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# THE BULLETIN

—OF THE—

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### Contents

The Ministry and Music .....	5
Rev. D. R. Breed, D. D., LL. D.	
Were the Early Books of the Old Testament Written in Cuneiform? .....	24
Rev. J. A. Kelso, Ph. D., D. D.	
Literature .....	39
Necrology .....	59
The Cecilia .....	63
Alumniana .....	64

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\*Died August 30, 1916.

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# The Bulletin

—of the—

## WESTERN THEOLOGICAL SEMINARY

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### The Ministry and Music

Address delivered at the opening of the Seminary Year, Sept. 20, 1916.

By Professor David R. Breed, D. D., LL. D.

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The acquisition of the Warrington Musical Library is a notable event in the history of the Western Theological Seminary. It marks a distinct epoch in its life. So far forth it establishes here a school of sacred music and thereby gives to this institution a unique character and place among the seminaries of the land. Moreover, it is the culmination of a long course of purpose and effort ever looking forward to that which has now been accomplished; and it is also the prophecy of further purpose and effort which we believe will inure to the larger life and greater usefulness of the young men who are to be trained for the Gospel ministry within these walls. Under such circumstances I thought it well to speak to you on this occasion upon this subject, *The Ministry and Music*, and attempt to show the importance of such training as we propose to give our students in this department and the influence which our course in sacred music may be expected to exert upon the church at large.

First of all, however, I wish to relate the history of this department from the beginning, and, although it is

largely a personal matter, I feel that I am fully justified in so doing, and that you will gladly overlook what might be, under other circumstances, somewhat out of taste. You will be interested, I am sure, in hearing how all this has come about and I am anxious to have you informed concerning it. In President Kelso's last report to the directors of the Seminary he has done me the great honor of saying, "The entire musical department of this Seminary is a monument to the energy and enthusiasm of Dr. Breed". This is certainly much more than I have deserved. Whatever of energy and enthusiasm I have displayed would have been of little worth without the wise and capable coöperation which I have received and to which I shall presently refer. Nevertheless Dr. Kelso's kind and appreciative words furnish ample apology—if any were needed—for what I am about to say.

When I came into the faculty of the Seminary eighteen years ago, my plans for the conduct of my professorship immediately embraced the upbuilding of a department of church music. This purpose was the fruit both of inheritance and of training. While I was in the most restricted sense a musician myself, I was born and bred in the atmosphere of music and my ministerial work had from the first been prosecuted in great sympathy with those who conducted the praise of my congregations and always in collaboration with them.

My father and mother were accomplished vocalists and sang together, years ago, in the choir of the First Presbyterian Church of Pittsburgh. Indeed, it is a matter of quite tender sentiment with me, in connection with my pastorate of this church, that this may have had much to do with their subsequent marriage and so, naturally, with my own appearance upon this 'terrestrial ball'.

My oldest brother was an organist and singer by turns. For many years he was a precentor and served a number of Pittsburgh churches. When I was a theological student, he—with *carte blanche*—was providing for

## *The Ministry and Music.*

the great organ in the Third Presbyterian Church then building on Sixth Avenue. My two sisters were both of them, at times, members of church choirs.

You may imagine from all this the character of the home of my boyhood. I could tell you many an interesting story concerning it—at least it would interest *me* to do so. It echoed and re-echoed with the songs of Zion. Oh! those Sunday afternoons and evenings! Yes, and other evenings too, particularly on my vacations, when the members of our family, with others like-minded, gathered together in the old house and made night hilarious, if not hideous, with our melodies. So it came about with me that I loved sacred music. I stored scores of hymns in my memory and learned to use them as one might not without such an experience.

So when I came here to teach, in September, 1898, I gave to hymnology quite a large place in my course and sought to add to it at once instruction in hymn tunes. I would at least make a beginning in this way.

I was directed upon inquiry to a young musician who, I was led to believe, was fully capable of giving me the technical assistance which I so much desired, and I engaged his services on my own responsibility. That young man is with us still. I refer of course to Mr. Boyd. He has made my dreams a reality. We have worked together in perfect harmony and he has been everything and more that could be desired in such a helper. And let me remark also that I am much indebted to him for material in preparation of this address.

Now you will pardon me when I say that we received very little encouragement at the outset. There was no money in the Seminary treasury for such an attempt and for five years I sustained all the expense myself. And what perhaps might have been more disheartening, the faculty that then was, with very few exceptions, were only tolerant of the effort. Some of them, as I well remember, seemed to regard it all as quite unnecessary.

*The Bulletin of the Western Theological Seminary.*

But at the end of those five years we had made an approved place for ourselves, and the faculty agreed to recommend to the directors the formal erection of a department of Church Music.

At a conference of the faculty with the Executive Committee of the board, in May, 1903, this Committee, to quote the words of their report, "authorized the employment of an instructor in music and Prof. Charles N. Boyd who for several years has assisted the professor of homiletics in the department of Church Music has been definitely engaged as a special instructor with a view to extension along this line".

It was rather tardy recognition—was it not? But it was mightily heartening, especially to Mr. Boyd and myself.

The "extension" of which the committee spoke was effected with the opening of the Seminary in the fall. It was my turn to deliver the opening address, which I made bold to do (Sept. 16, 1903) on the subject of "Sacred Song". That address, like this, had something of history and considerable of prophecy in it. The "extension", I say, was effected. Mr. Boyd's duties were increased with a proportionate increase in salary. But still there was no money in the treasury for such work and it would not have been continued had I not agreed to be responsible for the expense. For five years more I solicited and secured the necessary funds.

At the end of the term for which Mr. Boyd was formally engaged—in May, 1904, he rendered his first report. It was submitted to the directors with the report of the faculty, which latter declared, "The work in the department of Church Music has proceeded satisfactorily". But as yet, remember, neither the department nor Mr. Boyd were regarded as fixtures. It was beginning to be a "long, long way" to our "Tipperary" of Sacred Music, but—"my heart was there". However, we were not in the least discouraged, though we might have taken up the

## *The Ministry and Music.*

lament of certain children who were sitting in the market places years ago, "We have piped unto you and ye did not dance". Prof. Boyd was engaged only for another year and I must provide the pay of the piper.

By and by I began to realize that the only way out was through an endowment, which I must raise myself. I would go to my own former church and make a beginning. Dr. Alexander very kindly opened the pulpit to me and Mar. 17, 1907, I presented to his congregation my cherished cause. The response was immediately gratifying, but the ultimate effect was extremely so. Almost a year had passed; the endowment was still lagging. One day, Feb. 24, 1908, I was passing up Wood Street when a gentleman approached me from behind and laid his hand upon my shoulder. I turned to greet him when he said: "Dr. Breed I am glad to have met you. I was thinking about you. I have just come from my lawyer's where I have been making my will. In it I have left ten thousand dollars for the Musical Department of the Seminary".

Can you imagine the joy with which I received this announcement and the warmth of my expressions of gratitude? This was the late John D. Thompson. I do not know why he had become so much interested in the teaching of sacred song. He was regarded, I suppose, as a "hard-headed business man"—as they say. But the incident is tremendously suggestive, as to the regard which even "hard-headed business men" have for Sacred Music—but I leave this to your own imagination. Hard heads are not always hard hearts.

Mr. Thompson told me that I might announce the gift, but on no account to make known the name of the giver. But I went to work at the endowment with new life and soon secured the balance required. January 25, 1909, on the eve of my departure for Africa, I paid into the treasury \$5,002.24. Meanwhile Dr. Kelso had gone with me before the Board of Trustees and they finally agreed to take over the expense of the department and

*The Bulletin of the Western Theological Seminary.*

relieve me of the burden which I had borne for ten years. Mr. Thompson died Dec. 16, 1911. A year later we received his legacy and our endowment was finally completed.

In October, 1913, there was instituted the "whirlwind" campaign in behalf of the general Seminary endowment. Unfortunately for our Musical Department, the offer of the Warrington Library was made to us soon afterward, while the collection of subscriptions was still in progress. But the Trustees realized the importance of securing it, and Mar. 20, 1914, advanced \$250.00 to secure the option. I at once appealed to Mr. Carnegie. Dr. Wm. J. Holland gave me substantial help, departing in this case from a rule he had never broken before, and writing a strong letter in our behalf.

Our appeal, however, was rejected and we were compelled—in view of the pressure of the general endowment campaign—to make little effort towards the purchase price of \$20,000.00. But with the death of Mr. Warrington we were favored by his widow with a most generous offer. Dr. Kelso visited her in our behalf, and it was agreed that the library should be ours upon the payment of \$5,000.00 cash and an annuity bond of \$10,000.00 with other favorable features which I need not recount. Last spring I was able to secure \$3,150.00. Another \$100.00 came in, which with the earnest money of \$250.00 made \$3,600.00, leaving a balance of \$1,400.00 to be yet raised. I pledged myself to secure this amount. But I beg you not to be alarmed, as I shall not attempt to raise it this morning. The faculty also agreed to provide the \$600.00 per year interest on the annuity bond. Thereupon the Trustees voted the purchase of the library and it is now in our possession.

This brings me to the end of the financial chapter. But there are some other matters connected with the internal administration of the department, concerning

## *The Ministry and Music.*

which I desire to go on record and concerning which I would have you informed.

The most conspicuous feature in our work is the Cecilia Choir. It is not only of great instructive and inspirational value, but it is that of which the public is most cognizant. It has grown with the growth of the department in proficiency and efficiency until it is now recognized not simply as a Seminary affair, but as one of the distinguished organizations of our city with a wide general reputation, which might almost be called "*national*".

Mr. Boyd organized the Cecilia Choir in 1903—coincident with the recognition of our musical work by the Board of Directors. It was composed of a number of devout and earnest singers who desired to make a comprehensive study of the best church music. At first it had no close and immediate connection with the Seminary, although it was intended to use it occasionally in the Seminary chapel to illustrate certain principals in the oral instruction of the students. I was honored with the presidency of the choir, kept in constant touch with it, and occasionally attended its rehearsals.

For nine years it appeared at the Seminary only occasionally. But its concerts were always full of pleasure and profit, the numbers rendered being always accompanied by descriptive and informing comments by Prof. Boyd. Four years ago, however, a radical change was made in the conduct of our senior preaching service. Formerly this was combined with the Seminary conference, conducted by the professors in turn. But now the entire Monday evening hour was devoted to the preaching service, with the Cecilia in attendance, beginning Oct. 7, 1912. It is a mixed choir of sixteen voices, with a number of substitute singers in reserve. It leads the hymn singing and furnishes also at every service a suitable anthem. Its rehearsals are usually held in the Seminary chapel and students are invited to attend. It also gives at least

*The Bulletin of the Western Theological Seminary.*

two concerts a year, one of which, given in the chapel, is designed to furnish examples of both proper and improper church music, with Prof. Boyd's always instructive remarks. The annual concert has become a permanent feature of commencement week. It is given in some church. In consequence of this fine service the general attendance at our senior preaching has largely increased and the concerts receive most gratifying patronage. The annual concert last May was given in the Sixth Presbyterian Church on Squirrel Hill. The weather was most unfavorable. It rained hard all evening. Nevertheless the audience filled the large room to its capacity and were well repaid for their coming. At the same time another emphatic point was scored for our Music department by the rendition of a very fine motet, written by a Pittsburgher, Mr. T. Carl Whitmer, especially for our choir and published under the auspices of the Seminary. Such is the work of our Seminary choir, and for these invaluable services they receive the most munificent sum of one dollar a piece for each public performance! The class-work in this department is as follows: The junior class pursue during the first semester the study of Hymnology. In the early years of the work this was done in spite of several handicaps, as the material had to be gathered from a number of sources, none of them entirely satisfactory. This led me to the preparation of a text-book—"The History and Use of Hymns and Hymn-tunes", which has been well received elsewhere and adopted as a text-book in some other institutions.

During the same semester Prof. Boyd carries on the study of hymn-tune music. The class is familiarized with every tune in our Hymnal and instructed in their character and use. This is followed in subsequent years by his "Lectures on Practical Church Music" embracing such special subjects as "Congregational Singing", "Special Musical Services", "The Choir", "Church Organs", "Sunday School Orchestras", "The Minister and

## *The Ministry and Music.*

Church Music", "Church Music Committees", and "Musical Appreciation". His electives are attended by about 25 per cent. of the students, the most important for the practical usefulness of the preacher probably being the course in sight-reading.

Prof. Boyd has also published from time to time illuminating articles on the subject, some of them appearing in the *Banner*. In consequence of all this several students have come to us chiefly because of our course in music, while with a number of others this has been one of the determining factors.

Our music department is becoming very well known throughout the country. During the Seminary vacation Prof. Boyd has a number of engagements in various places where his instruction is in demand, and our Seminary advertised. One of his most important engagements the past summer was at Adrian, Mich., where for about a week he conducted classes for Roman Catholic Sisters—teachers of music in their own schools. The attendance was about 60 from various cities including Chicago and Detroit. I might also quote from various musical journals which speak in high terms of our work, but time will not permit. We are far, far ahead of any other Seminary in this important work.

Prof. Pratt, who has had the music in Hartford Seminary for 36 years, writes that he wishes he had the chance that is given the professor here. He has no choir outside the scattered efforts of the students. At Union Prof. Dickinson's music, apart from his classes, is exhausted in a few organ recitals. At the Chicago Congregational Seminary examples are rendered at intervals by the choir of the First Congregational Church, of which Prof. Smith is the leader. Other Seminaries have next to nothing.

Now I have said all this, in review of our past labors, for no other reason, in the final analysis, than to secure your hearty sympathy and coöperation. We bespeak your

gracious assistance in the greater service which we will attempt to render. Let me give you some idea of it.

First of all, we wish to improve the singing of the students themselves. It is very commendable as it is. Visitors to our chapel services frequently express their surprise and admiration at its superior quality. But it may be much improved. We wish to have from year to year a well-trained male chorus of 12 to 16 voices—not only to lead our chapel praise but to sing occasionally elsewhere—performing the same service for our Seminary that is rendered by similar choirs or glee clubs of other schools, who carry the name and fame of their institutions to many places which they visit—chiefly in vacation time. To this end we wish to have Prof. Boyd more frequently at the Seminary to carry on such work.

We wish and hope that the Cecilia Choir may be definitely engaged by some leading congregation, so that, instead of being scattered among a number and being brought together only for Seminary purposes, they may habitually sing together. Their efficiency would thereby be indefinitely increased. We wish to have in the new buildings about to be added to those now occupied, a suitable music room, perhaps adjoining the chapel, with a good pipe organ that can be operated from either.

We wish to have this music room well stocked with apparatus, instruments, and books, with a fund sufficient to supply the best published music or even to publish music ourselves, as we have the motet to which I have referred. That motet may be only the beginning of our publications—the by-product of our school. Indeed I am now in conference with Prof. Whitmer, its author, relative to something more ambitious. But I cannot express all our wishes, simply because they will develop with the development of our work. Surely I am not extravagant in all this and I do not expect you to exclaim as did the brethren of Joseph “Behold this dreamer cometh!”. If you are tempted to do so, do not forget that

## *The Ministry and Music.*

Joseph realized his dreams to the discomfiture of those who doubted him.

I think you will now perceive how the acquisition of the Warrington Musical Library is the capsheaf of the harvest which we have already gathered, as it may also furnish the seed-corn for that which is to be.

I do not think I need to describe the library in detail. This has already been done by Dr. Kelso, in his last report to the directors, and published in the July "Bulletin". Briefly, it contains 9000 printed books and manuscripts with a large amount of other matter connected with the history of English hymnody and psalmody. It is probably the most complete thing of the kind in the world and some of its treasures cannot be duplicated anywhere. I will not occupy your time by mentioning these—I would scarcely know where to stop. And it is all so wonderfully well indexed that the student may readily follow up any subject which he desires to investigate. Those who have examined it unite in pronouncing it of inestimable value to any school in which church music is part of the curriculum. While we were engaged in our negotiations we obtained the written opinions of a number of high authorities. I have now in my possession those of Mr. Eames, of the New York Public Library; Prof. Lewis, of Tuft's College; Prof. Hall, of New York City; Rev. H. T. Henry, Prof. of Gregorian Music, St. Charles Seminary, Overbrook, and rector of the Roman Catholic High School for boys, Philadelphia; W. C. Lane, of the Harvard University Library, Phillip H. Goepf, musical critic of Philadelphia; and Prof. Clarke, of the University of Pennsylvania. These men agree absolutely with the estimate which I have given, and we may be assured that we have acquired an invaluable treasure.

I have been asked a number of times by those from whom I solicited a subscription for its purchase, "Why do you need such a library?" "What use are you going

*The Bulletin of the Western Theological Seminary.*

to make of it?" What practical purpose will it serve?" I have not been surprised nor dismayed at such questions.

"For Johnathan leaves music to his wife,  
He would much rather whittle with his knife,  
Grapple with bulls in the commercial ring,  
Or engineer some vast industrial thing-  
'Use', cries the Yankee, 'Use' is what I mean,  
If you want music buy my new machine."

Not so, however, with the friends and helpers of the Western Theological Seminary. A number of them have been convinced that such a library in such an institution has indeed its practical uses. I can already see that one of the uses which this library will serve, in connection of course with the whole musical output of this department, will be the quickening of the æsthetic sense of this whole community, especially the Presbyterian, to the more devout, dignified, and beautiful forms of worship.

Let us suppose that the only use of the library shall be the lowest and simplest to which such collections are ever put in the institutions where they are lodged. Let us suppose that it shall be on exhibition only—like Mr. Heinz' ivories in the Carnegie Museum, or the clay cylinder of Nebuchednezzar which our Seminary recently acquired. Even so it is worth much more than we have paid for it. If students, professors, and visitors to our library building simply see it—see it intelligently, examining with some care its contents and understanding to some degree their place in the history of public praise, it will exercise a very great influence upon their minds—a solemnizing, elevating, inspiring influence. Let their attendant say something like this, as he passes with them from case to case: "This is the book from which the Protestant refugees sang in Geneva. John Knox sang from this book. Our "Old Hundred" was first sung to this Psalm". Or, "Here is the psalm-book which our Pilgrim fathers used". Or, "This was the book first to be printed in America. It is a psalm book". Can you

## *The Ministry and Music.*

measure the blessed influence which this very simple use of the library will exert?

It is a huge mistake anyway to estimate value by mere cold calculating so-called "practical" use—the kind of use that saws wood and digs ditches. There are many things—yes, *very* many things—which are on exhibition only whose use is enormous. And the use is practical too, but in a higher moral and spiritual sense. However, this library will be put to other uses. It is a *historical* library and history has the same place and the same use in the study of church music that it has in the study of anything else which is worth while. It furnishes the very basis of study. It is fundamental to the understanding and application of principles. You would not think of studying Theology without Church History. No; nor anything else. Genesis must precede Exodus or all mental operation is at sea.

Even so the student of sacred song must know its history in order to the intelligent understanding and helpful use of Church Music as it now is. In such ways the Warrington Library will be constantly employed in this department.

To illustrate: I hold in my hand an article of eight full sized letter-paper pages, which Mr. Warrington himself prepared for me concerning the history of "Old Hundred". Beginning with its first appearance, set to Psalm 134 in the Genevan Psalter of 1551, he follows it down through the centuries. I think any one of you would be much interested in it and much enthused by it as its association with Protestant refugees and martyrs and its claim upon the reverent worshipper to-day is noted. And here also is a "Song Sermon", the music for which has been composed by one of our recent graduates (Rev. A. L. Hail) under the stimulus of our Seminary music. This has been given by its author with unqualified success.

But more than this. Some of our students and doubtless others of the musical profession—especially those in

charge of the music of various congregations—will take advantage of the library in perfecting their technical knowledge of the whole great subject. There may not be very many of them; but they will become experts, specialists, qualifying themselves to become the teachers of others and leaders in a great salutary movement to improve the quality of public praise in Protestant churches. For example: Prof. Boyd has been long engaged in preparing a work which shall do for hymn-tunes what Julian has done for hymns in his monumental “Dictionary of Hymnology”. There is nothing of the sort in existence. It is much needed and we fervently hope that Prof. Boyd may accomplish it in due time. But to him and other like students the library will be of unspeakable service. With all this, then, in mind I may repeat the words with which I began this address. “The acquisition of the Warrington library is a notable event in the history of the Western Theological Seminary, and marks a distinct epoch in its life”.

“The Ministry and Music”! I ought not to be obliged to emphasize the importance of a knowledge of sacred music in the ministry. It should be self-evident; but is not, by any means. It should be absolutely imperative; it is the very reverse. Our theological seminaries give long and careful attention to other subjects—theology, exegesis, homiletics, and the rest—but little or no attention to the subject of public praise. Therefore when their students are sent forth to take charge of their respective congregations they are incompetent to direct this very important part of worship. They and their churches are subjected to the dictation of the choir leader, often an undevout man; and they often become the prey of publishers, whose contributions in hymn-books, anthems, and the like are far removed both from the worshipful and the refined. Their services therefore are either painfully barren and dull or else a feeble attempt at something elaborate and classical. Part of the time it is “ragtime”; part of the time operatic; inappropriate all the time.

## *The Ministry and Music.*

Indeed quite a large proportion of our ministry leave the entire musical service in the hands of the chorister, even the selection of the hymns. I was asked to preach this summer in a certain church. I went some time before the opening hour to obtain my data and in the course of my inquiries I asked the pastor about the hymns. He replied, "Oh! I don't bother myself about the hymns. The leader of the choir always selects them". All too many preachers do not "bother themselves about the hymns", not to mention the anthems. Consequently the service lacks unity and cumulative force. The hymns are not arranged to suit the progress of the service and bear no relation to the occasion and the sermon subject, while the anthems—I forbear to characterize them.

Let me say here that our beloved Dr. Riddle always gave the most careful attention to these matters. Even for our regular Seminary chapel prayers his hymns were chosen with great discrimination. He frequently commented upon them, and often consulted me concerning them.

Very many of our congregations have the most meagre repertoire of hymns and hymn-tunes. They sing a few familiar ones over and over again, and it seems a final answer to any proposal to add so much as one to them—"The congregation do not know it!". In a certain congregation well known to me it seemed best to obtain a new hymn-book. One was selected after considerable comparison and apparent care. But I know from frequent attendance that no appreciable change was made. They used the same old hymns and the same old tunes—common to both books—and in the same old way.

And if the preacher does not "bother himself about the hymns", how much, think you, will he bother about the anthems? How many ministers ever consult with their choirs? How many ever know in advance what music they have prepared for a given service? How many insist that the hymn-tunes receive proper attention? Yes!

*The Bulletin of the Western Theological Seminary.*

how many ministers have ever been qualified to do such work? How many think they ought to be qualified? And yet it is divine praise! the solemn adoration of the most High God.

When I became pastor of the First Church I found that the congregational singing was limited to about a dozen hymns and tunes, and these were taken from an old book published about forty years before. Very evidently the pastors had not "bothered themselves about the hymns". However I at once began to bother the people in this matter. I could not induce them to get a more modern book, although I arranged with the choir to give an entire evening to the illustration of the merits of the new Presbyterian Hymnal. I determined to do what I could with the ancient material. I held a singing school after every prayer-meeting. At first it was very poorly attended. Many parishioners saw no use in it. The general sentiment was reflected in the remark of a certain member who said to me, "I like to sing the old familiar tunes". I replied to him that it was not very long ago that those same "old familiar tunes" were most of them new and unfamiliar, and that if people had talked then as he did now, we should not now have the old familiar tunes.

However the attendance at singing school rapidly increased until almost the entire prayer meeting remained for it. They became interested, even enthusiastic, and they told me so in very glowing terms. Every Wednesday evening they were taught several new tunes. Then I gave out one new number every Sunday. I repeated it at one of the services the next Sunday and so increased their repertoire and enriched their service.

I bothered the choir also. It was then, as it has always been, a fine choir of cultivated musicians and in full sympathy with the service. I surprised them by appearing, soon after my arrival in Pittsburgh, at one of their rehearsals. They were very much pleased and

## *The Ministry and Music.*

entered heartily into my plans, and to the end of my pastorate we worked together in harmony. But the rear gallery was under the control of the pulpit and they were glad to have it so.

Now ought not every minister to exercise some such supervision of the musical service? And should not our efforts to train them to do so receive your cordial support? But permit me to say that the fundamental difficulty is this: the ministry generally has little conception of the proper function of sacred music. Their mistaken ideas concerning it are too often derived from one of two sources—perhaps somewhat from both—but both conveying very imperfect or very degrading conceptions of the worship of Almighty God. The cheap and catchy music which has been introduced in connection with modern evangelism is one of these sources. It has its place, to be sure, and it exerts a blessed influence at times when used for evangelistic purposes. But it coördinates with exhortation—not with praise—and with exhortation that is very familiar, sometimes even vulgar. When it is too commonly used in regular congregational worship it sadly interferes with reverence, gratitude, and that profound adoration which is due to the Infinite Majesty.

The other mistaken source of ministerial conceptions is the secular one. I do not like to say the opera, for that is not just what I mean, although it might convey my idea. I mean that music which is 'simply music and nothing more; music only as an art, running out into mere performance. It may be joined to pious phraseology, even to the very words of Scripture, but the language is a dumb show, the sacred terms receive no interpretation. Attention is largely confined to the mere music. I believe that this does much more harm than the other. The first simply falls short of true worship. The second is subversive of it.

My good friends, friends of our Seminary, help us to change all this. Uphold us in our efforts to train these

young men for a sweeter, nobler worship. Music is of God; all that is best in it has developed in the church of God and has been prepared for His worship. John Sebastian Bach told the very truth when he said, "Its final cause is none other than this, that it ministers solely to the honor of God and refreshment of the spirit, whereof if one take not heed, it is no proper music, but devilish din and discord".

Infidelity has no hymnology. Unbelief is barren of both song and music. It is an indisputable fact that the character of a people's music rises with their better conception of the character of God. Long, long ago Confucious said "Desire ye to know whether a land is well governed? Hear its music"; and T. T. Munger in this later age has written, "There is no music in nations and races that are without nobility of thought. There is no truer test of the quality of a nation than its music". How wonderfully this has been illustrated the past two years in connection with the great war. And, likewise, there is no better test of the quality of a congregation. It expresses in its music the very best that is in itself. Its deepest faith, its brightest hope, its most energetic zeal—all are told in its music. And in the improvement of its music all these are improved, and even so no doubt with the individual. The soul's first cry to God is often in the words of a hymn or the strains of music which accompany it, and even more frequently it leaves this house of clay and passes into eternity sustained by the songs of Zion.

How many illustrations might be given. Doubtless some occur to you who hear me to-day. Perhaps they are associated with dear ones of your own household; perhaps with others in a more conspicuous way. I hope we may never forget that in that awful hour, when the Titanic had collided with the iceberg and was sinking rapidly into the depths, the band gathered upon its deck, and to sustain themselves and the hundreds who must perish with them, they tuned their instruments to a sacred song

*The Ministry and Music.*

and the strains of "Nearer my God to Thee" were wafted over the water until they were quenched beneath the waves. What else, except the Word of God—what else so good to live by, so good to work by, so good to suffer by, so good to die by! And then! and then! the beatific vision shall burst upon our raptured gaze; then the music of heaven itself shall echo in our ears; then, Oh! then we shall join in the "New Song" of the redeemed in glory.

## Were the Early Books of the Old Testament Written in Cuneiform?

JAMES A. KELSO

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Until very recently scholars have unanimously maintained that the autographs of the Old Testament books were written in an alphabetic script, variously designated as the 'Phoenician' or the 'Old Semitic Alphabet'. For the actual appearance of the Hebrew Scriptures as they came from the pens of the writers or redactors, the student was referred to such an inscription as that of Tabnith, King of Zidon.<sup>1</sup> Jewish tradition, as embodied in the Talmud (Tract. Sanhedrin 21 b), had preserved the recollection of a change from an older type of script to the one used in later times and familiar to all scholars in every modern edition of the Hebrew Bible. The latter is designated either 'square' (מרבוע) or Assyrian (מאשר) which is also interpreted as straight; the former or old characters are termed Hebrew (עברי). Just when or how the change from the one form of writing to the other took place, or what influence displaced the older script, are questions interesting in themselves but they do not concern us here. It is sufficient to note the theory and the basal facts tersely expressed above, and to realize that until the last decade they have been unanimously accepted.

In 1902 a new theory raised its head in the arena of Semitic scholarship and has attempted to contest the field with the one which has been outlined in the opening paragraph. It was first put forth as a brilliant hypothesis by that accomplished Assyriologist and Historian, Hugo Winckler, who made the brilliant guess that all religious

<sup>1</sup> An inscription discovered at Zidon in 1887 and assigned to the fourth century B. C. Compare Driver, Books of Samuel, p. XXIII ff.

and official documents among the ancient Hebrews were written in the cuneiform script.<sup>1</sup> He did not deny the existence or use of the old Semitic alphabet in Canaan, but maintained it was employed only for commercial and other non-official purposes. As in all ancient civilizations church and state are one (a condition familiar to a European but strange to an American), religious writings are as much official documents as state papers, and as the Old Testament books were the official documents of the Hebrew religion, they were consequently written in cuneiform. Put as briefly as possible, this was Winckler's argument.

For the moment let us pass by the grounds presented by Winckler for his hypothesis and notice what favor it has found with other scholars, and how they have modified the theory by new evidence which, they think, has been secured. Four years after the publication of Winckler's hypothesis (1906), Professor Jeremias, in his well-known work 'The Old Testament in the Light of the Ancient Orient', set forth a similar view.<sup>2</sup> While his statement was that the Hebrews originally used the cuneiform script, he did not go further with reference to the Old Testament than to say that the Mosiac tables of stone were inscribed in the cuneiform character and not in the 'old Semitic Script'. Professor Jeremias makes no explicit statement about the external form of Hebrew literature, but permits us to draw our own inference from his assertion that down to the days of Isaiah two forms of writing were current in Israel, one in cuneiform script, intelligible only to priests and scholars, and the other in the Phœnician alphabet, used by the masses for the needs of everyday life.

