, D. D. Philadelphia: The Westminster Press. 1913. 75 cents.

Inside Views of Mission Life. By Annie L. A. Baird. Philadelphia: The Westminster Press. 1913. 35 cents.

While these booklets deal with a common topic, foreign missionary life, work, and problems, their method of treatment is widely different. *Habeeb, the Beloved* is not a biography, strictly speaking, but with this character as a centre, Dr. Nelson has given us a picturesque sketch of his labors in the vicinity of Mahardeh, a village of Syria, northwest of Hamath, near the historic River Orontes. Habeeb, the son of a weaver living in this Syrian village where he plied his trade, was converted to the evangelical faith as early as 1864. His father and fellow villagers, adherents of the Greek Church, subjected him to persecutions, but the convert remained steadfast. How he grew in grace and became an efficient minister of the Gospel is all recorded by the author in a lucid and charming style. Ten illustrations add to the attractiveness of the book and give the reader an idea of the local coloring.

The second little book transports us to the Far East, to Korea, and attempts to present 'the inner workings of the missionary's mind, heart, and soul, as they are wrought upon in the daily grind of service'. The temptations and trials of a missionary are set forth with marked frankness; his diversions and joys with a vividness possible only to one who has personally experienced them. The perusal of the chapter entitled, "How Busy Is the Missionary?" will change the opinion of those who consider the missionary's life a sinecure. We would recommend "Inside Views of Mission Life" to every prospective missionary (we almost said, to every candidate for the ministry), for its pages are marked by a sanity of judgment and show that the foreign missionary does not cease to be very human after leaving his native land.

JAMES A. KELSO.

Missionary Letter.*

Soochow, China,
March 6th, 1913.

My Dear Seminary Friends:—

The year just closed has been a memorable one in many ways. It has been a year of quick changes and momentous events. Change has followed change in such quick succession that it has been difficult at times to keep trace of them. It has been a year of uncertainty, of unrest, of war and bloodshed, and yet is has been a year of great opportunity and service for the Christian church. Except for a marked slackening in business enterprise which always accompanies and follows war and revolution and the constant dread and fear of attack when the center is quite near, those of us who have had the privilege of living in Soochow, have been exempt from actually seeing fighting and bloodshed and the horrors which always follow. During the last summer we had furious fighting on both sides of us at Shanghai and Nanking. The former is only fifty miles from us in one direction and the latter not quite two hundred miles from us in another direction. Nanking has suffered dreadfully since the first revolution, or rather, from the very beginning of the revolutionary times. It has been the scene of hard fighting and last summer after the revolutionary forces had surrendered it was the scene of looting, rape, and murder such as is seldom found in times of war. Its great suburbs was burned to the ground and its citizens within the walls were subjected to the most brutal treatment at the hands of the soldiers. The now famous General Chang has always denied that he had anything to do with this but it is the consensus of opinion that if he did not actually order, he made it possible for the outrages to take place. The city has not recovered nor will it be able to recover itself for many years to come. Once more the missionary has come to the front in carrying on great relief measures, and while there has been untold suffering in Nanking among the people of all classes yet there have been many blessings come out of the turmoil and unrest. Much good has been accomplished among those that have suffered and foundations have been laid on which great hopes for the future work of the city and church can be built.

As to the Republic at large I do not feel that there is much that is certain that I can offer you, for it is very possible that long before this letter reaches you the cable and newspaper would or might tell of some sudden change in governmental affairs and what I have written or might write, would be out of date before

*Rev. O. C. Crawford is a graduate of the Seminary, Class of 1900, and is the special representative of the Seminary on the foreign field, being partially supported by the faculty and students. The letter is, in an informal way, a report.

Missionary Letter.

it reached you. This much is certain that there is only a Republic in name now. The reins of government seem to be in the hands of one man and a few advisers. Yuan seems to have completely obliterated any trace of a government by the people. He has succeeded in abolishing two houses of congress and also in dissolving in appearance some of the most powerful tongs or political parties. They seem to be gathering together now in Peking what seems to be a representative congress or representative council. Just what this means now or will mean to a representative form of government it is difficult to say. I hope that it is the real beginning of the Republican form of government. The great trouble has been that the people have not been ready for such a form of government nor do I think they are ready now. But they are a little better prepared than they were three years ago.

Yuan has been much criticised and even abused. That he has carried things with a high hand no one can doubt who has followed the course of events out here. He has done many things which seems strange to us Americans and has done some things which would not have been tolerated long in our country or in some of the places on the continent. In a good many things I can see no excuse for him but at the same time I think it will have to be said that with a less firm hand at the helm things would have been in a much worse condition than they are now. That is saying a great deal for things are in anything but good shape in some parts of the country, but at the same time I am convinced that they might have been much worse if Yuan had not used some pretty strenuous measures. We do not approve of them but when you think of governing a people nearly four times as numerous as our American people one can see that strenuous measures are called for.

China's need seems to be for men who are honest and trustworthy. It is very largely true now as it was under the old regime that every man is working for himself and is in it to get all out of it he can for himself. I do not think that is wholly true for there are some fine men, especially among the younger men, who have been abroad and who have had touch with the church and the Y. M. C. A., but these men are to some extent in the background just now. There is what might be called a reaction setting in and old things and old ways are once more coming into sight and use but I do not think it will go far; certainly not far enough to be a real hindrance to any real advance movements. There is a great revival among the Confucionists, and there has been much agitation with regard to making Confucianism the state Church, and while Yuan himself has agreed to the old worship of Confucius being revived and has even gone so far as to say that the President arrayed in state clothes shall perform the rites on the set day, I do not think that that means any setback to the Church or that it is a real blow to religious freedom. It might seem so at a distance but I do not think so. There has always been much discussion as to whether Confucianism is a religion or not, and it has been very much revived of late. I do not think it is a religion. It has many good and beautiful teachings but contains nothing of sin and salvation. But however we may look at it, this much seems to be certain that a state religion, whether it is a real one or not, and a Republic cannot exist at the same time. I think that many here now see

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that and that in time it will work out all right. One of the most significant things of the year was Yuan's calling for a day of prayer all over the country. His attitude now about Confucianism does not quite seem to accord with his feelings at that time but even if that thing was only the master stroke of a politician (and I do not think it was entirely so) much good came from it, and the Church had set before it a splendid opportunity for testimony and service.

China's next great need is money. Given money and honest men to handle it and a little time I still believe that she could set her own house in order. She has many foes of her own within her own borders but I think her worst foes are a few outside nations who will do anything to get a foothold in China. Only to-day's paper tells of a big deal whereby Japan wants to get full control of the iron business for years to come and also that that country and her former enemy Russia, are still intriguing for railroad concessions in Manchuria. They have just given a big concession to the Standard Oil Company, but, so far as I can see, it seems to be honest. We can well congratulate ourselves that we as a nation are free from the land grabbing fever. I for one rejoice over the way the present administration at home has dealt with the financial situation out here and I hope they will continue to keep the same attitude.

The most remarkable thing about the entire situation is that in spite of the wars and turmoil and uncertainty that it has been one of the best, if not the best year, that the Church has ever had in China and that the door so widely opened a few years ago is still open and that the opportunities for service are just as great as ever. And of course that carries with it the greater responsibility of entering these doors and taking advantage of the opportunity thus presented. It has been my privilege to serve on a number of representative committees in my own Mission and then through membership on the China Council to come closely in touch with all of our Presbyterian Missions in China, so that I know whereof I write, both with regard to local conditions and those which prevail throughout our Missions. Everywhere it is the same story. People are willing as never before to listen to the preaching of the gospel and many, many people are enrolled as inquirers while large numbers have been taken into the Church. Our schools and hospitals are well filled and are working to their fullest capacity.

I presume that it is known to you all that during the last year we have received a very large number of reinforcements for the China Missions. We have also received a very liberal supply of money for the current work and the Board allowed an additional grant of \$10,000.00 for evangelistic purposes. In spite of all this the China Council at its last meeting passed estimates to be sent home to the Board calling for nearly two millions of dollars, if we include the great Shangtung University scheme, and have also asked for over one hundred new missionaries. That will give you an idea of the magnitude of the work which we are trying to carry on. And it ought to be said that this list of new property needed is not a stuffed one. It represents the actual needs and in fact does not fully represent them for no new property for men not actually on the field was asked for.

Missionary Letter.

The work in our station has been going along pretty much as usual. Our local or mother Church still continues to go forward under the efficient leadership of Pastor Chu. The crowds are too large for the building and it is entirely too small for the Sunday School work. I am hoping that some good friend at home will come up to our help and give us about \$2,000.00 to enlarge or rebuild this church. Our meetings in our large evangelistic center are just as large as ever. Only last night I had the privilege of preaching to at least 250 people in that place. It is opened three nights a week and we always have crowds like that. Our country work is in fine shape. Within the last three months we have had special meetings in two of our centers and the crowds and attention have been all that could have been asked for. In one of the places, a new center, where we had worked for only a short time, the meetings were especially fine. That place gives great promise for the future. We have only a day school building but it is quite overcrowded. It is a building which is intended for only about 50 pupils but we now have an enrollment of nearly eighty and about half of them are boarders. Our hearts are glad these days, for our new boarding school, given by some of the good friends at home, will be completed soon, and by autumn we hope to be able to accommodate one hundred and maybe one hundred and fifty boarders. You can hardly imagine what it means for us to be getting this new building. We have been working and praying for this for thirteen years that I know of and I suspect that Dr. Hayes, who has had charge of the school work for years, has been hoping for twice that long. However, hope is fast changing to fruition and we will hope to do much good for poor needy China with this school. We have also opened a new kindergarten and it is doing nicely. The little Chinese children take very readily to such things and it will surely be the means of doing much good. We are also to have a new building for that, one of our good American friends promising to build it as a memorial to his wife.

An event of more than passing interest during the last year has been the meeting of the Synod of the Five Provinces which was held here just about a month ago. Two or three things about that Synod are worthy of note. One is the territory covered and the immense population within its borders. It is supposed to cover the Provinces of Kiangsu, Chekiang, Hupeh, Hunan, and Anhwei. These provinces have a combined population of over one hundred and fifteen million people, and contain some of the most populous and famous cities in the Republic. Two of these provinces with a combined population of at least a million, are proverbial, the Chinese proverb reading: "Above is heaven and below are Soochow and Hangchow". Nanking has long been famous as the Southern capital under the Ming dynasty. After the revolution it came into prominence as the Provincial capital of the New Republic under Sen Yat Sen and since then it has been the storm center during the second revolution. Last summer its great suburbs was burned to the ground and the entire city looted and its citizens subjected to great suffering at the hands of a soldier mob under the notorious General Chang. Shanghai "near the sea" at the mouth of the great Yangste River is growing by leaps and bounds and is fast becoming one of the greatest commercial centers in the world. One of the

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Provinces, Kiangsu, though next to the smallest in the Republic, ranks next to the largest Province, Shangtung, in density of population, having, it is estimated, 620 people per square mile.

Statistics as a rule are dry but I suspect that some of you might be interested in a general summary of this Synod. The statistics handed in were very imperfect and so will not fairly represent all that belongs to the Synod. They are for a period of two years. There are five Presbyteries, having under them, seventy-two ordained pastors, sixteen licentiates, forty-two other helpers, eighty-three deacons, and there are sixteen students for the ministry. This refers only to the regular candidates for the ministry under the care of the Presbyteries as the men in actual training for Christian service is much larger. During the two years five hundred and forty-two members were taken into the Church and the total membership is now five thousand five hundred and forty-six. The Sunday Schools have a total membership of nearly six thousand and the contributions for all purposes, though very incompletely reported, reached a total of nearly \$13,000.00 Mexican.

Very fraternally yours,

O. C. CRAWFORD.

The Graduating Class.

- Maxwell Cornelius—A. B., University of Wooster, 1911. Pastor, Presbyterian Church, Parker's Landing, Pa.
- William Horatio Crapper—Moody Bible Institute, 1911. Pastor, Presbyterian Church, Newell, W. Va.
- Dwight M. Donaldson—A. B., Washington and Jefferson College, 1907. Under appointment of Presbyterian Foreign Mission Board to Persia. Having been awarded the Seminary fellowship, Mr. Donaldson will spend the coming year at the University of Berlin.
- George Morgan Duff—A. M., University of Princeton, 1909. Assistant to Pastor, East Liberty Presbyterian Church, Pittsburgh, Pa.
- James A. Fraser—A. B., Central University, 1911. Pastor, Central Presbyterian Church, N. S., Pittsburgh, Pa.
- James Wallace Fraser—A. B., New Windsor College, 1909. Pastor, Presbyterian Church, Sagamore, Pa.
- George W. Guthrie—University of Wooster. Pastor, Presbyterian Church, Emsworth, Pa.
- Leroy Cleveland Hensel—A. B., Otterbein University, 1909. Pastor, Presbyterian Church, Kinsman, Ohio.
- Edwin Carl Howe—A. B., Grove City College, 1911. Under appointment of Presbyterian Foreign Mission Board to China.
- Julius Kish—University of Wooster. Pastor, Mayflower Presbyterian Church, Cleveland, Ohio.
- D. George MacLennan—A. B., Franklin College, Ohio, 1911. Pastor, Crooked Creek and Appleby Manor, Pa.

The Graduating Class.

- Mark Brown Maharg—A. B., Grove City College, 1911. Pastor, Presbyterian Church, Brilliant, Ohio.
- Albert Newton Park, Jr.—B. L., Franklin College, Ohio, 1910. Pastor, Presbyterian Church, Mannington, W. Va.
- Walter Brown Purnell—Grove City College. Pastor, Presbyterian Church, Dawson, Pa.
- Alfred Henry Reasoner—Pittsburgh Bible Institute, 1909. Teacher, Harbison College, Irmo, S. C.
- George Hopkins Shea—A. B., Lincoln University, 1911. Teacher, Beirut, Syria.
- Albert Samuel Sheppard—A. M., University of Princeton, 1913. Pastor, Presbyterian Church, Leechburg, Pa.
- William Riley Van Buskirk—A. B., Missouri Valley College, 1912. Pastor, Second Presbyterian Church, Mercer, Pa.
- Hess Ferral Willard—A. B., Bethany College, 1906. Pastor, Presbyterian Churches, New Matamoros and Powhatan, Ohio.
- Nodie Bryson Wilson—A. B., Grove City College, 1911. Pastor, Presbyterian Churches at Glenfield and Haysville, Pa.
- Louis Chowning Allen (post-graduate)—Princeton Theological Seminary, 1906. Assistant Pastor, Presbyterian Church, Asbury Park, N. J.
- Erwin Gordon Pfeiffer (post-graduate)—Princeton Theological Seminary, 1913. Vacation Bible School Work, Pittsburgh, Pa.

Directory.

This Directory contains the names of all students matriculated at the Western Theological Seminary, who are now living. The first section is an alphabetical list with classes and addresses. It is followed (p. 74) by a list by classes. In classes where there are two divisions, the second list includes the names of students who took only a part of their course in this institution. Where there are three divisions in a class, all partial students are put in the third division, while the second includes the names of those who received certificates of graduation. Post-graduate students who did not do their under-graduate work in this Seminary are listed on page 85.

Following this Directory (p. 86) is a list of students whose addresses are not known. In this section we have included the names of all former students whose biographical records are incomplete. The Faculty would be glad to receive information in regard to the persons whose names appear in this group, or corrections of errors in any part of the Directory.