Such a view of the prevalence of the cuneiform style of writing has more recently passed into some German text-books on the Old Testament as a well established

1 Winckler, *Altorientalische Forschungen* III, 1902, p. 165 ff.

2 Jeremias, *Das Alte Testament im Lichte des alten Orients*, 1906, p. 423 f.

fact, notably in the case of a work on Hebrew Archæology by Dr. J. Benzinger.<sup>1</sup> With this author the idea that the Hebrews used cuneiform characters in their religious writings is no longer hazarded as a guess or hypothesis, but presented as if it were one of the fundamental and generally recognized facts of the science of Semitic philology. Dr. Benzinger elaborates his theory with much greater detail and exactness than its earlier advocates attempted. According to him, cuneiform was the regular form of writing current in Canaan as early as the fifteenth century B. C. and continued to be used in that land during the entire period of the Hebrew monarchy. He assumes that the Hebrew tribes were illiterate nomads when they crossed the Jordan under Joshua; that they possessed no system of writing of their own and hence adopted the one that was current in Canaan. Dr. Benzinger, however, agrees with the scholars whose names we have already mentioned in acknowledging that alphabetic writing was current in Canaan during the period of Israelitish occupation, but its employment was restricted to private use, as all official writings, whether laws, contracts, or religious texts, were written in cuneiform. It is further maintained that the Babylonian form of writing continued to prevail in official circles in Israel until the reign of King Josiah. The reformation inaugurated by this godly monarch swept away every symbol of heathenism, and with this revolution went the cuneiform writing with its associations of a foreign domination and a pagan cult. To put it in a simple sentence and modern American phraseology: Israel's form of writing was changed by *executive order* about the year 622 B. C. A recent American President attempted a similar change when he ordered the reformed spelling to be used in all official documents.

We may now ask: What are the grounds for this attractive but revolutionary theory? In it one is justified

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<sup>1</sup> J. Benzinger, *Hebraische Archäologie*, 1907, p. 178.

in seeing the influence of the Pan-Babylonian School, which attempts to trace all of Israel's civilization, as well as her religious rites and institutions, to a Babylonian foundation. If the contention of this group of Old Testament interpreters is correct, the art of writing—constituting the foundation of culture—could scarcely be assigned any other origin than the ancient empire of the Mesopotamian Valley.

Turning to the Old Testament itself, we discover that these three scholars are agreed as to the Scriptural passages on which they rest their case. They are Ex. 31, 18 and 32, 16, combined with Is. 8, 1. The two former relate to the tables of stone, concerning which the reader is informed that they were written with 'the finger of God'<sup>1</sup> or inscribed with the 'writing of God'.<sup>2</sup> Instead of taking these phrases as concrete, vivid, anthropomorphic statements of the divine origin of the decalogue, they interpret them in the sense of a language especially belonging to God and therefore sacred or priestly. In their opinion, cuneiform script, with which the decalogue was inscribed, constituted an esoteric, or priestly script. In criticism it may be said that as an isolated phrase the term 'writing of God' might suggest what these scholars maintain, but from the context they can secure no support for their view.

In addition they bring forth Is. 8, 1 as corroborative evidence. This verse runs: "And Yahweh said unto me (to the prophet Isaiah), take thee a great tablet and write thereon in plain script (literally 'a mortal's stylus') For Maher-shalal-hash-baz". The crucial phrase is 'a mortal's stylus'<sup>3</sup> and by these scholars it is contrasted with the expression 'writing of God' as used in Exodus, and is interpreted as meaning the common or vulgar form of writing. There is no question that the inscription which

<sup>1</sup> לחות אבן כתבים באצבע אלהים Ex. 31, 18.

<sup>2</sup> והמכתב מכתב אלהים הוא Ex. 32, 16.

<sup>3</sup> בחרט אנוש

the prophet is directed to set up had to be put in a form of writing familiar to the masses, and the great commentators are agreed in paraphrasing this expression to mean 'in common character, easily legible, and understood by the people'. It is the view of the three scholars mentioned above that this inscription of Isaiah was written in the old Semitic alphabet, because this script was generally understood by the people in that age. They draw as an inference from his statement that there was another form of writing employed by priests and prophets in all sacred texts, which Isaiah, educated man that he was, could have used. Of course this esoteric writing was cuneiform.

This theory has been stated in a slightly different form by Professor EDOUARD NAVILLE, Professor of Egyptology at the University of Geneva. He first presented his views in a paper before the Academy of Inscriptions and Belles-Lettres at Paris in 1910,<sup>1</sup> and more recently he has put his hypothesis into English dress.<sup>2</sup> Professor NAVILLE approaches the question partially from the standpoint of an Egyptologist and bases his arguments on passages of the Old Testament which the writers first proposing the theory did not touch. The Swiss scholar, as a two-fold foundation for his theory, associates an Egyptian custom with the finding of the 'Book of the Law' by Hilkiah in the reign of Josiah. Recent archaeological investigation has brought to light a striking Egyptian practice of depositing a portion of their sacred book (the Book of the Dead), either under the pedestal of a god or in the foundation of a sanctuary. These extracts from the Book of the Dead are found to be written in the archaic and sacred characters. Professor NAVILLE believes that the Hebrews practiced a similar custom, and consequently, when Solomon laid the foundation of the

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1 E. Naville, *La Découverte de la Loi sous le Roi Josias*, 1910.

2 E. Naville, *Archæology of the Old Testament, Was the Old Testament written in Hebrew?*, 1913.

*Were the Early Books of the Old Testament etc.*

Temple, a copy of the Book of Deuteronomy written in the archaic cuneiform, the sacred script of the Hebrews, was built into the wall. In passing we must remark that this Egyptologist does not seem to be consistent as to the origin of Deuteronomy. At one time he appears to write as if it had been produced in the reign of Solomon; at others, he ascribes the Pentateuch expressly to Moses; but to brush aside Professor NAVILLE's view by saying that according to the critical hypothesis Deuteronomy was not written until the seventh century is scarcely satisfactory. It seems to us that all that is essential to this form of the theory, is the deposition of some portion of the sacred writings of the Hebrews in the walls or foundation of the Temple.

Making an Egyptian custom his starting point,<sup>1</sup> this scholar passes on to his Biblical proof texts. He rests his argument largely upon two passages: II Kg. 22 and II Ch. 34, 14 f., both of which narrate the discovery of the Book of the Law in the Temple during the reign of Josiah. The sacred edifice had been neglected during the reign of the godless Manasseh and had fallen into a dilapidated condition. The workmen, in making the repairs commanded by the new king, ran across Deuteronomy, or the Book of the Law, written on a clay tablet and stored away in a cavity of the wall. Let us hear Professor NAVILLE's own words in regard to this discovery in his latest book 'Archæology of the Old Testament' p. 129: "The Temple was in the hands of a great number of workmen and masons, repairing cracks in the walls and using for that purpose hewn stone. One may fancy that they came upon the cuneiform tablet and did not pay any attention to it as common workmen or masons would do now, not only in repairing old walls but even in excavations. Hilkiah found it in the rubbish or he picked it out when it fell out of its hiding place."

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<sup>1</sup> For a discussion of the Egyptian custom the reader is referred to the French work, *La Découverte de la Loi*, p. 3ff.

For the sake of the argument let us note a couple of the pertinent verses of the Scripture narrative: "Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan, and he read it (v. 8). . . . And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king" (v. 10). Heretofore scholars have never found any traces of cuneiform in this passage, and it has remained for NAVILLE's sharp eyes to detect them. His exegesis is simplicity itself: The reason Hilkiah delivers the newly discovered book to Shaphan the scribe, instead of reading it himself, is the simple fact that he could not read it, as it was written in the Babylonian script. After the days of Solomon the priests had accustomed themselves to the Phœnician alphabet and had forgotten cuneiform, formerly the sacred tongue, but Shaphan the courtier could read it, as it was still the medium of diplomatic communications. This contention is based upon a rather far-fetched interpretation of the statement, 'Hilkiah the priest found the book of the law given by Moses' II Ch. 34, 14. The entire argument depends upon the far-fetched force which is assigned to the words 'given by Moses', lit. 'by the hand of Moses' (בִּיר מִשֶּׁה) The usual interpretation of the phrase 'by the hand', which is common enough in the Old Testament, takes it in the sense of 'agency', but NAVILLE twists it to mean 'as Moses would write, or as they wrote in his age'.<sup>1</sup> This is certainly fanciful exegesis, and Hilkiah's inability to read the book discovered in the Temple is a gratuitous assumption.

Both at the building of the Temple and in connection with the finding of the Book of the Law about three centuries later, events may have happened as Prof. NAVILLE suggests but there is very slender foundation for it in the Biblical records. The Hebrew historian has given pos-

<sup>1</sup> בִּיר מִשֶּׁה Naville paraphrases this phrase by 'Comme l'aurait écrit Moïse' or 'Comme l'on écrit vait de son temps'; cf. Naville op. cit. p. 23.

terity a circumstantial account of the erection of the Temple. Consequently, it appears incredible that the Hebrews could have practiced a custom, analogous to that of the Egyptians, of burying portions of their Scriptures in the walls of their sacred edifices without our receiving at least a hint of this usage in the Biblical narrative.

It now remains for us to test these theories by the results of archaeological investigations and Old Testament facts. The conclusion that the oldest documents of Hebrew literature have been written neither in the Hebrew language nor with the Hebrew script, but in the idiom and with the characters of the tablets of Tel-el-Amarna, namely Babylonian cuneiform, is not quite as baseless as it appears at first sight.<sup>1</sup> No one will attempt to deny the widespread influence of Babylonian civilization and the use of the Babylonian language as a medium of diplomatic correspondence in Western Asia during the thirteenth and fourteenth centuries B. C., but the facts in regard to methods of writing in Palestine must be examined with great care as they bear directly upon this theory. The seal found at Taanach with the inscription '*Atanahili son of Habsi, servant of Nergal*', because it is assigned to 2000 B. C., and the tablet discovered at Lachish, as it belongs to the Tel-el-Amarna period, may be passed by: but at Taanach a number of tablets, including four letters, were brought to light by the spade.<sup>2</sup> Their significance for our argument consists in their not being diplomatic documents, but private records, and also of Canaanitish origin. Their existence clearly indicates that cuneiform writing was used in the thirteenth century for the ordinary purposes of life in Canaan. A fragment of a cuneiform tablet was discovered by the Harvard University Expedition at Samaria but it has not been published. At Gezer Mr. MACALISTER unearthed three tablets, two being contract tablets in Assyrian, and the third a fragment of one in Neo-Babylonian. These three do not bear

<sup>1</sup> Naville, *Archæology of the O. T.*, p. 4.

<sup>2</sup> Hrozny in Sellin's *Tell Ta'annek*, Vienna 1904, p. 113 ff.

on our problem because the first two are Assyrian in their origin, dated according to the official Eponym Canon. Winckler himself regards them as a relic of the Assyrian occupation of the city during the reign of Assurbanipal (649—647), although he allows a possibility of their being Israelitish and due to the custom of using cuneiform in official records.<sup>1</sup>

If it were not for recent investigations and discoveries with reference to the origin and use of the Old Semitic alphabet, the archæological evidence would incline the scholar to assign this larger role to cuneiform writing among the Hebrews. All the evidence that has come to hand justifies the assertion that alphabetic writing originated among the Semites as early as the middle of the second millenium B.C. The earliest inscription in the Phœnician alphabet, known as the Baal Lebanon inscription, found on the Island of Cyprus, is assigned by competent authorities to the year 1000 B. C. The famous Moabite Stone of the 9<sup>th</sup> century, the later Siloah inscription, and the calendar discovered at Gezer in 1908, must not be forgotten, together with the numerous ostraca unearthed by the American explorers at Samaria. In this connection it is not the contents of these inscriptions but the forms of the letters which are of significance. The letters of the old Semitic alphabet, as found in these products of ancient literary activity, are not crude as if they were a recent invention, but are cursive in character suggesting long use. A writer in a recent volume of the *Journal of the Royal Asiatic Society* calls attention to the tendency to cursiveness in the letters of the Mesha Stone, and states: "Its alphabet manifests a maturity which could only have been acquired after a practice of several centuries."<sup>2</sup>

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<sup>1</sup> H. Winckler, *Keilinschriftliches Textbuch zum Alten Testament*, 1909, p. XIX. Winckler's own words are: "Die Datierung nach assyrischer Weise würde vermuten lassen, dass Gezer zu assyrischem Provinzgebiete gehörte, da man für die Tributärstaaten eine heimische Datierung voraussetzen würde".

<sup>2</sup> Hirschfeld: *Recent Theories on the Origin of the Alphabet*, *JRAS.*, 1911, p. 963 ff.

*Were the Early Books of the Old Testament etc.*

Writing material to a very large extent determines the character of the writing itself. Cuneiform can be conveniently written only on clay with a stylus. At least nothing could be more ill adapted to the wedge shape of the Babylonian characters than papyrus. We now have evidence that papyrus was commonly used in Syria as early as 1100 B. C. and probably for centuries before that date. In the Golénischeff Papyrus, discovered in 1891 at El-Khibeh in Upper Egypt and belonging to the 12<sup>th</sup> century B. C., we find an account of an Egyptian envoy, Wen-Amon by name, who was sent to the king of Byblus to procure cedars of Lebanon. The writer records his adventures and his misfortune in losing the treasure which he carried as purchase money. This necessitates sending for a new installment of articles in order to effect the exchange. The list of things offered in payment is given in detail and among these we find 500 rolls of papyrus.<sup>1</sup> Now papyrus served the same purpose in antiquity that paper does to-day. We have already noticed that this writing material practically excludes the use of cuneiform, and points unmistakably to the employment of characters of the alphabetic type. KITTEL is certainly correct when he speaks of the implication of this Egyptian evidence, as necessarily compelling us to the hypothesis that the North Semitic Canaanitish script was in general use in the closing centuries of the 2<sup>nd</sup> millenium B. C.<sup>2</sup>

The discoveries made by the Harvard Expedition at Samaria give substantial support to this hypothesis.<sup>3</sup> The Samaritan ostraca are assigned to the year 900 and the forms of the letters show maturity and indicate a long history. The art of writing was unquestionably prac-

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1 Breasted in *Ancient Records of Egypt*, IV, p. 277, discusses the bearing of these facts on the history of writing, and remarks, "Of course the Phœnicians did not write cuneiform with pen and ink upon these rolls", and then goes on to argue for the use of the Egyptian hieratic. cf. *Am. Journ. Sem. Langs.*, July, 1916, p. 230 ff.

2 R. Kittel, *Geschichte des Volkes Israel*, 1912, I. Vol., p. 179.

3 Compare *Harvard Theol. Review*, Jan. 1911, and *Theol. Lit.-Blatt* 1911, Nr. 3 u. 4.

ticed in stone and bronze and on leather and papyrus long before ink and the reed pen were used on pottery.

In the past the Phœnician alphabet has been traced back either as a development from the Egyptian hieroglyphs or the Babylonian cuneiform, but the evidence that both these hypotheses are untenable is gradually increasing. The 'Old Semitic alphabet' has an ancestry of its own and is a descendant of a more ancient alphabetic script of which another daughter is the South Semitic form of writing.<sup>1</sup> The antiquity and the use of the Phœnician alphabet as early as the age of the Judges is as well established as any other similar fact of ancient life.

In view of all this evidence, let us return to the O. T. to see if there is any definite statement, or even any hint that points to such a strong influence of Babylonian art and civilization as to lead us to the conclusion that any portion of the O. T. was written in the language of these people. (1) It has been claimed that Prov. 25, 1 contains the record of a translation from one language into another. This passage tells of the 'Proverbs of Solomon, which Hezekiah king of Judah copied out', and the Hebrew verb *העתיקו* is interpreted in the sense of 'translate' rather than 'transcribe'. NAVILLE has recourse to the LXX to make out his case; in the Greek the phrase 'Proverbs of Solomon' is qualified by the adjective *αἱ ἀδιάρκιστοι* which the Swiss scholar renders 'unintelligible ones' and boldly asserts that this does not refer to the sense but to the form of writing. They were unintelligible because they were written in cuneiform. In criticism of this interpretation it may be said that the Hiphil of *עתיק*, not only in the O. T. but also in post-Biblical Hebrew, means 'transcribe' not 'translate', and the Greek adjective more frequently signifies 'mixed; not to be separated'. Again, in Neh. 8, 8, where Ezra's reading of the law is described,

<sup>1</sup> Prætorius' conclusion, based on palæographical evidence, is as follows: "dass Südsemitisch und Mesa uralte Gabelungen von einer noch nicht ganz festen einheitlichen Schrift sind"; cf. ZMDG., 1909, p. 191.

we find the statement: "And they read in the book of the law of God distinctly (מפרש) and they gave the sense so that they understood the reading". The Hebrew word for 'distinctly' has been taken as meaning 'interpreted', and it has been thought that the interpretation was necessary because the law was originally written in Babylonian. Had the Hebrew writer intended to give this sense unequivocally, he could have done so by using another word מתרגם. (2) More than one passage in the book of Isaiah makes it plain that the Assyro-Babylonian was an unknown tongue to the Hebrews in the 8<sup>th</sup> century. In Is. 28, 11 there is a clear allusion to the Assyrian, and his language is designated as barbarous and unknown.<sup>1</sup> Again, when the envoys of the Assyrian king hold a parley with the Israelitish officials, Aramaic is spoken (Is. 36, 11). If both parties had been able to converse in Assyrian, it seems strange that they resorted to Aramaic. RIESZLER tries without success to break the force of this Biblical evidence by taking Aramaic as equivalent to Assyrian.<sup>2</sup> For this assertion he gives no proof except bringing forward an analogy, namely, the application of the designation 'Assyrian' to the empires that rose on the ruins of Nineveh and Babylon. He claims that Aramaic was an interchangeable term, but without justification. (3) The absence of Assyro-Babylonian words in the vocabulary of the early writings of the O. T. is the most serious argument against this theory. In documents indisputably early, Babylonian words are not found, practically the only exception being in Gen. 14, 14, where Abraham's household warriors are designated חניכיי, cf. *hanaku-ka* Taanach 61. 8. But from the 7<sup>th</sup> century on, the influence of these languages on the Hebrew vocabulary be-

<sup>1</sup> Is. 28, 11.... חכמתם ובלשון אחרת שפה ובלשון אחרת Note the remark of Delitzsch in his commentary *ad. loc.* "Das assyrische Semitisch klang den Irealiten etwa wie uns das Alemannische oder Niedersächsische".

<sup>2</sup> Rieszler, Das A. T. und die bab. Keilschrift, Theol. Quartalschrift, 1911, p. 245 f. 'Im Talmudtraktat Sanhedrin 21 b wird die aramäische Schrift assyrisch geheissen; warum kann hier nicht das Umgekehrte der Fall sein und Aramäisch für Assyrisch stehen?'

comes quite manifest. The prophet Ezekiel uses many words which do not occur in earlier writings and are found to be technical Babylonian expressions. Notable examples of these are: *agappi*<sup>m</sup> אגפּ 'band or army' found only in Ez. seven times, Ez. 12, 14; 39, 4, Bab. word *agappu*, 'a wing of an army'; אילם 'porch' Ez.40, 10 ff.; נרנים equal to Assyrian *nudnu*, 'gift or bribe from harlot', Ez. 16,33. Especially significant is the use of עשתי עשרה, 'eleven'. The *astê* is generally taken as equivalent to the Assyro-Babylonian *istin* or *istên*.<sup>1</sup> This form of the numeral is evidently a loan word and occurs first in writings that can be accurately dated; the earliest of these is the Book of Jeremiah and the passages are Jer. 1, 3; 39, 2; 52, 5. In the Pentateuch it is only found in the introduction to Deuteronomy (Dt. 1, 3) and the Priestly Code, but becomes quite common in exilic and post-exilic writings. Zech. 1, 7; I. Ch. 12, 14; 24, 12; 25, 18; 27, 14.

In considering the exegetical evidence it is necessary to notice the argument of RIESZLER, who supports the hypothesis of WINCKLER *et. al.* by an examination of Gen. 1—11.<sup>2</sup> The arguments of this scholar are different from anything that we have as yet touched upon, consequently a brief separate treatment is necessary. His contention is that the Massoretic Text of the first eleven chapters of Genesis contains many evidences of being a translation from an Assyro-Babylonian original. RIESZLER argues that in many passages the difficulties and obscurities are due to the confusion by the translator of two Babylonian roots or words that were similar in sound or spelling. Two examples of his method and reasoning must suffice. He asserts that there is a contradiction between Gen. 2, 5 and 2, 6. In the former verse the absence of vegetation is attributed to the lack of rain and the absence of men

1 Ges-Kautzsch, Hebr. Grammatik, footnote p. 300.

2 Rieszler, *op. cit.* The full list of passages is: Gen. 2, 5; 2, 21; 2, 17; 3, 5; 3, 7; 4, 1 (the last four constitute one group); 3, 21; 4, 7; 4, 12; 4, 15; 4, 20; 4, 23; 5, 3; 6, 2; 6, 3; 6, 13; 9, 5; 7, 7; 9, 20; 9, 27; 11, 4.

*Were the Early Books of the Old Testament etc.*

to till the soil, while in the latter the earth is abundantly supplied with moisture. This contradiction is entirely removed if we recognize that the Hebrew translator confused two words in the Babylonian original of verse 5. The mistake consisted in taking *zanânu*—‘adorn’ for *zanânu*—‘rain’; for, according to RIESZLER, God did not supply the lack of vegetation by giving rain, but by planting trees (cf. v. 9.). The correct translation of the relevant clause v. 5 would be ‘Yahweh Elohim had not adorned the earth, i. e. with trees’. Instead of making up the lack of vegetation by the rain, God plants trees. The weakness of this presentation is due to the assertion of a contradiction (between 2, 5 and 2, 6) which does not exist — none of the great commentators have even hinted at it — and then offering an explanation which convicts the translator of either ignorance or carelessness. It also does not account for the Hebrew preposition *עַל*, and reduces the verse to tautology. We leave it to the reader to decide whether the new translation of Gen. 2, 5 is an improvement: “And no plant of the field was yet in the earth and no herb of the field had yet sprung up for Yahweh Elohim *had not adorned the earth with plants*”.

In similar fashion the famous passage Gn. 2, 21 is changed to read, “And he took one of his spirits of life (Lebensgeistern) and he formed out of the flesh a dwelling place for her (spirit of life)”.<sup>1</sup> The word ‘rib’ of the received text, is due to misunderstanding of the common ideogram ‘TIL’ current under the name *šilu* and also representing the word *balatu*—‘life’. This has led to confusing the Semitic *sl*—Hebrew *šela* (life) with Hebrew *sēla*—‘rib’<sup>2</sup> Again, in the second clause of the verse the translator has made two mistakes: he has taken

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1 Rieszler's rendering of Gen. 2, 21. 22 runs: ‘Er (der Herr) nahm Etwas von seinen (Adams) Lebensgeistern, er füllte unterhalb ihrer mit Fleisch aus. So gestaltete der Jahve Gottes den Lebensgeist, den er dem Menschen entnommen hatte, zu einem Weibe’.

2 The standard Assyrian lexicons of Delitzsch and Muss-Arnolt know no such meaning for *selu*. According to these authorities this word may signify: (1) ‘rib of an animal or ship’; (2) ‘side’.

*eşeru*='close' instead of *eşeru*='form'; and read *kumu*='dwelling' as a particle *kum*='instead of, in place of'.

RIESZLER's only difficulty in this verse is the word 'rib'. "Why the rib?" he asks, and then gets rid of it as we have described; but the *textus receptus* is in harmony with Semitic ideas. The Arabs use the word 'rib' in a sense analogous to that of Gen. 2, 21: *hua lizki* or *hua bilizki*—he is my rib) i. e., 'he is my bosom companion'. RIESZLER's change also destroys the suggestive allegory which sets forth the moral and social relation of the sexes to each other. Two illustrations of RIESZLER's unconvincing exegesis must suffice, but, to do full justice to his theory, all the passages ought to be carefully examined; this has been thoroughly done by KÖNIG, with negative results.<sup>1</sup>

The Biblical data, together with the archæological evidence, have been carefully reviewed and it has become apparent that the new hypothesis, which maintains that the early writings of the O. T. were first written in the Babylonian language with cuneiform script, does not rest on very substantial foundations. The old view, that they were originally composed in Hebrew with the old Semitic or Phœnician alphabet, is still to be held until some new discovery clearly demonstrates the truth of the newer theory.

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<sup>1</sup> König, Das A. T., Neue Kirchliche Zeitschrift, 1913, 101 ff.

## Literature.

**The Wind on the Heath.** By the Rev. G. H. Morrison, D.D., New York: George H. Doran Co. 1915. \$1.35.

The name of G. H. Morrison, minister of Wellington Church in Glasgow, is well known to readers of sermons—on this side of the Atlantic as well as in his native land. The present volume has been preceded by at least seven others from the same pen, and each of the seven has passed through from two to eight editions.

"The Wind on the Heath" consists of Sunday evening addresses, thirty in all. The title presumably has been suggested by the following from "Lavengro", which is quoted on the title-page:—"There's night and day, brother, both sweet things. . . there's likewise a wind on the heath". The aptness of the quotation is fully appreciated only after one has read the sermons that follow—at least enough of them to catch something of their gentle wholesomeness.

In this country the problem of the Sunday evening sermon—or rather the problem of getting a congregation to come and listen to it—has become decidedly acute. In Scotland the church-going habit is more firmly rooted than with us, yet even there the difficulty is by no means unknown. Wellington Church, however, seems to have no trouble in attracting large Sunday evening audiences. Undoubtedly one important factor in this success is the music. In grateful words of appreciation Dr. Morrison dedicates this book to his blind organist, Mr. Fred Turner—a "comrade in service" for many years. "I can...truly say that my ministry would have been vastly different without the aid of our service of praise, which you have always led and interpreted with such skill, and reverence, and beauty." No one who has had the privilege of attending services in Wellington Church will doubt that this is literally true. The message of the music and of the spoken word seem to blend in a manner that is very nearly ideal.

As for the sermons themselves they are the sermons of a *seer*; and perhaps this more than anything else accounts for the fact that so many people went to hear them when they were preached, and so many others will read them now that they have appeared in printed form. In respect to structure there are many of Morrison's sermons that cannot be called models of perfection. A tendency may be observed to string points together somewhat as beads are put on a string, there being little vital connection between them and little progress from beginning to end. Yet this criticism does not apply to all the sermons in the volume before us, perhaps only to comparatively few. On the other hand the deep insight into the needs and longings of the human heart, and the combined winsomeness and power with which the gospel remedy is applied, are met with everywhere. The thoughtful reader of this volume will readily believe that it is not Scotch tradition and beautiful music alone that attract large Sunday evening audiences to Wellington Church.

There is an absolute lack of sensationalism, such as some city preachers seem to find necessary in order to "draw the crowd". A few subjects may be cited in order to illustrate the general character of the themes:—"Unconscious Ministries"; "The Lonely People of

## *The Bulletin of the Western Theological Seminary.*

the Gospels"; "Forbidden Battlements"; "The Renaissance of Wonder"; "The Young Man with the Measuring Line"; "The Attraction of Agnosticism"; "The Responsibility of Hearing"; "On Taking Things Up Again".

One thing more: the sermons are very short. Even the Scotsman seems to have lost his taste for pulpit discourses long drawn out.

FRANK EAKIN,

Western Theological Seminary.

**Studies in the Psalms.** By S. R. Driver, D.D. New York: George H. Doran Company. 1915. \$1.50.

We are glad to welcome to the libraries of the world, and to recommend to the readers of this Bulletin, this posthumous book from the pen of Dr. Driver. It is a very able study of some representative Messianic psalms, stating in quite a convincing way the principles of interpretation which should control the careful reader, and illustrating those principles in a fresh exegetical and sermonic treatment of these lyric poems. Throughout this study we can trace that painstaking, honest, fair, and thorough work which has ever been the characteristic of this scholar. His method of handling any passage is burdened with a spirit which appeals to the open-minded reader. He is so far above petty differences, so big in his outlook on Old Testament thought, so natural in his attitude towards these messages from God's inspired men, and so anxious about conserving the vital truth of God's religion that we cannot fail to admire, not only the product but particularly the mind back of it.

It is true that the book overlaps somewhat in its discussion of the principles of interpretation owing to the problem of editing, but the truths set forth are so essential that such an emphasis only aids in making them a part of the reader's system of thought. Dr. C. F. Burney, in the preface, very beautifully sums up the spirit of the work when he says: "The research into the language and contents of the Old Testament which formed his life-work was for him no merely linguistic and literary exercise. He was always keenly conscious of the living voice of God, speaking throughout the pages of the Scriptures; and he sought, by all the means at his disposal, not merely to lay down a sound basis of interpretation for trained scholars, but also to utilize the outcome of his scholarship for the furtherance of practical Religion—to emphasize and make clear the spiritual gain which results from a sober and reverent use of the means and methods of Old Testament study which the researches of scholars like himself have placed within the reach of all".

With the exception of a brief and well packed history of the prayer-book version of the psalms, the entire book is devoted to the psalms and their meanings. Dr. Driver adheres to two main principles in his method of interpretation. They are the same principles which were illustrated in his late book, "The Ideals of the Prophets", and in fact in all his works on the Old Testament. First, the psalm must have some historical background, some meaning to the people for whom it was first intended, some bearing upon their lives and history. As Dr. Driver says: "In all exegesis, our first duty must be to discover, as accurately as we can, the exact picture, or idea, which the Old Testament writer means his reader to form; when we have done this, we shall be in a position to ap-

## Literature.

preciate rightly the manner in which it is applied in the New Testament". This local coloring in the poem will necessarily change with the onward press of civilization. The second principle related to the truth or, as Dr. Driver puts it, to the *ideal* which is presented in the psalm and which always includes more than could be realized by a character in Israel. In discussing psalm 45, and grouping it with similar thoughts and similar ideals projected in psalms 2, 72, and 110, he says: "These Psalms express promises or hopes not fulfilled by any actual monarch of Israel; they portray the king, not simply as what he was, but as what he should or might be; in other words, they portray an *ideal*. They are thus, to use the technical expression, *typically Messianic*". Under his treatment of psalm 72, he explains: "The portrait in its entirety thus transcends that of an actual king, and depicts an *ideal* king, the father and protector of his people, the ruler worthy to command the homage of the world". Also in speaking of psalm 110 he maintains that "the picture, it is plain, is an ideal one, based upon the experiences of the Israelite kings". These two principles grow out of his conception of the Old Testament as "the record of a *progressive* revelation". He believes that "the education of the chosen nation was gradual: there is a human element in the Biblical writers, which inspiration elevates and illumines, but does not suppress; it ought not therefore to surprise us if human feeling, which is so prominent in Old Testament writers, and as a rule is so singularly pure and noble, should occasionally betray its earthly origin". He further elaborates this doctrine in discussing the Imprecatory Psalms under 109. He maintains that in these lyrics "there is a personal element, an element of personal feeling and vindictiveness, which remains, and which cannot be eliminated". Then he goes on to say that "without to-day inquiring what is involved in inspiration, it is certain that there is in the Bible a human element as well as a divine element: it is manifest, for example, even in the different styles in which different Biblical writers express themselves; and we have no right to assume without inquiry that it is limited to literary characteristics. The inspiration of the Biblical writers conferred upon them a rare and unique spiritual insight; but it did not suppress their individuality and independence; nor have we any antecedent right to suppose that every writer is subordinated to its influence in precisely the same degree. We cannot come to the Bible with a theory of inspiration, we must frame our theory of inspiration *from* the Bible; and it must be such as will explain the facts which the Bible contains. We must not have a theory which will imply that God is the immediate author of a vindictive temper in His servants. Neither Scripture nor the judgment of the Church authorises us to affirm that every statement rests upon the same moral or religious plane, or is in the same measure the expression of the divine mind; and the passages I have been considering to-day must be regarded as passages in which the voice of God is not heard with the clearness and directness which is usual in Scripture". We cannot help but feel the reasonableness of Dr. Driver's contention, for while God as the spiritual background of the Bible has never changed, yet the capacity of man's experience and environment has at times limited His revelation. Such a view makes the Bible a living book and explains in a fair way some of the imperfect ideals of Christian experiences which have found their way into this Book.

## *The Bulletin of the Western Theological Seminary.*

Throughout the entire book the one outstanding characteristic is the fine way he applies his principles of exegesis. We can do no better than quote a few passages. The central thought in psalm 2 is given as "the world-wide dominion of the King of Zion". In speaking of the interpretation he says: "The Psalm is thus, if the 'king' spoken of in it is an actual king of Israel, 'typically' Messianic, i. e. it invests the actual king, and his rule, with such ideal features as to make him typical of a future *ideal* king: if the 'king', in accordance with the last suggestion, is the future ideal ruler of Israel, it will be directly Messianic. 'Messiah'—properly, 'the anointed king',—was the name given by the later Jews to the ideal ruler, whose figure they constructed on the basis of representations in the Old Testament, and who they believed would one day appear to deliver them from the tyranny of the nations, and assume the rule of the world: stripped of its worldly features, and spiritualised, the ideal was appropriated and realised by Jesus. In either case, the Psalm is "Messianic" not by being a direct prediction, but through its describing an *ideal* rule, which, in a larger and more spiritual sense than the Psalmist's words actually suggest, was fulfilled by Christ". In his sermons the exegesis many times is clothed in words which denote a true literary touch. He concludes his sermon on psalm 15 in the following words: "Such is the portrait of a blameless life drawn by the pen of a Jewish poet. It is difficult to imagine one purer or brighter. It shows us what we so often have need to be recalled to us, that a genuine faith in God cannot be severed from integrity of life: that religion is no excuse for a lax morality, that true love of God is the life and bond of any social virtue. Each line gives us a standard which we may apply to ourselves. To speak truth with our heart, to spread no slander against a neighbour, to be blameless in word and deed, to take no bribe against the innocent, to treat no one with hardness and injustice, are not these typical examples of the principles which cover the greater part of our duty towards our neighbour, and will they not guide us rightly through most of the daily course and business of life? Let us keep this ideal before our eyes; and endeavour, by God's grace, to realize it as far as possible in ourselves". Referring in his sermon on psalm 8 to its use by the writer of the Epistle to the Hebrews, he says: "It is not quoted as a prophecy of Christ; it is quoted as showing that man's destiny, as reported in the Psalm, finds its true and fullest accomplishment only in the Son of man, in the ideal representative of the human race, whose power extends literally over all creation. The true destiny of man, as described by the Psalm, has been missed by man himself: the actual condition of things falls short of it; it is fulfilled in another sense than had been expected, by Him Who, being more than man, took man's nature upon Him, and became thereby the perfect representative of humanity". In the same psalm he shows in an indirect way that the great mission of the Bible is spiritual when he says: "Nature is never regarded in them as an end in herself. She is an instrument in the hand of God, the means by which He manifests His powers. The sense of God's presence, of which the Psalmists are so profoundly conscious in their own spiritual life, is that which gives its glory and its meaning to the natural world. Their vivid realization of God's presence, as of a presence which fills the world, and from which there is no escape, is impressed upon their poetry of

## Literature.

nature. Nature is instinct with the marks and evidences of His glory”.

This book cannot fail to be a real stimulus, not only to the intellectual life but also to the devotional life of any reader. In it Dr. Driver leaves the impression that he has gone to the Bible with no prejudices but in a friendly, open-minded spirit to find the truth. We may differ with him as to the time and historical setting of some of the psalms but the ideals which he has found them to contain will be their lessons to the world for all time.

GEORGE TAYLOR, JR., '10.

Wilkinsburg, Pa.

**The Church in the Highlands, or The Progress of Evangelical Religion in Gaelic Scotland 563-1843.** By John Mackay, M.A. New York: George H. Doran Company. 1914. 12 mo. \$1.50 net.

The above volume is composed of one of the recent series of Chalmers' Lectures, a foundation under the control of the United Free Church of Scotland. The author, now of Crombagh, Inverness, was for a number of years pastor of the United Free Church of Cromarty, in the Highlands north of Inverness, and lived in that part of Scotland where so many of the stirring events which he narrates were enacted. It was from Cromarty that the well-known geologist and author, Hugh Miller, went to Edinburgh to edit "The Witness", a journal which had so much to do with the events recorded in the culmination of the closing chapter. The publication of the lectures in the form in which they were delivered imposed upon the author certain limitations of which he is conscious, and which restricted his story to a brevity which at times gives it the form of a chronicle and makes it hard for the ordinary reader to follow with interest. It presupposes a good knowledge of the subject in hand. The author was evidently well chosen for his fitness for the work, and must have been long an enthusiastic and ardent student of the story which he narrates. The task which he set before himself was the giving of a brief account of the rise and progress of evangelical religion in the Highlands and Islands, the territory which was practically co-terminous with Gaelic speaking Scotland, and which is still so distinct in the life of the church that, in the body to which the author belongs, a separate committee is assigned the oversight of its work. In a series of six lectures—the number specified by the foundation upon which they were delivered—he sets forth successively the Columban-Celtic Church, the Mediaeval Church, the Reformed Church, the Persecuted Church, the Declining Church, and the Awakened Church. The titles in themselves are sufficiently distinctive to characterize the material gathered under them. It would have been an aid, however, to the gaining of a comprehensive view of their contents if under these headings there had been given a brief analysis of each chapter. It would also have been exceedingly interesting if in an appendix the author had brought his story down from the Disruption to the Union of 1900 and told how strenuously that union was opposed in the Highlands and how some of the characteristics which he had traced through his successive chapters manifest themselves in the

## *The Bulletin of the Western Theological Seminary.*

very tenacity with which a portion of the Free Church has maintained its separate existence.

It may be because of the romance and the spiritual fervor of the story that we have found the opening and closing chapters the ones of deepest interest. In the former the author gives glimpses of pre-Columbian Christianity in Western Scotland and then narrates the coming of that devoted missionary to Iona and the spread of the movement issuing from his work across Scotland and into northern England, where it finally came into conflict with the movement more directly issuing from Rome. In the latter he relates in a most interesting way the religious quickening which rescued Scotland from the lethargy and coldness of the 18th. Century and made an aroused church so discontented with lay patronage and so alive to its own rights that it ultimately went to the heroic stand of the Disruption. The intervening chapters are occupied with the story of the development of a church in which hierarchy and formalism largely crushed out the evangelical life of the earlier days, the settling of the dense darkness of ignorance and superstition, the rise of the reforming movement and the extent to which it permeated the North, the fresh efforts of Episcopacy to fasten itself upon Scotland, the persecutions of that period, and the gradual decline of the church as it succumbed to these encroachments. It is interesting to note, throughout the entire history, how closely spiritual fervor and intellectual life were associated; how as the one declined the other languished with it; and how, with the revival of a new devotion to religion, a new desire for the school was quickened.

Throughout the entire work the author evidences a most diligent, painstaking, and withal successful research into original material. His work is no mere statement of what has elsewhere been gathered. He knows his territory well, he has gone over it again and again, has commanded the services of presbyterial and sessional clerks who have generously sought out and put at his hand desired material, and has brought to light much that had hitherto lain undiscovered in church archives. At times the very fulness of detail makes the narrative seem like a condensed chronicle or compressed compilation of events. But the fault, if it be a fault, is a good one—that of fulness of material—and it makes the work all the more valuable to those who wish to know the actual development of the church's life. It would have been an aid to the ordinary reader if there could have been a few maps and charts giving a clearer idea of the localities named and the directions which great movements took. But these are desiderata rather than defects, and the book is one which will prove of great interest, not only to those living amid the scenes in which the story he narrates developed, but also to their descendants widely scattered throughout Christendom, who have done so much for our common Christianity by the carrying of their Celtic fire and Highland mysticism and stern heroic courage wherever they have gone. For the heritage is common to us all, but especially to Presbyterians of the Dispersion who love once and again to hear the story of evangelical religion in the Highlands.

CHARLES HERRON, '87.

Omaha, Neb.

## *Literature.*

**Great Ideas of Religion.** By J. G. Simpson, Canon and Precentor of St. Paul's, Author of "Christian Ideals," "Christus Crucifixus," "The Spirit and the Bride," etc. New York: George H. Doran Company. pp. xxxii—315. Net \$1.50. 1912.

The first six papers on "Great Ideas of Religion" with the fifteen sermons that follow "are an attempt to set forth the great truths and principles of the Christian Religion in the atmosphere of contemporary thought". The six great ideas discussed are Experience, Creation, Sin, Grace, the Christ of History, and the Real Presence. The sermons for the most part reflect the author's thinking and attitude on the great mass movements and social struggles that are stirring and shaking to its very foundation the whole life and structure of society in Great Britain to-day. These perplexing problems, in America as well as in England, have proved to many dangerous to handle, leading, as they often do, to the ardent advocacy of chimerical schemes or narrow partisan programs. Many preachers have refrained from discussing such questions in their public utterances from sheer ignorance of them, or it may be from timidity, or for want of clearness of vision or hope of any satisfactory solution of them. Canon Simpson seems to have faced without fear whatever dangers and difficulties are involved in these problems, and to have studied with care and evident thoroughness these social and spiritual currents of our modern life. He has absolute confidence in the power of the spirit and gospel of Christ to leaven the whole social lump, and so is optimistic of the final outcome of the present social unrest. The grounds of his optimism, however, are not the means or methods or measures adopted, nor the remedies proposed for the disease. "The only optimism which is really Christian is that which sees God coming into the life of to-day. This optimism alone is available for action. To believe merely in a 'far-off divine event' may be indistinguishable from pessimism. 'Speak unto the children of Israel, that they go forward' was the divine injunction in the Wilderness. We must keep our faces toward the future. We must be among those who 'ever went straight forward.' My object in these sermons, so far as they touch the social problems of to-day, is neither to recommend programmes nor to defend parties, but to preserve, if it may be, that clear-eyed perception of the fetters that bind the common life and that generous unselfish enthusiasm for the human race, which are the genuine product of the Gospel."

The topics of some of the most striking sermons growing out of social conditions suggest the author's approach to the subject,—Force and Spirit, The Baptist and Society, Christ and Society, the Redeemer and Property, Christ and Marriage. The following paragraph from "The Burning Bush" illustrates, better than any descriptive words of mine can do, the spirit, the sympathy, the frankness with which he speaks. It is in defence of the assailed "socialistic curate". "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. But I stand here for the socialistic curates. I speak out of an experience of the younger clergy wider than that of most. The socialistic curate is never the conventional Levite. He is always among the most thoughtful, the most living, the most human members of his order. He is not truckling to the democracy, for no

## *The Bulletin of the Western Theological Seminary.*

one knows better than he that it is not to the hand-workers that he must look, if his path in life is to be made smooth and easy. What he does show is appreciation of facts, trust in the future, and faith in a living, liberating, self-interpreting God. He is the man who is emerging from the habits of the class in which he was born, and is beginning to think. It is not those dignitaries in Church and State, who in times of upheaval would inculcate respect for law and order as the last word of a nation's spiritual guides, to whom the Holy One will reveal His presence in the bush that burns. Was it not the official representative of law and order, the mouthpiece of the public opinion of Egypt, who said of those "wretched individuals", the children of Israel, "Ye are idle, ye are idle", and whose only answer to the tribunes of an oppressed class was this: "Ye do let the people from their work"? It was Moses, the emancipator, inspired by a fresh revelation of the Creator's will in the Arabian desert, who dared to make himself the mouthpiece of the God of freedom, and to say "Let My people go that they may serve Me".

One very noticeable feature of all these papers and sermons is the constant exaltation of Christ. Canon Simpson is not afraid to call the Jesus of the Gospels God. "Religion is communion with God. Christianity is communion with God through Christ." "People nowadays make the vain attempt to differentiate between Jesus of Nazareth and the Living One Whom, in the jargon of modern religious discussion, they call the Christ of experience." "I say Jesus rather than Christ, because I want to make it quite clear that the one Mediator between God and man is the Christ of the Gospels." I quote another paragraph for the double purpose of showing this Christocentric character of the author's theology and preaching, and of revealing something of his homiletic habits. For Canon Simpson has no fears about allowing his audience to see the end from the beginning. He sometimes exposes the whole bare skeleton of his sermon to his hearers. It is from "The Banquet". It is a Communion meditation from the text, "He brought me to the banqueting-house". After appropriate introductory words concerning this Song of Songs and other songs, he says: "What I desire to speak about to-day is the experience of the living Christ, the strength and refreshment of the soul, which in all ages has been to the believer the ground of his faith. First of all I shall try to show that it is through the Jesus of history, not through any mystic or sentimental abstraction from actual fact, that the Christian holds communion with his God and Father. Next I will ask you to consider the Cross as the specific determination of the work of Christ, through which, as by the gateway of forgiveness and reconciliation, we enter into the divine fellowship. And lastly I shall propose to you the Holy Communion as the provision made in the economy of the Christian household for its realization in an expressive act of devotion. Here are the three cords of Christian experience which become the true proof, to such as possess them, of the historical reality of the story of Redemption".

For thought-stimulation and sermonic suggestion, and as an example of how a great and successful preacher thinks and speaks on the troublesome problems, and is attempting to apply the Gospel of the Love of God and human Brotherhood in Christ to the disturbed conditions that characterize our social life of to-day, this

## Literature.

volume will prove valuable, and is strongly commended to the minister who is seeking light and guidance along these lines.

ROBERT SCOTT CALDER, '97.

Grove City College.

**The Afflictions of the Righteous.** By Rev. W. B. MacLeod, New York: George H. Doran Company. 1916. \$1.50 Net.

I confess to the lack of response experienced when confronted with the title of this new book by the well known minister of the Candlish United Free Church of Edinburgh. The title is somewhat trite and suggests the religious commonplace, but I soon discovered that the title was the only commonplace thing about this very interesting, and very modern book.

This volume of some three hundred pages is a popular discussion of the problems of the Book of Job. The complete title introduces us to the purpose and method of the author, "The Afflictions of the Righteous as discussed in the book of Job and in the new light of the Gospel". One cannot say that the book breaks any new ground, or offers any new light, upon the problem with which the Book of Job deals. It seems to many of us that the last and best word on the Book of Job was spoken by Dr. A. B. Davidson in his classic commentary, and Dr. MacLeod makes ample and constant acknowledgment of the scholarship of that great expositor.

Nevertheless the book is a fresh and faithful contribution to the understanding of the ever arising problems of sin and suffering, of human pain and divine providence. These are times that try men's souls. These are days when thousands have lost all, and some have all but lost their faith, and although Dr. MacLeod makes no mention of the cruel war that is so sorely trying his people, one cannot doubt that this is a book born out of the anxious thought and burden of the present.

The aim of the book is expository and not critical. At the same time critical questions are not ignored. The authorship of the book is discussed and left where Dr. Davidson left it. "There are some minds that cannot put up with uncertainty and are under the necessity of deluding themselves into quietude by fixing some known name. There are others to whom it is a comfort to think that in this omniscient age a few things still remain mysterious." The authenticity of parts of the dialogue is examined, and the integrity of the book as a whole conceded. The author is not convinced that the dialogue of Elihu may not have been a later addition. "It is true", he says, "that the majority of modern critics are in favour of the theory that the speeches of Elihu are the work of a later author; but the most that can be said for that theory is that it has the balance of probability in its favour."

Dr. MacLeod possesses a charming style and by keen intellectual sympathy with the literature and religion of the book sustains undiminished interest in the development of the great theme. This is no easy task. The majestic poetry of the Book of Job has much to do in sustaining the interest of the reader in the cycles of debate. The beauty of expression holds the heart of the reader even when the thought, as it often does, repeats itself. Any one who has tried to expound the Book of Job knows how he has been caught

## *The Bulletin of the Western Theological Seminary.*

in a fatal repetition. The author successfully overcomes this difficulty, and he does so by a wise division of his subject matter. His arguments avoid the coast line, and travel from headland to headland. That is a distinct achievement. His treatment of the book is compassed in eleven well divided chapters:

- Chapter I—The book and its problem.
- Chapter II—Trial by suffering love.
- Chapter III—Trial by physical pain.
- Chapter IV—Job's wife and friends.
- Chapter V—Job's lament of life.
- Chapter VI—The orthodox argument against Job.
- Chapter VII—Job's reply to his friends.
- Chapter VIII—Job's expostulations with God.
- Chapter IX—The intervention of Elihu.
- Chapter X—The Divine interpretation.
- Chapter XI—The Epilogue.

Another thing that impresses the reader of this stimulating and thoughtful book is the fine command of the poets which the author possesses. Browning is a favorite with him, and Browning is the best interpreter of Job we possess in English. Tennyson, Shelley, Dante, Milton, Matthew Arnold, Sophocles, and Shakespeare are not forgotten, and one of the finest and most arresting pieces of work in the book is the fine comparisons that are drawn concerning the symbolism that has to do with the character of Satan. This comparison takes in the fine words of Milton, Dante, and Goethe, and compares them with the simple and majestic symbolism of the poetry of the Book of Job. It is a fine piece of work. Dr. MacLeod comes to the conclusion that Job surpasses all. "The Satan of the book of Job is neither grotesque, nor gay, nor regal, nor horribly repulsive in shape. But he is such a being as to present no points of attraction for our admiration, or our sympathy, or our pity. He is a creature whose character is altogether contemptible and abhorrent to every good and just soul. This is how the Bible always presents Satan. He is never described except symbolically. His special characteristic is to do, and to lead others to do, evil. But he is still the slave of God, and is never presented as an antagonist on equal terms with Him. He can do nothing without divine permission. He tempts and troubles God's saints on suffering, and only for a season." No preacher who is prosaic only, should touch the Book of Job, and it is fortunate when one who possesses the poetic sympathy of Dr. MacLeod, takes upon himself the task of making real the ever pressing problems of love and life.

The chief value of the book lies in its Christian atmosphere. It is frankly acknowledged that the solution as found in the Book of Job cannot be final for the Christian. The light there revealed is but a "broken light" from the Cross of Christ. In the preface the author says; "In this twentieth century of the Christian era, it is, I believe, a grave error to discuss the great problems with which this book of Job is concerned as if they ought to be still as perplexing to us as they were to Job, and as if Christ had not come and brought life and immortality to light. Therefore, throughout the successive chapters of the present work, an earnest effort is made to show the supreme worth of the Christian interpretation of those otherwise inexplicable problems—an interpretation which

## Literature.

really, according to the promise, 'turneth the shadow of death into the morning'. Job is being ground between the mill stones of affliction. While he denied that God was unjust he could not deny his own integrity, as the accepted orthodoxy of the time required him to do. It is the agonising struggle after a full reconciliation between these seeming opposites in the mind of Job, who alone sees the whole problem fully, which forms the great theme of the book".

Only Christ has any light worth while to throw upon this problem. While it is true that the most original idea of the book is that men are sometimes called to suffer as the champions of God, not for any sin which they have done, nor are likely to do, but that they may make a new revelation of human love for and trust in God, nevertheless, the Book of Job still leaves the problem shrouded in mystery. The author feels that the real crisis of the book is in the familiar words: "For I know that my Redeemer liveth, and that He shall stand up at last upon the earth; and, after my skin has been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another".

It is along the line of immortality revealed alone in Jesus that the final solution is found. We grudge God time for the execution of his purposes. "Notwithstanding death, through death, and beyond death, the vindication and the reward must come. Thus we see nothing less in this sublime utterance of Job than the seed of what was so gloriously brought to the full flower in the teaching of Him who brought life and immortality to light, and which He crystallised in such sayings as these—"God is not the God of the dead but of the living"; 'Because I live, ye shall live also.' " We must wait the end of the Lord. In Jesus Christ, eternity reveals the truth, that all things work together for good.

"Praise be Thine!  
I see the whole design,  
I, who saw power, see now love perfect too:  
Perfect I call Thy plan:  
Thanks that I am a man!  
Maker, remake, complete,—I trust what Thou shalt do."

In these days that are upon us this is a good book to read. We guess that in some form the substance of this volume was preached to Dr. MacLeod's own congregation. His people are to be congratulated, and it may be that other preachers, having read these chapters and grasped anew the timeless message "In the new light of the Gospel" will go and do likewise.

HUGH THOMSON KERR, '97.

Pittsburgh, Pa.

**The Book of Personal Work.** By John T. Faris, D.D. New York: George H. Doran Company. 1916. \$1.00.

The best general survey of this volume is contained in a short sentence by the author himself in the Foreword of the work. "It is", to use his own words, "a book of concrete instances of soul winning". He who expects to find a discussion of so-called theories

## *The Bulletin of the Western Theological Seminary.*

of personal work or a detailed explanation of the principles underlying the same will be sadly disappointed.

Efforts of the author to secure a practical and systematic organization of his material have met with a degree of success but his failure in this line is as evident as his success in gathering material is conspicuous. Such a fact will account for a lack of interest on the part of most people to complete the reading of the volume. This criticism of the structural weakness of the work can be offset by the statement that its chief value arises from the fact that the volume is not meant for continuous study. Left alone for a period of even a year it can be turned to at any time and opened at any place and made to yield a most helpful service.

The work is timely for the simple reason that personal work haunts the average Christian more than the popular fiction of Santa Claus grips the imagination of the normal child. People go to assemblies, attend Chautauquas, gather at the feet of persons renowned for their ability in this 'special field', and expect to receive training in a work which 99 out of every 100 people feel should be performed by those endowed especially for such activity. The average follower of Christ makes this functioning of the Christian consciousness unduly abnormal and mechanical when it should be simply the natural and normal result of the inspired soul. A kindred feeling, generated by a like cause, makes of our religion a system, an organization which needs special helpers, hired workers, and retained pleaders. As a result of this false conception, we to-day face a devitalized faith, a decadent church, and a powerless life. This volume of the Rev. Dr. Faris aims to correct such a state of affairs. Hardly any occupation, activity, or sphere of effort in human life is left untouched. The Christian spirit is shown to begin operations of uplift and organization among railroad men, sailors, politicians, and saloonists, in the baseball world, business and professional life, out on the ranch, along the roadside, and even on the battlefields where anything but love dominates and good-will controls. Personal work is thus seen to be not the result of long and continued study of the fundamentals nor the outcome of technical training but simply the flowering out in human relationships of an intimate fellowship with Christ.

A few of the vital factors which enter this field of Christian activity are evident in the sales organizations of the country. New salespeople are trained not so much by long study of the theory of the sale (while that has a very important place) but through accompanying the trained or—we might say—experienced men, noting how they handle difficult points, observing their poise as they pass through delicate moments, watching them create a favorable atmosphere in which to close the sale, and finally noting how they organize the sold-prospect into a co-operating partner,—all of which counts for more in the making of successful salesmen than months of continuous study of the proposition for sale. In much the same manner this volume enables the reader to pass down the corridors of human life with experienced people who have cultivated the religious phase of human relationship and thus been successful in winning people to Christ. We emerge from its pages with the feeling that any person can be very naturally a recruiter of the ranks by simply being a thorough human companion and honest friend in the truest sense of that word. All Christians are evangelists. Personal work is simply the normal activity of a

## Literature.

Christian. The volume tellingly suggests rich Christian truths and abundantly illustrates numerous Biblical passages, which in recent years have been regarded as ancient and dull because of their common acceptance. The work is sure to be of helpful service, in that personal evangelism is here properly placed and all Christians are encouraged to feel that their religion not only will save the world but is doing so wherever men are following its gleams.

L. C. HENSEL, '14.

Kinsman, Ohio.

**Fear God and Take Your own Part.** By Theodore Roosevelt, New York. George H. Doran Company. 1916. \$1.50.

The title, a phrase borrowed from Borrow's *Lavengro*, is intended as a clarion call from Roosevelt in the role of a Jeremiah. After we have seen him in the parts of cowboy, opera-bouffète warrior, Erse scholar, chief executive of a Great Country—a position granted by Providence, in the first instance, and not by the people—a political dictator, a peacemaker and therefore to be called one of the sons of God, a hunter of wild animals and no less a hunter of those who profess to be naturalists, lecturer in extraordinary to the British Empire, the most popular and the most hated of our citizens, it might seem as if he had exhausted the possibilities. But the war reveals him, in a new light, as a Jeremiah, with his face set like a flint against the weaklings that govern and guide the people. But beneath the flowing robes of the prophet peeps the array of a political candidate.

The appearance of this volume on the eve of a presidential nomination makes one suspicious. Subsequent events, however, would make one more guarded in attributing to the author any but the highest motives. Also the first impulse is to treat the book with extreme flippancy. If it had come from any but Roosevelt it would have undoubtedly won immediate recognition and vied with our popular fiction. But the author's passion for startling a whole world has made his material so well known through the medium of the daily press that the effect of the broadside was weakened. It deserves a place on every library shelf as one of the permanent war documents that America has produced; and it will no doubt afford generations to come much insight and not a little consolation, that at this crisis we were able to produce a voice that could speak so fearlessly and so eloquently for a vast body of our citizens.

For as one reads, the mood changes from flippancy and suspicion to that of a kindling sense of outraged justice and right. If there is suspicion it is not suspicion of the author, but of the sanity of the American soul. And there rises up in one the desire to slay; and to cry to the Almighty, 'How Long, O Lord, how long!'

At first glance the title appears incongruous. 'Take your own Part' becomes 'Take the part of the down trodden, weak, outraged'. It is paradoxical. It is also true. But as for fear, there seems to be no more fear of God than of the German Americans. And yet, as I closed the book, it seemed to me that there was cause and enough for anxiety. And one cannot but wonder whether the Lord has not in these times, that are nothing if not dark and full of peril for the American people, raised up a true prophet who has

## *The Bulletin of the Western Theological Seminary.*

power, both of vision and exalted outlook, to discern dark things. It is an indictment of our politicians of narrowness that at such an emergency they had not consulted with one, whatever his deficiencies in temper, certainly knew more than any other of the state of international relations.

Technically, the book needed pruning. It consists of articles and speeches that various events called forth. And the author's plea is that if he had rewritten his material it would have lost its freshness. But I cannot see any freshness in arguments reiterated until they lose all impression of argument and sound like dogmatic assertions. The matter should have been boiled down to a hundred pages or less and scattered broadcast over the country.

The theme might well be summed up as America and Germany, Mexico, Japan.

The opening note is a loud denunciation, not of Germany—that is assumed—but of the Administration's feeble and futile opposition. Wilson and Bryan have betrayed us by denying our ideals; they denied our ideals by sitting silently by when the martyr of Europe was stoned to death. Silence in the presence of this greatest crime in modern history was pitiful; protests against the sinking of the *Lusitania* absurd; protests against the loss of commerce contemptible. The wrath of the German American is parried by a warm tribute to the debt we owe those Germans who put America first. He also reminds us that he is not an Anglo-Saxon, himself.

I believe, nevertheless, that in his heart Mr. Roosevelt has a greater contempt for the professional pacifist than for the Administration. This attitude of soul, with its cant-word, 'social-value', receives double at his hand. It will Chinify our country. He unearths from the past the story of Persia, in the thirteenth Century—an antiquarian touch contributed by the scholar in him. Persia, with its literature, culture, wealth, the easy prey to Gengis Khan and his Mongols, is the prototype of what America will become in the hands of creatures of the day like David Starr Jordan and Henry Ford. He justifies Preparedness as preparedness against war, and not for war. We are to avoid the extremes of the woman who didn't raise her son to be a soldier and of the Kaiser who raised a whole people for no other purpose than this. But it is hard to realize that Roosevelt is the apostle of the golden mean, for he advocates it with all his former violence. He rightly refuses to allow all war to be placed in one category. Such victories as Marathon and Salamis saved civilization. If it were not for Sobieski's defence of Vienna there would be no sociologists to discuss social values. And we might add that had the Christian Church been thus wiped out, there would be no Ford Factory in Detroit for a non-Christian American, and no preachers or pulpits for them to preach their sermons from, on Peace, no opportunity to tar all the combatants with the same brush. Consider the Civil War. We would like to ask some of Mr. Roosevelt's critics to preach to a thinning line of old Veterans on Memorial Day and tell them that their sacrifice was vain, that if they are not murderers, their only excuse is that they were deluded.