Agnew, Benjamin Lashells..	1814 N. 7th St., Philadelphia, Pa.	1857
Alexander, Adolph. Franklin	Grove City, Pa.	1879
Alexander, Thomas Rush...	Washington, Pa.	1873
Allen, Cyrus Glenn.....	Weirton, W. Va.	1890
Allen, David Dinsmore.....	Tacoma, Wash.	1884
Allen, Louis Chowning.....	Asbury Park, N. J.	p-g, 1914
Allen, Perry S.	Commonwealth Bldg., Phila., Pa.	1877
Allen, Robert Hill.....	3978 McClure Ave., N. S., Pgh., Pa.	1900
Allen, William Elliott.....	New Cumberland, W. Va.	1892
Aller, Absalom Toner.....	Osawatomie, Kan.	1886
Allison, Alexander Bertram.	204 Osgood St., N. S., Pgh., Pa.	1902
Alter, Robert L. M.	North Washington, Pa.	1893
Ambrose, John C.	Utica, Neb.	1887
Amstutz, Platte T.	Marquette, Mich.	1908
Anderson, Clarence Oscar..	Bellville, Pa.	1899-p
Anderson, John Thomas...	Round Lake, Minn.	1908-p
Anderson, Jos. McCullough.	Twin Falls, Ida.	1882
Anderson, J. Philander...	Central City, Neb.	1886
Anderson, Matthew Lowrie..	Norman, Ok.	1863
Anderson, Robert Elder...	Onarga, Ill.	1878
Anderson, Thomas Bingham.	Beaver Falls, Pa.	1871
Anderson, William Wylie..	Wooster, Ohio	1862
Armstrong, Frank Elmer..	Concord, Mich.	1887-p
Armstrong, Harry Patterson.	Winnebago, R. F. D., Ill.	1901-p
Armstrong, James Newton..	Blairstown, N. J.	1891
Arney, William James.....	Atlantic, Pa.	1871-p
Arthur, James Hillcoat...	Nanking, China	1912
Arthur, Richard.....	1101 Clay St., Topeka, Kan. ...	1871
Asdale, Wilson.....	Tipton, Mo.	1877

Directory.

Aten, Sidney Henry.....	Burt, Iowa	1908
Atkinson, William A.	Marysville, Ohio	1896
Atwell, George Perry	Greensburg, Pa.	1898
Aukerman, Elmer.....	Grand Junction, Iowa	1893
Aukerman, Robert Campbell	Sunbury, Pa.	1895
Austin, Charles Anderson..	1538 Linden Ave., Cincinnati, O	1894
Axtell, John Stockton.....	Homestead, Pa.	1874
Backora, Vaclav Paul.....	West Barnet, Vt.	1905
Bailey, Harry Addison.....	Tionesta, Pa.	1902
Baker, Henry Vernon.....	Glenshaw, Pa.	1908
Baker, James Robinson....	Newberry, Pa.	1891
Baker, Perrin.....	Belle Vernon, Pa.	1875
Banker, Willis George.....	Tahlequah, Ok.	1885
Barbor, John Park.....	Grove City, Pa.	1874
Barr, Alfred H.	Baltimore, Md.	1895-p
Barr, Floyd Walker.....	Sterling, Ill.	1911-p
Barr, Robert Lord.....	Independence, Kan.	1897
Barrett, William Leroy....	Bellefontaine, Ohio	1900
Barton, Joseph Hughes....	1210 Idaho St., Boise, Ida.	1884
Bartz, Ulysses S.	Fremont, Ohio	1896
Bascomb, Lawton Bristow..	11th Ave. and Center St., Bir- mingham, Ala.	1896
Baugh, Walter Henry.....	San Jose, Cal.	1882
Baumgartel, Howard J. ...	West Pittsburgh, Pa.	1913
Bausman, Joseph Henderson	Washington, Pa.	1883
Beall, Marion E.	Washington, D. C.	1882
Bean, George W.	606 Minnesota Ave., Kansas City, Kan.	1874
Beatty, Charles Sherrer...	Girard, Pa.	1900
Beatty, R. K.	Nickelville, Pa.	1908-p
Beatty, Samuel Jamieson..	Lansdowne, Pa.	1867
Bedickian, Shadrach V. ...	Honesdale, Pa.	1896
Beer, Robert.....	Valparaiso, Ind.	1861
Belden, Luther M.	4451 N. Winchester Ave., Chi- cago, Ill.	1864
Bell, Abraham T.	174 S. Spring St., Blairsville, Pa.	1872
Bell, Charles.....	R. F. D. No. 1, Ellwood City, Pa.	1899
Bell, L. Carmon.....	Huron, S. D.	1889
Bemies, Charles Otis.....	McClellandtown, Pa.	1897
Benham, DeWitt M.	Baltimore, Md.	1887-p
Bergen, Stanley V.	Dresden, Ohio	1910
Bergen, Harry H.	Dell Roy, Ohio	1912
Beseda, Henry E.	Port Levaca, Tex.	1911-p
Biddle, Richard Long.....	Crafton, Pa.	1895-p
Bierkemper, Charles H. ...	North Port, Wash.	1901
Bingham, William S.	Columbus, Ohio	1908
Bittinger, A. P.	Zelienople, Pa.	1903
Black, John G.	Richmond, O.	1891
Black, William H.	405 College St., Marshall, Mo. .	1878
Blackburn, John I.	Yokahama, Japan	1881
Blacker, Samuel.....	Irwin, Pa.	1907
Blackford, John H.	R. F. D., No. 2, Freeport, Pa. .	1870
Blayney, Charles P.	Marshall, Mo.	1878
Blayney, John S.	Hutchinson, Kan.	1899

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Bleck, Erich A.	Lima, Ohio	1908
Boggs, John M.	Marathon, N. Y.	1885
Bonsall, A. J.	1531 Irwin Ave., N. S., Pgh., Pa.	1883
Boone, W. J.	Caldwell, Ida.	1887
Boothe, Willis A.	413 Fourth Ave., Pgh., Pa. ...	1882-p
Boston, Samuel L.	Wooster, Ohio	1886
Bovard, Charles E.	Waukesha, Wis.	1906-p
Bowden, George S.	Conemaugh, Pa.	1905
Bowman, Edwin M.	Brownsville, Pa.	1889
Bowman, Winfield S.	Uniontown, Pa.	1892
Boyce, Isaac.	Allison Park, Pa.	1884
Boyd, James S.	Fargo, N. D.	1858
Boyd, Joseph N.	Chicago, Ill.	1879
Boyd, R. Earle.	Kingsley House, Pittsburgh, Pa.	1914-p
Boyle, William.	Diller, Neb.	1888-p
Bracken, Theodore.	Phillipsburg, Kan.	1877-p
Bradley, Matthew H.	Painesville, Ohio	1874
Bradshaw, Charles L.	West Sunbury, Pa.	1891
Bransby, Charles Carson. . . .	Margaretville, N. Y.	1913-p
Breck, Robert L.	Palo Alto, Cal.	1848-p
Breckenridge, Walter L. . . .	Yuma, Col.	1886
Brenneman, George E.	3326 Allendale St., Pgh., Pa. . .	1914-p
Brice, James B.	Masontown, Pa.	1900
Brockway, J. W.	Apollo, Pa.	1897-p
Brokaw, Harvey.	Kure, Japan	1896-p
Brooks, Earle A.	338 Main Ave., Weston, W. Va.	1900
Brown, Alexander B.	Canonsburg, Pa.	1878-p
Brown, Charles H.	Winthrop, N. Y.	1898-p
Brown, F. F.	Demos, Ohio	1898
Brown, George W.	Youngstown, Ohio	1903-p
Brown, Samuel T.	Clairton, Pa.	1902
Brown, William A.	Sutersville, Pa.	1896
Brown, William F.	Canonsburg, Pa.	1868
Brownlee, Daniel.	Dayton, Ohio	1895
Brownlee, Edmund S.	Greenfield, Mo.	1889
Brownson, Marcus A.	215 S. 17th St., Phila., Pa.	1881
Bruce, Charles H.	Matawan, N. J.	1881-p
Bruce, Jesse C.	613 W. 143d St., New York, N. Y.	1876
Bryan, Arthur V.	Port Arthur, Japan	1881
Buchanan, A. M.	Morgantown, W. Va.	1882
Buchanan, Thomas N.	Wall Lake, Iowa	1877
Bucher, Victor.	Pleasantville, Pa.	1904
Burns, George G.	Millersburg, Ohio	1896
Burt, Percy E.	Mt. Pleasant, Ohio	1912
Bush, Merchant S.	1037 Rockland St., Phila., Pa. .	1901
Byczynskij, S. A.	Box 1376, Pittsburgh, Pa.	1908-p
Byers, Edward W.	Pitcairn, Pa.	1903
Byers, William F.	Bruin, Pa.	1910
Calder, Robert S.	Grove City, Pa.	1897
Caldwell, David.	New Brighton, Pa.	1894
Caldwell, William E.	Biggsville, Ill.	1882
Calhoun, Joseph Painter. . . .	Knoxville, Tenn.	1880-p
Campbell, Charles M.	Boulder, Col.	1864
Campbell, Elgy V.	St. Cloud, Minn.	1864-p

Directory.

Campbell, Harry M.	Dormont, Pa.	1904-p
Campbell, Henry M.	Phoenix, Ariz.	1890-p
Campbell, Howard.	Chieng Mai, Laos, Siam	1894
Campbell, Howard N.	New Philadelphia, Ohio	1887
Campbell, Richard M.	Pennsylvania Furnace, Pa.	1866
Campbell, Wilbur M.	Kiungchow, via Hong Kong, China	1898
Campbell, William O.	Sewickley, Pa.	1866-p
Campbell, William W.	1617 W. 13th St., Wilmington, Del.	1859-p
Carlile, Allan D.	630 Willoughby Ave., Brooklyn, Pa.	1885
Carmichael, George.	Buckhorn, Ky.	1900
Carr, William B.	Latrobe, Pa.	1873
Carr, William T.	Concord, N. C.	1864
Carson, Chalmers F.	Seville, Ohio	1881
Carson, David G.	Springfield, Ill.	1881
Chalfant, Charles L.	Boise, Ida.	1892
Chalfant, William P.	Ching-chow-fu, China	1884
Chapin, M. E.	Clarkson, Ohio	1879
Cheeseman, Charles P.	5919 Wellesley Ave., Pittsburgh, Pa.	1884-p
Cheeseman, Joseph F.	Manhattan, Mont.	1898
Cheeseman, Joseph R.	Portersville, Pa.	1878
Cherry, C. W.	Troy, N. Y.	1897
Chisholm, H. T.	Ashland, Ore.	1896
Christie, John W.	Van Wert, Ohio	1907
Christoff, A. T.	Kansas City, Kan.	1907
Clark, Charles A.	Punxsutawney, Pa.	1890
Clark, Chester A.	1365 Paulson Ave., Pittsburgh, Pa.	1909-p
Clark, James B.	Dayton, N. J.	1883-p
Clark, Robert L.	Lancaster, Pa.	1878
Coan, F. G.	Urumia, Persia	1885-p
Cobb, William A.	Cambridge Springs, Pa.	1899
Cochran, Charles W.	Templeton, Pa.	1913
Cochran, Wm. S. P.	Eustis, Fla.	1883
Cole, William D.	Flora, Ind.	1894-p
Coleman, Delbert L.	Weih sien, Shantung, China	1913
Collier, Francis M.	617 Wright & Callender Bldg., Los Angeles, Cal.	1887
Collins, A. D.	Rugby, N. D.	1891
Collins, David G.	Chieng Mai, Laos, Siam	1886
Compton, Andrew J.	Tarpon Springs, Fla.	1861
Compton, Elias	Wooster, Ohio	1884-p
Condit, Ira M.	1300 Alice St., Oakland, Cal.	1859
Conkling, N. W.	Hotel Savoy, 5th Ave. & 59th St., New York	1861
Conley, B. H.	Cheswick, Pa.	1910
Connell, John	R. F. D., No. 2 Bridgeport, Ohio	1913
Conner, W. W.	Great Falls, Mont.	1899
Cooke, Silas.	Orlando, Fla.	1874
Cooper, Daniel W.	Kirksville, Mo.	1859
Cooper, Howard C.	Philadelphia, Pa.	1906
Cooper, Hugh A.	Albuquerque, N. M.	1890

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Cooper, John H.	Johnsonburg, Pa.	1883
Corbett, Hunter.	Chefoo, China	1863
Cornelius, Maxwell.	Parker's Landing, Pa.	1914
Cotton, James S.	Apple Creek, Ohio	1896
Cotton, Jesse L.	1305 First St., Louisville, Ky.	1888
Cozad, Frank A.	Mechanicstown, Ohio	1898
Cozad, W. K.	Worthington, Pa.	1893-p
Crabbe, William R.	Castleman St., Pittsburgh, Pa.	1881
Craig, J. A. A.	Bentleyville, Pa.	1895
Craig, William R.	Butler, Pa.	1906
Craighead, D. E.	Carmi, Ill.	1891-p
Crapper, William H.	Newell, W. Va.	1914
Crawford, Frank W.	Franklin, Ohio	1905
Crawford, Frederick S.	Indiana, Pa.	1879
Crawford, John Allen	536 Haws Ave., Norristown, Pa.	1891
Crawford, Oliver C.	Soochow, China	1900
Cribbs, Charles C.	R. F. D., No. 1, Falls Creek, Pa.	1911
Crosser, John R.	Berlin, Germany	1885
Crouse, Nathaniel P.	Stanhope, N. J.	1879
Crowe, Alvin N.	Acton, Ind.	p-g 1900
Crowe, F. W.	40 Blackadore Ave., Pittsburgh, Pa.	1902-p.
Culbertson, Claude R.	Toronto, Ohio	1908
Culley, David E.	70 Kennedy Ave., N. S., Pitts- burgh, Pa.	1904
Culley, Edward A.	Parkersburg, W. Va.	1894
Cunningham, Harry C.	R. F. D., No. 3, Norwalk, Ohio	1899-p
Cunningham, James A.	Jamestown, Pa.	1892
Cunningham, L. W.	Tecumseh, Ok.	1909
Currie, Horace Charles.	Orbisonia, Pa.	1911-p
Danley, Philip R.	Cleveland, Ohio	1878
Daubenspeck, R. P.	Huntingdon, Pa.	1899
David, William O.	Butler, Pa.	1903-p
Davis, Herman U.	Mamont, Pa.	1898
Davis, John P.	Rawlins, Wyo.	1889
Davis, McLean W.	1007 N. 21st St., Boise, Ida.	1896
Davis, Samuel M.	Anniston, Ala.	1869
Day, Alanson R.	Alexandria, Pa.	1862
Day, Edgar W.	Warwood, W. Va.	1882
Day, William H.	Sullivan, Ill.	1882-p
Deffenbaugh, George L.	Hillsdale, Ore.	1878
Denise, L. C.	New Kensington, Pa.	p-g 1905
Dent, Frederick R.	Youngstown, Ohio	1908
Depue, James H.	Cleveland Park, D. C.	1900-p
Dible, James C.	Lindsay, Cal.	1893
Dickinson, Edwin H.	Ligonier, Pa.	1880
Dilworth, Albert.	Hemet, Cal.	1863
Dinsmore, A. A.	201 W. 105th St., New York, N. Y.	1863
Dinsmore, John W.	San Jose, Cal.	1862
Diven, Robert J.	Petersburg, Alaska	1896-p
Dodd, Reuel.	Los Angeles, Cal.	1869-p
Donahey, Joseph A.	Barnesville, Ohio	1874
Donahey, Martin L.	Bowling Green, Ohio	1872

Directory.