He gives brief, but suggestive, explanation of the origin of the peace-at-any-price party. He takes it back to the time that Mr. Jefferson drew the American people from the line that General Washington marked out for them with respect to an army. And

## Literature.

he believes that the shattering of Jefferson's illusions will some day be repeated here in an intensified form. This line is not followed out; it may only serve as the political expedient of showing us that the sins of the Father of the Democrats is repeated to the third and fourth generation.

He then takes up the same burden in a different key. America First and the Hyphen constitute the taunt-song of the prophet. People who relish a fight, even if only a verbal one, will either enjoy or be incensed with the author. There is no neutrality in his soul. He is an Either-Or man. He even gives a theological basis for his beliefs—the force that Christ used in cleansing the Temple, the admonition to the disciples to sell all that they had and buy swords—a command that does not seem to have been literally obeyed in apostolic times—and the now famous Ezekiel quotation. And for those who tread a lower path towards pacificism he is willing to sacrifice the glory that he won in the Spanish American War by repeating Mr. Dooley's diagnosis of that moment in our history. Uncle Sam was in a dream; but what saved him, was the fact that the Spaniards were in a trance. We have never been tried in a war against a people prepared.

As far as Japan is concerned he seems optimistic. He admits that there will be rivalry; and with rivalry friction. But that if instead of mouthing platitudes we are strong enough to demand our rights and just enough to give Japan hers we will have her respect; and respect, we know, is the basis of friendship.

The really startling part of the book is that which deals with Mexico. It contains materials that he alone possessed—affidavits turned in to him because of his known sympathy and ability to make them known. Whatever one may think or feel of the United States and Germany, here is a narrative that would rouse the most sluggish conscience. What happened in Mexico? 'Trouble!' the average man replies. If the average man had known what actually happened!

There is a romantic appendix. Its purpose is to show that Roosevelt is not a convert but a leader in Preparedness. It contains sidelights as that thrown on the effect of the famous telegram—Perdicaris alive or Raisuli dead. But the most interesting of all is the account of the blockade of Venezuela by Italy, England, and Germany. Italy and England were willing to arbitrate; Germany refused. At the crucial moment Roosevelt called for the German Ambassador and informed him that if no settlement were made that the American navy would prevent such an action on Germany's part. Ten days remained. A week later the Ambassador called and after a conversation was about to take his leave, when Roosevelt quietly asked him whether he had heard from Berlin. He had not. Further his Imperial Master could not submit to having his plans changed. Roosevelt informed him that, instead of waiting till the very day, the American Navy would sail twenty-four hours earlier. He must have the answer in forty-eight hours,—to and from Berlin; and suggested that the Kaiser change his own mind and take credit for having *proposed* arbitration! He did.

The book closes with a quotation from the distinguished author's own poetic utterances. "Speak softly and carry a Big Stick".

We still differ as to what constitutes soft speech.

We would not characterize the present work as consisting of soft speeches but it is a genuine confession of an American's faith,

## *The Bulletin of the Western Theological Seminary.*

and it is inspiring to know that the wealth of the country does not consist solely of specie and banknotes but that there are men who not only dare to do what they say, but dare to say what they feel.

A. P. KELSO, '10.

Mt. Pleasant, Pa.

**The Great Step.** By Rev. Maitland Alexander, D.D., LL.D. New York: George H. Doran Company. 50c. 1915.

It is well for the pastor of every large church, receiving frequent accessions, to prepare a brief manual of instruction for candidates for church membership. This was precisely what Dr. Alexander did and did well in the publication of this little book.

But it is worthy of a much wider circulation than his own congregation. Among the many books of much the same kind it occupies rather a unique position. Beginning with an explanation of the character of the soul's surrender to Christ, it passes on progressively through various stages of duty and experience to the culmination at the close of life.

It is simple, practical and intensely spiritual, setting forth in admirable terms the various aspects of feeling and resolve associated with the confession of Christ.

Ordinarily it is not desirable to include prayers in such a manual, but it was well to include them in this book for the simple reason that very many who are new to the Christian life scarcely know how to express themselves at such a time and these suggestive forms will be helpful to them.

A few pages of question and answer are happily appended at the close of the book.

DAVID R. BREED.

**History of Christian Missions.** By Charles Henry Robinson. New York: Charles Scribner's Sons. \$2.50. 1915.

This volume is an index of the prominent position which missions to the heathen occupy in the mind of the Christian scholar of to-day. It belongs to the series with the general designation, 'The International Theological Library', the most representative and scholarly series in English, and not excelled in these qualities by any group of books in any other language. To place 'Christian Missions' on the same scientific plane with Old and New Testament Introduction, Church History, Philosophy of Religion, and Systematic Theology indicates that it is the conviction of the editors that this subject should be a part of every serious theological curriculum. The editors are unquestionably correct in their attitude, as no Christian minister in this age can hope to be efficient without some knowledge of the movement which had the power to bring together representatives of all the leading Christian communions of the world in an Ecumenical Conference; a movement which is transforming the most ancient civilizations of the world by the preaching of evangelical Christianity.

The author set himself a very definite task in this volume: his purpose was 'to provide the intelligent reader with an outline sketch of Christian Missions which may enable him to obtain a correct perspective, but which will need to be filled in for each several country and period of history by much careful study'. Furthermore, he wants us to clearly understand that it is not a

## Literature.

dictionary or commentary upon missions that he has written, but a 'text-book to encourage and facilitate their study'. With this end in view, Canon Robinson opens his work with a discussion of missionary ideals and methods. In about thirty pages he gives the reader as clear and concise a presentation of these fundamental principles as is to be found in the entire range of missionary literature. His discussion includes discriminating treatment of the diffusive and intensive method, the moral and intellectual qualifications of missionaries, and the problem of the retirement of the foreign missionary in order to leave the native churches dependent on their own leaders. After a treatment of these topics, the disastrous consequences of the political method are set forth, a method now happily discarded by all except Roman Catholics. Next follows a brief survey of the principles governing the educational and medical departments of foreign missionary activity. Work among women is treated under a separate caption, a position which its unique importance amply justifies.

With this introductory treatment of aims and general principles, the author takes up the main theme of the work, the History of Christian Missions. A more accurate designation would be the History of Modern Christian Missions, for the author does not go back beyond the Reformation; in the chapter entitled, 'The Dawn of Modern Missions', he sets 1580 for his *terminus a quo* and brings his narrative down to 1750. The negative attitude of most of the great reformers towards foreign missionary work will be surprising to many, but indicates with unmistakable clearness how modern is the idea of taking the Gospel to the pagan world. Of course one is not to forget that the Christian Church, prior to the dark ages of the medieval period, was aggressively missionary, and carried the banner of the Cross to the parts of the world which were then accessible.

The major portion of the narrative is arranged according to the principle of geographical distribution. Eight chapters are devoted to Asia; one to Africa; five to the American Continents; one each to Australia, New Zealand, and the Isles of the Pacific. Missions to Moslems and to the Jews are properly treated separately with a chapter devoted to each. The work closes with an interesting and sympathetic treatment of the various Missionary Boards and Societies of the world, and an optimistic though not overdrawn delineation of the 'Outlook'. An appendix on 'Christian Reunion in the Mission Field' is a fair statement of the case from the Anglican point of view.

The author, with the multitude of details necessarily involved in the presentation of his theme; has been remarkably successful in his selection and combination of material. The careful reader, at all acquainted with missionary activity, cannot fail to mark the partiality shown to British Societies and their work, in the large space allotted to them in the pages of this work. But in no other way does the author show any material bias, and we may generously pardon him, for he is the editorial secretary of 'The Society for the Propagation of the Gospel in Foreign Parts'. His own personal acquaintance is with British Societies, and no mortal can escape the influence of the personal equation.

JAMES A. KELSO.

Western Theological Seminary.

*The Bulletin of the Western Theological Seminary.*

**Modern Movements among Moslems.** By Samuel Graham Wilson.  
D.D. New York: Fleming H. Revell Company. 1916. \$1.50.

**Mohammedanism. Lectures on Its Origin, Its Religious and Political Growth, and Its Present State.** By G. Snouck Hurgronje.  
New York: G. P. Putnam's Sons. 1916. \$1.50.

The simultaneous appearance of two such scholarly works on Islam is suggestive. Such an occurrence is an index of how largely the problem of Islam bulks in the thought of cultured Christian circles of the Occident. There are obvious reasons for this interest. Islam is the one non-Christian faith to-day which attempts missionary activities in an aggressive spirit out in the international sphere. A revival in Hinduism and even in Buddhism has been noted, but in each case it has manifested itself strictly within its own domain; but the Crescent is a rival of the Cross among the savage tribes of Central Africa and in Central Asia. Islam, unlike other pagan faiths, has political aspirations inherited from the days of the first Caliphs. This tendency has been revived in recent years under the banner of Pan-Islamism and the theocratic ideals of Mohammedanism often clash with the claims of the Christian powers which to-day rule the majority of the followers of the Prophet of Arabia. Mohammedanism is more than an academic question for the governments of Great Britain, France, Holland, Russia, and Italy. Even the United States has its Mohammedan subjects in the Philippine Islands. And it is not unnatural that those interested in Christian missions should be attracted to the study of the most aggressive opponent which they have.

Both these works, written in response to the queries of the occidental mind, reveal a mastery of the subject. Learning sits lightly on the authors, and the atmosphere of practical life pervades their discussions. The results of many years of personal association with Moslems is evident on every page. Dr. Wilson, a graduate of Western Theological Seminary, lived thirty-two years in Persia and had made a sympathetic study of Islam and its problems. Last summer he died, like a true soldier of the Cross, at his post ministering relief to the Armenian refugees, the victims of the lusts and passions of the Turks. Six of the nine chapters of Dr. Wilson's book were delivered as lectures on the Severance Foundation at the Western Theological Seminary. The author of the second book also has a right to be heard on all matters connected with Mohammedanism.

At present Professor Hurgronje holds the chair of Arabic at the University of Leyden, and he has devoted his entire life to making a serious study of Islam. As a young man he spent eight months at Mecca hearing the lectures which are delivered by Mohammedan scholars within the Sacred Enclosure. A little later, in 1888, he was sent by the government of Holland to be a professor in Netherlands-India, where he spent a great deal of his life.—to use his own words—"in seeking for the right method of associating with modern thought the thirty-five millions of Mohammedans whom history has placed under the guardianship of my country". The work before us consists of four lectures which were delivered before various American institutions of learning under the auspices of the American Committee for Lectures on the History of Religions.

The fundamental contention of Dr. Wilson's work is that Islam

## Literature.

is not a fixed static thing, as many have believed it to be. He quotes a number of authorities to show that in popular opinion Islam is stationary. He controverts this position by showing that 'remarkable modifications have taken place in Islam in the past and conspicuous changes are occurring and are being attempted at the present time'. Again Dr. Wilson writes:

"But notwithstanding the awful arbitrary rule of the Califs, Islam has been modified. Some changes have been wrought from within; more have come through the influence of converted races; not a few from the creeds and philosophies of rival native peoples. Most modifications have been received unconsciously by accommodation and adaptation. Doctrines and rights have been assimilated which seem even contrary to the spirit and the letter of the faith. The conceptions of Mohammedans have varied and do vary."

He takes up these changes in his work, 'Modern Movements among Moslems' in four main groups. First, those movements which have sprung up within the pale of Islam itself and are inspired by the doctrines and aspirations of this religion. The chief changes of this kind are Wahabism, Pan-Islamism, and Moslem Missions. Under the second group the author treats those movements which are connected with the eschatological hopes of Islam, notably Mahdiism, which has caused both Moslem and Christian governments much difficulty. Third, those social changes and modifications in religious ideals which are due to the impact of Christianity and western civilization. Finally he takes up the political reforms which have been attempted in Turkey and Persia. Dr. Wilson covers the subject thus outlined in nine lectures and brings his discussion down to the date of writing, closing with the Armenian atrocities of last year and a call to the Christian Church to preach the Gospel to the Moslem world.

Professor Hurgronje's work has an entirely different aim. He indicates that there is a great gulf fixed between the worlds—the one of Islam, the other of modern Christianity,—but is of the strong conviction that this gulf may be bridged, regarding Kipling's couplet

"East is East and West is West,  
And never the twain shall meet"

as a blasphemy. The words of the author himself are very significant:

"The experience acquired by adapting myself to the peculiarities of the Mohammedans, and by daily conversations with them for about twenty years, has impressed me with the firm conviction that between Islam and the modern world an understanding is to be attained, and that no period has offered a better chance of furthering it than the time in which we are living."

With this practical end in view, he goes back to the origin of Islam and deals with the life and teachings of the Prophet. He follows his discussion of the genesis of Islam with two lectures, one on the religious development and the other on the political development

*The Bulletin of the Western Theological Seminary.*

of this faith. He touches these themes with the exactness of a scholar who is master of the original sources, and yet with such simplicity that the average reader will have no difficulty in assimilating the contents of the book. His conclusions in regard to the results of modern study would scarcely meet the approval of the Moslem himself. Literary and historical criticisms have played havoc with the traditions bearing on the life of Mohammed.

"During the last few years the accessible sources of information have considerably increased, the study of them has become much deeper and more methodical, and the result is that we can tell much less about the teaching and the life of Mohammed than could our predecessors half a century ago. This apparent loss is of course in reality nothing but gain."

He practically gives up the attempt to explain Mohammed either as the imposter, or the epileptic, or the hysteric. The author's treatment (p. 43) is noteworthy.

"We, with the true diffidence which true science implies, feel obliged merely to call him Mohammed, and to seek in the Qoran, and with great cautiousness in the Tradition, a few principal points of his life and work, in order to see how in his mind the intense feeling of discontent during the misery of his youth, together with a great self-reliance, a feeling of spiritual superiority to his surroundings, developed into a call, the form of which was largely decided by Jewish and Christian influence."

These two works are complementary to each other. A Christian minister, interested in Islam principally on account of the missionary activity of the Church in Moslem lands, should first read Professor Hungronje's lectures to learn the results of modern research which are very concisely expressed in popular language, and then follow this up with a careful study of Dr. Wilson's lectures. While the Dutch scholar does not have much faith in the evangelistic side of Christian missions, yet he virtually agrees with Dr. Wilson in realizing that Islam is not stationary and that it is possible to build a bridge so that the Moslem world can come under the influence of Christian ideas and ideals.

JAMES A. KELSO.

The Western Theological Seminary.

## Necrology.

### **Black, John G.**

Born London, Pa., Oct. 25, 1858; A. B., Grove City College, 1886; teacher, Grove City College, 1886-8; Seminary, 1888-91; licensed, 1890, Presbytery of Butler; ordained, 1891, Presbytery of Redstone; pastor Dawson and Tyrone, Pa., 1891-2; Bethel and Darlington, Ind., 1892-6; Walkerton and Rolling Prairie 1896-7; stated supply Monon, Bedford, and Buffalo, 1897-1900; Roachdale and White Lick, 1900-04; pastor Bethesda, Ohio, 1904-13; Richmond, Ohio, 1914-16; died Richmond, Feb. 16, 1916.

### **Buchanan, Thomas N.**

Born Jewett, Ohio, Nov. 8, 1850; Waynesburg College 1874; Seminary 1874-7; licensed April, 1876, Presbytery of Steubenville; ordained Nov. 7, 1877, Presbytery of Des. Moines; pastor Dexter, Iowa, and stated supply Earlhan, 1877-82; Montezuma, 1882-3; stated supply Brooklin, 1884-6; pastor Oskaloosa, Kan., 1886-90; Ida Grove, Iowa, 1890-96; Wapello, 1896-8; Mt Pleasant, Utah, 1899-1900; Aplington, Iowa, 1900-03; Conrad, 1903-9; Wall Lake, 1909-13; Aplington, 1914-; travelled Holy Land, 1888, died Waterloo, Iowa, Dec. 4, 1915.

### **Crabbe, Willam Ralston.**

Born Ashland, Ohio, May 4, 1854; University of Wooster 1877; Seminary 1878-81; tutor 1877-8; teacher 1881-4; principal Shady-side Academy, Pittsburgh, Pa., 1884-13; principal emeritus 1913-15; died Pittsburgh, Pa., Oct. 15, 1915.

### **Elliott, Francis M.**

Born Butler Co., Ohio, Nov. 13, 1838; Hanover College; Seminary 1866-7; licensed April, 1866, and ordained April, 1868, Presbytery of Logansport; stated supply Rossville and Jefferson, Ind., 1866; stated supply and pastor Bethel, Union Mills, 1867-71; pastor Kokomo, 1871-2; Rochester, 1872-6; Pierceton, 1877-82; stated supply Montague, Mich., 1883-6; Perry, Iowa, 1886-7; Menlo and Panora, 1887-8; Dexter, 1888-9; pastor at large Presbytery of Logansport, 1889-93; stated supply Monon, Bedford, and Buffalo, Ind., 1904; honorably retired 1908; residence Hammond, Ind; United States Army, 1862-3; superintendent Children's Home Society, Indiana, 1898-1903; died Frankfort, Ind., Mar. 21, 1916.

### **Galbreath, John Morrison.**

Born Dublin, Md., Dec. 24, 1848; University of Virginia; Seminary 1871-4; licensed April 9, 1873, and ordained Oct. 12, 1875, Presbytery of Westminster; stated supply Coleman Memorial Chapel, Pa., 1874-5; pastor Chestnut Level, Pa., 1875-1901; professor Lincoln University, 1901-14; died Longport, N. J., July 15, 1915.

### **Gibson, William Tate.**

Born County Down, Ireland, Apr. 14, 1840; Belfast College 1870; Seminary post-graduate 1870-71; licensed April 1871, Presbytery of Allegheny; ordained 1872, Presbytery of St. Clairsville; pastor

## *The Bulletin of the Western Theological Seminary.*

Woodsfield, and stated supply Buchanan, Ohio, 1872-4; stated supply Goshen, Neb., 1878; Summit, 1880; pastor Short Creek, Ohio, 1882-4; stated supply Steele, Dak., 1887-8; Bottineau, N. Dak., 1889-90; Red Oak Grove, Iowa, 1891; Milner, N. Dak., 1893; pastor New Providence and Jefferson, Pa., 1894-6; evangelist, 1898-; honorably retired; residence, Pasadena, Cal., Denver, Col., Columbus, Ohio, died Columbus, Ohio, Dec. 19, 1915.

### **Kelso, Alexander Peebles.**

Born near Oakville, Pa., Oct. 4, 1845; Jefferson College 1865; studied medicine; Seminary 1866-8; Princeton Theological Seminary, 1868-9; licensed 1868 and ordained Aug. 1869, Presbytery of Carlisle; foreign missionary India, 1869-1915; teacher Theological seminary, Saharanpur, India, 1888-1904; engaged in general missionary work, 1905-15; died Ambala Cantonments, Punjab, India, Dec. 27, 1915.

### **Kerr, Samuel Carrick.**

Born Harrison Co., Ohio, Sept. 9, 1838; Washington College 1864; Seminary 1864-7; licensed Apr. 24, 1867, and ordained Oct. 7, 1868, Presbytery of St. Clairsville; pastor Turtle Creek, Ohio, 1868-73; stated supply Mt. Jefferson, 1868-74; Red Oak, 1874-9; Decatur, 1879-83; Mt. Leigh, 1881-8; Eckmansville, 1888-9; Princeton and Richmond, Kan., 1889-95; Reece, 1896-9; Elmandaro and Neosho Rapids, 1900-2; Cedar Point and Clements, 1903-4; Toronto, 1904; honorably retired; residence Ottawa, Kan., 1905-9; Bellefontaine, Ohio, 1910-15; died Bellefontaine, Ohio, July 31, 1915.

### **Kirkwood, William Reeside.**

Born Woodsfield, Ohio, Nov. 22, 1837; Washington College 1859; Seminary, 1859-60; D.D. University of Wooster, 1872; LL. D. Emporia College, 1900; licensed Apr. 1861, and ordained June 1862, Presbytery of St. Clairsville; pastor Barnesville and Wegee, Ohio, 1861-3; stated supply Beech Spring, Ohio, 1864; pastor Cross Creek and Center, 1864-70; Smithfield, 1868-71; new Philadelphia, 1871-81; pastor elect Carrollton, 1880-1; pastor Winfield, Kan., 1883-5; supply Hanover, Ind., 1 year; pastor Westminster, St. Paul, Minn., 1902-11; honorably retired; financial secretary University of Wooster, 1881-2; professor Macalester College, 1885-90, Emporia College, 1890-1900, Macalester College, 1906-7; died Absarokee, Mont., Apr. 1, 1916.

### **Leyda, James Emery.**

Born Washington Co., Pa., Jan. 18, 1848; Washington and Jefferson College 1874; Seminary, 1874-5 and 1876-7; Union Theological Seminary, 1875-6; licensed Apr. 25, 1876, Presbytery of Washington; ordained Apr. 7, 1877, Presbytery of Clarion; pastor Perry and Worthville, Pa., 1877-9; Worthington and West Glade Run, 1879-84; stated supply Ellsworth, Kan., 1884-9; West Plains, Mo., 1889-94; Fairfax, 1894-5; Jonesboro, Ark., 1896-1904; stated supply Monument, Col., 1906-7; pastor Hughes River, Cairo, W. Va., 1909-11; president West Plains College, 1892-3; editor "Evening News", Jonesboro, Ark.; honorably retired; residence Philadelphia, Pa., Denver, Col., Akron, Col.; died Akron, Col., Feb. 1916.

## *Necrology.*

### **Lyle, James Pressley.**

Born Cross Creek, Pa., May 20, 1854; Washington and Jefferson College 1879; Seminary 1879-82; licensed Apr. 27, 1881, and ordained Apr. 27, 1882, Presbytery of Washington; pastor Taylor, Tex., 1882-90; Eagle Pass, 1890-2; Kerrville, 1893-8; Mason, 1898-15; died Mason, Texas, Nov. 29, 1915.

### **Marshall, Charles Prescott.**

Born Hooker, Pa., May 11, 1866; University of Wooster 1892; Seminary 1892-5; licensed 1893, Presbytery of Butler; ordained 1895, Presbytery of Redstone; pastor Dunlap's Creek and New Salem, Pa., 1895-8; Clarksburg, W. Va., 1898-1902; East Brady, Pa., 1902-7; Johnstown, Pa., 1907-10; Butler, Pa., 1910-15; died Butler, Pa., May 16, 1915.

### **Niccolls, Samuel Jack.**

Born Westmoreland Co., Pa., Aug. 3, 1838; Jefferson College 1857; Seminary 1857-60; D. D. Princeton University; LL. D., Washington and Jefferson College; licensed 1859, Presbytery of Redstone; ordained 1860, Presbytery of Carlisle; pastor Chambersburg, Pa., 1860-5; Second Church, St. Louis, Mo., 1865-15; moderator General Assembly, 1872; died Old Forge, N. Y., Aug. 19, 1915.

### **Noble, William Brown.**

Born Bedford, Pa., Apr. 13, 1841; Jefferson College 1863; Seminary 1863-6; D.D., Parsons College, 1882; licensed April 1865 and ordained May 30, 1866, Presbytery of Huntingdon; home missionary Glenwood, Iowa, 1866-7; pastor Ft. Madison, 1867-71; pastor elect Mattoon, 1871-2; pastor Fagg's Manor, Pa., 1872-81; First Church, Norristown, Pa., 1881-6; San Diego, Cal., 1886-92; San Rafael, 1892-8; Redlands, 1898-1901; synodical superintendent, Synod of California, 1901-12; permanent clerk General Assembly, 1900-15; professor New Testament Greek, San Francisco Theological Seminary, 1896-7; editor "The Occident", 1897-8; member Pan Presbyterian Council, Glasgow, 1896, Washington, 1899; member Church Federation Council, New York, 1905; died Buffalo, N. Y., Aug. 5, 1915.

### **Rainey, William John.**

Born near Benburb, Ireland; Hulme Cliff College, England, 1887; Seminary (post graduate) 1898-9; licensed 1890 and ordained 1891, Presbytery of Petoskey; stated supply Bethany, Riverside, Mich., 1891-2; pastor Harbor Springs, Mich., 1892-8; Immanuel, Grand Rapids, Mich., 1901-8; Middletown, Ill., 1908-12; Pisgah, Orleans, Ill., 1912-16; died Chicago, Ill., Jan. 18, 1916.

### **Roberts, Thomas.**

Born Canonsburg, Pa., Apr. 9, 1833; Western Reserve College, 1856; Andover Theological Seminary, 1858-9; Theological Institute of Connecticut, 1859-61; Seminary (post-graduate) February-May 1863; A. B. and A. M., Western Reserve College; licensed 1860, Hartford Association (Congregationalist); ordained Oct. 1863, Presbytery of Mahoning; stated supply Thompson (Cong.), Ohio, 1861-2; Andover, 1862; Ellsworth, 1863; Philadelphia, Tenn., 1872-3; Wartburg, 1879-82; chaplain 12th. Reg. Ohio Vols. 1864-5; teacher Watertown, Tenn., 1866; Wartburg, 1867; Kingston.

*The Bulletin of the Western Theological Seminary.*

1869-70; Clinton, 1871; Knoxville, 1872-5; Wartburg, 1878-82; honorably retired; died Fort Smith, Ark., Nov. 1915.

**Thompson, David.**

Born Harrison Co., Ohio, Sept. 21, 1835; Franklin College (Ohio) 1859; Seminary 1859-62; licensed April 1861 and ordained 1863, Presbytery of Allegheny; foreign missionary Tokio, Japan, 1863-1915; died Tokio, Japan, Oct. 29, 1915.

**Wightman, James Wallace.**

Born near Pittsburgh, Pa., Dec. 22, 1837; Jefferson College 1860; Seminary 1860-3; D.D., Centre College, 1880; licensed April 1862, Presbytery of Ohio; ordained Nov. 12, 1863, Presbytery of Carlisle; pastor Greencastle and Waynesboro, Pa., 1863-70; First Church McKeesport, 1872-7; Old First, Steubenville, Ohio, 1883-6; Turtle Creek, Pa., 1887-92; supply Rockville, Md. (Southern), 1906-8; United States Sanitary Commission 1862; acting president Wilson College, 1870-2; president Ogden College, 1877-83; principal Steubenville Seminary, 1883-6; journalistic and biographical writing, 1894-1905; assistant editor of James T. White and Co., residence, Washington, D. C.; died Washington, D. C. July 1, 1915.

Published: History of Presbyterian Church, Greencastle, Pa.; History of First Presbyterian Church, McKeesport, Pa.; numerous articles and biographies; Personality in the Cosmos (book); Early History of Wilson College.

## The Cecilia.

(The Choir of the Western Theological Seminary)

---

### Soprano

Miss Helen Acheson  
Miss Elsie Breese  
Miss Edith A. Crill  
Miss Jane E. Dickson

### Alto

Mrs. J. W. Clark  
Miss Margaret A. Fingal  
Miss Esther K. Miller  
Miss M. Estelle Stannard

### Tenor

Josiah Guttridge  
Frank Hill  
William Kottman  
William Stephens

### Bass

Ross H. Gauger  
Ralph K. Merker  
John B. Weir  
N. B. Wilson

Charles N. Boyd, Director

---

### Service List, October—December 1916.

Oct. 9—How blest are they ..... *Tchaikovsky*

#### Memorial Service

16—Te Deum, E minor ..... *Basil Harwood*

23—I will lay me down in peace ..... *Gadsby*

30—We pray Thee gracious Lord ... *Phillip James*

Nov. 6—In humble faith ..... *Garrett*

13—O hearken Thou ..... *T. T. Noble*

20—Nearer, my God to Thee ..... *Adams*

27—Magnificat, B flat ..... *Stanford*

Dec. 4—Teach me, O Lord ..... *Attwood*

11—I am Alpha and Omega ..... *Stainer*

18—Calm on the list'ning ear of night *H. W. Parker*

This service list is rendered by the Cecilia Choir at the Monday evening preaching service of the Seminary.

## Alumniana

### CALLS.

Rev. R. A. Watson, D. D. ('74), of Columbus, Ohio, accepted a call to return to his former church, West Liberty, W. Va., and resumed his work there on October first.

Rev. B. R. King ('91), of Bellaire, Ohio, has accepted a call to Westminster Church of Cleveland, Ohio.

Rev. A. T. Taylor, D. D. ('93-p), pastor of the Third Church, Trenton, N. J., has accepted a call to the First Church of York, Pa., and will assume charge of the new pastorate about Dec. 1st.

Rev. H. W. Hanna ('02), of Kenton, Ohio, has accepted a call to Claysville, Pa.

Rev. M. M. Rodgers, Ph.D. ('03), of North Girard, Pa., has accepted a call to Monticello, Ind.

Rev. E. L. Wehrenberg ('12), of Homer, Ohio, has been called to College Corner, Ohio.

Rev. James A. Fraser, Ph.D. ('14), pastor of the Central Church, N. S., Pittsburgh, Pa., has accepted a call to the Edgewater Presbyterian Church, Tompkinsville, N. Y.

Rev. A. S. Sheppard ('14), of Leechburg, Pa., has accepted a call to the Elizabeth Avenue Church of Newark, N. J.

### INSTALLATIONS.

Rev. John A. McKamy, D. D. ('88), of New Albany, Ind., was installed at Oswego, Kan., on Sept. 29.

Rev. J. D. Ulay ('06), of Dana, Ind., was installed pastor at Moulton, Iowa, on October 29th.

On Oct. 9th, Rev. Platte T. Amstutz ('08), of Marquette, Mich., was installed pastor of the Church of the Covenant, Detroit, Mich.

On Oct. 5th, Rev. Howard J. Baumgartel ('13), of North Warren, Pa., was installed pastor of the Second Church of Trenton, N. J.

Rev. C. W. Cochran ('13), of Templeton, Pa., was installed pastor of the Falls Creek Church, Presbytery of Clarion, on July 25th.

Rev. Julius Kish ('14), was installed pastor of the Hungarian Presbyterian Church of Cleveland, Ohio, on June 26th.

Rev. James M. Fisher ('16), was installed pastor of the churches of Cameron and Rock Lick, W. Va., on Sept. 28th. Rev. C. P. Terry, moderator of the Presbytery of Wheeling, presided and delivered the charge to the congregation; Rev. T. G. Koontz, D. D., preached the sermon; and Rev. Frederick Cromer charged the pastor.

Rev. A. W. Wolfe ('16) was installed pastor at West View, Pa., Sept. 28th.

## *Alumniana.*

### GENERAL ITEMS.

Rev. Harlan D. Mendenhall, D. D. ('74), was elected moderator of the Synod of New York at its meeting held Oct. 18th., in Newburgh, N. Y.

On Nov. 12 the congregation of the Kerr Presbyterian Church, Milltown, Pa., Rev. T. E. Thompson, Ph.D. ('03), pastor, dedicated their recently improved church building. Rev. A. H. Jolly, D. D. ('80), preached the dedication sermon in the morning, and in the evening Rev. G. W. Montgomery, D. D. ('88), preached on the subject, "The Church's Relation to the Community".

Rev. J. C. R. Ewing ('78) is moderator of the General Assembly of the Presbyterian Church of India.

Professor John Livingston Lowes, Ph.D. ('94), is dean of Washington University, St. Louis, Mo. In "The Nation" of Feb. 24, appeared a scholarly article from his pen entitled "An Unacknowledged Imagist".

At the last annual commencement of the College of Wooster, the degree of doctor of divinity was conferred upon the Rev. D. H. Johnston ('07-p), pastor of the Rosewood Avenue Presbyterian Church of Toledo, Ohio.

Rev. David Ramsey Kerr, Ph.D., D. D., LL.D. ('76), has recently been made president of Bellevue College, Bellevue, Neb.

The Presbyterian Church of Williamstown, W. Va., Rev. Samuel E. Foote ('97), pastor, on April 30 dedicated a beautiful new modern church building, valued at \$19,000. Since the beginning of Mr. Foote's pastorate in Williamstown in 1908, the membership has grown from 35 to 126, and the Sabbath School attendance from about 30 to 145. Rev. G. I. Wilson ('99), field secretary of the synod of West Virginia, preached in the morning, and during the day raised \$5,483. In the evening Rev. E. A. Culley ('94), pastor of the Parkersburg Presbyterian Church, preached the dedicatory sermon.

On November 12, the corner stone of the Homewood Avenue Presbyterian Church, Pittsburgh, Rev. P. W. Snyder ('00), pastor, was laid with appropriate ceremonies. This church when finished will be one of the largest in the city. The auditorium will seat 1250 persons, and there will be sufficient room to take care of 2000 Sunday School pupils by departments. There will also be a recreation room with shower baths and special rooms for evening meetings of men's clubs and similar organizations. It is planned to have a reading room open every evening in the week. The present church membership is 1400 and the Sunday School membership is 1200. The new building will cost \$100,000, and will be the third church structure erected by the congregation in 25 years.

The degree of doctor of divinity was conferred on Rev. J. P. Leyenberger ('93), pastor of the Third Church, Wheeling, W. Va., by Davis and Elkins College at its last Commencement.

Rev. John B. Reed ('63) has resigned the pastorate of the Laurel Hill Church, Presbytery of Redstone.

The Pleasant Hill Presbyterian Church in the Presbytery of Steubenville, Rev. W. P. Russell ('15), pastor, recently observed its

## *The Bulletin of the Western Theological Seminary.*

semi-centennial. The sermon was preached by Rev. W. B. Carr ('73), of Latrobe, Pa., who, at the time of the organization in 1866, was one of the ruling elders of the Pleasant Hill Church.

The First Church of Ambridge, Pa., Rev. A. P. Bittinger ('03), pastor, has begun the erection of a new auditorium, to cost \$30,000. The chapel, or Sunday School room, which was completed some years ago, is too small to accommodate the rapidly growing congregation, hence the necessity of the new addition.

Rev. Charles Bell ('99), pastor of the Bell Memorial Church, Ellwood City, Pa., has resigned in order to take up special welfare work instituted in that city by the Shelby Steel Tube Company. The company is erecting a \$50,000 welfare house for its employes.

Rev. W. A. Kinter ('89-p) has accepted an invitation to supply the church of Rock Ledge, Fla., until next May. This congregation is supported almost exclusively by winter tourists and does not maintain services during the summer.

Rev. A. I. Good ('09) and his mother, Mrs. L. B. Good, have returned from the West Africa Mission. Their present address is Wooster, Ohio.

The congregation of the Presbyterian Church of West Elizabeth, Rev. A. E. French ('16), pastor, recently celebrated the seventy-fifth anniversary of its organization.

At the Presbyterian Ministers' Meeting of Pittsburgh and vicinity, held Monday, Oct. 30, Rev. J. M. Duff, D. D. ('76), read a paper on "The Psychology of the Country Church". On Nov. 6 the Association met in the First Church of Wilkinsburg, at which Dr. Duff spoke on "The Mind of the Minister"; Dr. W. O. Campbell ('66-p) on "The Pastoral Life of the Minister", and Dr. S. A. Hunter ('76) on "The Devotional Life of the Minister".

Some statistical data of the work done by the pastor, Rev. William F. McKee ('96), and the church of Monongahela City during the past ten years will be of interest to many of our readers. New members received, 475, 193 by letter and 282 on profession of faith; baptisms, 215, 85 adults, 166 infants; funerals attended, 206; marriages solemnized, 55; prayer meetings conducted, 443; sermons preached, 884; calls made, 6,417. The church membership has been increased from 500 to 700. The Sabbath School enrollment from 267 to 557. Some new societies have been formed and others strengthened. The congregation has contributed in the ten years to congregational expenses, \$58,112.28; to denominational benevolences \$19,889.35; to benevolences outside of denominational channels, \$16,605 have been reported.

Rev. Dwight M. Donaldson ('14) is located at Meshed, Persia, one of the sacred cities of Islam, and the only one in which missionary work is being attempted. He writes that last year over four thousand copies of the Scriptures were sold in Meshed. The following is quoted from a personal letter dated Feb. 25th. "They were in various languages, Abrabic, Turkish, Pushto, Hebrew, Persian, Russian, Armenian, French, and English. Perhaps there are more cosmopolitan centers in the world, but I doubt if there is any place where the regular associations, week by week, with people of various nationalities are more interesting. We have a small hospital started now which is treating seventy-five to a hundred pa-

## *Alumniana.*

tients a day. In this hospital there is a comfortable waiting room where the Bible is constantly read, explained, and sold. During the month of February seven hundred copies have been sold, and this has been the poorest season of the year for hospital work. The pilgrims, however, are beginning to come now to the shrine of Imam Reza, and the hundred thousand who will come will be largely influenced by our hospital and its aggressive Christian teaching. At present I spend most of my time in language study, but I have begun this week to take my turn for an hour each morning at the Bible, reading in Persian in the hospital waiting room, and I have two classes in English for young men, each meeting three times a week. While the general spirit here is undoubtedly fanatical, the way is wide open for the influence of genial, sympathetic, personal friendship. By the time you receive this I will probably have opened the first Christian school in Khorassan, a country as big as either France or Germany, and will have Afghan boys in my classes. In the big-ness and fascination of the whole undertaking I am finding a very real personal satisfaction."

Rev. Charles Otis Bemies ('97), recently delivered a course of lectures on "The Minister's Work in Rural Communities" at Crozer Theological Seminary, Chester, Pa.

Rev. A. N. Park, Jr. ('14), has resigned the pastorate at Man-nington, W. Va., to accept a chaplaincy in the U. S. Navy, and is now stationed at Norfolk, Va.

During the past summer honorary degrees were conferred on the following Seminary alumni: Rev. Samuel Black McCormick ('90), of the University of Pittsburgh, LL.D., by the University of Pennsylvania; Rev. Robert H. Allen ('00), pastor of the Brighton Road Church, Pittsburgh, D. D., by Washington and Jefferson Col-lege; Rev. Matthew F. Smith ('11), of Beaver Falls, Pa., D. D., by Geneva College.

Rev. George L. Glunt ('11), formerly pastor of the Forty-Third Street Church, Pittsburgh, Pa., accepted a call to the First Church of Rochester, Pa., and began work in his new field Aug. 1st.

Rev. George W. Pollock ('81), has recently resigned the pas-torate of the Presbyterian Church of Buckhannon, W. Va. Mr. Pol-lock is the ranking minister of the Synod of West Virginia in point of continued service in one church, having been at Buckhannon 18 years.

Rev. Harry W. McCombs ('00), of Fort Pierce, Fla., has become assistant to the Rev. S. S. Palmer, of the Broad Street Church, Columbus, Ohio.

# BIOGRAPHICAL CATALOGUE

—OF THE—

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# 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.

### Contents

Dr. Riddle's Boyhood .....	5
Rev. D. R. Breed.	
Matthew Brown Riddle .....	11
Rev. J. A. Kelso.	
Dr. Riddle As an Interpreter of the New Testament .....	19
Rev. W. R. Farmer.	
Dr. Riddle and the American Revision Committee .....	24
Rev. D. S. Schaff.	
Matthew Brown Riddle The Teacher	
Rev. H. A. Bridgman .....	34
Prof. J. L. Lowes .....	36
Rev. S. B. McCormick .....	37
Rev. J. A. Marquis .....	39
Rev. Williston Walker .....	42
Memories of the Class Room .....	44
Rev. A. P. Kelso, Jr.	
Minute adopted by the Faculty of Hartford Theological Seminary .....	51

Communications for the Editor and all business matters should be addressed to

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PRESS OF  
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PITTSBURGH, PA.  
1917

¶ Rev. Matthew Brown Riddle, D. D., LL. D., Professor of New Testament Literature and Exegesis at the Western Theological Seminary, 1887-1911, and Professor of New Testament Criticism since 1911, died August 30th, 1916.

¶ This number of the Seminary Bulletin is devoted to memorials of Dr. Riddle.



# The Bulletin

—of the—

## WESTERN THEOLOGICAL SEMINARY

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VOLUME IX.

JANUARY, 1917.

No 2

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### **Dr. Riddle's Boyhood**

BY DAVID RIDDLE BREED

Matthew Brown Riddle was born in Pittsburgh, October 17, 1836. The house in which he first saw the light was located on Penn Street, near to the site now occupied by the Joseph Horne Company. It was one of the old style, three-story, brick dwellings, built on the street line, with a flight of stone steps, guarded by an ornamental iron railing and ascending parallel to the face of the house. This portion of Penn Street was then the best residential section of the city. His father was David H. Riddle, then pastor of the Third Presbyterian Church, and his mother, Elizabeth Blaine Brown, daughter of the Rev. Dr. Matthew Brown, then President of Jefferson College at Canonsburg, Pa. I know nothing of his father's ancestry. The family of Dr. Brown, however, was quite distinguished and his posterity are to-day men and women of character and influence. Dr. Maitland Alexander's mother was a Brown, a sister of Mrs. Riddle—"Aunt Sue", as she was affectionately called by her near relatives.

The circumstances which determined Dr. David Riddle's settlement in Pittsburgh were quite unusual. The Third Presbyterian Church was formed chiefly of a colony from the First Presbyterian Church of which

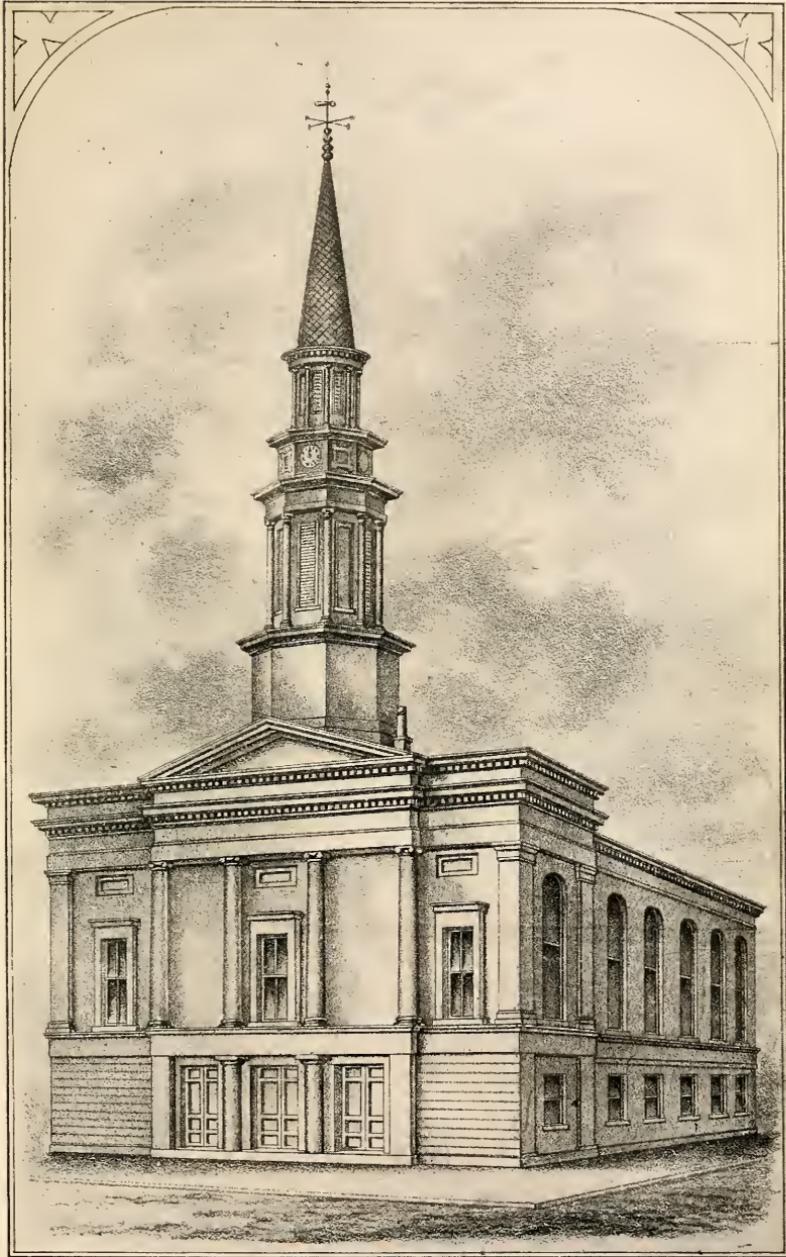
the venerable Dr. Francis Herron was then pastor. It was organized by a committee of the Presbytery of Ohio, of which Dr. Herron was chairman, early in 1833. My own mother was one of the very early members and her brother, Richard Edwards, who had been an elder in the First Church, was the first elder of the new organization.

Steps were immediately taken to secure a building. Ground was bought at the corner of Ferry and Third Streets, (now Third Avenue) where a Roman Catholic Church now stands. The foundation was laid in April 1833, the basement was occupied in December, the whole finished and occupied in August 1834. The completed structure proved to be the most handsome and commodious house of worship in the city.

Now it happened that while the basement was being prepared Dr. David Riddle stopped over in Pittsburgh on his way from Rochester, N. Y., to his home in Winchester, Va. He had received a call to the First Church, Rochester. He knew nothing of the Third Church, Pittsburgh. It seemed accidental that he should have attended and spoken at Dr. Herron's prayer-meeting and that from this simple circumstance should have come his call to become the first pastor of the Third Church, remaining as such for twenty-four years. But so it came about that our own Dr. Riddle was born in Pittsburgh and reared in the Third Church.

He was a brilliant—even a precocious child; but not with that precocity which runs out into startling but useless performances. There was nothing abnormal about it. It was simply early maturity of capacity and conduct. His father exercised wise and continuous control over him. He well knew the perils to which such minds are exposed and guarded his son against them. We have heard that son speak occasionally with much gratitude of his father's insistence that he should thoroughly understand the subjects he pursued and never content himself with superficial performance, however preten-

*Dr. Riddle's Boyhood*



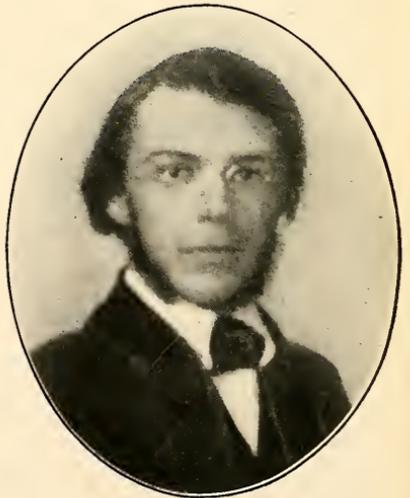
THE FIRST EDIFICE OF THE THIRD CHURCH



DR. RIDDLE'S MOTHER  
from an old crayon picture



DR. RIDDLE'S FATHER



DR. RIDDLE AT 21  
from an old ambrotype

### *Dr. Riddle's Boyhood.*

tious it might appear. He early learned the lesson, and to the end of his days he profoundly despised the garish.

His mother's character and influence were admirable complements to those of his father. Her mind was like his own. No doubt he inherited from her his remarkable intellectual gifts. She gave to him those powers which the father set in order and directed. He cherished the memory of his mother with tender affection. He contributed an article to the "Banner", Oct. 13, 1897, under the caption, "A Home Bible Class Fifty Years Ago", in which he writes at length of the training received from her. I wish it might be quoted at length in its two columns. Briefly it is the record of his Sunday afternoons at home, with a glowing tribute to her who week by week gathered all her little ones about her and in the most interesting, intelligent, and impressive manner led them into the deeper meaning of the Bible.

So our Dr. Riddle grew to manhood. He entered Jefferson College and was graduated at the age of sixteen. Then he spent two years in the Western Theological Seminary (1853-55), when his studies were interrupted. During the interval he was adjunct professor of Greek in Jefferson College (1857-58), when he was but twenty-one years old. He had very early formed a predilection for this language and learned to "know Greek", as he himself put the matter. The expression was introduced and used effectively in an address which he delivered some years ago at the opening of the Seminary term. He called attention to the change made by the Revisers in Acts XXI:37. The King James' Version reads "Canst thou *speak* Greek?"; the Revision "Dost thou *know* Greek?"

His first experience as a teacher, like his father's pastorate in Pittsburgh, seemed to depend upon a purely accidental circumstance. As he related it to me, he often visited friends in the so-called Third Church Colony in Oakland, where, as I remember, eight families of the

*The Bulletin of the Western Theological Seminary.*

church resided.\* It seemed quite a distance from his home in those days and he frequently spent the night there. He generally walked, also, as the means of transportation were limited and uncertain—an omnibus plying back and forth occasionally. The extension of Fifth Avenue from Fernando Street to the Court-house had not yet been made and the street followed Old Avenue, connecting with Fourth Avenue. It was called "The Fourth Street Road" from the Court-house to Point Breeze. In walking from Oakland to his home young Riddle would naturally go down Fourth Avenue to Liberty Street. But on this occasion, for no reason which he could assign, he turned aside and took another street—I think he said Third Avenue.

Meanwhile one of the officials of Jefferson College was in Pittsburgh, prosecuting a search for a teacher of Greek. His errand led him up Third Avenue, but with no thought of "Matt" Riddle. Presently, however, he came in sight, when it occurred to the visitor that this young graduate of the college was the very man that his Alma Mater needed. He offered him the situation. It was soon afterward accepted and Matthew B. Riddle, at twenty-one years of age, became a professor of Greek! Thus by a very singular providence he was introduced to that career in which he achieved such remarkable success.

And here I leave him for others to continue the story. But I cannot close my paper without recording my great admiration for his character and work, and, better than all, my deep and tender love for him. I knew him from my childhood. As I bore his father's name he always treated me with special courtesy and never called me, except in public, anything but "David". His brain was great but I can truly testify that his heart was greater. He "spoke with the tongues of men and of angels", but the sound was not that of "brass or a clanging cymbal". It was that of a golden harp—the music of pure and constant love.

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\*The only member of this Colony now living in Oakland is Mrs. Sarah Breed Zug.

## Matthew Brown Riddle\*

JAMES A. KELSO

Matthew Brown Riddle was born in Pittsburgh, not far from the Block House, Oct. 17, 1836. His father, David H. Riddle, was a prominent minister, for a time pastor of the Third Presbyterian Church, and later president of Jefferson College. His mother, Elizabeth Blaine Brown, was a daughter of the famous Matthew Brown, for a time principal of Washington Academy (later Washington College), and subsequently president of Jefferson College. Through his mother he was a lineal descendant of John Brown, the Covenanter martyr of Priesthill, who was shot by the hand of Claverhouse himself. Dr. Riddle always spoke with great pride both of his intimate connection with this region of country, and of the signal achievements of his family in the spheres of religion and education.

He was a precocious youth. Partly at the Western University of Pennsylvania and partly under the direction of private tutors, he made rapid progress in his studies so that he was ready to enter the sophomore class in Jefferson College at the age of thirteen where he graduated three years later in 1852 at the early age of sixteen, winning the second place in the honors of his class. He entered the Western Theological Seminary in 1853, but at the close of the middle year, owing to some controversies growing out of the relations of the Old and New School bodies, he withdrew and went to the New Brunswick Theological Seminary of the Dutch Reformed Church, where he graduated in 1859. In the years intervening between his residence at the Western Theological Seminary and his entering the New Brunswick Theolog-

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\*By the appointment of the Presbytery of Pittsburgh, this sketch of the life and work of Dr. Riddle was written as a minute on his death, and was read at the meeting of Presbytery held on October tenth, 1916, in the First Presbyterian Church, Pittsburgh. It has been published at the formal request of that body.

*The Bulletin of the Western Theological Seminary.*

ical Seminary he was engaged in teaching Greek at Jefferson College. In these days at Jefferson College he laid the foundation of his Greek scholarship deep and secure. These early tutorial days proved to be a providential preparation for his life work. He was licensed to preach on the twenty-sixth of May, 1859, by the Bergen Classis of the Dutch Reformed Church. A few months later he went abroad for travel and study, spending a portion of the years 1860 and 1861 in post-graduate study at Heidelberg, with occasional visits to other universities. Returning to his native land in 1861, he found her in the throes of Civil War, and, being intensely patriotic, he entered the service of the Union as Chaplain of the Second Regiment of New Jersey Volunteers. He was ordained by the Bergen Classis of the Dutch Reformed Church, April fifteenth, 1862. His period of service in the Army was brief, as he was incapacitated by an attack of malarial fever; but he was exceedingly proud of his membership in the Grand Army of the Republic and was a chaplain of one of its posts. In 1862 he married Miss Anna M. Walther, the daughter of a merchant of Heidelberg, Germany, who survives him. He is also survived by one son, Dr. Walther Riddle, of Pittsburgh, and two daughters, one of whom is Mrs. Hermann Page, the wife of Bishop Page, of Spokane, and the other, Mrs. Russell Sturgis Paine, of Worcester, Mass.

Only seven years of his long ministerial career were spent in the pastorate. After his ordination in 1862 he became pastor of the First Dutch Reformed Church at Hoboken, N. J., and from 1865 to 1869 he ministered to the Second Dutch Reformed Church at Newark, N. J. In 1869 he resigned his pastorate at Newark and crossed the ocean once more for the purpose of travel and study. He was absent from home for about two years, and on his return entered upon the great work of his life. He was called to the chair of New Testament Exegesis at Hartford Theological Seminary in 1871

*Matthew Brown Riddle.*

where he continued to labor until 1887. When the New Testament Chair became vacant in the Western Theological Seminary, through the resignation of Dr. Benjamin Breckenridge Warfield to accept a call to Princeton Theological Seminary, the directors of the institution within the bounds of Pittsburgh turned to one in a very vital way their own son, who had won fame in the field of New Testament Literature and Exegesis in the arena of international scholarship. He accepted the call to the theological institution of his native city, and was inducted into the chair of New Testament Literature and Exegesis on Nov. 15, 1887. The theme of his inaugural address was characteristic: "How the Theological Student Should and Can Become Skilled in New Testament Greek". As a teacher for twenty-four years he exercised a remarkable influence on the classes of the Western Theological Seminary. In 1907, feeling the weight of advancing years, he asked the Board of Directors to give him an assistant. His friends very loyally furnished the funds, and Rev. William R. Farmer became his assistant on January seventh, 1908, but he did not relinquish his teaching until the end of the academic year 1911. At this time the Directors of the Seminary created a special chair of New Testament Criticism and assigned him to it, giving him the privilege of lecturing at his own pleasure. For two years he continued to come to the Seminary once a week to conduct the chapel exercises, but increasing feebleness and defective eyesight prevented him from making even an occasional visit to the Seminary after the close of the term 1913-14. This scholar and man of God was translated August thirtieth, 1916. If God in His providence had not called him home until the seventeenth day of the present month he would have reached the extreme Scriptural limit of fourscore years.

About the time Dr. Riddle was called to the New Testament chair at Hartford Theological Seminary, he was invited to join the American Committee of New

*The Bulletin of the Western Theological Seminary.*

Testament Revisers; in accepting this honor he became one of the original members of this group of Biblical scholars. The minute examination of every detail of the New Testament text and careful investigation of the meaning of words involved in the work of revision gave him an encyclopedic knowledge of the New Testament Scriptures. To his students and friends he often spoke of the labors of this Company and never failed to touch upon the spirit of Christian unity which prevailed in all the meetings of the Committee. In such conversations the attention of the listener was frequently directed to the fact that none of these scholars received a single penny as remuneration for a service of fundamental importance to the Church. After the agreement with the English Committee had expired, the three surviving members of the Revision Committee, ex-President Timothy Dwight, Professor J. H. Thayer, and Dr. Riddle, brought out an American edition incorporating the readings which they preferred. It is known as the Revised Version, American Standard Edition. Dr. Riddle performed the exacting task of reading the proof for the entire New Testament of this edition and really injured his eyesight by too constant application to the task. The General Assembly also drew upon his exact and wide scholarship. He was a member of the Assembly's Committee for revising the proof-texts of the Westminster Standards in 1889, and later he was a member of the important committee entrusted with the revision of the Confession of Faith.

Dr. Riddle wielded a very prolific pen. He was a regular contributor to the *Sunday School Times* from 1875 down to very recent years. He was also assistant editor of the *Presbyterian Banner* from 1893 to 1898 and frequently contributed to its columns. In fact, one of his earliest literary efforts was a series of articles written from Europe for the *Presbyterian Banner* in 1870-71, giving a sketch of the Franco-Prussian War; but he also made occasional contributions to such journals as "The

*Matthew Brown Riddle.*

Christian Intelligencer", "The Independent", "The Congregationalist", "The Homiletical Review", and "Scribner's". The last periodical article from his pen appeared last year in the "Biblical Magazine", and presented the principles of textual criticism of the New Testament comprehensively, with striking lucidity and with an appreciation of the progress of recent years. He was a contributor to the Schaff-Herzog Encyclopedia and to the American Supplement to the Encyclopedia Britannica. Most of these encyclopedia articles treat of problems of New Testament Introduction and indicate complete mastery of the questions under discussion.

But Dr. Riddle's most solid literary achievements belong to the sphere of exposition. He edited, with Dr. Philip Schaff, *Romans* in Lange's Commentary, 1869; translated and edited *Ephesians* and *Colossians* and edited *Galatians* in the same, 1870; wrote, with Dr. Schaff, *Matthew*, *Mark*, and *Luke* in the International Popular Commentary, 1879; wrote, with Dr. John E. Todd, *Notes on International Sunday School Lessons* (New Testament), Congregational Publication Society, 1877-81; *Question Book* on the same; wrote with Dr. Schaff, on *Romans* in Illustrated Commentary, and on *Ephesians* and *Colossians* (alone), 1882; small volume on *Mark*, 1881, *Luke*, 1883, *Romans*, 1884, in International Revision Commentary; edited *Mark* and *Luke*, Funk and Wagnalls' issue of Meyer's Commentary, 1884; revised and edited Robinson's *Greek Harmony of the Gospels*, 1885, revised and edited Robinson's *English Harmony of the Gospels*, 1886; portions of Vols. VII and VIII of Bishop Coxe's *Ante-Nicene Fathers*, 1886; edited Chrysostom's *Homilies on Matthew* in Schaff's Nicene and Post-Nicene Library, vol. X, 1st. series; also Augustine's *Harmony of the Gospels*, vol. VI, same series. Some idea of the extent of his literary activities may be gained from the fact that a complete list includes more than seven hundred separate titles. His work in this department was so extensive and so scholarly that it

*The Bulletin of the Western Theological Seminary.*

gained for him not only a national but an international reputation. His preëminence in the department of New Testament Literature and Exegesis and his contributions to literature were adequately recognized by great institutions of learning. He received the degree of Doctor of Divinity from Franklin and Marshall College in 1870, Doctor of Laws from the Western University of Pennsylvania in 1894, and he was one of the few distinguished scholars selected to receive the degree of Doctor of Laws at the Sesqui-centennial of Princeton University in 1896.

Great as Dr. Riddle was as a scholar and a writer, he was still greater as a teacher. His aim was to create an inspirational atmosphere in the class-room. He treated the theological students as men and not as school-boys. He administered tremendous rebukes to the lazy and indifferent, but he never tried to force them to learn. His main effort was directed towards arousing the latent and slumbering intellectual faculties; and the intellectual stimulus which he gave to his 'boys', as he affectionately termed his pupils, was like a galvanic shock, and it aroused many a man from intellectual slumber. Professor Williston Walker, of the Yale School of Religion, told the chairman of your committee, in a conversation some years ago, that of all the teachers of his youth Dr. Riddle had given him the greatest intellectual stimulus. It has been the privilege of the chairman of your committee to sit at the feet of some great teachers. There is no disparagement to the others when he says that three of them rank as geniuses in the sphere of teaching, namely, the late Professor Alonzo Linn of Washington and Jefferson College, Professor Harnack of the University of Berlin, and our own Dr. Riddle. His colleague in the Revision Committee, Dr. Timothy Dwight, preceded him to the heavenly home by only a few months. The death of Dr. Dwight afforded the editor of "The Congregationalist" an opportunity to write an editorial on the career of this distinguished

*Matthew Brown Riddle.*

scholar, and also gave him the occasion to compare him with Matthew Brown Riddle as a scholar and teacher. We quote from him ("The Congregationalist", June 8, 1916). Dr. H. A. Bridgman, the editor of this journal, begins by saying that he did not owe his first real interest in New Testament study to Dr. Dwight, but adds, "That I had acquired the year previously at Hartford Seminary under Matthew Brown Riddle, a scholar and teacher of high repute. He helped me to appreciate the textual side of New Testament criticism, the importance of minute, exact scholarship. He had the art of flashing light upon a single verse or passage, for he had a nimble mind, a keen wit, and a rare gift of concrete expression. Dr. Riddle, in his manner, was nervous to the very finger tips. He would stamp up and down the class room and would frequently score a point by clinching his fist under the eyes of the student".