Donaldson, D. M.	Berlin, Germany	1914
Donaldson, John B.	LaPorte, Ind.	1877-p
Donaldson, Newton	Huntington, W. Va.	1883
Donaldson, Robert M.	317 McClintock Bldg., Denver, Col.	1888-p
Donaldson, Wilson E.	Chicago, Ill.	1883
Donehoo, George M.	116 E. Rice St., Owatonna, Minn.	1897
Donehoo, George P.	Coudersport, Pa.	1886
Douglass, Elmer H.	118 N. State Ave., Indianapolis, Ind.	1905
Doyle, Sherman H.	4716 Warrington Ave., Phila- delphia, Pa.	1890
Drake, J. E.	Holland, Iowa	1891
Duff, George Morgan.....	414 N. Hiland Ave., Pgh., Pa. .	1914
Duff, Joseph Miller.....	564 Washington Ave., Carnegie, Pa.	1876
Duffield, T. Ewing.....	Hoboken, Pa.	1906
Dunbar, Joseph W.	Chester, W. Va.	1895
Duncan, John S.	Mercer, Pa.	p-g 1898
Duncan, Thomas D.	Perry, Ok.	1874
Dunlap, Eugene P.	Tap Teang, Siam	1874
Dunlap, John B.	Bangkok, Siam	1883
Eagleson, Alexander G.....	Lore City, Ohio	1870-p
Eagleson, Walter F.	440 Garfield St., Toledo, Ohio..	1898
Eagleson, William S.	Columbus, Ohio	1863
Eakin, Frank.....	Marburg, Germany	1913
Eakin, John A.	Petchaburee, Siam	1887
Eakin, Paul A.	Petchaburee, Siam	1913
Ealy, Taylor Filmore.....	Schellsburg, Pa.	1872
Earnest, Harry L.	Lonaconing, Md.	1911
Earsman, Hugh F.	Knox, Pa.	1885
Eckels, M. J.	1625 Race St., Phila., Pa.	1882-p
Edmundson, George R.	Littleton, Col.	1892
Edwards, Charles E.	Iowa City, Iowa	1884-p
Edwards, Chauncey T.	225 81st St., Brooklyn, N. Y. .	1884-p
Eggert, John E.	Chesapeake City, Md.	1880
Elder, James F.	Denver, Col.	1897
Elder, Silas Coe.....	R. F. D., No. 13, Grove City, Pa.	1896
Eldredge, Clayton W.	610 Hayden Bldg., Columbus, O.	1895
Elliott, Arthur M.	Port Jefferson, N. Y.	p-g 1909
Elliott, Francis M.	Hammond, Ind.	1869-p
Elliott, John.....	Oswego, Kan.	1852
Elliott, John William.....	442 E. State St., Sharon, Pa. .	1885-p
Elliott, Orrin A.	Long Beach, Cal.	1870
Elliott, Samuel E.	Crafton, Pa.	1876-p
Elterich, William O.	Chefoo, China	1888
Ely, John Calvin	Oakland, Md.	1877
Ely, Robert W.	556 Jefferson St., St. Charles, Mo.	1885
Ernst, John L.	40th and Howley Sts., Pgh., Pa.	1914-p
Espey, John M.	South Ga'e Shanghai, China ..	1905
Evans, Daniel H.	264 N. Heights Ave., Youngs- town, Ohio	1862-p

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Evans, Frederick W.	Denver, Col.	1905-p
Evans, Walter E.	Mt. Pleasant, Pa.	1905
Evans, William M.	1444 B Ave., Cedar Rapids, Ia.	1882
Ewing, Harry D.	Hoboken, Pa.	1897
Ewing, James C. R.	Lahore, via Brindisi, India	1879
Ewing, Joseph Lyons.	Jersey Shore, Pa.	1893
Farmer, William R.	1000 Western Ave., N. S., Pgh., Pa.	1895
Farrand, Edward S.	Los Molinos, Cal.	1888
Farrand, Fountain R.	Willows, Cal.	1883
Fast, Joseph W. G.	Kansas City, Mo.	1902-p
Felmeth, W. G.	Mingo Junction, Ohio	1911
Ferguson, Henry Clay.	1945 N. 31st St., Phila., Pa.	1885
Ferguson, Thomas J.	R. F. D., Mechanicsburg, Pa.	1878
Ferguson, William A.	Larue, Ohio	1865-p
Ferver, William C.	Hubbard, Ohio	1907
Fields, Joseph C.	Lebanon, Pa.	1899-p
Fife, Noah H. G.	2033 Locust St., Philadelphia, Pa.	1863
Filipi, B. A.	1472 S. 15th St., Omaha, Neb.	1902
Fiscus, N. S.	Pacific Beach, Cal.	1899
Fish, Frank.	Claysville, Pa.	1886
Fisher, George C.	Latrobe, Pa.	1903
Fisher, George W.	Trenton, Ill.	1861
Fisher, Grant E.	Omaha, Neb.	1896
Fisher, Jesse E.	Iroquois, N. Y.	1869
Fisher, S. G.	Clinton, Kan.	1869-p
Fisher, William J.	1242 Tenth Ave., San Fran., Cal.	1891-p
Fitch, Robert Ferris.	Hangchow, China	1898
Flanagan, James H.	Grafton, W. Va.	1857
Fleming, James S.	West Finley, Pa.	1879
Fleming, William F.	Tarentum, Pa.	1903
Fohner, George C.	Saltsburg, Pa.	1914-p
Foote, Samuel E.	Williamstown, W. Va.	1897
Foreman, C. A.	Rushville, Ill.	1900-p
Forsyth, Clarence J.	Groveport, Ohio	1884
Foster, Alexander S.	Station D, Portland, Ore.	1864-p
Fowler, Owen S.	Hopedale, Ohio	1903
Fox, John P.	Terre Haute, Ind.	1862-p
Fracker, George H.	Storm Lake, Iowa	1883-p
Francis, John J.	Afton, N. Y.	1869
Frantz, G. Arthur.	Marburg, Germany	1913
Fraser, Charles D.	West Middlesex, Pa.	1907
Fraser, Charles M.	Bessemer, Mich.	1881
Fraser, James A.	953 W. North Ave., N. S., Pgh., Pa.	1914
Fraser, James Wallace.	Sagamore, Pa.	1914
Frederick, P. W. H.	821 Northrup St., Portland, Ore.	1897-p
Fullerton, George H.	Springfield, Ohio	1861
Fulton, George W.	Kanazawa, Japan	1899-p
Fulton, John E.	Donora, Pa.	1897
Fulton, John T.	Red Wing, Minn.	1898
Fulton, John W.	Wooster, Ohio	1880

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Fulton, Robert Henry.....	Washington, Pa.	1874
Fulton, Silas A.	Holton, Kan.	1898-p
Fulton, William S.	Brookville, Pa.	1875
Funk, Abraham L.	201 Crawford Ave., Connells- ville, Pa.	1884-p
Funkhouser, George A. ...	Dayton, Ohio	1871
Furbay, Harvey Graeme...	Helena, Mont.	1891-p
Gaehr, Theophilus J.	Box 176, Camden, Ohio	1904
Galbreath, John M.	Lincoln University, Pa.	1874
Gantt, Allen G.	732 N. Euclid Ave., Pgh., Pa. ..	1895
Garroway, William T.	606 Chautauqua St., N. S., Pitts- burgh, Pa.	1883
Garver, James C.	Montpelier, Ida.	1883
Garvin, Charles E.	Wheeling, W. Va.	1900-p
Garvin, James E.	3301 Iowa St., Pittsburgh, Pa..	1890-p
Gaston, William.....	1469 E. 105th St., Cleveland, O.	1861
Gaut, Robert L.	Spangler, Pa.	1908
Gay, Thomas B.	Freedom, Pa.	1899-p
Geddes, Henry.....	1190 Addison Road, Cleveland, Ohio	1911
Gelvin, Edward H.	1616 Belknap Ave., Superior, Wis.	p-g 1899
George Samuel C.	N. S., Pittsburgh, Pa.	1861
Gettman, Albert H.	Harmony, Pa.	1902
Getty, Robert F.	Murrysville, Pa.	1894
Gibb, John D.	Madelia, Minn.	1893
Giboney, Ezra P.	Great Falls, Mont.	1899
Gibson, Joseph T.	6356 Marchand St., Pgh., Pa. ..	1872
Gibson, William F.	Litchfield, Ill.	1877
Giffin, James E.	New Galilee, Pa.	1892
Gilmore, John	Liberty, Neb.	1865
Gilson, Harry O.	Castle Shannon, Pa.	1888
Gilson, Samuel S.	Crafton, Pa.	1871
Glunt, George L.	228 Millvale Ave., Pgh., Pa. ...	1911
Goehring, Joseph S.	Sarles, N. D.	1905-p
Good, Albert I.	Batanga, Camerun, W. Africa..	1909
Gordon, Percy H.	Braddock, Pa.	1896
Gordon, Seth Reed.....	Tulsa, Ok.	1877
Gosweiler, A. V.	Baltimore, Md.	1874-p
Gould, Calvin C.	Williamstown, W. Va.	1863
Gourley, John C.	McBain, Mich.	1875-p
Graham, David S.	New Concord, Ohio	1901
Graham, Franklin F.	Caeta ³ , E. de Bahia, Brazil....	1910
Graham, John J.	Geneva, Ohio	1875
Graham, Loyal Y.	Philadelphia, Pa.	1861
Graham, Ralph L. E.	Wissinoming, Pa.	1893-p
Gray, Thomas J.	Prosperity, Pa.	1886
Graybeill, John H.	St. Mary's, Pa.	1876
Greene, David A.	Newark, Ohio	1896
Greenlee, Thomas B.	Audubon, Iowa	1882
Greenough, William	1712 N. Franklin St., Phila., Pa.	1860
Gregg, Andrew J.	Sarcoie, Mo.	1885
Gregg, Oscar J.	Deersville, Ohio	1894
Greves, Ulysses S.	New Alexandria, Pa.	1895

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Grier, John B.	Danville, Pa.	1869-p
Griffith, Howard L.	Leavittsburg, Ohio	1902
Gross, Oresta Carroll.....	Atlanta, Mo.	1910
Groves, Samuel B.	Thorsby, Ala.	1891
Grubbs, Henry A.	2310 Elsinore Ave., Baltimore, Md.	1893
Guichard, George L.	Reading, Mich.	1897-p
Guthrie, Geo. W.	Emsworth, Pa.	1914
Guttery, Arthur M.	South China Mission, Canton, China	1911
Hackett, George S.	Fayette City, Pa.	1882
Hackett, John T.	Charleroi, Pa.	1895
Hail, Arthur L.	Oakdale, Pa.	1909
Hail, John B.	Wakayama, Japan	1875
Haines, Alfred H.	Connell, Wash.	1900
Haines, Alfred W.	3150 I St., San Diego, Cal. ...	1857
Halenda, Dimitry.....	Pittsburgh, Pa.	1909
Halenda, Theodore.....	620 Knapp St., N. S., Pgh., Pa.	1912
Hall, David.....	Annapolis Junction, Md.	1854
Hall, Francis M.	Conneautville, Pa.	1891
Hamilton, Charles H.	Delta, Utah	1903
Hamilton, Jesse W.	East Springfield, Ohio	1858
Hamilton, Joseph.....	Buffalo, Pa.	1893-p
Hamilton, Milton John....	Tioga St., Johnstown, Pa.	1869
Hanna, Hugh W.	Freeport, Pa.	1902
Harter, Otis.....	Delphos, Ohio	1895
Hartzell, William H.	Washington, Pa.	1874
Harvey, Plummer R.	364 Oakland Ave., Pgh., Pa. ...	1908
Hawk, Jacob J.	1606 Montier St., Wilksburg, Pa.	1872
Hawk, James H.	Montgomery, Ohio	1874
Hayes, Andrew W.	Lexington, Ohio	1893
Hayes, Watson M.	Tsingchowfu, Shantung, China..	1882
Haymaker, Edward G. ...	Winona Lake, Ind.	1890
Hays, Calvin C.	Johnstown, Pa.	1884
Hays, Frank W.	New Bethlehem, Pa.	1890
Hays, George S.	R. F. D., No. 4, Okarche, Ok. ...	1885
Hays, William M.	Burgettstown, Pa.	1886
Hazlett, Calvin Glenn....	Newark, Ohio	1893
Hazlett, Dillwyn M.	3422 Eads Ave., St. Louis, Mo. .	1875
Hazlett, Silas.....	Lake City, Minn.	1851-p
Hazlett, William J.	Grove City, Pa.	1883
Heany, B. F.	Ebensburg, Pa.	1906
Hearst, John P.	Central Point, Ore.	1882
Hefner, Elbert.....	Warrensburg, Mo.	1908
Helliwell, Charles.....	Rural Valley, Pa.	1901
Helm, John S.	Cresson, Pa.	1882
Hendren, William T.	Greenwood, Wis.	1864
Hensel, Leroy Cleveland...	Kinsman, Ohio	1914
Hepler, David E.	Elders Ridge, Pa.	1895
Herries, A. J.	Fergus Falls, Minn.	1884
Herriott, Calvin C.	1525 High St., Oakland, Cal. ...	1876
Herron, Charles.....	2024 Emmet St., Omaha, Neb. .	1887
Hezlep, Herbert.....	Grove City, Pa.	1898

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Hezlep, William H.	Jhansi, India	1911
Hickling, James	Raymond, Ill.	1881
Hickling, Thomas	Giddings, Tex.	1880-p
Hicks, Thomas G.	Mars, Pa.	1903-p
Highberger, William W.	18 Pekin Road, Shanghai, China	1913
Hill, James B. G.	Brookville, Pa.	1891
Hill, John F.	411 S. Highland Ave., Pgh., Pa.	1858-p
Hill, Winfield E.	Rome, Ohio	1868
Hills, Oscar A.	Wooster, Ohio	1862
Hitchings, Brooks	Arkansas City, Kan.	1893-p
Hochman, S. B.	Fargo, N. D.	1906
Hodil, Edward A.	Parnassus, Pa.	1899
Hogg, Willis E.	Gibsonia, Pa.	p-g 1913
Holcomb, James F.	Landour, India	1861
Hollister, William P.	East Palestine, Ohio	1893
Holmes, William J.	Wellsburg, W. Va.	1902
Hoon, C. D. A.	Ford City, Pa.	1894
Hoover, William H.	Pine Lawn, Mo.	1909
Hopkins, John T.	Turlock, Cal.	1884-p
Hornicek, Francis	El Campo, Tex.	1912
Hosack, Hermann M.	R. F. D., Smith's Ferry, Pa. . . .	1898
Hough, Abia Allen	1254 Stanton Ave., New Ken- sington, Pa.	1868
Houk, Clarence E.	R. F. D., No. 74, Karns City, Pa.	1907
Houston, James T.	Berkeley, Cal.	1874
Houston, Robert L.	Knoxville, Tenn.	1908
Houston, William	Columbus, Ohio	1893
Howard, W. E.	3323 Ward St., Pgh., Pa.	1894-p
Howe, Edwin Carl	Grove City, Pa.	1914
Howe, John Lynn	Wessington, S. D.	1911
Howell, H. G.	Homestead, Pa.	1911-p
Hubbard, Arthur E.	Pughtown, W. Va.	1868
Hubbell, Earl B.	7100 Rhodes Ave., Chicago, Ill.	1887-p
Huey, James W.	Westhope, N. D.	1907
Hughes, James Charles	329 Ellwood Ave., Baltimore, Md.	1912
Humbert, J. I.	Sigel, Pa.	1893
Hummel, H. B.	Boulder, Col.	1893
Humphrey, James D.	Jefferson, Pa.	1899
Hunt, William E.	Coshocton, Ohio	1856
Hunter, Alexander S.	Fifth, near College Ave., Pgh., Pa.	1885
Hunter, J. Norman	Princeton, Pa.	1912
Hunter, Joseph L.	Fort Rosecrans, San Diego, Cal.	1888
Hunter, Robert A.	Philadelphia, Pa.	1883
Hunter, Stephen A.	1000 Fairdale St., Pgh., Pa. . . .	1876
Hunter, William H.	Fargo, N. D.	1877
Hutchison, Harry C.	Aspinwall, Pa.	1909
Hutchison, J. E.	611 Louks Ave., Scottdale, Pa. . .	1894
Hutchison, Orville J.	Elwood, Ind.	1904
Hutchison, William J.	Kittanning, Pa.	1898
Hyde, E. Fletcher	Thomas, Pa.	1874
Hyde, Wesley M.	Academia, Pa.	1877
Inglis, John	Denver, Col.	1894-p

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Inglis, Robert S.	Newark, N. J.	1891-p
Irvine, James E.	125 Fifth Ave., Altoona, Pa. ..	1887
Irwin, Charles F.	Belle Center, Ohio	1901
Irwin, George B.	Washington, Pa.	1892
Irwin, James P.	137 W. 18th St., Erle, Pa.	1867
Irwin, John Coleman	Hamilton, Mont.	1879-p
Irwin, J. P.	Tengchow, via Siberia, China ..	1894
Jackson, Thomas C.	Upper Alton, Ill.	1898-p
Jennings, William M.	Blue Earth, Minn.	1894
Johnson, Hubert R.	2502 Cliffbourne Place, N. W., Washington, D. C.	1886
Johnson, Thomas R.	Chicago, Ill.	1865
Johnson, William F.	Saharanpur, India	1860
Johnston, David H.	2252 Whitney Ave., Toledo, O.	1907-p
Johnston, Edgar F.	West Point, Miss.	1887
Johnston, Samuel L.	Hadley, Pa.	1913
Johnston, William C.	Batanga, West Africa	1895
Jolly, Austin H.	Ben Avon, Pa.	1880
Jones, Alfred.	Fredericksburg, Va.	1870-p
Jones, George T.	Newport News, Va.	1893
Jones, U. S. Grant.	Rupar, India	1888
Jones, William A.	136 Orchard Ave., Pgh., Pa. ..	1889
Jordan, Joseph P.	McDonald, Pa.	1890
Junek, Frank	Wagner, S. D.	1908
Juukin, Clarence M.	Wendell, Ida.	1887
Kardos, Joseph.	St. Louis, Mo.	1907-p
Kaufman, George W.	1512 Sheffield St., N. S., Pgh., Pa.	1907
Kaufman, Harry E.	Florence, Pa.	1904
Keener, Andrew I.	University Pl., Lincoln, Neb. ..	1904
Keirn, Reuel E.	R. F. D., No. 2, Steubenville, O.	1911
Keith, M. Wilson.	Coraopolis, Pa.	1895
Kelly, Aaron A.	Alliance, Ohio	1893
Kelly, Dwight S.	Schell City, Mo.	1904-p
Kelly, Jonathan C.	Darlington, Pa.	1896
Kelly, Joseph C.	Vandergrift, Pa.	1864-p
Kelly, Newton B.	Osborne, Kan.	1884-p
Kelso, Alexander P.	Ambala Cantonments, Punjab, India	1869-p
Kelso, Alexander P., Jr.	Mt. Pleasant, Pa.	1910
Kelso, James A.	725 Ridge Ave., N. S., Pgh., Pa.	1896
Kelso, James B.	Hansen, Neb.	1899
Kelso, John B.	Wooster, Ohio	1904
Kennedy, Finley F.	East Cleveland, Ohio	1892
Kennedy, John.	Evansville, Ind.	1895-p
Kennedy, Samuel J.	Tacoma, Wash.	1889
Kerns, Francis A.	Corsica, Pa.	1888
Kerr, Charles W.	Tulsa, Ok.	1898-p
Kerr, David Ramsey.	Philadelphia, Pa.	1876
Kerr, George G.	Canonsburg, Pa.	1899
Kerr, Greer M.	R. F. D., Bulger, Pa.	1871
Kerr, Harry F.	Logan, Ohio	1899
Kerr, Hugh T.	827 Amberson Ave., Pgh., Pa. ...	1897

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Kerr, James H.	Orangeville, Pa.	1872
Kerr, John H.	268 Arlington Ave., Brooklyn, N. Y.	1881
Kerr, Samuel C.	Bellefontaine, Ohio	1867
Keusseff, Theodore M.	Panguich, Utah	1904
Kienle, Gustav A.	51 W. 1st St., Mansfield, O... p-g	1907
Kilgore, Harry W.	R. F. D., Irwin, Pa.	1900
King, Basil R.	Bellaire, Ohio	1891
King, Felix Z.	Siloam Springs, Ark.	p-g 1909
Kinter, William A.	Ambridge, Pa.	1889-p
Kirkbride, James F.	Columbiana, Ohio	1892
Kirkbride, Sherman A. ...	New Wilmington, Pa.	1892
Kirkwood, William R.	1625 Wesley Ave., St. Paul, Minn.	1862-p
Kish, Julius.	Cleveland, Ohio	1914
Kiskaddon, Roy M.	Harveys, Pa.	1913
Knepshield, Edward J. ...	West Union, Pa.	1905
Knight, Hervey B.	Pueblo, Col.	1867
Knipe, Samuel W.	Phoenix, Ariz.	1870
Knox, J. McClure.	Dana, Ill.	1891-p
Kohr, Thomas H.	Linden Heights, Ohio	1875
Koonce, M. Egbert.	Cordova, Alaska	1894
Kreger, Winfield S.	Shreve, Ohio	1897
Krichbaum, Allan.	Morenci, Ariz.	1890
Kritz, William B.	Waveland, Ind.	1899-p
Kuhn, Louis J.	Cleveland, Ohio	1885-p
Kuhn, William C.	Bellwood, Pa.	1865
Kumler, Francis M.	DeGraff, Ohio	1880
Kunkle, John S.	Lien Chow, via Canton, China..	1905
Kyle, John M.	405 Westford St., Lowell, Mass.	1880
Laird, Alexander.	Holly Beech, N. J.	1891-p
Landis, Josiah P.	1566 W. Second St., Dayton, O.	1871-p
Jane, John C.	Wilmington, Del.	1896
Lang, John.	Noxon, Mont.	1913
Langfitt, Obadiah T.	Amboy, Minn.	1882
Lashley, Ellsworth E.	Caro, Mich.	1895
Lathem, Abraham L.	Chester, Pa.	1893-p
Lawrence, Ernest B.	Carmichaels, Pa.	1910
Lawther, James H.	Bellaire, Ohio	1901
Leclere, George F.	Eagle Rock, Col.	1875
Lehmann, Adolph.	Springdale, Ohio	1878
Leith, Hugh.	155 East Third St., Covington, Ky.	1902
Leslie, William H.	Grenloch, N. J.	1898
Lewis, Edward P.	211 E. Evans St., Pueblo, Col..	1864
Lewis, Leander M.	Arch Spring, Pa.	1882
Lewis, Samuel T.	Osceola Mills, Pa.	1888
Lewis, Thomas R.	Etna, Pa.	1882
Lewis, William E.	Peeley, Pa.	1907
Leyenberger, James P.	Wheeling, W. Va.	1893
Liggett, A. W.	Denver, Col.	1896
Liles, Edwin H.	Colorado Springs, Col.	1892-p
Lincoln, John C.	East Brady, Pa.	1902
Lindsay, George D.	Marion, Ind.	1889-p

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Lindsey, Edwin J.	Gordon, Neb.	1889-p
Linhart, Samuel B.	4100 Aliquippa St., Pgh., Pa. . .	1894
Linn, James P.	Storm Lake, Iowa	1898-p
Lippincott, R. P.	Cadiz, Ohio	1902
Littell, Levi C.	Rushville, Ill.	1867
Little, John W.	Meriden, Iowa	1872
Lloyd, Howard E.	57 S. 13th St., Pgh., Pa.	1907-p
Logan, Thomas D.	Springfield, Ill.	1874
Long, Bertram J.	Delmont, Pa.	1902
Loos, Carl.	423 North Ave., Millvale, Pa. p-g	1907
Loughner, J. R.	Portersville, Pa.	1908
Love, Curry H.	Clifton, Ariz.	1899
Love, Robert B.	Haysville, Ohio	1881-p
Love, Wilbert B.	Sidney, Ohio	1911
Lowe, Titus.	South Fork, Pa.	1903-p
Lowes, John L.	St. Louis, Mo.	1894
Lowrie, Samuel T.	1827 Pine St., Philadelphia, Pa.	1856
Lowry, Houston W.	Akron, Ohio	1881
Luccock, George N.	523 N. Kenilworth St., Oak Park, Ill.	1881
Ludwig, Christian E.	Ligonier, Pa.	1906
Luther, Benjamin D.	1506 Sheffield St., N. S., Pgh., Pa.	1877
Lutz, John S.	R. F. D., Joy, Ill.	1865
Lyle, David M.	Cripple Creek, Col.	1898
Lyle, James B.	Albert Lea, Minn.	1888
Lyle, James P.	Mason, Tex.	1882
Lyle, Ulysses L.	Petersburg, Pa.	1891
Lyons, John F.	Chicago, Ill.	1904-p
Macartney, John R.	Merced, Cal.	1896
Macaulay, George S.	Xenia, Ohio	1910
McBride, John D.	R. F. D., Greensburg, Pa.	1905
McCarrell, Thomas C.	Middletown, Pa.	1880
McCartney, Albert J.	Greenwood Ave. and 46th St., Chicago, Ill.	1903-p
McCartney, Ernest L.	Cashmere, Wash.	1892
McCaughy, William H.	Winona Lake, Ind.	1877
McClelland, Charles S.	301 Grandview Ave., Pgh., Pa.	1880
McClelland, Henry T.	411 Lee St., Clarksburg, W. Va.	1878
McClelland, M. D.	Jenkins, Ky.	1895
McClelland, Raymond G.	Fredericktown, Ohio	1881-p
McClelland, Thomas J.	Newark, Ohio	1872
McClure, Samuel T.	Topeka, Kan.	1865
McClure, William L.	Jeannette, Pa.	1893
McCombs, Harry W.	Fort Pierce, Fla.	1900
McCombs, John C.	Avalon, Pa.	1862
McConkey, Walter P.	Washington, Pa.	1906
McConnell, Samuel D.	Sunset Farm, Easton, Md.	1871-p
McConnell, William G.	Gunnison, Col.	1904
McCormick, Arthur Burd	New Castle, Pa.	1897
McCormick, Samuel B.	4725 Wallingford St., Pgh., Pa.	1890
McCoy, John N.	Pike, N. Y.	1879
McCracken, Charles J.	Mt. Sterling, Ohio	1895
McCracken, Charles R.	Ellwood City, Pa.	1888

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McCracken, John C.	R. F. D., Wilksburg, Pa.	1878
McCracken, John O. C.	Johnstown, Pa.	1897
McCrea, Charles A.	Oakmont, Pa.	1897
McCurdy, Thomas A.	Mandan, N. D.	1865
McCutcheon, Harry S.	Laporte, Col.	1897
McDivitt, M. M.	Blairsville, Pa.	1907
MacDonald, Herbert O.	Monessen, Pa.	1899
McDowell, Edmund W.	Mosul, Turkey in Asia	1887
McFadden, Samuel W.	Spokane, Wash.	1895
McFarland, Orris Scott.	Cross Creek, Pa.	1913
McGarrah, Albert F.	509 S. Wabash Ave., Chicago, Ill.	1903
McGogney, Albert Z.	Rolfe, Iowa	1878
McGonigle, John Nowry.	Miami, Fla.	1875
MasHatton, B. R.	Pittsburgh, Pa.	1899
McIlvaine, E. L.	Ridgway, Pa.	1898
MacInnis, A. J.	Leetonia, Ohio	1910
McIntyre, G. W.	Dayton, Pa.	1895
Maclvor, J. W.	Delaware Ave., N. S., Pgh., Pa. Pa.	1905
McJunkin, J. M.	Oakdale, Pa.	1879
McKamy, John A.	Lebanon, Ohio	1888-p
McKay, Alexander D.	Mt. Pleasant, Iowa	1898
McKee, Clement L.	144 LeMoyne Ave., Washington, Pa.	1892
McKee, William B.	Aledo, Ill.	1858
McKee, William F.	608 W. Main St., Monongahela, Pa.	1896
McKee, William T.	Belvedere, Ill.	1894
McKibbin, William H.	Walnut Hills, Cincinnati, Ohio Ohio	1873
McKinley, Edward G.	Candler, Fla.	1872
McKinney, William H.	Smithville, Ok.	1868-p
McLane, William W.	New Haven, Conn.	1874
McLean, James.	Care of Asylum, Anoka, Minn., Pa.	1874
MacLennan, D. George.	Manor Pres. Church, Ford City Pa.	1914
MacLeod, Donald C.	Springfield, Ill.	1898
MacLeod, Donald W.	East Liverpool, Ohio	1908
MacLeod, Kenneth E.	Rimersburg, Pa.	1905
MacMillan, U. Watson.	Old Concord, Pa.	1895
McMillan, William L.	R. F. D., Renfrew, Pa.	1904
McMillen, Homer G.	Holliday's Cove, W. Va.	1910
McNees, Willis S.	North Washington, Pa.	1889-p
MacQuarrie, D. P.	Perrysville, Pa.	1905
McQuilkin, Harmon H.	San Jose, Cal.	1899-p
Mackey, William Anderson.	Wellpinit, Wash.	1876
Magill, Charles N.	Lucena, Tayabas, P. I.	1902-p
Magill, Hezekiah.	6176 Plymouth Ave., St. Louis, Mo.	1867
Maharg, Mark B.	Brilliant, Ohio	1914
Malcom, William D.	955 Hawthorne Ave., Cincinnati, Ohio	1895-p
Mark, John H.	Evansville, Minn.	1901-p
Mark's, Harvey B.	1344 Illinois Ave., Dormont, Pa. Pa.	1901
Marks, Samuel F.	Tidioute, Pa.	1882

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Marquis, John A.	Cedar Rapids, Iowa	1890
Marquis, R. R.	Lawrenceville, Ill.	1883
Marshall, Charles P.	Butler, Pa.	1895
Marshall, James T.	3121 P St., N. W., Washington, D. C.	1888-p
Marshall, William E.	Pleasant Unity, Pa.	1903-p
Marshman, David M.	Tehama, Cal.	1884
Martin, Samuel A.	Shippensburg, Pa.	1879
Matheson, M. A.	Murdocksville, Pa.	1911
Mayne, Samuel.	Malheur, Ore.	1907
Mealy, Anthony A.	Bridgeville, Pa.	1880
Mealy, John M.	Sewickley, Pa.	1867
Mechlin, Geo. E. K.	R. F. D., Volant, Pa.	1893
Mechlin, John C.	Fredericksburg, Ohio	1887
Mechlin, Lycurgus.	Washington, Pa.	1877
Mendenhall, H. G.	311 W. 75th St., New York, N. Y.	1874
Mercer, John M.	R. F. D., No. 3, Coraopolis, Pa.	1878
Millar, Charles C.	228 W. Broad St., Tamaqua, Pa.	1892
Miller, Charles R.	Woonsocket, S. D.	1909
Miller, Frank D.	Altoona, Pa.	1903
Miller, George C.	Butler, Pa.	1907-p
Miller, Homer K.	Garland, Pa.	1907
Miller, James Erskine.	Reynoldsville, Pa.	1900
Miller, J. W.	1109 King Ave., Pittsburgh, Pa.	1883
Miller, Park H.	2506 S. 17th St., Philadelphia, Pa.	1902
Miller, Paul G.	Turtle Creek, Pa.	1907
Miller, Rufus P.	Philpsburg, Pa.	1888
Miller, William S.	440 Maple Ave., Edgewood Park, Pa.	1878
Milligan, James V.	167 E. 31st St., Portland, Ore. .	1879
Minamyer, Albert B.	Great Falls, Mont.	1899
Minton, Henry C.	Trenton, N. J.	1882
Miron, Francix X.	R. F. D., No. 3, New Bethlehem, Pa.	1872
Mitchell, Eugene A.	615 W. 9th St., Little Rock, Ark.	1895
Mitchell, Robert C.	Estherville, Iowa	1900-p
Mitchell, William J.	Grandview, Wash.	1900-p
Moffatt, Francis I.	1201 Arlington Ave., Davenport, Iowa	1860
Mohr, John R.	Natrona, Pa.	1900
Monod, Theodore.	Paris, France	1861-p
Montgomery, Andrew J., Jr.	Oak Park, Ill.	1890-p
Montgomery, Donnell R. . .	Sharpsburg, Pa.	1900
Montgomery, Frank S. . . .	Canton, Ohio	1910
Montgomery, G. W.	Fulton Building, Pgh., Pa.	1888
Montgomery, S. T.	Lucerne Valley, Cal.	1896-p
Montgomery, Thomas H. . .	Tsing Tau, Shantung, China . .	1909
Montgomery, Ulysses L. . .	Kalamazoo, Mich.	1897
Moody, Samuel.	Duncansville, Pa.	1900
Moore, C. N.	Slippery Rock, Pa.	1896
Moore, Will Livingston.	709 Erie Ave., Phila., Pa.	1902-p
Morello, Salvatore.	Clairton, Pa.	1913

Directory.