He possessed certain striking qualities. One was absolute fidelity to truth. There was nothing too minute or unimportant in the field of New Testament scholarship. He made it emphatically evident to his students that he was willing to follow the facts wherever they might lead him. Equally prominent was his fidelity to duty. He heaped scorn on men who were busy here and there while their own vineyards were neglected. He very frequently dwelt on the parable of the pounds to inculcate the great lesson of fidelity to duty. Carrying this principle out in his own life, he made the work of the classroom paramount, declining to accept lecture engagements or to take part in unimportant ecclesiastical activities lest they might interfere with his teaching. Although he was a master in his department—second to none in our country, and the peer of any European scholar—he went over his work very carefully each year and never went to his classroom without fresh preparation. The words seem trite but they are literally true, that we shall not soon see his like in our midst.

*The Bulletin of the Western Theological Seminary.*

It would scarcely be a fair portrait if we were to overlook his eccentricities of manner. He was blunt and outspoken, often wounding the feelings of strangers. This side of his character made him unpopular in some quarters, but never with his students, who knew that behind his severe and odd exterior there was a tender sympathetic heart, and consequently their love and devotion to him were unbounded.

In all his teaching he tried to impress upon his students that love for Christ and gratitude to the Savior ought to be the supreme motives in a minister's life. As he used to put it, 'not scholarship for scholarship's sake but scholarship for Christ's sake'. It was quite evident that Jesus was supreme in his life as he sought to make Him supreme in the lives of his 'boys'. A quotation from a letter from the president of a distant theological seminary, recently addressed to the faculty of the Western Theological Seminary, will give a fair idea of the high regard in which our brother Presbyterian was held by the Church at large. "Dr. Riddle was for such a long period a notable figure in the department of New Testament Interpretation and Scholarship, that, although we could not by reason of his years expect him to abide much longer, we cannot but feel ourselves bereaved. All his contributions to his special department are marked by scholarship, insight, reverence, and common sense".

## Dr. Riddle as an Interpreter of the New Testament

WILLIAM R. FARMER

The title of this paper, although it is almost the only title that could be given it, is in a sense misleading. For it seems to suggest that the interpreting of the New Testament constituted one of the departments of Dr. Riddle's life, a kind of work which he did that was distinct—or even separate—from other forms of activity, whereas his whole life was just that—the interpreting of the New Testament. It was not only that in the more specific, technical sense his teaching, his preaching, his writing of commentaries and explanatory notes, his long toil in the making of the American Revised Version were all alike the work of the interpreter, but that back of this conscious activity in a deliberately chosen form of service another form of interpretation was going on, the interpretation of life and character, the rendering of truth into the terms of manhood, so that the man himself was an interpretation of the New Testament.

For that literature was to him not merely a mass of material upon which he might exercise the faculty of critical analysis, nor yet a body of truth which a man might by study acquire and then pass on to another as a transferable commodity. It was the living reality in which his own soul was rooted. He knew it, not by perception only but by experience. He was, in a very profound sense, at home in it. His spirit was wholly enveloped in it as in an atmosphere—he was in vital contact with it at all points.

It is necessary to recognize this and to emphasize it at the outset, for doubtless we find here an essential and primary element of his power as an interpreter of the New Testament in the narrower sense. One can better appreciate the value of that little masterpiece of interpretation, Dr. Riddle's Commentary on the Epistle to

the Romans, if he has heard him say, as the writer has heard him say more than once, that in times when he was weary and disheartened with the tribulations of this world it was a great comfort to his soul to go and "have a little talk with Paul".

It was because the truth of the New Testament was the very breath of his own soul's life that he approached it and dealt with it in a spirit of profound and reverent loyalty. And in this moral quality of loyalty to the truth, which was indeed not only a moral quality but a phase of his deep religious devotion, we find another element of his greatness as an interpreter. It was impossible for him to forget that the work of the interpreter is to *interpret*. Without abandoning his own point of view, or losing the proper value of his own "personal equation", he yet kept himself free from the subjectivism which is the peculiar snare of vigorous and original minds when they set themselves to the interpretation of the teaching of others.

And this loyalty to objective truth showed itself also in the energy of his pursuit of it, the unwearied industry and scrupulous care with which he worked at the task of apprehending it. He had no patience with the false piety which relies upon the "guidance of the Holy Spirit", and makes no use of the faculties which God has given men for learning what He would have us know. Nor did he regard the Gospel as a revelation so simple in its form and so obvious in its meaning that its whole value lies upon the surface, open to the casual glance of any wayfaring man, fool though he be. Rather it was a mine, accessible indeed to any who would honestly and earnestly seek its riches, yet demanding the utmost intensity of effort, the use of every available resource.

And this leads us to consider the remarkable intellectual equipment which made Dr. Riddle's profound devotion to the truth effective in his work as an interpreter. He had a gift, not often found in men of so fervent and aggressive a spirit as his, of critical analysis and impar-

*Dr. Riddle as an Interpreter of the New Testament.*

tially balanced judgment, which had been trained by years of diligent use until it had become an instrument of perception remarkable alike for the delicacy of its processes and the sureness of its results. To this power of critical discrimination was added that imaginative insight without which the most acute intellectual perception might yet miss some of the finest meanings of that literature of the spirit which it was Dr. Riddle's life-work to interpret. For in the New Testament, as in all great literature, the language often serves its end by suggestion rather than by definition, the realities with which it deals are too large to be enclosed in definite terms, too elusive to be caught in any form of words. They can be discerned only by the imagination which feels their power although the intellect may not be able to define their form. It was this imaginative insight which enabled Dr. Riddle to enter as he did into the meaning of the devotional literature of the Old Testament, and it is constantly at work in his interpretation of the New Testament, appearing again and again even in the exposition of so intellectual and at first sight unimaginative a treatise as the Epistle to the Romans.

When we add the almost unnecessary statement that this mind, so highly endowed by nature, was further enriched by a scholarship broad in its reach and accurate in its details, and by a truly amazing store of general knowledge, we shall make it abundantly evident that Dr. Riddle was equipped in a remarkable degree with those qualities and attainments which are of greatest service in the understanding of such a literature as the New Testament.

But the work of interpretation consists not only in the understanding of that which is to be interpreted, but in making others understand it. And on this side of his work Dr. Riddle fulfilled his ministry as an interpreter with the same distinction which characterized his research into the meaning of the truth which he sought to mediate to other minds. He was able not only to delve

in this inexhaustible mine with rare success, but also to make its riches current coin, adapted to circulation in the world of ordinary humanity. To begin with, he had no illusions concerning the capacities and the limitations of the average mind. In fact he was almost cynical on this point. He was a firm believer in "the infinite capacity of the human mind to resist the entrance of knowledge". A long experience in the class-room taught him that he could take nothing for granted, that the only safe course was to explain everything, to make a diagram, as it were, of the simplest and most obvious proposition. And to meet this requirement he made himself master of a style which exhibits a wonderful combination of clearness, conciseness, and definiteness of statement. These qualities are strikingly apparent in his published commentaries, but they were no less distinctive of his oral exposition in the class-room, although of course there was here a larger degree of freedom and spontaneity. There was also in his interpretation in the class-room, where by far the larger part of his work as an interpreter of the New Testament was done, a wealth of illustration drawn from an apparently unlimited store of knowledge on every conceivable subject, and a play of humor unlike the humor of any one else in the world, which together added the one thing needed to make interpretation complete, the sense of warm living reality which made the New Testament in some degree the same vital power to his students that it was to himself.

How shall we measure the results of this splendid service in the interest of that truth which was to Dr. Riddle the heart of all truth? Any statement in the terms of definite achievement—the books and articles and explanatory notes which he published, the years of his service as an interpreter of the New Testament to young men in the class-room, the great work which he did as a translator—any such statement would be inadequate and misleading by its very definiteness. For the true measure of his work transcends all such computation, stand-

*Dr. Riddle as an Interpreter of the New Testament.*

ing as it does in the countless lives which were guided and enriched by it. And as his interpretation of the New Testament was in the first instance the forming of his own character by its power, so its ultimate measure and value are to be found in the lives of those who have been enabled better to apprehend its teaching through the ministry of this prince of interpreters.

## Dr. Riddle and the American Bible Revision Committee

DAVID S. SCHAFF

Professor Riddle's last public utterances on the Revision of King James' Version of the Scriptures were made before the students of the Western Theological Seminary at the Conference hour, 11:30-12:30 A. M., February 25, 1914. The thermometer,—to follow the notes which I recorded immediately upon the completion of the lecture,—was two above zero. On account of the cold, the conference was transferred from the chapel to the room used for the classes in Church History. At the conclusion of the lecture, and as Dr. Riddle was putting on his rubbers and fur cap preparatory to leaving the room, he said to Dr. Kelso and myself, "The students will now know that it is one of my hobbies never to miss an appointment". And, as I accompanied him to the door and helped him down the Seminary steps to the sidewalk, he remarked, "Well, the students seemed to listen and they learned a hundred points they otherwise would not have known". He then felt his way with his cane slowly down the street in the direction of the depot. As I look back and recall his bent figure on that bitterly cold day, I cannot help but honor Dr. Riddle's notable career of more than forty years of constant and untiring labor as a teacher of theological students and a contributor to the body of exegetical literature. At that time Dr. Riddle was in his seventy-eighth year, and had come to meet his appointment from his home in Edgeworth, fourteen miles away.

Dr. Riddle was from the start associated with the American Bible Revision Committee. He was the youngest among its members and at the time of his death he was the last surviving member. Dr. Schaff's invitation to American scholars to join in forming such a Committee was sent out May 12, 1871. Dr. Riddle's name

*The Bulletin of the Western Theological Seminary.*

was included in the group of scholars invited, but for some reason he was not present at the meeting for organization in Dr. Schaff's study in the Bible House, New York City, December 7, 1871. The Committee was fully organized October 4, 1872, and each of the two companies—the one for the revision of the Old Testament and the other for the revision of the New Testament—began its work on that day. A few weeks before, Dr. Schaff had brought with him from England the provisional revision of the first three books of the Old Testament and the first three books of the New Testament made by the British companies. With these in hand, the American revisers began their labors.

From that day on, no one was more regular in his attendance on the monthly meetings of the New Testament Company than was Dr. Riddle, and, so far as I was able to judge, he always seemed to come to the meetings after careful preparation. When the work of revision was begun he had but recently entered upon his career as Professor of New Testament Exegesis in the Hartford Theological Seminary. He was well equipped for the task of revision, not only by his knowledge of New Testament Greek and his general attainments but by the special contributions he had made in the department of exegesis in volumes of the Schaff-Lange Commentary, at that time the most noteworthy critical commentary on the New Testament which had been undertaken in America.

Dr. Riddle's place at the revision table was at Dr. Schaff's left. The chairman of the New Testament Company, Ex-president Woolsey, sat at the head of the table and Dr. Howard Crosby at the foot. To the right of Dr. Woolsey sat Bishop Lee, Drs. Thayer, Abbot, Kendrick, and Dwight. On Dr. Woolsey's left sat Professor Short, Drs. Schaff, Riddle, Burr, Chase, and Washburn. It was the custom for Dr. Woolsey to read the verses one by one as they came from England in their revised form and for Bishop Lee then to read the Ameri-

*Dr. Riddle and the American Bible Revision Committee.*

can Version. The discussion followed. Dr. Riddle, whose hearing already was greatly impaired, was accustomed to hold his right hand to his ear at critical points of the discussion and as the voting was going on. He was cautious in making suggestions and entering into the discussions but, when he did, he was listened to with attention. I remember how, on occasion Dr. Woolsey used to lean forward and say, "Dr. Riddle, what did you propose"? and how that painstaking and accurate scholar, Dr. Abbot, often stopped and looked up from the page of some volume he was consulting before a final vote was taken and listened with much attention to what Dr. Riddle was saying. His usual sense of humor did not desert Dr. Riddle at the meetings and he often interrupted the gravity of discussion with genial bits of humor. Other members of the Company given to an occasional sally were Drs. Kendrick, Washburn, Crosby, and Dwight. As would be expected by his old friends, Dr. Riddle followed his own wit, as well as the wit of others, with the heartiest laughter.

The few notes I am about to give were taken down by myself during the time I acted as amanuensis to the New Testament Company, a place I filled for about eighteen months, 1876-7. When the revision of Heb. 10:6 was under discussion Dr. Riddle said, "Shall we romanize sacrifices?" The word in the Authorized Version is in italics. "No", replied Dr. Kendrick, "I think they are pretty well Romanized already". At the meeting held January 26 and 27, 1877, when the election of Mr. Hayes was before Congress, Dr. Riddle made much fun by his repeated references to "the count now going on at Washington". When the revision of Heb. 11:1 was being discussed and it was proposed to change "substance" to "confidence" and "evidence" to "conviction", Dr. Washburn, speaking against the change, said: "People will think we have changed realities into persuasions and evidences into subjective convictions. This turns us over into Mr. Mill's hands". "That is all

*The Bulletin of the Western Theological Seminary.*

right", Dr. Kendrick went on, "for a sermon, but the Greek does refer to subjective states". When the word "worlds" was reached, Heb. 11:3, and the suggestion was made to put "ages" in the margin, Dr. Riddle remarked: "Suppose we put it in the margin and pronounce it "a-ges" (a guess). In Heb. 11:14 some proposed the use of "fatherland" for "country". Bishop Lee, in arguing for the change, declared it to be "in accord with the Biblical style", but Dr. Kendrick opposed the word as "not being in use" and argued for "native country", quoting our national hymn.

When the Greek word *oregontai* of Heb. 11:16 was being discussed and a substitute sought for "desire", Dr. Crosby said, "The Oregon-tie is to be settled for us today, gentlemen, and forever. I move we pass on to the next". In Dr. Woolsey's absence, Dr. Crosby acted as chairman. Referring to the dispatch with which he conducted parliamentary business, Dr. Schaff used to say, "Dr. Crosby drove us very fast", and Dr. Abbot at times looked up as if appalled at the speed at which the company was going under Dr. Crosby's direction. When it was proposed to change "filthy lucre" in 1 Tim. 3:8, Dr. Woolsey, arguing against any change, remarked with much emphasis, "It is a good expression and ought to be kept, for it may weigh on the English and American conscience". To this Dr. Kendrick replied, "But the Greek means the money itself". "I never understood it so", answered Dr. Woolsey. These are some specimens of notes jotted down at the time, though they are not in all cases indicative of the serious mood in which the discussions were carried on and the scholarly criticism which was presented.

It was in 1876 that the cordial coöperation between the British and American Committees was threatened with being brought to an abrupt close. Before that time, according to the agreement between them, the British Committee transmitted its work to the American Committee, and acted upon the changes made by the Ameri-

*Dr. Riddle and the American Bible Revision Committee.*

can Committee. It then returned a revised copy of the book under treatment to America. This copy was gone over by the American Committee and again its changes were acted upon by the British Committee. The exact method of determining the final text was left unsettled. In 1876 the University Presses, which had undertaken to meet all the expenses of the British Committee, both of entertainment and travel and of publication, demanded of the American Committee the payment of £5,000 as a compensation for publishers' copyright. This demand was treated as an intrusion from a party which had had no connection with the revision movement when the original agreement was made between the British and American revisers. During the negotiations which followed, the coöperation between the two Committees was suspended. A portion of the American Committee was in favor of proceeding with an independent revision, provided the demand were pressed, the feeling being that the American public would support such independent action. Another portion of the Committee, with equal firmness, held the judgment that the American Committee should disband provided the English demand were pressed. At this critical juncture, Dr. Riddle took a middle course and strongly favored the negotiations which were about to be carried on by Dr. Schaff. By reference to the *Life of Philip Schaff*, it will be found that Dr. Hort and other British revisers regarded the claim of the University Presses as most reasonable. The result of the negotiations was an amicable agreement and the resumption of cordial coöperation which continued till the work of revision was brought to completion.

One of the chief articles in the agreement was that the copyright of the University Presses should be respected by the American revisers for fourteen years and, at the end of that time, the American revisers should have the liberty to publish an authoritative edition of their own. Another article was that changes, insisted

*The Bulletin of the Western Theological Seminary.*

upon by the American revisers as of much importance and not adopted by the British Company, should be placed in an appendix in the edition issued by the University Presses. In the preparation of the American authoritative edition, contemplated by this agreement and called the American Standard Edition, it was reserved for Dr. Riddle to have a most important share.

The Revised Version of the New Testament was published in 1881 and the revised version of the Old Testament in 1885. By 1895, fourteen years after the New Testament appeared, all the New Testament revisers were dead but three. Dr. Schaff had died in 1893 and Dr. Kendrick in 1895, leaving as survivors Dr. Thayer then of Cambridge, Dr. Riddle of Pittsburgh, and President Dwight of New Haven. These men, together with the surviving members of the Old Testament Company, gave themselves to the arduous task of fulfilling the purpose of the two American companies when their work was completed in 1881 and 1885 and for the accomplishment of which preparation was being made by Dr. Schaff, at the time of his death, through correspondence and through annual reassemblings of the Committee. To the surviving members the issue of the American edition was a matter of conscientious obligation both to their fellow-revisers who were deceased and to the American public, which, in a manner, the Revision Committee had represented. An account of the method pursued in the accomplishment of this task and the principles which these three scholars followed has been given by Dr. Riddle himself in *The Story of the Revised New Testament—American Standard Edition*—published by the Sunday School Times Company, Philadelphia, 1908, pp. 89. From a literary and scholarly standpoint and also as a matter of justice to the men who composed the American Committee and gave to their work the benefit of their life-studies, it would have been a cause of great regret if the American Standard Edition had not been prepared by the hands alone capable of properly preparing it.

*Dr. Riddle and the American Bible Revision Committee.*

American students of the Bible and all Biblical scholars owe a special debt of gratitude to Dr. Riddle, Dr. Thayer, and Dr. Dwight. It is not out of place to say that no one who has had much to do with the transcription of notes and proof-reading will fail to recognize the immense amount of work this edition entailed. It was done with scrupulous care, the notes which Dr. Thayer as secretary of the New Testament Company had taken down, together with the Appendix as published by the University Presses, being made the basis for the final English text.

Manifestly, it would be impossible for me to add anything to the description which Dr. Riddle has made in his little book referred to above, so far as it bears on the preparation of the American Standard Edition of 1901. Some statements, however, made by Dr. Riddle in the lecture he delivered February 25, 1914, and to which I have already referred, it may be of interest to have recorded. On that occasion, Dr. Riddle spoke of Dr. Schaff as having been the chief spoke in the wheel of the revision movement, and of the regret Dr. Thayer and Dr. Dwight and himself had felt at the loss of Dr. Schaff's invaluable knowledge when they started off to get a publisher for the American Revision. He further said that the American Revision is studied by young people and that persons of any Biblical knowledge based upon the Greek felt the improvement of the American Revision over the King James' Version. He read through the last paragraph of the American Preface to the New Testament and declared that it was strictly true, every word of it. He also spoke of the delightful meetings of the Committee, and that he was at the time of his speaking one of the two surviving members, Dr. Thayer having died in 1901, and that he was looking forward to the meeting above. He and Drs. Thayer and Dwight would not have dared to receive anything for their service in preparing the American edition. "How", he exclaimed, "could we have done that and met President Woolsey face to face in heaven"? The

*The Bulletin of the Western Theological Seminary.*

preparation of the Revised English Bible he pronounced the greatest work of the nineteenth century.

The reference to the free gift of their services by the revisers, Dr. Riddle made with much feeling and as if to correct a false impression that had got abroad. In fact, none of the revisers during the whole progress of their work received any monetary compensation for their services. Their travelling expenses to and from New York and their entertainment one night a month during their meetings was paid for out of a fund of nearly \$50,000, made up of freewill contributions and monies received from the sale of special copies of the original University Presses edition but nothing more.

I may also record here a part of the conversation I had with Dr. Riddle the last time I saw him, May 29, 1916. I called at his home and found him in his bed propped up with pillows. He was evidently weak but much of the old humor and all that was characteristic in his expression remained. He usually arose in the afternoon, he said, but added that his muscular organism had pretty well given away and referred to the difficulty he found in getting on his clothes. The morning daily was lying on the bed at his side. His face became animated as he spoke and he seemed to talk with his usual interest of current events. So much was his hearing impaired that he was able to catch only here and there one of my words. Of President Dwight, whose death had occurred May 26th, leaving him the last survivor of the American Committee of Revisers, he spoke with tender affection and he desired particularly to know whether Mrs. Dwight was still living that he might write to her. Speaking of the European war, he said that he put no stock in the predictions drawn from the Book of Revelation and other books of the Bible and applied to the expected consequences of the war. He declared he had no use for such interpretations of prophecy. What the world-war really means he did not know. Speaking of a nephew in Germany who was in the ranks,

he said he was a minister and now a soldier; but such a little matter as being a minister does not keep a person from service in the army. "I will be eighty", he continued, "if I live to see our birthday"—referring to the fact that his birthday and mine fell on the same day of the year—"but I don't know whether I shall see it". He also talked again, as he had often talked before, of the visits he made with my father, Dr. Philip Schaff, in Tübingen and Heidelberg and of their friendship of nearly half a century and their coöperation in literary work. As far back as 1845 Dr. Schaff had visited in Dr. Riddle's father's home in Pittsburgh. He was warmly attached to the younger Dr. Riddle and had regarded him as an accurate scholar and a master-teacher of the Greek New Testament.

As for the personal relations which Dr. Riddle bore to the other members of the New Testament Revision Company, I happen to know that they were of the most cordial nature, especially his relations with Drs. Woolsey and Dwight, of New Haven, and Drs. Abbot and Thayer, of Cambridge. Usually these five took the train together as they proceeded homewards from the monthly meetings of the Committee and Dr. Riddle was a frequent guest in Dr. Woolsey's home. At the last visit I made ex-President Dwight in New Haven in 1915, that notable man was particularly solicitous to know about Dr. Riddle's health and his work.

In the years of the future, students of the history of the English Bible will come upon the name of Matthew Brown Riddle and they will proceed to look up his scholarly genealogy and his work. They will be reminded of his notable power as a teacher in the Hartford and the Western Theological Seminaries and the useful contributions he made to the expository literature of his time, but of one thing they may not be reminded, the great limitations under which this scholar labored as he carried on his work at the desk and in his class-room and maintained his large social connections. I refer to the

*The Bulletin of the Western Theological Seminary.*

infirmity of his hearing which set in at an early period in his career. In the later years, he could hear only through the medium of the fan which he had always with him. He is a remarkable example of a man in public life who persevered in spite of this physical defect, keeping close to all the movements of his age, warm in his human sympathies, and influencing, till the very year of his death, successive classes of admiring and grateful pupils. One of the striking pictures remaining in my memory of the American New Testament Revision Company in session is Dr. Riddle, then a young man, listening intently with one hand to his ear to catch the words of his fellow-revisers.

## Matthew Brown Riddle The Teacher

While Dr. Riddle was versatile in his gifts, he was, above all else, a teacher and he always considered teaching his main duty. For this reason it was thought best to have estimates of him as a teacher from several of his pupils who themselves had obtained eminence in the sphere of literature and education.

### I

By the REV. HOWARD ALLEN BRIDGMAN, D. D.,  
Editor, "The Congregationalist".

Dr. Riddle's eminent place among modern New Testament scholars has already been fixed through the recognition of his qualities and attainments by those most competent to discern and appraise them. But to realize adequately his contribution to the better understanding of the New Testament, we would have to measure the effect of his teaching upon the lives and labors of hundreds of men, living and dead, whom he instructed. As one of this large number scattered throughout the world, I gladly acknowledge my indebtedness to him and my personal regard for him. When I entered Hartford Seminary in the autumn of 1884 I was like many Christianly-reared young men of that period. I had read the Bible more or less regularly, but I cannot say that I was interested in it. It was Dr. Riddle who gave me a zest for Bible reading and Bible study, who, by putting his own spade down into the heart of the Word, taught me also how to dig deep, with the expectation of unearthing treasure hitherto unseen and even unsuspected.

His enthusiasm was contagious. He defied all the traditions of the theological class-room. With his arms buried deep in his trousers' pockets, he would stride up and down the room, now and then pulling out a fist to shake it in the face of some man in the front row, in order to drive home the point he was making, the twinkle in his eye always counteracting any appearance of belligerency. He was so human, also. "Did you ever sail a

boat? Eh?" he would ask, with a view to stimulating our lagging intellects, and to connecting New Testament study with real life in a real world.

The exactness of his scholarship impressed me at the time, as it does in the retrospect of him. He induced us to secure the Tischendorf edition of the New Testament, and to have it interleaved so that we might jot down the points he made in textual criticism. I still use that book, and on many a morning come across some reminder of his painstaking effort to arrive at the original text, involving often a laborious comparison of the different authorities and renderings.

But his was not the scholarship that forever lingers in petty details, or cares more for the shading of an accent than for the sweep of apostolic thought. He helped us to discern the trend of the Gospel narratives, to see the high points, to compare Scripture and Scripture, and to grasp the large dimensions of God's revelation of Himself through holy men of old.

Theories of Biblical inspiration were at that time undergoing revision. Over and again he would say, "Get the facts first, and then formulate your theory". He stood for the self-validating power of the New Testament, when it is honestly dealt with, when careful textual criticism is supplemented by the historic imagination, and the illumination supplied and supplied only by the life hid with Christ in God.

It was in his chapel talks that we came to understand and love Matthew Riddle best. I still remember his terse, graphic, suggestive comments on certain chapters in Acts. They will always glow with the light that flashed from his penetrative mind. After the reading came the prayer, simple, reverent, heart-searching, God-appropriating petitions—prayers of a man who, like Bengel of old, was constantly "on good terms with Jesus Christ".

*Matthew Brown Riddle The Teacher.*

II

By PROFESSOR JOHN LIVINGSTON LOWES, Ph. D.,  
Washington University, St. Louis, Mo.

Among some two-score teachers under whom I have sat as a student, two only have had the rare gift of stirring irresistibly to creative work on one's own account, and one of these was Dr. Riddle. The amendment that somebody once made to Socrates's remark about himself applies supremely to him: he was at the same time a gadfly and a *star*. No man whom I have ever known could so sting lethargy into life, and at the same time fire the alert-minded with something of his own passion for the quest of truth. And to him the road to truth lay through the minute and patient and incessant scrutiny of facts. His scorn for intellectual sham was scathing, and he had no scruples about expressing it. Illusions did not have a happy time in Dr. Riddle's class-room. But his contempt for sham was equalled by the generosity of his recognition of whatever attained results, however small. And he not only spurred, but led.

Above all his other qualities, however, stood out his incomparable ability to *vitalize facts*. He was himself alive to his finger tips. No human interest of any sort was alien to him; and literally, every experience of whatever sort was grist to his mill. His comment on a given reading was as likely as not to be illuminated by something said in a conversation with a steel manufacturer the previous day, or by some incident he had observed in walking across the Sixth Street bridge. For his was not a fugitive and cloistered scholarship. He was too richly and delightfully human for that. He was capable of taking the keenest zest in shocking a parochial and straight-laced mind by his frankness and unconventionality; and he was an incalculably broadening influence, where broadening was often a crying need. He had life, and he had it—and gave it—abundantly. It was this rare combination of expert critical scholarship with intensely hu-

man interests (and, it may be added, with an unrivaled command of the vernacular in its most vivid and racy elements) that made him not only a great, but a very great teacher. And many of us mourn him not only as a teacher, but as a friend.

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III

By the REV. SAMUEL BLACK McCORMICK, D. D., LL. D.,  
Chancellor, University of Pittsburgh, Pittsburgh, Pa.

Matthew Brown Riddle became Professor of New Testament Exegesis in the Western Theological Seminary in the fall of 1887. I entered the Seminary as student at the same time. We therefore matriculated in this School of Theology on the same day. Dr Riddle was teacher. I was disciple. Never was teacher more brilliant, more scintillating, more inspiring, more stimulating. Never was disciple more deeply influenced by or more devotedly attached to his teacher. My experience was the experience of practically every man who sat under him. His features, his movements, his manner of speaking, his mental alertness, his profound scholarship, his very peculiarities proclaimed him a man of uncommon qualities and gave him a place among those who knew him best, especially his own students, which no other human person could occupy. He was a great teacher, and to be a great teacher is to be the rarest and the best thing in the world.

The world has known many great men—great scholars, great teachers, great orators, great statesmen, great military leaders. Few men are fortunate enough to combine in themselves the qualities which would make them great in a number of capacities. Dr. Riddle was one of these. He was a great scholar, a great teacher, a great preacher, and a great man in practical affairs. His scholarship was extensive and profound. His ability to in-

*Matthew Brown Riddle The Teacher.*

struct, to train men to think for themselves, to stimulate an ardor in the pursuit of truth was remarkable. His exercise of practical common sense and his capacity to judge men and affairs were those of a man whose life is spent mingling with men doing things, rather than in the seclusion of a scholar's workshop. His eye was keen, his judgment was fine, his ability to sense the value of things was genius.

Yet it was, after all, as teacher that Dr. Riddle was most distinguished, and it was as teacher too that he accomplished his real life work. People over the world knew him as a New Testament scholar, as a member of the Revision Committee, as editor and writer of Commentaries. The hundreds of ministers of the Gospel whom he trained remember him as he stood before them and walked among them in the class room; as he led them into the very heart of the gospel; as he lifted them in eloquent exposition to the very gateway of heaven; as he with reverent touch showed them the pathway to eternal truth; and they are doing their immensely important and effective work in the world largely because Dr. Riddle taught them, inspired them, led them into the truth, showed them the way to efficiency and power. His work as teacher outweighs all his other achievements. It is good for a man to become a master and as a master to serve. It is a tremendously larger thing for this master to put himself into a thousand other men and have them multiply his capacity, his power and his devotion. In doing this Dr. Riddle fulfilled a mission of service priceless in its value and age-long in its far-reaching influence.

His preparation for his work in the class room was most painstaking. Before the term opened he had laid out the exact part of the New Testament he would cover, in each class, during the year. This was divided into sections corresponding to the number of times he was to meet the class. No provision was made for absence. Neither sickness nor journey nor superior obligation else-

where was in his thought. There was no obligation superior to that which demanded his presence in the class room. He taught faithfulness to duty. Better still, he illustrated it. Once when he yielded to the summons of the General Assembly to serve on a Committee requiring his absence from Pittsburgh, he saw to it that the class work continued without interruption. However often in the years he taught the Gospel and the Epistles, however familiar every word was to him, however deeply he had searched out every hidden pearl of divine truth, Dr. Riddle never went into the lecture room without giving fresh and conscientious study to the passage in process of exegesis. His preparation for his teaching was most unusual in the minuteness of it, in the attention to detail, in the analysis of every word and thought and paragraph; and still more unusual, even remarkable, in the broad comprehension, in the complete understanding, the synthetic power, and the imaginative skill with which to unfold the truth of the passage and make application of it to present day conditions in the Church.

Who that sat under him will ever forget his masterly presentation of the Gospels whereby even careless students were made to see what fine discrimination and balanced judgment meant? Or who will ever cease to remember with the vividness of yesterday his exposition of Romans or the almost inspired eloquence with which he set forth the beauty and the perfection and the sublime glory of the Church as Paul described it in Ephesians?

Great as scholar, as preacher, as man, Matthew Brown Riddle was greatest of all as teacher.

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#### IV

By the REV. JOHN ABNER MARQUIS, D. D., LL. D.,  
President, Coe College, Cedar Rapids, Iowa.

No man could spend an hour in Dr. Riddle's classroom and ever forget it. He radiated oddities and eccen-

*Matthew Brown Riddle The Teacher.*

tricitities like radium radiates rays—because they were in him. He couldn't help them any more than he could help the heredity that mixed them in his blood. But every one of them was an asset in his equipment as a teacher, and made the lesson he was trying to impart cut its way to the soul of the student with keener edge and surer aim. Dr. Riddle's oddities were never inanities. They were conductors,—poles electric with vim and enthusiasm. If you touched one of them you were sure to get a spark, and often a shock. You could not have tied him to the conventions of the classroom any more than you could tie a dynamo. He was not at his best in the pulpit. The thing seemed to pen him in and to hamper him, and I always felt while listening to him there that if he had his way he would kick it aside or jump over it and get down among the congregation. During the three years I was under him I cannot remember his sitting in his chair except while he called the roll. He was out where the students were, swinging his arms, shaking his fists, and battling furiously with the ancient foes of ministerial scholarship and success—ignorance, laziness, prejudice, slovenliness, and so on. How he hated them!

So there were no dull moments in his classroom. Something was always doing, and something worth while. One could not help but learn: it was a condition of existence. Yet with all his volcanic expenditure of energy while he was teaching there was no lost motion and no digression. Everything bore on the matter in hand, and woe to student who tried to divert him with an irrelevant question. When we think of the way he spent himself, the wonder is his frail body stood the strain so long. But this was one of the secrets of his unique success. He never spared himself but gave every atom he possessed to the task that claimed him. He was always keyed to concert pitch.

Long after I was through the Seminary I learned another thing that goes far to explain his power as a teacher. He told me years later, when he was nearing

retirement, that no matter how often he had taught a lesson he never went to class without preparing it afresh. He worked in his study as hard as in the classroom and for this reason there was no dead line in his life. He was as fresh and interesting and effective at seventy as he was at forty. He was a prolific producer of books, but he never allowed his literary activity to interfere with his work as a teacher. And he used to say some very sharp things about professors who give the principal parts of their time and energy to writing and lecturing and leave the fag ends to their students. He held that the first function of a teacher is to teach, and to write books and make research afterward if he has time.

Strange to say, Dr. Riddle was one of the most undogmatic of men. One would expect a teacher of his emphatic and positive nature to insist on things being taken on his *ipse dixit*, but he never did. With all his demonstrativeness his spirit was wonderfully broad and tolerant, and it was an education in liberality to be under him. He was no ecclesiastic, and while he would withstand an opponent to the last inch, he would never impose authority upon him. He practiced a wide freedom of thought, and especially of speech, himself and accorded to others the same right. No student was rough-handled for disagreeing with him.

With all his ruggedness and virility, he had a wonderfully tender heart, and was one of the gentlest souls I ever met. One of the memories that will always cling to those who sat at his feet is the reverence and devotion with which he handled the great themes of the Bible. He would blaze out with the violence of an agitator against ignorance and bigotry, but the moment he turned to the Book his spirit melted and his whole attitude was humility and tenderness. Sometimes when he was dealing with a chapter like the 8th. of Romans the class would start as from a magic spell when the bell would ring, wondering where the hour had gone. He had held us with an orator's grip and we knew not that time had

*The Bulletin of the Western Theological Seminary.*

passed. He was a real genius, and may God give our Seminaries and Colleges and all our schools more of his like.

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V

By the REV. WILLISTON WALKER, Ph. D., D. D.,  
Professor, Yale University, New Haven, Conn.

It was my good fortune to be a pupil of Prof. Matthew B. Riddle in Hartford Theological Seminary from 1883 to 1886, and no recollection of any of my instructors is more vivid in memory than that of his unique personality. Handicapped by a deafness which would have made teaching impossible for most men, we who were privileged to be in his class-room never felt that it was any limitation for him; rather it compelled our closer and more accurate scholarship. He would fly about in eager impetuosity from desk to desk, and bending over the student would ask questions which demanded of us a clear and thoroughly audible answer. No mumbling or indefiniteness was possible with him. He was the best teacher of Greek that it was ever my fortune to enjoy, and the most thorough drill master in the significance of grammatical forms and shades of construction. He often said to us that the only presuppositions regarding the New Testament writers that he would demand of us were that they were honest men and capable of saying what they meant, and no one could have succeeded better than he in impressing upon us the value of a careful and exact grammatical exegesis. But far more than that, Prof. Riddle impressed us as a man of thorough Christian consecration, a scholar devoted to the Kingdom of God, and one who placed all his intellectual attainments at the service of his Master. A man naturally of great wit and abundant fertility in often exceedingly striking illustration, he was positive in his opinions regarding many of the religious movements of the time, and did not hesitate

*Matthew Brown Riddle The Teacher.*

to express himself to the delight, and sometimes to the consternation, of the class. I recall the amusing indignation with which he related that he had heard that some Sunday School had illustrated the Petrine exhortation to "add to your faith virtue, and to virtue knowledge, and to knowledge temperance", etc., by a procession in which each class bore a block appropriately labeled and placed them one upon another. "That is not the idea", he said, "each should grow out of the other". "What illustration would you use?", asked one of the class. "I'd take an onion", flashed back Prof. Riddle.

The hours in his class-room were a mental stimulus indeed, and we had no doubt as to what interests our professor put first, or of his earnest determination to make us, if he could, like himself, faithful and honest workmen in the Kingdom of God. It is with a deep sense of gratitude that his former pupils must now think of him.

## Memories of the Class-Room

ALEXANDER P. KELSO, JR.

Dr. Riddle was an astonishing man. Exegesis sounds to the uninitiated as if it might be a very worthy, but not an exciting subject. He speedily disabused our minds, by almost at once launching into a description of the phantoms of the three modes of Scripture interpretation in vogue,—Dr. Hardheaded Theology, Mr. Mystical Effervescence, and Brother Boanerges Blatherskite. It need hardly be said that no student missed a lecture of his after that, if it could possibly be helped. Of course he often spoke in bitter earnest, at times touchingly, but it was in his aphorisms that we delighted.

Here are some that an ancient note-book contains.

\* \* \*

On a minister's praying to the Almighty against anyone by name, he said, emphasizing each term with a downward sweep of the arm, "It is a low—mean—nasty—unholy thing to do".

\* \* \*

"Don't let your soul go out from the end of your lead pencil."

\* \* \*

Speaking of an individual who could not see how the third hour of the day was nine in the morning, he remarked, "And this individual will get up on his hind legs, in a prayer meeting, and presume to instruct the company out of his ignorant, if not unsanctified head. . . . My dear boys, the ignorance I incur in the classroom from you is great enough, but what you will have to combat will be simply immense." There was another side to the matter: Ignorance was not the only handicap. Witness Henry Ward Beecher's career. Further we all needed the humility he was at such pains to inculcate.

*Memories of the Class-Room.*

For instance, the minister's attitude to prophecy. "Old Testament prophecy—and a good deal of that in the New Testament—is like the stern lights of a ship; it illuminates the waves we have passed over."

\* \* \*

The spirit of Paul he illustrated graphically, unforgettably.

"Galatians!" striking out with his fists.

"Corinthians!" a pantomime of spansks.

"Romans!" hands held out graciously, as though holding a treasure that was to be a gift.

\* \* \*

"If I could only knock the legalism out of the Church, which is full of it! This everlasting trying to lift oneself by one's bootstraps!—lets one into the Slough of Despond, instead."

\* \* \*

"The Mosaic Law is a fine example of a nagging mother."

\* \* \*

The futility of legalism was laughably shown by an imaginary instance of a church court or session legislating that in the future women's hats should be three feet in circumference, not three in diameter. The women would go and buy the biggest hats they could. And apparently he sympathised with them.

\* \* \*

"Christianity is an ellipse: God's sovereignty and man's responsibility focus in Christ."

\* \* \*

His antagonists were not treated mildly. The Keswickian school, that was trying to find every possible reference to the Holy Spirit, was dismissed. On one occasion, when a reviser, he had to raise strenuous objections to applying the term "spirit" in Romans 1:4 to the Third Person of the Trinity. "Nothing will kill heresy like good Greek

Testament scholarship,—fatal!” . . .The Unitarians always roused him. There was no more difference between them and the Reformed Jews than the name and the nose. “Unitarianism makes man so good, God can’t punish him. Universalism makes God so good that he can’t punish.” . . . Returning to the ultra spiritual type of interpretation that sought for “marrow-bones”, he said it was hysterical, not historical, in temperament. . . . “The main principle of the Protestant Episcopal Church is ineffable snobbery.” When his friends in that body talk to him of the unbroken, historic episcopate, he reminds them of the time that the bishops wore wigs. The laying on of hands was broken then. “Now, that’s as good as some of their arguments.”

\* \* \*

The cardinal point was faith. Abraham had faith; he did not know his catechism, nor have a very clear hope of the Messiah. It was the quality of his faith, not the quantity of things that he believed in. It was power. As Stonewall Jackson said, “My business is to butt; the Lord’s business to carry me through”. Abraham did not have enough faith to be a member of the Campbellite Baptists or Hard Scrammers, but he had enough to constitute a Presbytery of Pittsburgh.

\* \* \*

“ ‘Marse Tipp, you can read an I keant; but if youse reads it, I believe it.’ That is blind faith.”

\* \* \*

But a Judge on the bench was as ignorant of the Bible, for he said, “Angel said to Moses at the pool of Bethesda, etc.”.

\* \* \*

He attacked such foibles as the editor’s ‘we’. One of the species, in describing a fire, wrote as follows: “We rushed in and put on our breeches”.

\* \* \*

*Memories of the Class-Room.*

“The native jungle of the American Woman is a Department Store on bargain day.”

\* \* \*

On a wonderfully clear, warm, brilliant February morning, probably the twelfth or near it, he spoke long and appreciatively of Lincoln. He was the only person in the Seminary that had seen Lincoln. He thought he was the greatest man of the century, combining as he did the greatest number of the noble qualities of mankind. It was a faith, such as Lincoln had in God and mankind, that put him out of temper with the “whining millennialists”. After his discussion of this once painful topic at Grove City, a man in the audience came up to him and said he liked it, for men who were as old as Dr. Riddle often became pessimists and wanted everything to smash up and the Lord to come. The Parousia was not a Coming at all. It was a word as much distorted in significance as “graft” and “trust” in American street-talk.

\* \* \*

He would never resign until he could no longer do three things:—give, off hand, an outline of Christ’s life, of Paul’s missionary activity, and of his great Soteriological Epistle, Romans. It was forty years since he had finished Lange’s Commentary which he had translated and brought out. For a while he felt as if he was in a coma. Then he had gone driving with Mrs. Riddle, to celebrate his achievement. “It is still good reading. ‘A workman that needeth not to be ashamed’ ” . . . Such glimpses into the heart of a man are rare. Many do not know the art as Dr. Riddle did. . . . They exhibit, rather than reveal themselves.

\* \* \*

The Jewish idea of the Parousia was a Fool’s Paradise. Every premillenarian indulges in scraps of this Fool’s Paradise. It was a short-cut millenium, and sanctification at a jump.

\* \* \*

“I have not had time to discover the connection between land speculation and religious fanaticism.”

\* \* \*

“If I charged as much for the answers I alone, in many places, can give—as much as lawyers do, for instance—I would take in about fifty thousand dollars a term.”

\* \* \*

There once was a student before a Presbytery, who, when asked how he knew he had a call, replied that he had been reading the Bible and his eye was caught by the phrase. “The Lord hath need of him”. It was quite appropriate. It was an ass the Lord had need of.

\* \* \*

It was in such a juncture that he bethought himself of German theories. The German professors think that the New Testament writers were a curious compound of German professors and newspaper writers. A German professor drives home in a droschky (victoria) piled full of books, from which he makes extracts. It is the newspaper writer’s habit, however, to give no credit for their excerpts—to steal. The New Testament writers had neither habit. He gave an instance he had tracked. He found in a Commentary a certain reference to the Apocalypse and no such chapter and verse in the Bible. Turning to Myer’s Commentary he found the same wrong reference. They even steal one another’s mistakes.

\* \* \*

Speaking of Baur, he said, “Give the devil his due!”

\* \* \*

Bruno Bauer, however, once interrupted him, while he was telling some German professors of a trip in a horse and buggy, to correct him and say that it was to a castle (in America).

\* \* \*

He did not altogether admire the Germans. It is true that they had the most sensible method of teaching chil-

*Memories of the Class-Room.*

dren religious truths, with the three sects being allowed to work through the schools, Protestant, Catholic, and Jew. But on the other hand he had seen children confirmed in the morning and in the afternoon taken to the beer-garden and allowed to assume the *toga virilis*. "They give up religion and take to beer."

\* \* \*

For those who think that a visit to Palestine under guidance of a dragoman makes them past masters in exegesis, he recited:

"The dunce that's sent to Rome,  
Exceeds the dunce that stays at home".

\* \* \*

"A lot of pulpit slop about Mars Hill! Athens was a city of Hasbeens!"

\* \* \*

"For every truth there were two polar errors."

\* \* \*

"For every virtue a counterfeit and opposite."

\* \* \*

"The average man has about three cords of wood in his head."

\* \* \*

"Go to Presbytery and General Assembly and keep your eyes skinned, and you won't believe in perfect sanctification of the Keswickian type."

\* \* \*

"Church socials have had more to do with making of parties in a church than anything else—except the devil and the sexton."

\* \* \*

"Early homiletics was to put a young man on a platform with a rope around his neck, and cry, Preach or Hang."

\* \* \*

"Some half-baked men get the tail feathers of an idea and go out of the class-room and flaunt them."

I feel as if possibly the quotations I have given may seem like the tail feathers. But after all are there many birds with such tail feathers? Dr. Riddle should have had a Boswell. But it is too late for that. Even in his early years Dr. Beattie described him as whole Donnybrooke Fair, so he himself told us. There was a magic in his personality. He slashed unmercifully at all sorts of fads and 'isms, and he was quite capable of speaking his mind about a student that he suspected of taking advantage of him in his affliction. And he will stand out, in the last years of his career, as a warrior whom the battle has far outrun, who in spirit is still holding the ground that is now far in the rear. And yet, as I recall the address to our class when we graduated, a sermon on "Knowing naught but Christ and Him crucified", I cannot help but feel that what drew us to him was not so much his dexterous and passionate language—a really rare form of eloquence—as it was the devotion to the cause of the Master, a cause which, for him as for all was inseparably bound up in that New Testament which he had helped to make more clearcut and intelligible in its Revision.

In a way he would have us revise our Christian ideals as the Bible had been revised—with a perfect fidelity to the original of life, in Christ, put into a form that the modern world could comprehend. He was thus neither a Modernist nor an Obstructionist. At least thus he impressed me. He knew that the past had no monopoly on knowledge; he would have kicked Augustine out of his class room if that Doctor had dared to teach him the meaning of the Aorist tense; but he was as opposed to the fads of later days. It was a poised mind, as is evidenced by the humor and balance of these fragments.

He cannot be described. One had to know him. It was good for us in many ways to have been in that Upper Room on gloomy mornings.

## **Minute adopted by the Faculty of Hartford Theological Seminary, Nov. 8, 1916.**

The news of the death of Dr. Matthew B Riddle, after his long, ardent, and eminent life of service to the Christian Church, especially as interpreter of the New Testament and as inspirer of those in training for the ministry, moves the Faculty of Hartford Theological Seminary to give some expression to their grateful memory of the signal service which, years ago, he rendered to this Seminary.

Dr. Riddle came to Hartford in 1871, when the institution was small and its instruction ill-organized. He was the first of the strong men gathered into its new Faculty, and a natural leader among them, as within a decade they lifted it to a position of decided significance and power. His peculiar fitness for directing and hastening this development was universally recognized then, and has never been forgotten.

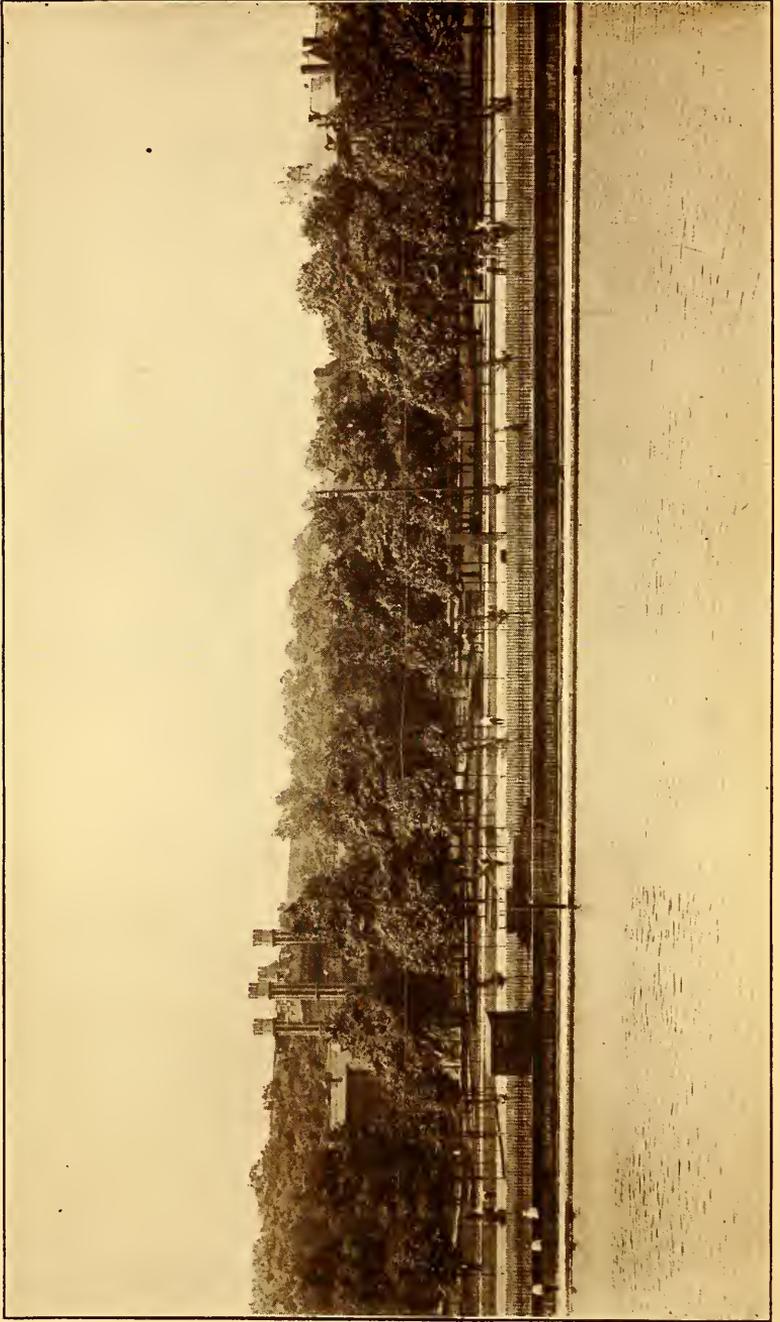
He was notably gifted in promoting the ideal of practical ministerial efficiency in union with free and genuine scholarship. As an acute critic and commentator in the New Testament field, and as an influential member of the American Revision Committee, his connection with the Seminary brought it much distinction. But he was supremely a teacher, a true genius in instruction. With his own accurate scholarship and masterly method he stimulated all his pupils toward similar precision and thoroughness, while his entire freedom from mere pedantry cleared their minds of cant, and his electric enthusiasm kindled them into glowing zeal for study. As opened up by him, the New Testament seemed to have inexhaustible richness of content, for his incisive, shrewd, and often witty comments illuminated the whole area of Theology, and disclosed the true value of scientific foundations for success in ministerial work. The sterling honesty of his mind, the fearlessness and untir-

*The Bulletin of the Western Theological Seminary.*

ing energy of his spirit, and the originality and magnetism of his self-expression—all these, combined with his whole-hearted consecration to the Christian faith, left a permanent impress upon the entire life and history of the Seminary, for which it will not cease to give thanks.

While we share with the Faculty of the Western Theological Seminary, whither he went from Hartford in 1887, their sense of deep bereavement, we rejoice with them in the thought of the multitude of souls who through him directly or indirectly, have come to a fuller appropriation of the unsearchable riches in Christ. To them, to the inner circle of his family and kinsfolk, and to the great company of his pupils and admirers, we would tender our earnest sympathy.





Herron Hall

THE SEMINARY BUILDINGS FROM WEST PARK.

Tower of Memorial Hall

CATALOGUE

1916 - 1917

THE BULLETIN  
OF THE  
WESTERN THEOLOGICAL  
SEMINARY

Published Five Times During the Year, in January, February,  
April, July, and October, by the

TRUSTEES OF THE  
Western Theological Seminary  
OF THE  
PRESBYTERIAN CHURCH IN THE UNITED  
STATES OF AMERICA

---

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Pa. (North Diamond Station), Under the Act of July 16, 1894.

PITTSBURGH PRINTING COMPANY  
PITTSBURGH, PA.

# Calendar for 1917

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THURSDAY, FEBRUARY 15th.

Day of Prayer for Colleges.

WEDNESDAY, APRIL 25th.

Written examinations at 8:30 A. M.; continued Thursday, April 26th, Friday, April 27th, and Saturday, April 28th.

SUNDAY, APRIL 29th.

Baccalaureate sermon at 11:00 A. M. in the First Presbyterian Church of Wilkinsburg.

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

MONDAY, APRIL 30th.

Oral examinations at 2:00 P. M.; continued Tuesday, May 1st, and Wednesday, May 2d.

THURSDAY, MAY 3d.

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

THURSDAY, MAY 3d.

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 4th.

Annual meeting of Board of Trustees at 3:00 P. M.

## Session of 1917-18

TUESDAY, SEPTEMBER 18th.

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 19th.

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

TUESDAY, NOVEMBER 20th.

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

WEDNESDAY, NOVEMBER 21st.

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

WEDNESDAY, NOVEMBER 28th. (Noon) — FRIDAY, NOVEMBER 30th. (8:30 A. M.)

Thanksgiving recess.

WEDNESDAY, DECEMBER 19th. (Noon) — WEDNESDAY, JANUARY 2nd. (8:30 A. M.)

Christmas recess.

**BOARD OF TRUSTEES**

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J. B. Finley	Oliver McClintock
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\*Deceased

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----------------	-------------------	--------------

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----------------	--------------------	---------------------------

**Advisory Member of all Committees**

James A. Kelso, Ph. D., D. D., *ex officio*.

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**Annual Meeting, Friday before second Tuesday in May, 3:00 P. M.**  
**Semi-Annual Meeting, Wednesday following third Tuesday in**  
**November, 3:00 P. M., in the parlor of the First Presbyterian**  
**Church, Sixth Avenue.**

\*Deceased

## BOARD OF DIRECTORS

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The Rev. John M. Mealy, D. D.

The Rev. Samuel Semple, D. D.

\*Deceased

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The Rev. A. M. Reid, D. D., Ph. D.	
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The Rev. J. Kinsey Smith, D. D.	
The Rev. William F. Weir, D. D.	

**Class of 1920**

The Rev. William A. Cook, D. D.	*Thomas D. Davis, M. D.
The Rev. David S. Kennedy, D. D.	George B. Logan
The Rev. Frederick W. Hinit, 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.	

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J. T. Gibson, D.D.	
James A. Kelso, Ph. D., D. D., <i>ex officio</i> .	

**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 at 2:00 P. M.

\*Deceased

## 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., LL.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. FRANK EAKIN, B.D.**

Instructor in New Testament Greek.

**PROF. GEORGE M. SLEETH**

Instructor in Elocution.

**MR. CHARLES N. BOYD**

Instructor in Music.

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\* Died Aug. 30, 1916.

**COMMITTEES OF THE FACULTY**

**Conference**

DR. BREED AND DR. CHRISTIE

**Elliott Lectureship**

DR. SCHAFF AND DR. FARMER

**Bulletin**

DR. SNOWDEN AND DR. CULLEY

**Curriculum**

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**Secretary to the President**

MISS MARGARET M. READ

## LECTURES

### On the Elliott Foundation

REV. ALEXANDER THOMAS ORMOND, D.D.

- "The Philosophy of Religion".
1. The Problem of Religious Knowledge.
  2. The Problem of Religious Knowledge (continued).
  3. The Soul As Subject of Religious Experience.
  4. The Destiny of the Soul.

(On account of the death of Dr. Ormond, these lectures were read by his colleague, Rev. Robert Scott Calder, D. D.)

### Special Lectures

THE REV. JOHN ALISON, D.D.

"My Evangelism"

PROFESSOR EDGAR J. BANKS, PH. D.

"A Thousand Miles Down the Tigris River"

THE REV. J. H. BAUSMAN, D.D.

"Tennyson"

THE REV. O. C. CRAWFORD

"China"

MR. VERNON J. DANIELSON

"Mormonism"

THE REV. HERBERT E. HOUSE

"China"

THE REV. PAUL MICOU

"The Student Volunteer Movement"

THE REV. GEORGE W. MONTGOMERY, D.D.

"Presbyterial Missions"

*The Bulletin of the Western Theological Seminary.*

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PROFESSOR GEORGE W. NASMYTH, PH. D.

"America and the League to Enforce Peace"

THE REV. SAMUEL SEMPLE, D.D.

"The Influence of the College on Young People"

THE REV. STANLEY WHITE, D.D.

"Foreign Missions"

THE REV. A. J. ALEXANDER, D.D.

Sermon preached on the Day of Prayer for Colleges.

**AWARDS: MAY, 1916.**

**The Degree of Bachelor of Divinity**

Was conferred upon

Earl C. Morgan  
William Harvey Orr  
Adolph A. Schwarz

**The Diploma of the Seminary**

Was awarded to

William Clyde Barnes	Thos. Ruby Meily
John Greer Bingham	John Owen Miller
George H. Cheeseman	David Chisholm Morton
J. Alfred Doerr	John Elliott Ross
James McIntire Fisher	John Angus Shaw
Ralph V. Gilbert	Henry M. Strub
Edward Clair Good	John Robert Thomson
John Allison King	Frederick Stark Williams
Peter Wilson Macaulay	Arthur Whiting Wolfe

**A Special Certificate**

Was awarded to

Arthur Edward French

**The Seminary Fellowships**

Were awarded to

John Greer Bingham  
Frederick Stark Williams

**The Prize in Homiletics**

Was awarded to

John Owen Miller

**The Hebrew Prize**

Was awarded to

Ralph C. Hofmeister

**Merit Scholarships**

Were awarded to

Archie Randal Bartholomew	Joseph Nadenicek
Joseph LeRoy Dodds	Clyde Randolph Wheeland
Alvyn Ross Hickman	Ralph C. Hofmeister
LeRoy Lawther	Duncan Mackenzie
Frank Bowman Lewellyn	James Mayne

## STUDENTS

### FELLOWS

- John Greer Bingham .....Enon Valley, Pa.  
A. B., Grove City College, 1905.  
Western Theological Seminary, 1916.
- LeRoy Cleveland Hensel .....University of Chicago, Chicago, Ill.  
A. B., Otterbein University, 1909.  
Western Theological Seminary, 1914.
- Frederick Stark Williams, Elm Grove, W. Va., Columbia University,  
New York, N. Y.  
A. B., Washington and Jefferson College, 1913.  
Western Theological Seminary, 1916.

Fellows, 3.