Morrison, Joseph E.	Creighton, Pa.	1910-p
Morton, Samuel M.	Mitchell, Ind.	1867-p
Morton, William W.	St. Clairsville, Ohio	1875
Mowry, E. M.	Pyeng Yang, Korea	1909
Mowry, Philip H.	Chester, Pa.	1861
Nelson, Emory A.	Ancram Lead Mines, N. Y.	1882-p
Nesbitt, Harry	Union, N. J.	1894
Nesbitt, Samuel M. F.	Dennison, Ohio	1898
Newell, David A.	Leasburg, Fla.	1871-p
Newell, James M.	445 E. Adams St., Los Angeles, Cal.	1868
Newton, Charles B.	Jullundur, Punjab, India	1867
Newton, Edward P.	Khanna, Punjab, India	1873
Nicolls, Samuel J.	8 Hortense Place, St. Louis, Mo.	1860
Nicholls, J. Shane.	5636 Woodmont St., Pgh., Pa.	1892
Noble, William B.	1411 Ninth St., Coronado, Cal.	1866
Nordlander, E. J.	McKeesport, Pa.	p-g
Notestein, William L.	Huron, S. D.	1886
Novak, Frank.	834 Washington Ave., Curtis Bay, Md.	1903
Nussmann, George S. A.	435 Central Ave., Atlanta, Ga.	p-g 1907
Offutt, Robert M.	Elderton, Pa.	1899
Oldland, John A.	Boardman, Pa.	1911
Oliver, John M.	Halstead, Kan.	1897
Oliver, William L.	Butler, N. J.	1895
Orr, Thomas X.	4614 Chester Ave., Phila., Pa.	1863
Orr, William H.	Waynesboro, Pa.	1909
Osborne, Plummer N.	16 Welch Ave., East Bradford, Pa.	1907
Paden, Robert A.	Sumner, Iowa	1882
Palm, William J.	2217 S. Colfax St., Minneapolis, Minn.	1884-p
Park, Albert N., Jr.	Mannington, W. Va.	1914
Paroulek, Friedrich	Cuba, Kan.	1909-p
Parr, Selton W.	3233 Lawton St., St. Louis, Mo.	1895-p
Patrono, F. P.	108 Pouabie St., Laurium, Mich.	1910-p
Patterson, Elmer E.	Anson, Texas	1896
Patterson, James G.	Congers, N. Y.	1868-p
Patterson, James T.	Oxford, Ind.	1865
Patterson, John C.	Three Forks, Mont.	1899-p
Patterson, John F.	Orange, N. J.	1882
Patton, William D.	Omaha, Neb.	1861-p
Pazar, Nicholas.	Westmor, Kingston, Pa.	1912-p
Pears, Thomas C., Jr.	Follansbee, W. Va.	1910
Pearson, Thomas W.	Erie, Pa.	1893
Peoples, Samuel Craig	Muang Nan, Laos, Siam	1881
Peterson, Charles E.	Bowling Green, Mo.	1913
Pfeiffer, E. G.	731 Ridge Ave., N. S., Pgh., Pa.	p-g 1914
Phelps, Stephen.	Bellevue, Neb.	1862
Phillips, George R.	Wilmerding, Pa.	1902
Phipps, Robert J.	Watonga, Ok.	1886

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Pickens, John C.	Poland, Ohio	1888
Pittenger, James S.	R. F. D., Mercer, Pa.	1903
Plumer, John S.	Baltimore, Md.	1884
Plummer, William F.	Flushing, Ohio	1889
Pollock, G. A.	High Point, N. C.	1860-p
Pollock, G. W.	Buckhannon, W. Va.	1881
Porter, Robert E.	R. F. D., Mahoningtown, Pa. . .	1896
Porter, Thomas J.	Rua De Quirino 207, Campinas, Sao Paulo, Brazil	1884-p
Post, Richard W.	Petchaburee, Siam	1902
Potter, Henry N.	Beaver Falls, Pa.	1865
Potter, James M.	Woodsdale, Wheeling, W. Va. . .	1898
Potts, Thomas P.	Fort Wayne, Ind.	1894
Powell, Amos C.	Grove City, Pa.	1904
Powelson, Benjamin F. . . .	Box 143, Boulder, Col.	1867
Price, Benjamin M.	Waterford, Pa.	1878
Price, Robert T.	Wooster, Ohio	1864
Pringle, James V.	Red Oak, Iowa	1864-p
Proudfit, John L.	Connellsville, Pa.	1898
Prugh, Harry I. C.	Unity Station, Pa.	1898
Prugh, Irvin R.	Wamego, Kan.	1900-p
Pugh, Robert E.	196 13th Ave., Columbus, Ohio	1899
Purnell, Walter B.	Dawson, Pa.	1914
Rainey, William J.	Orleans, Ill.	p-g 1899
Ralston, Joseph H.	Chicago, Ill.	1879
Ramage, Walter G.	Belle Vernon, Pa.	1898
Rankin, Benjamin H.	Worthington, Ind.	1899
Reagle, William G.	Wellsville, Ohio	1891
Reasoner, Alfred H.	Harbison College, Irmo, S. C. . .	1914
Reber, William F.	Ellwood City, Pa.	1897
Record, James F.	Escuela, Ariz.	1897
Reed, Alvin M.	Greenville, Pa.	1876-p
Reed, John B.	R. F. D., No. 32, Dunbar, Pa. . .	1863
Reed, Robert Rush.	State College, Pa.	1910
Reed, William A.	Libby, Mont.	1900
Reese, Francis Edward. . . .	Williamsburg, Pa.	1911
Reid, Alexander M.	Steubenville, Ohio	1853-p
Reis, Jacob A., Jr.	Batanga, Kamerun, W. Africa. .	1912
Reiter, Murray C.	Canonsburg, Pa.	1903
Reiter, Uriah D.	R. F. D., No. 4, Webster Groves, Mo.	1908
Ressler, John I. L.	1911 Beaver St. McKeesport, Pa.	
	.....	p-g 1884
Reynolds, William R.	Chatfield, Minn.	1883-p
Rhodes, Harry A.	Kang Kai, Korea	1906-p
Rice, George S.	Tacoma, Wash.	1856
Richards, Thomas D.	Germantown, Md.	1888-p
Riddle, Benton V.	Cookeville, Tenn.	1911
Riddle, Henry A., Jr.	Sherrard, W. Va.	1910
Riddle, Matthew Brown. . . .	Edgeworth, Pa.	1856-p
Ridgley, Frank H.	Lincoln University, Pa.	1903
Roberts, R. J.	Marion Center, Pa.	1894
Roberts, Thomas.	714 North F St., Ft. Smith, Ark.	
	.....	p-g 1863

Directory.

Robertson, Alexander W.	New Cumberland, W. Va.	1883-p
Robinson, William H.	161 E. Bowman St., Wooster, O.	1881
Rodgers, John A.	Skaneateles, N. Y.	1898
Rodgers, Joseph H.	Kent, Ohio	1899-p
Rodgers, M. M.	N. Girard, Pa.	1903
Roemer, John L.	3650 Flad Ave., St. Louis, Mo.	1892
Rogers, David B.	539 N. 63d St., Phila., Pa.	1874
Rose, James G.	Mercersburg, Pa.	1888
Roudebush, George S.	Madison Station, Miss.	1859-p
Rowland, George P.	425 Adams St., Steubenville, O.	1903
Ruble, Jacob.	West Alexander, Pa.	1879
Rutherford, Matthew.	Washington, Pa.	1887
Rutter, Lindley C.	Williamsport, Pa.	1870-p
Ryall, George M.	Saltsburg, Pa.	1898
Ryland, Henry H.	Roscoe, Pa.	1891
Sangree, William	Groveland Sta., N. Y.	1887
Santuccio, Agatino.	Poughkeepsie, N. Y.	1910-p
Satterfield, David J.	Wooster, Ohio	1873
Sawhill, Elden O.	5546 Homer St., Pittsburgh, Pa.	1888
Schleifer, Oscar.	126 Larimer Ave., Pgh., Pa.	1898
Schlotter, Franklin G.	Grand Rapids, Ohio	1901
Schmale, Theodore R.	516 Liberty St., N. S., Pgh., Pa.	1910
Schodle, A. G.	Box 22, Lackawanna, N. Y.	1907
Schultz, Adolph R.	Mentone, Cal.	1900
Schuster, William H.	1021 Myrtle St., Erie, Pa.	1913
Schwarz, A. A.	Lafayette College, Easton, Pa.	1913
Scott, DeWitt T.	Bedford, Ind.	1901
Scott, William A.	Aneta, N. D.	1896
Scott, Winfield C.	Santa Barbara, Cal.	1879-p
Sehlbrede, George E.	737 E. 6th St., New York, N. Y.	1896
Seward, Oliver L.	2239 Burnet Ave., Cincinnati, O.	1897-p
Sewell, Mayson H.	21 Phillips St., St. Clair Boro., Pgh., Pa.	1912-p
Sharpe, John C.	Blairstown, N. J.	1888-p
Shaw, Edward B.	Warsaw, Ohio	1913
Shaw, Hugh S.	R. F. D., No. 1, Butler, Pa.	1902-p
Shea, George Hopkins.	Oxford, Pa.	1914
Sheeley, Homer.	Bergholz, Ohio	p-g 1874
Sheppard, Albert S.	Leechburg, Pa.	1914
Shields, Curtis E.	Defiance, Ohio	1900-p
Shields, James H.	512 E. Baldwin Ave., Spokane, Wash.	1872
Shields, Robert J.	R. F. D., Brownsville, Pa.	1910
Shields, Weston F.	41 Holly St., Medford, Ore.	1890
Shoemaker, F. B.	R. F. D., No. 59, Slippery Rock, Pa.	1903
Shriver, William P.	141 W. 115th St., New York, N. Y.	1904-p
Shrom, William P.	Coraopolis, Pa.	1871
Silsley, Frank M.	Seattle, Wash.	1898
Simmons, K. T. P.	Beallsville, Ohio	1892
Sirny, John.	Ambridge, Pa.	1912
Skilling, David M.	Webster Groves, St. Louis, Mo.	1891

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Slade, William F.	Bates College, Lewiston, Me.,	p-g	1905
Slagle, Bernard W.	Defiance, Ohio		1858
Slemmons, William E.	Washington, Pa.		1887
Sloan, William N.	Helena, Mont.		1873
Sloan, Wilson H.	New Salem, Pa.		1894
Sloane, William E.	Placentia, Cal.		1893
Slonaker, Paul J.	73 Chalfont St., Pittsburgh, Pa.		1895
Smith, Alexander E.	Ida Grove, Iowa		1866
Smith, George B.	Foley, Minn.		1871
Smith, George G.	Princeton, N. J.		1867
Smith, Hugh A.	Westerville, Ohio		1903
Smith, James M.	Plano, Cal.		1876
Smith, John A. L.	York, Pa.		1879-p
Smith, Matthew F.	Hookstown, Pa.		1911
Smith, Robert F.	Cardington, Ohio		1887
Smith, Robert L.	Grove City, Pa.		1881
Smoyer, Charles K.	Elmore, Ohio		1871
Snook, Ernest M.	Wellington, Ill.		1885-p
Snowden, James H.	723 Ridge Ave., N. S., Pgh., Pa.		1878
Snyder, P. W.	7325 Race St., Pgh., Pa.		1900
Snyder, W. J.	Imperial, Pa.		1907
Spargrove, James M.	R. F. D., No. 7, Erie, Pa.		1894
Spargrove, William P.	W. North Ave., N. S., Pitts-		
	burgh, Pa.		1896
Speckman, T. A.	2319 Eoff St., Wheeling, W. Va.		1912-p
Speer, J. H.	Kansas City, Mo.		1896-p
Springer, Francis E.	Caldwell, Ida.		1901
Srodes, John J.	New Athens, Ohio		1899
Stancliffe, Thomas A.	Kalispell, Mont.		1900
Steele, John C.	Export, Pa.		1905
Steele, M. P.	Minerva, Ohio		1906
Steiner, John G.	Knoxdale, Pa.		1880-p
Sterrett, Charles C.	Urumia, Persia		1900
Sterrett, Walter B.	224 N. 16th St., Lincoln, Neb.		1899-p
Stevens, Lawrence M.	Eustis, Fla.		1860
Stevenson, Francis B.	Emerado, N. D.		1895
Stevenson, J. A.	Santa Ana, Cal.		1896
Stevenson, James V.	Burgettstown, Pa.		1889
Stevenson, Joseph H.	River Forest, Ill.		1864
Stevenson, Thomas E.	Inglewood, Cal.		1901
Stevenson, William P.	Yonkers, N. Y.		1885
Stewart, Curtis R.	Polk, Pa.		1895
Stewart, David H.	Wellington, Kan.		1882
Stewart, George P.	R. F. D., No. 2, Freeport, Pa.		1904
Stewart, Gilbert W.	Wilton, N. D.		1907
Stewart, H. W.	Pitsanuloke, Siam		1910
Stewart, R. C.	Stewart, Ohio		1861
Stewart, Robert L.	Lincoln University, Pa.		1869
Stewart, Samuel A.	210 W. 6th St., Rochester, Ind.		1894
Stewart, William G.	507 Hay St., Wilkinsburg, Pa.		1871
Stiles, Henry H.	1430 Sixth Ave., Altoona, Pa.		1889
Stites, Winfield S.	92 Elizabeth St., Wilkesbarre,		
	Pa.		1873-p
Stockton, John P. P.	West Unity, Ohio		1860

Directory.

Stonecipher, John F.	Lafayette College, Easton, Pa.	1877
Stoops, Philip D.	Kilgore, Ida.	1881-p
Stophlet, Samuel W.	Flat River, Mo.	1882
Strubel, John C.	Lisbon, Ohio	1905
Sutherland, Joseph H.	Chambersburg, Pa.	1890
Suzuki, Sojiro.	27 Kita Tanabecho, Wakayama, Japan	1898-p
Svacha, Frank	513 Woodward Ave., McKees Rocks, Pa.	1902
Swan, Benjamin M.	Lockport, N. Y.	1893
Swan, Charles W.	Utica, Pa.	1892
Swan, T. W.	New Brighton, Pa.	1887
Swan, William L.	Salem, Ohio	1880
Swart, Charles E.	Springfield, Ida.	1908
Szekely, Alexander	Box 96, Uniontown, Pa.	1909-p
Tait, Edgar R.	Wampum, Pa.	1902
Tappan, David S.	Circleville, Ohio	1867
Taylor, Andrew T.	Trenton, N. J.	1893-p
Taylor, George, Jr.	Wilksburg, Pa.	1910
Taylor, Z. B.	Swissvale, Pa.	1883
Thayer, Henry E.	Wichita, Kan.	1883-p
Thomas, Isaac N.	Lima, Ohio	1877-p
Thomas, William P.	10901 Olivet Ave., Cleveland, O.	1890
Thompson, David.	Tokio, Japan	1862
Thompson, D. R.	Grove City, Pa.	1913-p
Thompson, Henry A.	1612 W. 1st St., Dayton, Ohio.	1861-p
Thompson, Jacob L.	4503 Aurora Ave., Seattle, Wash.	1872
Thompson, John M.	Far Rockaway, L. I., New York, N. Y.	1894
Thompson, T. Ewing.	Haffey, Pa.	1903
Thompson, T. M.	164 Beeson Ave., Uniontown, Pa.	1878
Thompson, T. N.	Tsiningshou, China	1901
Thompson, William O.	Columbus, Ohio	1882
Timblin, George J.	East Butler, Pa.	1897
Todd, Milton E.	Savannah, Ohio	1884-p
Torrance, William.	Lexington, Ill.	1866
Townsend, E. B.	183 Railroad St., Ironton, Ohio	1909
Travers, E. J.	Millport, Ohio	1912
Travis, J. M.	Westminster, Col.	1896
Tron, Bartholomew.	Indiana, Pa.	1910
Turner, Joseph Brown.	Philadelphia, Pa.	1881
Ulay, Jerome D.	Montezuma, Ind.	1906
Van Buskirk, William R.	Mercer, Pa.	1914
Van Eman, John W.	Perth Amboy, N. J.	1874
Van Eman, Robert C.	Clark, Pa.	1888
Varner, W. P.	Connoquenessing, Pa.	1894-p
Veach, R. W.	Rochester, N. Y.	1899-p
Verner, Andrew W.	Concord, N. C.	1881
Verner, Oliver N.	McKees Rocks, Pa.	1886
Vernon, F. E.	Wenona, Ill.	1896
Viehe, A. E.	242 Hosea Ave., Cincinnati, O.	1908
Wachter, Egon.	Nakawn, Sri Tamarat, Siam	1884

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Wagner, Henry N.	Blackfoot, Ida.	1900-p
Waite, James.	Burgettstown, Pa.	1899-p
Wakefield, Charles B.	Greenville, Pa.	1879
Walker, Alexander F.	Tarentum, Pa.	1884
Wallace, James B.	Saline, Mich.	1890
Wallace, Oliver C.	Monticello, Ark.	1901
Wallace, Scott I.	1615 Second Ave., W., Seattle, Wash.	1902
Wallace, Thomas D.	Pasadena, Cal.	1870
Wallace, William.	Coyoacan, D. F., Mexico	1887-p
Wallace, William D.	Pleasant Valley, Ida.	1876
Ware, Samuel M.	Spokane, Wash.	1884-p
Warnshuis, Henry W.	Port Royal, Pa.	1876-p
Wash, Morris T.	Cariisle, S. C.	1895-p
Waterman, I. N.	Pomona, Cal.	1879
Watson, George S.	Booneville, Ky.	1910
Watson, R. A.	Marseilles, Ohio	1874
Weaver, Joseph L.	Rocky Ford, Col.	1883
Weaver, M. J.	Everett, Pa.	1912-p
Weaver, Thos. N.	598 W. 191st St., New York, N. Y.	1890
Weaver, William K.	Salineville, Ohio	1890
Weaver, Willis.	Sealy, Tex.	1874
Webb, Henry.	W. Rushville, Ohio	1890
Wehrenberg, Edward L.	Hastings, Neb.	1912
Weidler, A. G.	Frenchburg, Ky.	p-g
Weir, William F.	Wooster, Ohio	1889
Welch, J. R.	Hemet, Cal.	1902-p
Wells, Elijah B.	721 W. 8th Ave., Emporia, Kan.	1869
West, Albert M.	Chicago, Ill.	1885
West, Charles S.	Moro, Ill.	1882
West, James G.	Appleton City, Mo.	1908
Wheeler, F. T.	Newville, Pa.	1889-p
Whipkey, A. J.	Cresson, Pa.	p-g
White, DeWitt.	Derby, Iowa	1894-p
White, Harry C.	Overland Park, Kan.	1893-p
White, Samuel S.	Winton, Cal.	1899
White, Wilber G.	Akron, Col.	1903
Whitehill, J. B.	Brookville, Pa.	1901-p
Wible, C. B.	Upper Sandusky, Ohio	1907
Wightman, J. W.	1726 Willard St., Washington, D. C.	1863
Wiley, A. Lincoln.	1130 Ross Ave., Wilksburg, Pa.	1899
Wilkins, George H.	Gustine, Cal.	1903-p
Willard, Hess F.	New Matamoras, Ohio	1914
Williams, Boyd F.	Emlenton, Pa.	1886
Williams, Charles G.	Denver, Col.	1893
Williams, David P.	Bakerstown, Pa.	1902
Williams, H. B.	Andover, N. Y.	1899
Williams, John I.	Albuquerque, N. M.	1899
Williams, R. L.	407 Church St., Elmira, N. Y.	1892
Williams, William A.	Philadelphia, Pa.	1880-p
Wilson, Aaron.	593 Adams St., Rochester, Pa.	1870

Directory.

Wilson, A. C.	Milford, Mich.	1877-p
Wilson, A. B.	Salem, Ind.	1880
Wilson, Ashley S.	Hanoverton, Ohio	1913
Wilson, Calvin D.	Glendale, Ohio	1879
Wilson, George P.	R. F. D., Fayette City, Pa.	1880-p
Wilson, Gill Irvin	Sistersville, W. Va.	1899
Wilson, James M.	S. Bellingham, Wash.	1895
Wilson, James Marquis	Wilmette, Ill.	1885-p
Wilson, John N.	Cleveland, Ohio	1869
Wilson, Joseph R.	Portland, Ore.	1870
Wilson, Maurice E.	119 N. Ludlow Ave., Dayton, O.	1879
Wilson, N. B.	Haysville, Pa.	1914
Wilson, R. B.	Hillsboro, Ill.	1904-p
Wilson, R. D.	Princeton, N. J.	1880
Wilson, Samuel G.	Indiana, Pa.	1879
Wilson, Thomas	Raymond, Wash.	1906
Wilson, Walter L.	Mineral Ridge, Ohio	1897
Wilson, William J.	935 Oakland Ave., Indiana, Pa.	1876
Wingerd, C. B.	347 Ladsen St., Pgh., Pa.	p-g 1910
Wingert, R. D.	East McKeesport, Pa.	1911
Wise, F. O.	Adena, Ohio	1908
Wishart, Marcus	Waterford, Pa.	1859
Wisner, O. F.	Wooster, Ohio	1884-p
Witherspoon, J. W., Jr.	R. F. D., No. 5, Emlenton, Pa.	1909
Woods, David W., Jr.	Gettysburg, Pa.	1885-p
Woods, Harry E.	Bessemer, Pa.	1912
Woods, Henry	20 Acheson Ave., Washington, Pa.	1862
Woods, John	Urbana, Ohio	1863-p
Woodward, Frank J.	Ocean Island, Gilbert Islands	1911
Wolf, Mahlon H.	R. F. D., No. 1, Salineville, Ohio	1912
Woollett, F. I.	Wickliffe, Ohio	1907
Worley, L. A.	New Waterford, Ohio	1911
Worrall, John B.	Cherry Tree, Pa.	1876
Wotring, F. R.	Petaluma, Cal.	1862
Wright, John E.	Edgewood Park, Pa.	p-g 1866
Wycoff, Cornelius W.	R. F. D., Bridgeville, Pa.	1865
Wylie, Leard R.	R. F. D., Lisbon, Ohio	1892
Wylie, Samuel S.	R. F. D., Shippensburg, Pa.	1870
Young, John C.	Seattle, Wash.	1878
Young, S. Hall	156 Fifth Ave., New York, N. Y.	1878-p
Young, S. W.	Harrisville, Pa.	1893
Zahniser, Charles R.	1363 Missouri Ave., Pgh., Pa.	1899-p
Zuck, William J.	1462 Pennsylvania Ave., Colum- bus, Ohio	1882-p

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Directory of Living Alumni by Classes.

- Class of 1848
Breck, Robert L.
- Class of 1851
Hazlett, Silas
- Class of 1852
Elliott, John
- Class of 1853
Reid, Alexander M.
- Class of 1854
Hall, David
- Class of 1856
Hunt, William E.
Lowrie, Samuel T.
Rice, George S.
- Riddle, Matthew B.
- Class of 1857
Agnew, Benjamin L.
Flanagan, James H.
Haines, Alfred W.
- Class of 1858
Boyd, James S.
Hamilton, Jesse W.
Irwin, John C.
McKee, William B.
Slagle, Bernard W.
- Hill, John Franklin
- Class of 1859
Condit, Ira Miller
Cooper, Daniel W.
Wishart, Marcus
- Campbell, William W.
Roudebush, George S.
- Class of 1860
Greenough, William
Johnson, William F.
Moffatt, Francis I.
Niccolls, Samuel J.
- Stevens, Lawrence M.
Stockton, John P. P.
- Poilock, Garnett A.
- Class of 1861
Beer, Robert
Compton, Andrew J.
Conkling, Nathaniel W.
Fisher, George W.
Fullerton, George H.
Gaston, William
George, Samuel C.
Graham, Loyal Y.
Holcomb, James Foote
McKee, Samuel V.
Mowry, Philip H.
Stewart, Robert C.
- Monod, Theodore
Patton, William D.
Thompson, Henry A.
- Class of 1862
Anderson, William W.
Day, Alanson R.
Dinsmore, John W.
Hills, Oscar A.
McCombs, John C.
Phelps, Stephen
Thompson, David
Woods, Henry
Wotring, Frederic R.
- Evans, Daniel H.
Fox, John P.
Kirkwood, William R.
- Class of 1863
Anderson, Matthew L.
Dilworth, Albert
Dinsmore, Andrew A.
Eagleson, William S.
Fife, Noah H. G.
Gould, Calvin C.
Orr, Thomas X.
Reed, John B.
Wightman, James W.
- Corbett, Hunter
Woods, John

Directory.

Class of 1864

Belden, Luther M.
Campbell, Charles M.
Carr, William T.
Hendren, William T.
Lewis, Edward P.
Price, Robert T.
Stevenson, Joseph H.

Campbell, Elgy V.
Foster, Alexander S.
Kelly, Joseph C.
Pringle, James V.

Class of 1865

Gilmore, John
Johnson, Thomas R.
Kuhn, William C.
Lutz, John S.
McClure, Samuel T.
McCurdy, Thomas A.
Noyes, Henry V.
Patterson, James T.
Potter, Henry N.
Wycoff, Cornelius W.

Ferguson, William A.

Class of 1866

Campbell, Richard M.
Noble, William B.
Smith, Alexander E.
Torrance, William

Campbell, William O.

Class of 1867

Beatty, Samuel J.
Irwin, James P.
Kerr, Samuel C.
Knight, Hervey B.
Littell, Levi C.
Magill, Hezekiah
Mealy, John M.
Newton, Charles B.
Powelson, Benjamin F.
Smith, George G.
Tappan, David S.

Morton, Samuel M.

Class of 1868

Brown, William F.
Hill, Winfield E.

Hough, Abia A.
Newell, James M.

Patterson, James G.

Class of 1869

Davis, Samuel M.
Fisher, Jesse E.
Francis, John J.
Hamilton, Milton J.
Paxton, John R.
Stewart, Robert L.
Wells, Elijah B.
Wilson, John N.

Dodd, Reuel
Elliott, Francis M.
Fisher, Sanford G.
Grier, John B.
Kelso, Alexander P.

Class of 1870

Blackford, John H.
Elliott, Orrin A.
Knipe, Samuel W.
Wallace, Thomas D.
Wilson, Aaron
Wilson, Joseph R.
Wylie, Samuel S.

Adams, Robert N.
Eagleson, Alexander G.
Jones, Alfred
Rutter, Lindley C.

Class of 1871

Anderson, Thomas B.
Arthur, Richard
Funkhouser, George A.
Gilson, Samuel S.
Kerr, Greer M.
Moore, William Reed
Shrom, William P.
Smith, George B.
Smoyer, Charles K.
Stewart, William G.

Landis, Josiah P.
McConnell, Samuel D.
Newell, David Ayers

Class of 1872

Bell, Abraham T.
Donahey, Martin L.
Ealy, Taylor F.

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Gibson, Joseph T.
Hawk, Jacob J.
Kerr, James H.
Little, John W.
McClelland, Thomas J.
McKinley, Edward G.
Miron, Francis X.
Shields, James H.
Thompson, Jacob L.

Class of 1873

Alexander, Thomas R.
Carr, William B.
Caruthers, James S.
McKibbin, William
Newton, Edward P.
Satterfield, David J.
Sloan, William N.
Thompson, Francis E.
Stites, Winfield S.

Class of 1874

Axtell, John S.
Barbor, John P.
Bean, George W.
Bradley, Matthew H.
Cooke, Silas
Donahey, Joseph A.
Duncan, Thomas D.
Dunlap, Eugene P.
Galbreath, John M.
Hartzell, William H.
Hawk, James H.
Houston, James T.
Hyde, E. Fletcher
Logan, Thomas D.
McLane, William W.
McLean, James
Mendenhall, Harlan G.
Rogers, David B.
Van Eman, John W.
Watson, Robert A.

Gosweiler, Augustus V.
Weaver, Willis

Class of 1875

Baker, Perrin
Fulton, William S.
Graham, John J.
Hail, John B.
Hazlett, Dillwyn M.
Kohr, Thomas H.
Leclere, George F.

MacGonigle, John N.
Morton, William W.

Gourley, John C.

Class of 1876

Bruce, Jesse C.
Duff, Joseph M.
Graybeill, John H.
Herriott, Calvin C.
Hunter, Stephen A.
Kerr, David R.
McFarland, William H.
Mackey, William A.
Murray, Stockton Reese
Smith, James M.
Wallace, William D.
Wilson, William J.
Worrall, John B.

Elliott, Samuel E.
Reed, Alvin M.
Warnshuis, Henry W.

Class of 1877

Allen, Perry S.
Wilson, Asdale
Buchanan, Thomas N.
Ely, John C.
Fulton, Robert H.
Gibson, William F.
Gordon, Seth R.
Hunter, William H.
Hyde, Wesley M.
Leyda, James E.
Luther, Benjamin D.
McCaughy, William H.
Mechlin, Lycurgus
Stonecipher, John F.

Bracken, Theodore
Donaldson, John B.
Nesbit, James H.
Thomas, Isaac N.
Watt, John C.
Wilson, Alexander C.

Class of 1878

Anderson, Robert E.
Black, William H.
Blayney, Charles P.
Cheeseman, Joseph R.
Clark, Robert L.
Danley, Philip R.

Directory.

Deffenbaugh, George L.
Ferguson, Thomas J.
Lehmann, Adolph
McClelland, Henry T.
McCracken, John C.
McCogney, Albert Z.
Mercer, John M.
Miller, William S.
Oller, William E.
Price, Benjamin M.
Snowden, James H.
Thompson, Thomas M.
Young, John C.

Brown, Alexander B.
Kerlinger, Charles C.
Young, Samuel Hall

Class of 1879

Alexander, Adolphus F.
Boyd, Joseph N.
Chapin, Melancthon E.
Crawford, Frederick S.
Crouse, Nathaniel P.
Ewing, James C. R.
Fleming, James S.
McCoy, John N.
McJunkin, James M.
Martin, Samuel A.
Milligan, James V.
Ralston, Joseph H.
Ruble, Jacob
Wakefield, Charles B.
Waterman, Isaac N.
Wilson, Calvin D.
Wilson, Maurice E.
Wilson, Samuel G.

Irwin, John C.
Scott, Winfield C.
Smith, John A. L.

Class of 1880

Dickinson, Edwin H.
Eggert, John E.
Fulton, John W.
Jolly, Austin H.
Kumler, Francis M.
Kyle, John Merrill
McCarrell, Thomas C.
McClelland, Charles S.
Mealy, Anthony A.
Wilson, Andrew B.
Wilson, Robert D.

Calhoun, Joseph P.
Hickling, Thomas
Steiner, John Goodwin
Swan, William L.
Williams, William A.
Wilson, George P.

Class of 1881

Blackburn, John I.
Brownson, Marcus A.
Bryan Arthur V.
Carson, David G.
Crabbe, William R.
Fraser, Charles M.
Hickling, James
Kerr, John H.
Lowry, Houston W.
Luccock, George N.
Peoples, Samuel C.
Pollock, George W.
Robinson, William H.
Smith, Robert L.
Turner, Joseph B.
Verner, Andrew W.

Bruce, Charles H.
Carson, Chalmers F.
Love, Robert B.
McClelland, Raymond G.
Stoops, Philip Dexter

Class of 1882

Anderson, Joseph M.
Baugh, Walter H.
Beall, Marion E.
Buchanan, Aaron M.
Caldwell, William E.
Day, Edgar W.
Evans, William M.
Greenlee, Thomas B.
Hackett, George S.
Hayes, Watson M.
Hearst, John P.
Helm, John S.
Langfitt, Obadiah T.
Lewis, Leander M.
Lewis, Thomas R.
Lyle, James P.
Marks, Samuel F.
Minton, Henry C.
Patterson, John F.
Stewart, David H.
Stophlet, Samuel W.

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Thompson, William O.
West, Charles S.

Boothe, Willis A.
Day, William H.
Eckels, Mervin J.
Nelson, Emory A.
Zuck, William J.

Class of 1883

Bausman, Joseph H.
Bonsall, Adoniram J.
Cochran, William S. P.
Cooper, John H.
Donaldson, Newton
Donaldson, Wilson E.
Farrand, Fountain R.
Garroway, William T.
Garver, James C.
Hazlett, William J.
Hunter, Robert A.
Johnson, Neill D.
Marquis, Rollin R.
Miller, Jonathan W.
Taylor, Zachariah B.
Weaver, Joseph L.

Clark, James B.
Fracker, George H.
Reynolds, William R.
Thayer, Henry E.

Class of 1884

Allen, David D.
Barr, Lewis W.
Barton, Joseph H.
Boyce, Isaac
Chalfant, William P.
Forsyth, Clarence J.
Hays, Calvin C.
Herries, Achibald J.
Laverty, Levi F.
Plumer, John S.
Wachter, Egon
Walker, Alexander F.

Cheeseman, Charles P.
Compton, Elias
Edwards, Charles E.
Edwards, Chauncey T.
Funk, Abraham L.
Hopkins, John T.
Kelly, Newton B.
Lowe, Cornelius M.
Marshman, David M.

Palm, William J.
Porter, Thomas J.
Todd, Milton E.
Ware, Samuel M.
Wisner, Oscar F.

Class of 1885

Banker, Willis G.
Boggs, John M.
Carlile, Allan D.
Earsman Hugh F.
Ely, Robert W.
Ferguson, Henry C.
Gregg, Andrew J.
Hays, George S.
Hunter, Alexander S.
Stevenson, William P.
West, Albert M.

Coan, Frederick G.
Crosser, John R.
Kuhn, Louis J.
Snook, Ernest M.
Walker, Edward F.
Wilson, James M.
Woods, David W., Jr.

Class of 1886

Aller, Absalom T.
Anderson, J. Philander
Boston, Samuel L.
Breckenridge, Walter L.
Collins, David G.
Donehoo, George P.
Fish, Frank
Gray, Thomas J.
Hays, W. M.
Johnson, Hubert R.
Notestein, William L.
Phipps, Robert J.
Riale, Franklin N.
Verner, Oliver N.
Vulcheff, Mindo G.
Williams, Boyd F.

Class of 1887

Ambrose, John C.
Boone, William J.
Campbell, Howard N.
Collier, Francis M.
Eakin, John A.
Herron, Charles
Irvine, James E.
Johnston, Edgar F.
Junkin, Clarence M.

Directory.

McDowell, Edmund W.
Mechlin, John C.
Rutherford, Matthew
Sangree, William
Slemmons, William E.
Smith, Robert F.
Swan, T. W.

Armstrong, Frank E.
Benham, DeWitt M.
Hubbell, Earl B.
Wallace, William

Class of 1888

Cotton, Jesse L.
Dunlap, John B.
Elterich, William O.
Farrand, Edward S.
Gilson, Harry O.
Hunter, Joseph L.
Jones, U. S. Grant
Kerns, Francis A.
Lewis, Samuel T.
Lyle, James B.
McCracken, Charles R.
Miller, Rufus P.
Montgomery, George W.
Pickens, John C.
Rose, James G.
Sawhill, Elden O.
Van Eman, Robert C.

Boyle, William
Donaldson, R. M.
McKamy, John A.
Marshall, James T.
Richards, Thomas D.
Sharpe, John C.

Class of 1889

Bell, L. Carmon
Bowman, Edwin M.
Brownlee, Edmund S.
Davis, John P.
Jones, William A.
Kane, Hugh
Kennedy, Samuel J.
Plummer, William F.
Stevenson, James V.
Stiles, Henry H.
Weir, William F.

Countermine, James L.
Fulton, George W.
Kinter, William A.

Lindsay, George D.
Lindsey, Edwin J.
McNees, Willis S.
Wheeler, Franklin T.

Class of 1890

Allen, Cyrus G.
Clark, Charles A.
Cooper, Hugh A.
Doyle, Sherman H.
Haymaker, Edward G.
Hays, Frank W.
Jordan, Joseph P.
Krichbaum, Allan
McCormick, Samuel B.
Marquis, John A.
Shields, Weston F.
Srodes, John J.
Sutherland, Joseph H.
Thomas, William P.
Wallace, James B.
Weaver, Thomas N.
Weaver, William K.
Webb, Henry

Campbell, Henry M.
Garvin, James E.
Montgomery, Andrew J., Jr.
Norris, John H.
Smith, Charles L.

Class of 1891

Armstrong, James N.
Baker, James R.
Black, John G.
Bradshaw, Charles L.
Collins, Alden D.
Crawford, John A.
Drake, J. E.
Groves, Samuel B.
Hall, Francis M.
Hill, James B. G.
King, Basil R.
Lyle, Ulysses L.
Reagle, William G.
Ryland, Henry H.
Skilling, David M.
Sutherland, L. O.

Craighead, D. E.
Fisher, William J.
Furbay, Harvey G.
Inglis, Robert S.
Knox, J. McClure
Laird, Alexander
Williams, Charles B.

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Class of 1892

Allen, William E.
Bowman, Winfield S.
Chalfant, Charles L.
Cunningham, James A.
Edmundson, George R.
Giffin, James E.
Irwin, George B.
Kennedy, Finley F.
Kirkbride, James F.
Kirkbride, Sherman A.
McCartney, Ernest L.
McKee, Clement L.
Millar, Charles C.
Nicholls, J. Shane
Roemer, John L.
Simmons, K. T. P.
Swan, Charles W.
Williams, Robert Lew
Wylie, Leard R.

Liles, Edwin H.
Marshall, Thomas C.

Class 1893

Alter, Robert L. M.
Aukerman, Elmer
Dible, James C.
Ewing, Joseph L.
Gibb, John D.
Grubbs, Henry A.
Hayes, Andrew W.
Hazlett, Calvin G.
Hollister, William P.
Houston, William
Humbert, J. I.
Hummel, Henry B.
Jones, George T.
Kelly, Aaron A.
Leyenberger, James P.
McClure, William L.
Mechlin, George E. K.
Pearson, Thomas W.
Sloane, William E.
Swan, Benjamin M.
Williams, Charles G.
Young, Sylvester W.

Cozad, W. K.
Graham, R. L. E.
Hamilton, Joseph
Hitchings, Brooks
Latham, Abraham L.
Shields, Harry M.

Taylor, Andrew T.
White, Harry C.

Class of 1894

Austin, Charles A.
Caldwell, David
Campbell, Howard
Culley, Edward A.
Getty, Robert F.
Gregg, Oscar J.
Hine, Thomas W.
Hoon, Clarke D. A.
Hutchison, J. E.
Irwin, J. P.
Jennings, William M.
Koonce, M. Egbert
Linhart, Samuel B.
Lowes, John Livingston
McKee, William T.
Nesbitt, Harry
Potts, Thomas P.
Roberts, R. J.
Sloan, Wilson H.
Spargrove, James M.
Stewart, Samuel A.
Thompson, John M.

Cole, William D.
Inglis, John
White, DeWitt
White, Prescott C.

Class of 1895

Aukerman, Robert C.
Brownlee, Daniel
Craig, Joseph A. A.
Dunbar, Joseph W.
Eldredge, Clayton W.
Farmer, William R.
Gantt, Allen G.
Greves, Ulysses S.
Hackett, John T.
Harter, Otis
Hepler, David E.
Johnston, William C.
Keith, M. Wilson
Lanier, Marshall B.
Lashley, Ellsworth E.
McClellan, Melzar D.
McCracken, Charles J.
McFadden, Samuel W.
McIntyre G. W.
MacMillan, U. Watson
Marshall, Charles P.

Directory.

Mitchell, Eugene A.
Oliver, William L.
Slonaker, Paul J.
Stevenson, Francis B.
Stewart, Curtis R.
Wilson, James M.

Bar, Alfred H.
Biddle, Richard L.
Kennedy, John
Malcom, William D.
Parr, Selton W.
Wash, Morris T.

Class of 1896

Atkinson, William A.
Bartz, Ulysses S.
Bascomb, Lawton B.
Bedickian, Shadrach V.
Brown, William A.
Burns, George G.
Chisholm, Harry T.
Cotton, James S.
Davis, McLain W.
Elder, Silas C.
Fisher, Grant E.
Gordon, Percy H.
Greene, David A.
Kelly, Jonathan C.
Kelso, James A.
Lane, John C.
Liggitt, A. W.
McKee, William F.
Moore, C. N.
Patterson, Elmer E.
Porter, Robert E.
Scott, William A.
Sehnbrede, George E.
Spargrove, William P.
Stevenson, J. A.
Travis, J. M.
Vernon, Fayette E.
Zoll, Joseph

Allison, Frank R.
Brokaw, Harvey
Diven, Robert J.
Macartney, John R.
Montgomery, S. T.
Speer, J. H.

Class of 1897

Barr, Robert L.
Bemies, Charles O.

Calder, Robert S.
Cherry C. Waldo
Donehoo, George M.
Elder, James F.
Ewing, Harry D.
Foote, Samuel E.
Fulton, John E.
Kerr, Hugh T.
Kreger, Winfield S.
McCormick, Arthur B.
McCracken, J. O. C.
McCrea, Charles A.
McCutcheon, Harry S.
McDonald, James P.
Montgomery, Ulysses L.
Oliver, John M.
Reber, William F.
Record, James F.
Timblin, George J.
Wilson, Walter L.

Brockway, Julius W.
Frederick, P. W. H.
Guichard, George L.
Seward, Oliver L.

Class of 1898

Atwell, George P.
Brown, Franklin F.
Campbell, Wilbur M.
Cheeseman, Joseph F.
Cozad, Frank A.
Davis, Herman U.
Eagleson, Walter F.
Fitch, Robert F.
Fulton, John T.
Hezlep, Herbert
Hosack, Hermann M.
Hubbell, Arthur E.
Hutchison, William J.
Leslie, William H.
Lyle, David M.
McIlvaine, Edwin L.
McKay, Alexander D.
MacLeod, Donald C.
Nesbitt, Samuel M. F.
Potter, James M.
Proudfit, John L.
Prugh, Harry I. C.
Ramage, Walter G.
Rodgers, John A.
Ryall, George M.
Schleifer, Oscar
Silsley, Frank M.

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Fulton, Silas A.
Jackson, Thomas C.
Kerr, Charles W.
Linn, James P.
Magee, Samuel G.
Suzuki, Sojiro
Wishard, Frederick G.

Class of 1899

Bell, Charles
Blayney, John S.
Cobb, William A.
Conner, William W.
Daubenspeck, Richard P.
Fiscus, Newell S.
Giboney, Ezra P.
Hodil, Edward A.
Humphrey, James D.
Kelso, James B.
Kerr, George G.
Kerr, Harry F.
Love, Curry H.
MacDonald, Herbert O.
MacHatton, Burtis R.
Minamyer, Albert B.
Offutt, Robert M.
Pugh, Robert E.
Rankin, Benjamin H.
White, Samuel S.
Wiley, A. Lincoln
Williams, Hamilton B.
Williams, John I.
Wilson, Gill I.

Anderson, Clarence O.
Cunningham, Harry C.
Fields, Joseph C.
Gay, Thomas B.
Kritz, William B.
McQuilkin, Harmon H.
Milman, Frank J.
Patterson, John C.
Rodgers, Joseph H.
Sterrett, Walter B.
Veach, Robert W.
Waite, James
Wilson, Charles R.
Zahniser, Charles R.

Class of 1900

Allen, Robert H.
Barrett, William L.
Beatty, Charles S.

Brice, James B.
Brooks, Earle A.
Carmichael, George
Crawford, Oliver C.
Haines, Alfred H.
Kilgore, Harry W.
McCombs, Harry W.
Miller, James E.
Mohr, John R.
Montgomery, Donnell R.
Moody, Samuel
Reed, William A.
Schultz, Adolph R.
Snyder, P. W.
Stanceliffe, Thomas A.
Sterrett, Charles C.

Foreman, Chauncey A.
Garvin, Charles E.
Leroy, Albert E.
Mitchell, Robert C.
Mitchell, William J.
Prugh, Irvin R.
Shields, Curtis E.
Wagner, Henry N.

Class of 1901

Bierkemper, Charles E.
Bush, Merchant S.
Graham, David S.
Helliwell, Charles
Irwin, Charles F.
Lawther, James H.
Marks, Harvey B.
Schlotter, Franklin G.
Scott, DeWitt T.
Springer, Francis E.
Stevenson, Thomas E.
Thompson, Thomas N.
Wallace, Oliver C.

Armstrong, Harry P.
Mark, John H.
Whitehill, John B.

Class of 1902

Allison, Alexander B.
Bailey, Harry A.
Brown, Samuel T.
Filipi, Bohdan A.
Gettman, Albert H.
Griffith, Howard L.
Hanna, H. Willard
Holmes, William J.

Directory.

Leith, Hugh
Lincoln, John C.
Lippincott, Rudolph P.
Long, B. James
Miller, Park Hays
Orr, Samuel C.
Phillips, George R.
Post, Richard W.
Svacha, Frank
Tait, Edgar R.
Wallace, Scott I.
Williams, David P.

Crowe, Francis W.
Fast, Joseph W. G.
Magill, Charles N.
Welch, J. Rayne

Shaw, Hugh S.

Class of 1903

Bittinger, Ardo P.
Byers, Edward W.
Fisher, George C.
Fleming, William F.
Fowler, Owen S.
Hamilton, Charles H.
McGarrah, Albert F.
Miller, Frank D.
Novak, Frank
Pittenger, James S.
Reiter, Murray C.
Ridgley, Frank H.
Rogers, Morton M.
Rowland, George P.
Showmaker, F. B.
Smith, Hugh A.
Thompson, T. Ewing
White, Wilber G.

Brown, George W.
David, William O.
Hicks, Thomas G.
Lowe, Titus
McCartney, Albert J.
Marshall, William E.
Wilkins, George H.

Class of 1904

Bucher, Victor
Culley, David E.
Gaehr, Theophilus J.
Hutchison, Orville J.
Kaufman, Harry E.
Keener, Andrew I.

Kelso, John B.
Keusseff, Theodore M.
McConnell, Wm. G.
McMillan, William L.
Powell, Amos C.
Stewart, George P.

Campbell, Harry M.
Kelly, Dwight S.
Lyons, John F.
Shriver, William P.
Wilson, Robert B.

Class of 1905

Backora, Vaclav P.
Bowden, George S.
Crawford, Frank W.
Douglass, Elmer H.
Espey, John M.
Evans, Walter E.
Knepshild, Edward J.
Kunkle, John S.
McBride, John D.
MacIvor, John W.
MacLeod, Kenneth E.
MacQuarrie, David P.
Steele, John C.
Strubel, John C.

Evans, Frederick W.
Goehring, Joseph S.
Lytle, Marshall B.

Class of 1906

Cooper, Howard C.
Craig, William R.
Duffield, T. Ewing
Heany, Brainerd F.
Hochman, Stanislav B.
Ludwig, Christian E.
McConkey, Walter P.
Steele, Merrill P.
Wilson, Thomas

Bovard, Charles E.
Rhodes, Harry A.
Ulay, Jerome D.

Class of 1907

Blacker, Samuel
Christie, John W.
Christoff, A. T.
Disnmore, William W.
Ferver, William C.
Fraser, Charles D.

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Houk, Clarence E.
Huey, James W.
Kaufman, George W.
Lewis, William E.
McDivitt, M. M.
Mayne, Samuel
Miller, Homer K.
Miller, Paul G.
Osborne, Plummer N.
Schodl, Adam G.
Snyder, William J.
Stewart, Gilbert W.
Wible, Clarence B.
Woollett, Francis I.

Johnston, David H.

Kardos, Joseph
Lloyd, Howard E.
Miller, George C.

Class of 1908

Amstutz, Platte T.
Aten, Sidney H.
Baker, H. Vernon
Bingham, William S.
Bleck, Erich A.
Culbertson, Claude R.
Dent, Frederick R.
Gaut, Robert L.
Harvey, Plummer R.
Hefner, Elbert
Houston, Robert L.
Juneck, Frank
Loughner, Josiah R.
McLeod, Donald W.
Reiter, Uriah D.
Swart, Charles E.
Viehe, Albert E.
West, James G.
Wise, Frederick O.

Anderson, John T.
Byczynskji, S. A.

Class of 1909

Cunningham, Leva W.
Good, Albert I.
Hail, Arthur L.
Halenda, Dimitry
Hoover, William H.
Hutchison, Harry C.
Miller, Charles R.
Montgomery, Thomas H.

Mowry, Eli Miller
Orr, William H.
Townsend, Edwin B.
Witherspoon, John W.

Clark, Chester A.

Paroulek, Friedrich
Szekely, Alexander

Class of 1910

Bergen, Stanley V.
Byers, W. F.
Conley, Bertram H.
Graham, F. F.
Gross, O. C.
Kelso, Alexander P., Jr.
Lawrence, Ernest B.
Macaulay, George S.
MacInnis, Angus J.
McMillen, Homer G.
Montgomery, Frank S.
Pears, Thomas C., Jr.
Reed, Robert R.
Riddle, Henry A., Jr.
Schmale, Theodore R.
Shields, Robert J.
Stewart, Herbert W.
Taylor, George, Jr.
Tron, Bartholomew
Watson, George S.

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Morrison, J. E.

Class of 1911

Cribbs, Charles C.
Earnest, Harry L.
Felmeth, W. G.
Geddes, Henry
Guttery, Arthur M.
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Howe, John L.
Keirn, Reuel E.
Love, W. Blake
Matheson, M. A.
Oldland, John A.
Reese, Francis E.
Smith, Matthew F.
Wingert, Rufus D.
Worley, L. A.

Glunt, George L.

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Riddle, Benton V.
Woodward, Frank J.

Barr, Floyd W.
Beseda, Henry E.
Currie, H. C.
Howell, H. G.

Class of 1912

Arthur, J. H.
Bergen, Harry H.
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Reis, Jacob A., Jr.
Sirny, John
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Wehrenberg, E. L.
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Woolf, Mahlon H.

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Speckman, T. A.

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Cochran, Charles W.
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Connell, John
Eakin, Frank
Eakin, Paul A.
Frantz, G. Arthur
Highberger, William W.
Johnston, Samuel L.
Kiskaddon, Roy M.
Lang, John
McFarland, Orris S.

Morello, Savatore
Peterson, C. E.
Schuster, William H.
Schwarz, Adolph A.
Shaw, Edward B.
Wilson, Ashley S.

Bransby, C. C.
Thompson, David R.

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Duff, George M.
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Fraser, J. Wallace
Hensel, Leroy C.
Howe, Edwin C.
Kish, Julius
MacLennan, D. George
Maharg, Mark B.
Park, Albert N., Jr.
Purnell, Walter B.
Shea, George H.
Sheppard, Albert S.
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Willard, Hess F.
Wilson, Nodie B.

Crapper, Wm. H.
Guthrie, Geo. W.
Reasoner, Alfred H.

Boyd, R. Earl
Brenneman, G. E.
Ernst, J. L.
Fohner, G. C.
Marrett, Grace E.
Worthmann, D.

Post-Graduate Students.

(Note:—This is not a complete list of post-graduate students, but contains the names only of those post-graduate students who did not take any part of their under-graduate course in this Seminary and hence are not included in the previous list.)

1863—Roberts, Thomas
1866—Wright, John Elliott
1871—Gibson, Wm. T.
1874—Sheeley, Homer
1884—Ressler, John I. L.
1893—Currie, J. T. R.

1898—Duncan, John S.
1899—Gelvin, Edward H.
Rainey, William J.
1900—Crowe, Alvin N.
1905—Denise, Larimore C.
Slade, William F.

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- | | |
|-------------------------|----------------------|
| 1907—Kienle, Gustav A. | Whipkey, A. J. |
| Nussmann, George S. A. | 1912—McGiffin, R. B. |
| 1909—Elliott, Arthur M. | Pierce, W. E. |
| King, Felix Z. | 1913—Hogg, W. E. |
| 1910—McMillan, John | 1914—Allen, L. C. |
| Quick, E. B. | Nordlander, E. J. |
| 1911—Weidler, A. G. | Pfeiffer, E. G. |
| Winn, W. G. | |

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- | | | | |
|-----------------------------|--------|----------------------------|--------|
| Allen, F. M. | 1876-p | Campbell, Samuel L. . . . | 1861-p |
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| Avery, Richard N. | 1850-p | Countermine, James L. . . | 1889-p |
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| Black, John K. | 1870 | DeJesi, L. M. | 1879 |
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Gray, Wm. S.	1861-p	Lee, Charles H.	1860-p
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Griffiths, Wm.	1894-p	Leonard, Aaron L.	1836-p
Gross, John H.	1912-p	Leroy, Albert E.	1900-p
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Hamilton, James	1892-p	Leyda, James E.	1877
Harbolt, John H.	1867	Livingstone, Wm. S. ...	1852-p
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Hart, Joshua	1845-p	Lowry, Walter S.	1879-p
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Howey, Robert H.	1874	McDonald, Jas. Pressly	1897
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Johnson, H. C.	1868-p	McMillan, John	p-g 1910
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Pierce, W. E.	p-g 1912	Van Emman, Craig R.	1860-p
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Porter, Robert Baird	1874	Vocaturro, Pasquale	1912-p
Posey, David R.	1857-p	Vogan, Frank H.	1898-p
Preston, Thos. L.	p-g 1860	Vulcheff, Mindo Geo.	1886
Price, Wm. H.	1862-p	Walden, Anthony E.	1888-p
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Quick Errett B.	p-g 1910	Walker, Wm. E.	1859-p
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Rea, John	1868	Waters, James Q.	1863-p
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Roth, Henry Warren	1865-p	Wells, James	1848-p
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Sarver, Jonathan E.	1903-p	White, Prescott C.	1894-p
Sawhill, Benj. F.	1832	Whiten, Isaac J.	1862-p
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Schneider, Wm. P.	1900-p	Wilkinson, A. P.	1895-p
Scott, Geo. R. W.	1866-p	Willard, Eugene Shaw	1881
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Wilson, H. Luther	1911-p	Wycoff, J. L. R.	1870-p
Winger, Chas. N.	1884-p	Yates, Thos. R.	1897-p
Winn, W. G. p. g.	1911	Young, Alex. B.	1897-p
Wishard, Frederick G.	1898-p	Young, A. Z.	1864-p
Wood, Wm. S.	1859-p	Youngman, Benj. C.	1870-p
Woodbury, Frank P.	1864-p	Yoo, Charles	1913-p
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These Bonds are secured by assets of the institution, amounting to one million dollars.

Income from the bonds up to \$200 per annum free from Pennsylvania State tax.

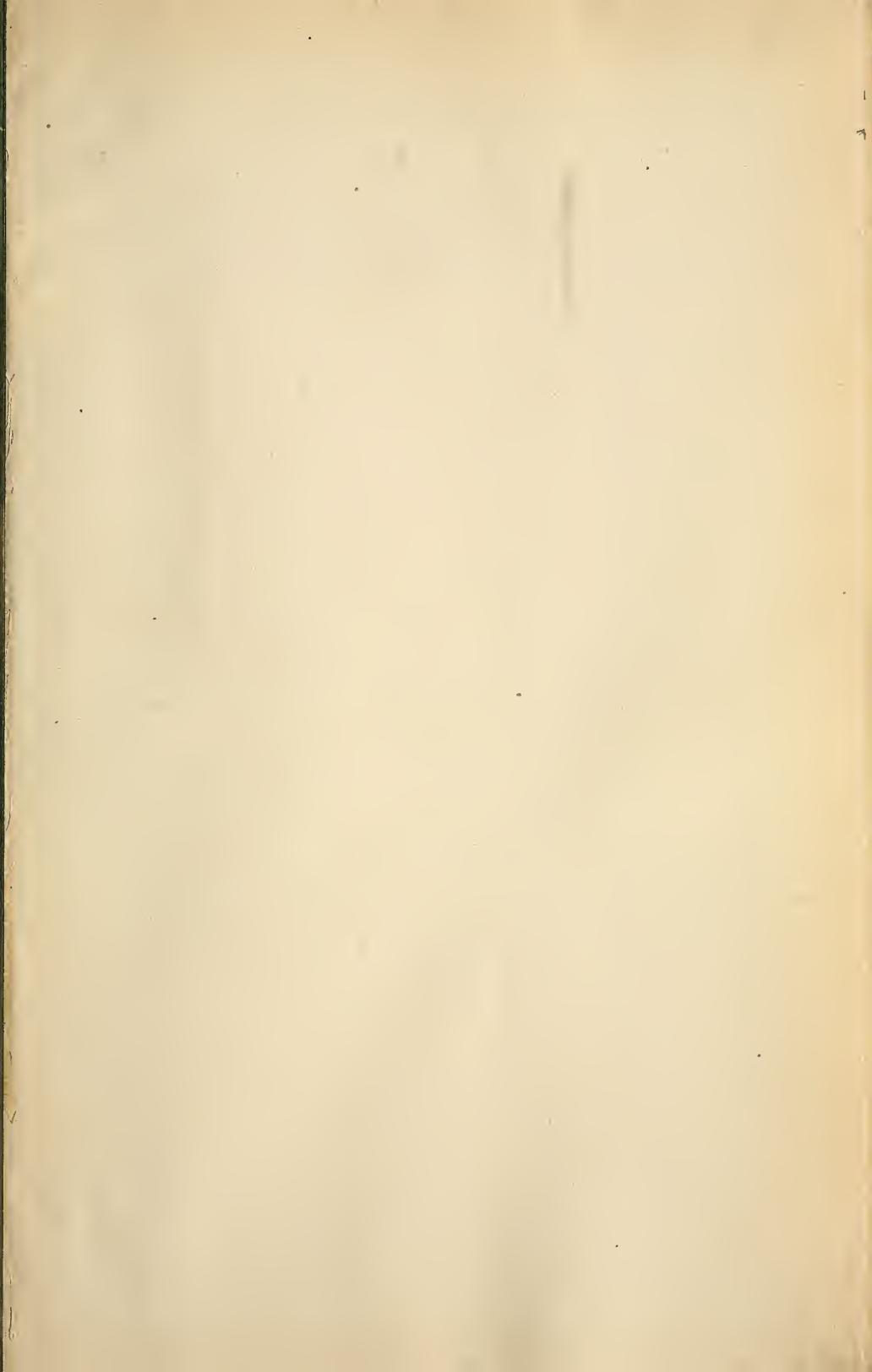
Write for information to

PRESIDENT JAMES A. KELSO,
731 Ridge Ave., N. S.,
Pittsburgh, Pa.

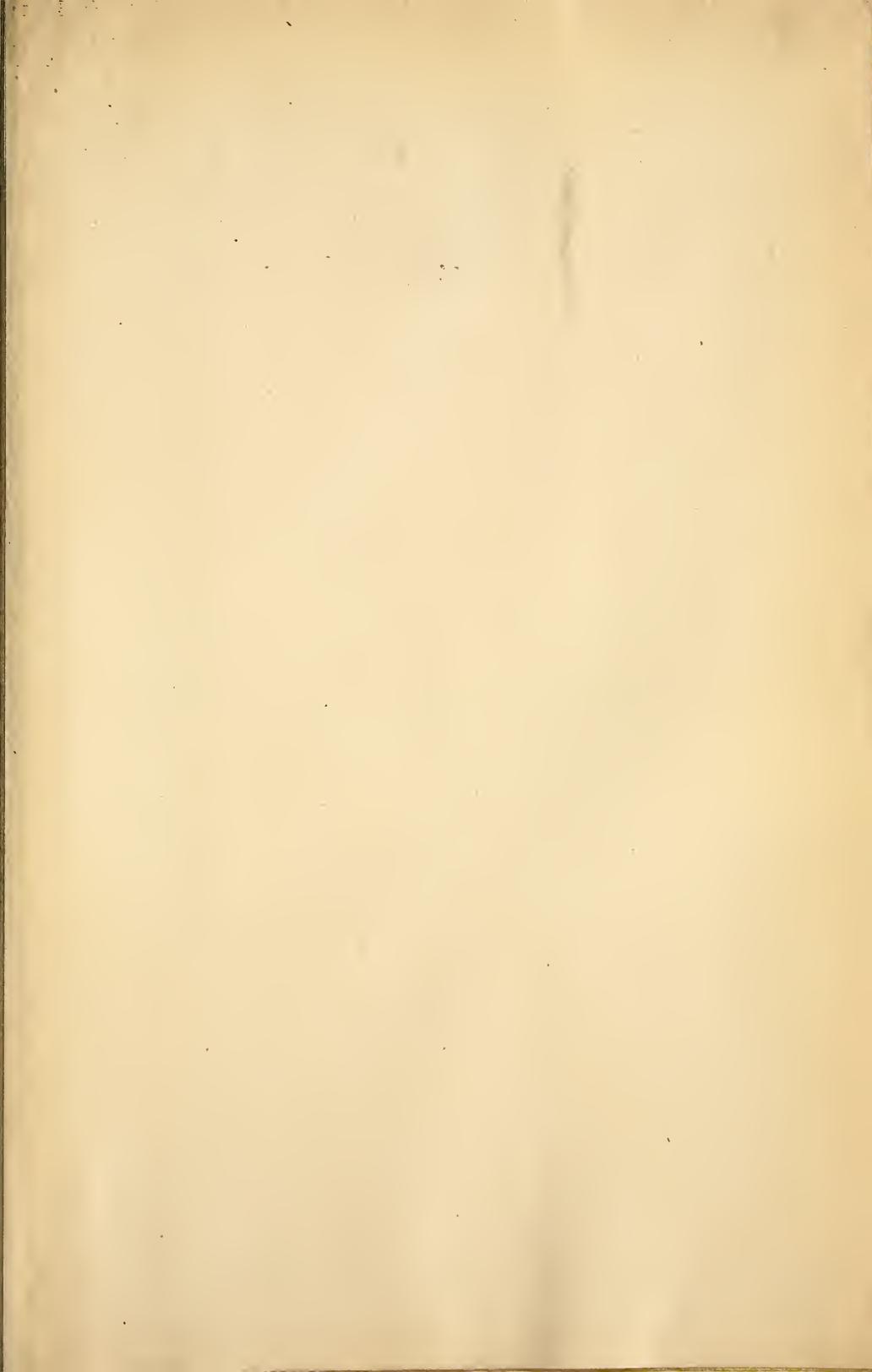
Comparison of Returns on \$1000 Investment at 8%

(Annuitant from 70 to 75 years of age)

SAVINGS BANK		ANNUITY BOND	
\$1000.....	Income \$40.00	\$1000.....	Income \$80.00
State Tax.....	4.00	No State Tax.....	
Net Income.....	\$36.00	Net Income.....	\$80.00









For Reference

Not to be taken from this room

Deacidified using the Bookkeeper process
Neutralizing Agent: Magnesium Oxide
Treatment Date:

APR 1995



PRESERVATION TECHNOLOGIES, INC.
1114 William Flinn Highway
Glenshaw, PA 15116-2657
412-486-1161

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