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### GRADUATE STUDENTS

- Claudius Argyle Keller .....1205 Fayette St., N. S.  
Ph. B., Heidelberg University, 1906.  
A. M., Princeton University, 1909.  
Princeton Theological Seminary, 1909.
- Arnold Hilmar Loewe (Zurich, Switzerland), Newark, N. J....115  
A. B., College of Wooster.  
"German Theological School of Newark, N. J.", Bloomfield, N. J., 1912.
- Harry Andrew Rhodes, Kangkei, Chosen, Japan ..Grove City, Pa.  
A. B., 1903, and A. M., 1904, Grove City College.  
Princeton Theological Seminary, 1906.
- Matthew F. Smith .....Beaver Falls, Pa.  
Ph. B., Grove City College, 1906.  
B. D., Western Theological Seminary, 1911.
- Herbert Walker Stewart, Pitsanuloke, Siam .....Grove City, Pa.  
A. B., Grove City College, 1907.  
Western Theological Seminary, 1910.
- Rufus Donald Wingert .....East McKeesport, Pa.  
A. B., University of Wooster, 1907.  
Western Theological Seminary, 1911.
- Arthur Whiting Wolfe .....West View, Pa.  
A. B., Park College, 1911.  
Western Theological Seminary, 1916.

Graduate Students, 7.

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### SENIOR CLASS

- Archie Randal Bartholomew, Grove City, Pa. ....209  
A. M., Grove City College, 1912.

*The Bulletin of the Western Theological Seminary.*

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<b>John Melson Betts</b> .....	338 N. Atlantic Ave. A. B., Wesleyan College, 1902.
<b>George Allen Bisbee</b> , Cleveland, Ohio .....	Akron Apts. B. Sc., Case School of Applied Sciences, 1906.
<b>John Keifer</b> Boston, Wooster, Ohio .....	217 A. B., University of Wooster, 1914.
<b>Ross Elmer Conrad</b> , Millersburg, R. D. 7, Ohio .....	303 A. B., University of Wooster, 1914.
<b>Glenn Martin Crawford</b> , New Alexandria, Pa. ....	309 Ph. B., Grove City College, 1914.
<b>H. Russell Crummy</b> .....	25 Park Ave., West View Grove City College.
<b>Michele Francesco DeMarco</b> (Celico, Cosenza, Italy) 41 Boundary St., Pittsburgh .....	218 A. B., University of Wooster, 1914.
<b>Joseph LeRoy Dodds</b> , Butler, Pa. ....	205 A. B., Grove City College, 1912.
† <b>Alexander Gibson</b> .....	R. F. D., Smith's Ferry, Pa. Geneva College.
† <b>Harney, Mrs. Mary Stewart</b> , Lexington, Ky. .....	c/o Y. W. C. A., Pittsburgh. Sayer College.
<b>Alvyn Ross Hickman</b> , Ford City, Pa. ....	303 A. B., Valparaiso University, 1913.
<b>LeRoy Lawther</b> , Vandergrift, Pa. ....	102 A. B., Grove City College, 1912.
<b>Frank Bowman Lewellyn</b> , Morgantown, W. Va. ....	206 A. B., West Virginia University, 1912.
<b>Daryl Cedric Marshall</b> , Dayton, Pa. ....	302 A. B., Grove City College, 1914.
<b>Joseph Nadenicek</b> , Noslav, Moravia .....	318 Grove City College.
<b>Henry Harrison Nicholson</b> , Pittsburgh, Pa. ....	215 A. B., Washington and Jefferson College, 1914.
<b>Nathan LeRoy Ramsey</b> , Renfrew, Pa. ....	203 A. B., Allegheny College, 1914.
<b>John L. Robison</b> , R. F. D. 8, New Castle, Pa. ....	308 A. B., Grove City College, 1914.
<b>David Lester Say</b> , R. F. D. 67, Parker's Landing, Pa. ....	208 A. B., Grove City College, 1914.

†Pursuing selected studies.

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†Anna Jean Spears, Lonaconing, Md. . . . .854 N. Lincoln Ave., N. S.  
A. B., Dickinson College, 1905.

Clyde Randolph Wheeland, Toronto, Ohio . . . . . 204  
Senior Class, 22.

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MIDDLE CLASS

Giovanni Battista Bisceglia, (Carpino, Italy) 122 Shetland Ave., E.E.  
University of Pittsburgh.

Marion Elmer Blosser, Apple Creek, Ohio . . . . .105  
Ohio State University.

†J. Calvitt Clarke . . . . .7931 Riverview Ave., Swissvale, Pa.  
Ph. B., Oskaloosa College, 1913.

Harrison Davidson, Turtle Creek, Pa., R. F. D. 1, . . . . .109  
A. B., University of Pittsburgh, 1915.

Joseph Dobias, Velim, Bohemia . . . . .104  
A. B., Gymnasium in Kolin, 1913.

Clair Boyd Gahagen, Dayton, Pa. . . . . 311  
Ph. B., Grove City College, 1915.

Harry Alonzo Gearhart, Mosgrove, Pa., R. F. D. 2 . . . . .316  
A. B., Grove City College, 1915.

Ole Curtis Griffith, Louisiana, Mo. . . . .317  
A. B., Missouri Valley College, 1915.

Everett J. Hendrix, Festus, Mo. . . . .317  
A. B., Missouri Valley College, 1916.

Ralph C. Hofmeister, Enon Valley, Pa. . . . .103  
A. B., Cedarville College, 1914.

Alois Husák, Siroké Pole, Moravia . . . .R. F. D. 2, Coraopolis, Pa.  
State Real Schule, Neustadt, Moravia.

Wilbur H. Lyon, Canonsburg, Pa., R. F. D. 2 . . . . .305  
A. B., Grove City College, 1914.

Ralph I. McConnell, East Brook, Pa., R. F. D. 1 . . . . .306  
A. B., Grove City College, 1914.

†Ralph Waldo McKenzie . . . . .264 Dravo Ave., Beaver, Pa.  
University of Pittsburgh.

Duncan Mackenzie, (Isle of Skye, Scotland) ..1458 Dormont Ave.  
University of Pittsburgh.

James Mayne, Belfast, Ireland . . . . .216  
University of Pittsburgh.

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†Pursuing selected studies.

*The Bulletin of the Western Theological Seminary.*

---

Roy F. Miller, Jeannette, Pa. ....	206
B. Sc., West Virginia University, 1915.	
Howard Rodgers .....	101
W. Montgomery Ave., N. S. A. B., Grove City College, 1915.	
Vladimir Sabacky, Stolany, Bohemia .....	108
A. B., Gymnasium in Chrudim, 1912.	
Frank Soucek, Opolany, Bohemia .....	108
A. B., Gymnasium in Kolin, 1914.	
Fitz Patrick Stewart, Ne Plus Ultra Village, Trinidad, B. W. I. ....	315
A. B., Lincoln University, 1915.	
John Barr Weir, Wooster, Ohio .....	202
A. B., College of Wooster, 1913.	
Gill Robb Wilson, Warwood, Wheeling, W. Va. ....	202
A. B., Washington and Jefferson College, 1915. Middle Class, 23.	

---

JUNIOR CLASS

Harry Blaine Clawson, R. F. D. 1, Parkwood, Pa. ....	314
A. B., University of Michigan, 1916.	
David Earl Daniel, Hawthorn, Pa. ....	114
University of Pittsburgh.	
Hodge McIlvaine Eagleson, Lore City, Ohio .....	101
A. B., Ohio University, 1916.	
Leopold Hrbata, Prostejov, Moravia .....	111
A. B., Dubuque German College and Seminary, 1916.	
Donald Archibald Irwin, Washington, Pa. ....	215
A. B., Washington and Jefferson College, 1916.	
Jonathan Edward Kidder, Knoxville, Tenn. ....	101
A. B., Maryville College, 1916.	
J. Max Kirkpatrick, Shirleysburg, Pa. ....	310
Grove City College.	
John Maurice Leister, Wyano, Pa. ....	110
A. B., Lebanon Valley College, 1915.	
Robert Henry Little (Douglas, I. O. M., England) 808 N. Lang Ave. A. B., Washington and Jefferson College, 1916.	
Emory Wylie Luccock, Wooster, Ohio .....	210
A. B., Wabash College, 1916.	
Murdock John MacIver, (Nova Scotia, Canada), Boston, Mass. ....	118
A. B. 1913, & A. M. 1914, West Lafayette College.	

*The Bulletin of the Western Theological Seminary.*

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Harry W. McConnell, New Athens, Ohio	101
A. B., Franklin College (Ohio), 1916.	
William Wilson McKinney	6022 St. Marie St.
A. B., 1914, & A. M., 1916, University of Pittsburgh.	
John Dyer Owens	2435 Maple Ave., N. S.
A. B., Grove City College, 1916.	
John Craig Porter	3125 Perrysville Ave., N. S.
A. B., University of Pittsburgh, 1916.	
Owen William Pratt, Jasper, Ind.	210
A. B., Wabash College, 1916.	
George Oswald Reemsnyder, New Haven, Conn.	116
University of Pittsburgh.	
Joseph John Shauer, Doudleby b. Budweis, Bohemia	105
A. B., Dubuque College, 1916.	
Lewis Oliver Smith, Winfield, Kan.	110
A. B., Southwestern College, 1916.	
Walter Payne Stanley, Baltimore, Md.	315
A. B., Lincoln University, 1916.	
Robert Lisle Steiner, Oakmont, Pa.	115
A. B., College of Wooster, 1916.	
Kalman Toth (Nagy Geres, Zemplen, Hungary)	Rossiter, Pa.
Gymnasium in Debreczen, 1901.	
John Elder Wallace, Pittsburgh, Pa.	310
A. B., College of Wooster, 1912.	
Junior Class, 23.	

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PARTIAL STUDENTS

Thomas Howard McCormick	202 Capital Ave.
Pittsburgh Bible Institute.	
Partial Students, 1.	

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SUMMARY OF STUDENTS

Fellows	3
Graduates	7
Seniors	22
Middlers	23
Juniors	23
Partial	1
Total	79

*The Bulletin of the Western Theological Seminary.*

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REPRESENTATION

Seminaries

German Theological School of Newark, N. J. ....	1
Princeton Theological Seminary .....	2
Western Theological Seminary .....	7

Colleges and Universities

Allegheny College .....	1
Case School of Applied Sciences .....	1
Cedarville College .....	1
Chrudim, Gymnasium in .....	1
Debreczen, Gymnasium in .....	1
Dickinson College .....	1
Dubuque German College and Seminary .....	2
Franklin College (Ohio) .....	1
Geneva College .....	1
Grove City College .....	20
Heidelberg University .....	1
Kolin, Gymnasium in .....	2
Lebanon Valley College .....	1
Lincoln University .....	2
Maryville College .....	1
Michigan, University of .....	1
Missouri Valley College .....	2
Ohio State University .....	1
Ohio University .....	1
Oskaloosa College .....	1
Otterbein University .....	1
Park College .....	1
Pittsburgh Bible Institute .....	1
Pittsburgh, University of .....	9
Princeton, University of .....	1
Sayer College .....	1
Southwestern College .....	1
State Real Schule, Neustadt, Moravia .....	1
Valparaiso University .....	1
Wabash College .....	2
Washington and Jefferson College .....	5
Wesleyan College .....	1
West Lafayette College .....	1
West Virginia University .....	2
Wooster, College of .....	8

**States and Countries**

Bohemia . . . . .	4
British West Indies . . . . .	1
Connecticut . . . . .	1
England . . . . .	1
Hungary . . . . .	1
Illinois . . . . .	1
Indiana . . . . .	1
Ireland . . . . .	1
Italy . . . . .	2
Japan . . . . .	1
Kansas . . . . .	1
Kentucky . . . . .	1
Maryland . . . . .	2
Missouri . . . . .	2
Moravia . . . . .	3
Nova Scotia . . . . .	1
Ohio . . . . .	9
Pennsylvania . . . . .	39
Scotland . . . . .	1
Siam . . . . .	1
Switzerland . . . . .	1
Tennessee . . . . .	1
West Virginia . . . . .	3

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**STUDENT ORGANIZATIONS**

**Senior Class**

President: L. R. Lawther      Secretary: John K. Boston  
Vice President: D. Lester Say      Treasurer: D. C. Marshall

**Middle Class**

President: G. R. Wilson      Vice President: H. A. Gearhart  
Secretary-Treasurer: C. B. Gahagen

**Junior Class**

President: George Reemsnyder      Secretary: Hodge Eagleson  
Vice President: D. A. Irwin      Treasurer: H. W. McConnell

**Y. M. C. A.**

President: Glenn M. Crawford      Secretary: John B. Weir  
Vice President: N. LeRoy Ramsey      Treasurer: Wilbur Lyon

Y. M. C. A. COMMITTEES

**Devotional**

A. R. Bartholomew, Chairman      J. D. Owens  
E. J. Hendrix                              Dr. Schaff

**Home Missions**

R. E. Conrad, Chairman

J. L. Dodds                                  John E. Wallace  
R. F. Miller                                 M. J. MacIver  
R. I. McConnell                             Dr. Farmer

**Foreign Missions**

Student Volunteer Band

**Athletics**

J. L. Robison, Chairman              G. R. Wilson  
J. E. Kidder

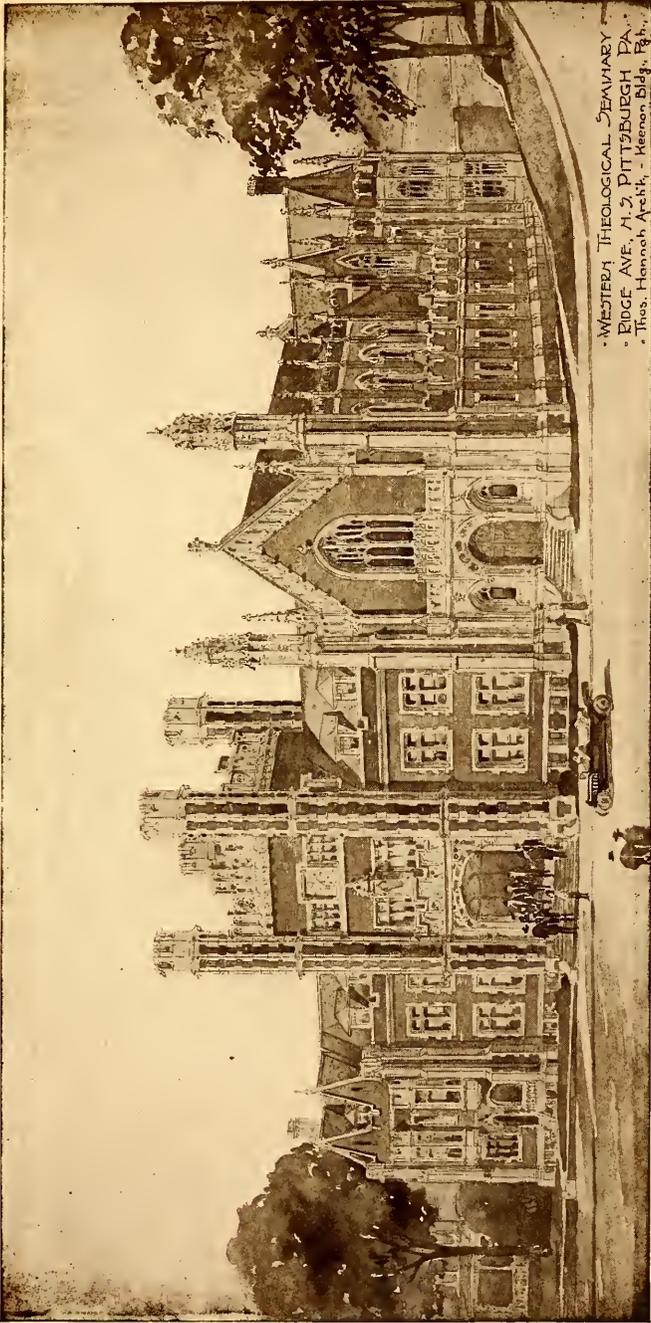
**Editorial**

F. B. Lewellyn, Chairman             D. E. Daniel  
R. C. Hofmeister                         Dr. Snowden

**Social**

L. R. Lawther, Chairman

N. L. Ramsey                                O. W. Pratt  
C. B. Gahagen                               D. A. Irwin  
W. H. Lyon                                  Dr. Breed



• WESTERN THEOLOGICAL SEMINARY  
• EDGE AVE., 412 PITTSBURGH, PA.  
• Theo. Hancock Archit. - Keenan, Bldg. Eng.

ADMINISTRATION BUILDING AND CHAPEL



### **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-nine years of her existence, two thousand three hundred and five students have attended the classes of the Western Theological Seminary; and of this number, over eighteen hundred have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred and thirty 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 sections 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. It is 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 every type of modern church organization and work. 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 center; 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.



MEMORIAL HALL.



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. Seminary Hall was torn down November 1, 1914, to make room for the new buildings.

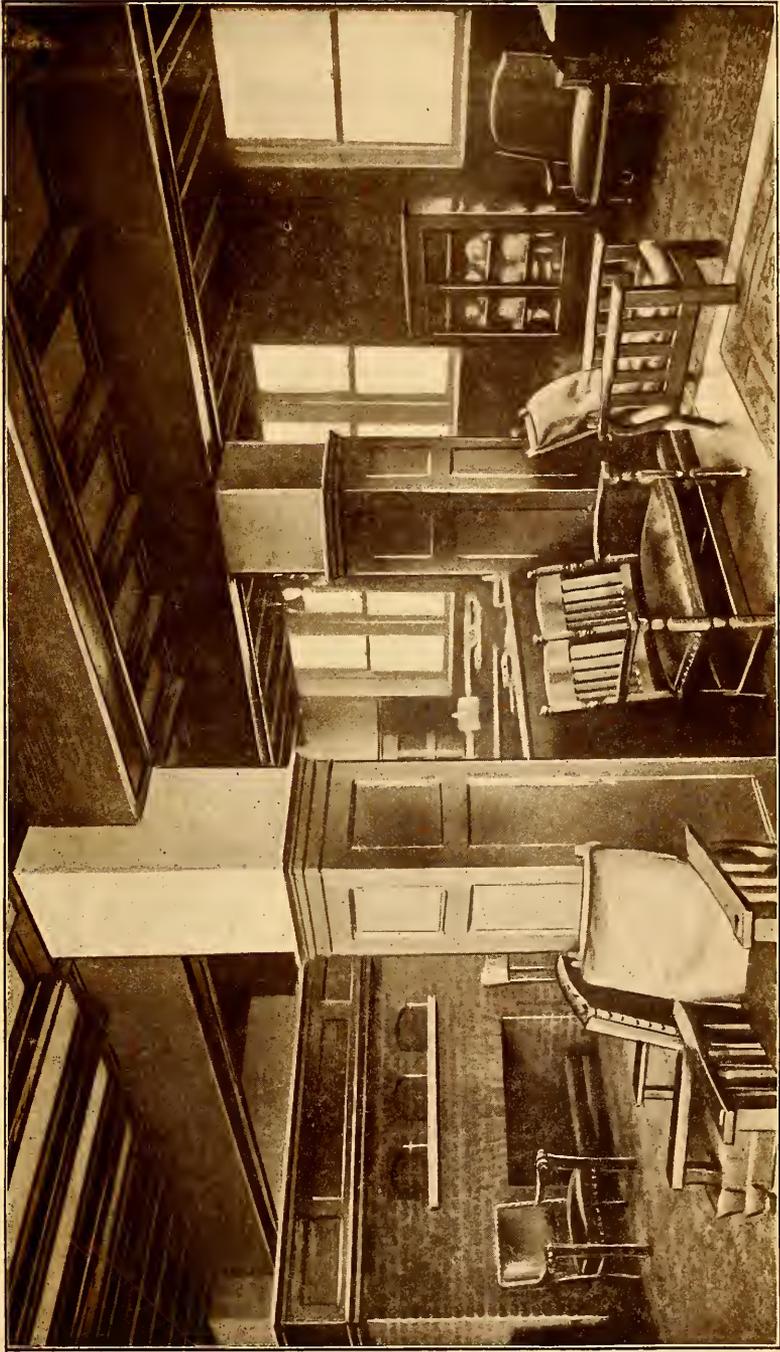
The first dormitory was made possible by the generosity of Mrs. Hetty E. Beatty. It was erected in the year 1859 and was known as "Beatty Hall". This structure had become wholly inadequate to the needs of the institution by 1877, and the Rev. C. C. Beatty furnished the funds for a new dormitory which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

The old Library building was erected in 1872 at an expenditure of \$25,000, but was poorly adapted to library purposes. It has been replaced by a modern library equipment in the group of new buildings.

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 \$146,970; 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 an unusual design for a college 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. The architecture is of the type known as Tudor Gothic; the materials are re-enforced concrete and fireproofing with the exterior of tapestry brick trimmed with grey terra cotta. The center 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.

The erection of two wings of a new group of buildings, for convenience termed the administration group, was commenced in November, 1914. The corner stone was laid on May sixth, 1915, and the formal dedication, with appropriate exercises, took place on Commencement Day, May fourth, 1916. These buildings are removed about half a block from Memorial Hall, and face the West Park, occupying an unusually fine site. It has been planned to erect this group in the form of a quadrangle, the entire length being 200 feet and depth 175 feet. The main architectural feature of the front wing is an entrance tower. While this tower enhances the beauty of the building, all the space in it has been carefully used for offices and class rooms. The rear wing, in addition to containing two large class rooms which can be thrown into one, contains the new library. The stack room has a capacity for 165,000 volumes; the stacks now installed will hold about 55,000 volumes. The reference room and the administrative offices of the library, with seminar rooms, are found on the second floor. The reference room, 88 by 38 feet, is equipped and decorated in the mediæval Gothic style, with capacity for 10,000 volumes. The architecture of the entire group is the English Collegiate Gothic of the type which prevails in the college buildings at Cambridge, England. The material is tapestry brick, trimmed with gray terra cotta of the Indiana limestone shade. The total cost of the two completed wings was \$154,777.00, of which \$130,000.00



SOCIAL HALL



was furnished by over five hundred subscribers in the campaign of October, 1913. The east wing of this group will contain rooms for museums, two classrooms, and a residence for the President of the Seminary. A generous donor has provided the funds for the erection of the chapel which will constitute the west wing of the quadrangle. The architect is Mr. Thomas Hannah, of Pittsburgh.

There are four residences for professors. Two are situated on the east and two on the west side of the new 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. It is the center of the social life of the student body, and during the past year, under the auspices of the Student Association, four formal musicales and socials have been held in this hall. The weekly devotional meeting of the Student Association is also conducted in this room.

### **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 commons began Dec. 1, 1913; the management is in the hands of a student manager and the Executive Committee of the Student Association. For the year 1916-17 the manager is Mr. Gahagen of the class of 1918. It is the aim of the Trustees of the Seminary to furnish good wholesome food at cost; but incidentally the assembling 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 elementary 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.

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. Those who pass this examination with Grade A are exempt from the linguistic courses in Greek (i. e. Courses 13 and 14). Those making Grade B or C are required to pursue Course 14, while a propædeutic course (No. 13) is provided for students who do not take this preliminary examination or who fail to pass it. (See page 45.)

College graduates with degrees other than that of Bachelor of Arts are required to take an extra elective study in their Senior year. If an applicant for admission is not a college graduate, he is required either to pass examinations in each of the following subjects, or to furnish a certificate covering a similar amount of work which he has actually done:

(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, Falkenburg's or Cushman's standard works.

(6) Natural Science—Biology, Geology, Physics or Chemistry.

(7) Social Science—Political Economy and Sociology.

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

### **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 (p. 3).

### **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 27; 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.

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 in at least three departments, one of which shall be either Greek or Hebrew Exegesis.

### **Religious Exercises**

As the Seminary does not maintain public services on the Lord's Day, each student is expected to connect

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

### **Christian Work**

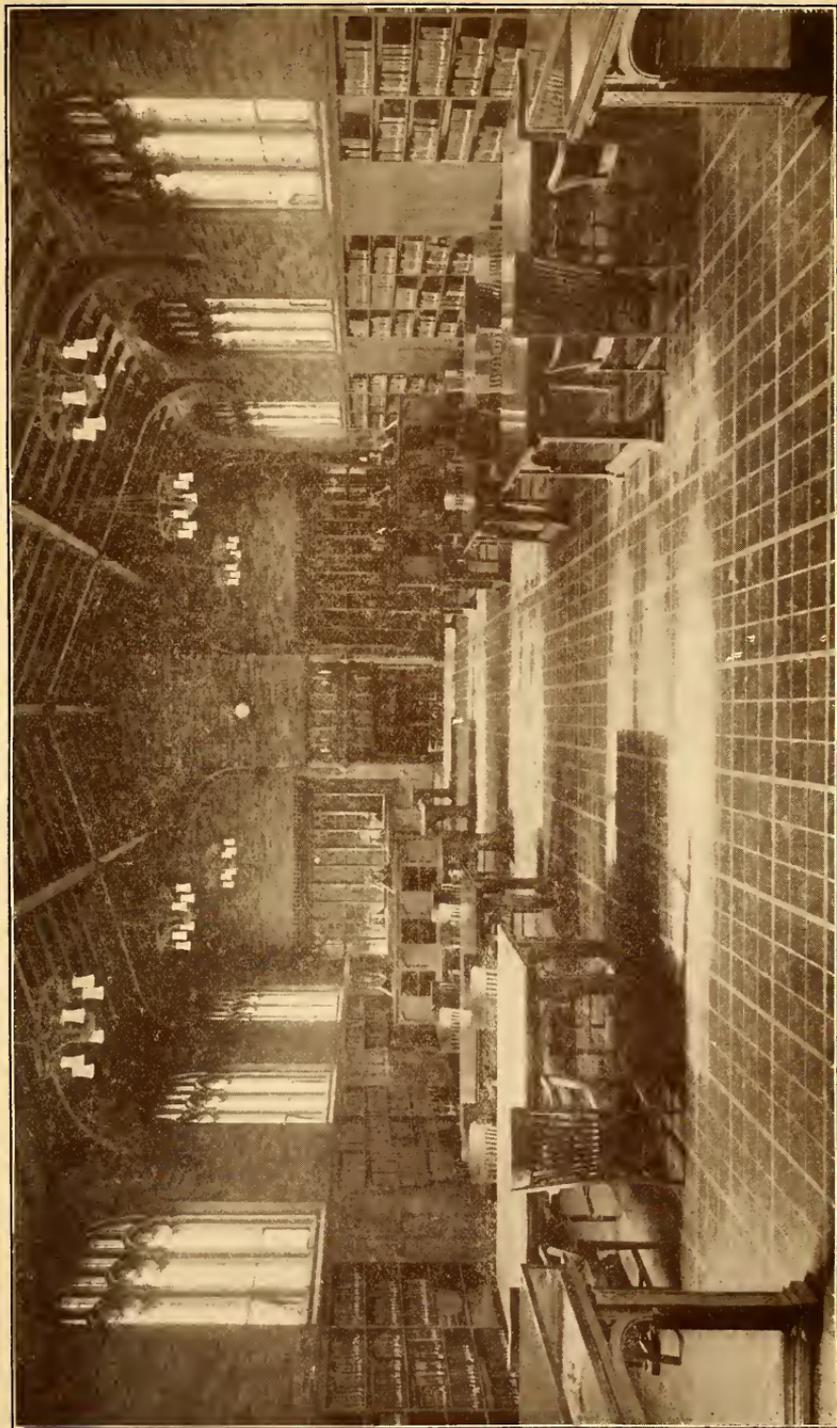
The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold forms of modern Christian activity. Students are encouraged to engage in some form of Christian work other than preaching, as it is both a stimulus to devotional life and forms an important element in a training for the pastorate. Regular work in several different lines has been carried on under the direction of committees of the Y. M. C. A., including services at the Presbyterian Hospital, at the Old Ladies' Home and the Old Couples' Home, Wilkesburg, 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.

### **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 giving 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.



REFERENCE LIBRARY—SWIFT HALL.



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 is now housed in its new home in Swift Hall, the south wing of the group of new buildings dedicated at the Commencement season, 1916. This steel frame and fire-proof structure is English Collegiate Gothic in architectural design and provides the Library with an external equipment which, for beauty and completeness, is scarcely surpassed by any theological institution on this continent. The handsome beam-ceilinged reading room is furnished in keeping with the architecture. It is equipped with individual reading lamps and accommodates many hundred circulating volumes, besides reference books and current periodicals. Adjoining this are rooms for library administration. There is also a large, quiet seminar room for all those who wish to conduct researches, where the volumes that the Library contains treating particular subjects may be assembled and used at convenience. A stack room with a capacity for 150 to 160 thousand volumes has been provided and now has a steel stack equipment with space for about 50,000 volumes.

The Library has recently come into possession of a unique hymnological collection of great value. It consists of 9 to 10 thousand volumes assembled by the late Mr. James Warrington, of Philadelphia. During his lifetime Mr. Warrington made the study of church music his chief pastime and had gathered together all the material of any value published in Great Britain and America dealing with his favorite theme. The Library is exceedingly fortunate in the acquisition of this note-

worthy collection, which will not only serve to enhance the work of the music department of the Seminary but offers to scholars and investigators, interested in the field of British and American Church Music, facilities unequalled by any theological collection in the country. The collection occupies a separate room in the new building together with Mr. Warrington's original catalogue and bibliographical material. The latter is being arranged and placed in new filing cabinets, thus rendering it convenient and accessible. Already in recent years, before the purchase of Mr. Warrington's collection had been thought of, the department of hymnology in the library had been enlarged, and embraced much that relates to the history and study of Church music.

Other departments of the library have also been built up and are now much more complete. 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. 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, the leading writers are given a place without regard to their creed. Increasing attention is being 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 number of volumes in the Library at present is, approximately, 35,000. This reckoning is exclusive of the Warrington collection and neither does it include unbound pamphlet material. Over one hundred periodicals are currently received, not including annual reports, year books, government documents, and irregular continuations. A modern card catalogue, in course of completion, covers, at the present time, more than half the bound volumes in the Library.

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 to 4 daily except Saturday; Saturday, from 9 to 12; the reading room is open four evenings of the week, from 7 to 10.

No formal instruction in the use of the Library is given at present, but it is desired that individual students who wish to know how to use library tools intelligently shall feel free to ask for individual instruction, and the librarians are glad to cooperate with any department in arranging for class work.

The 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 buildings.

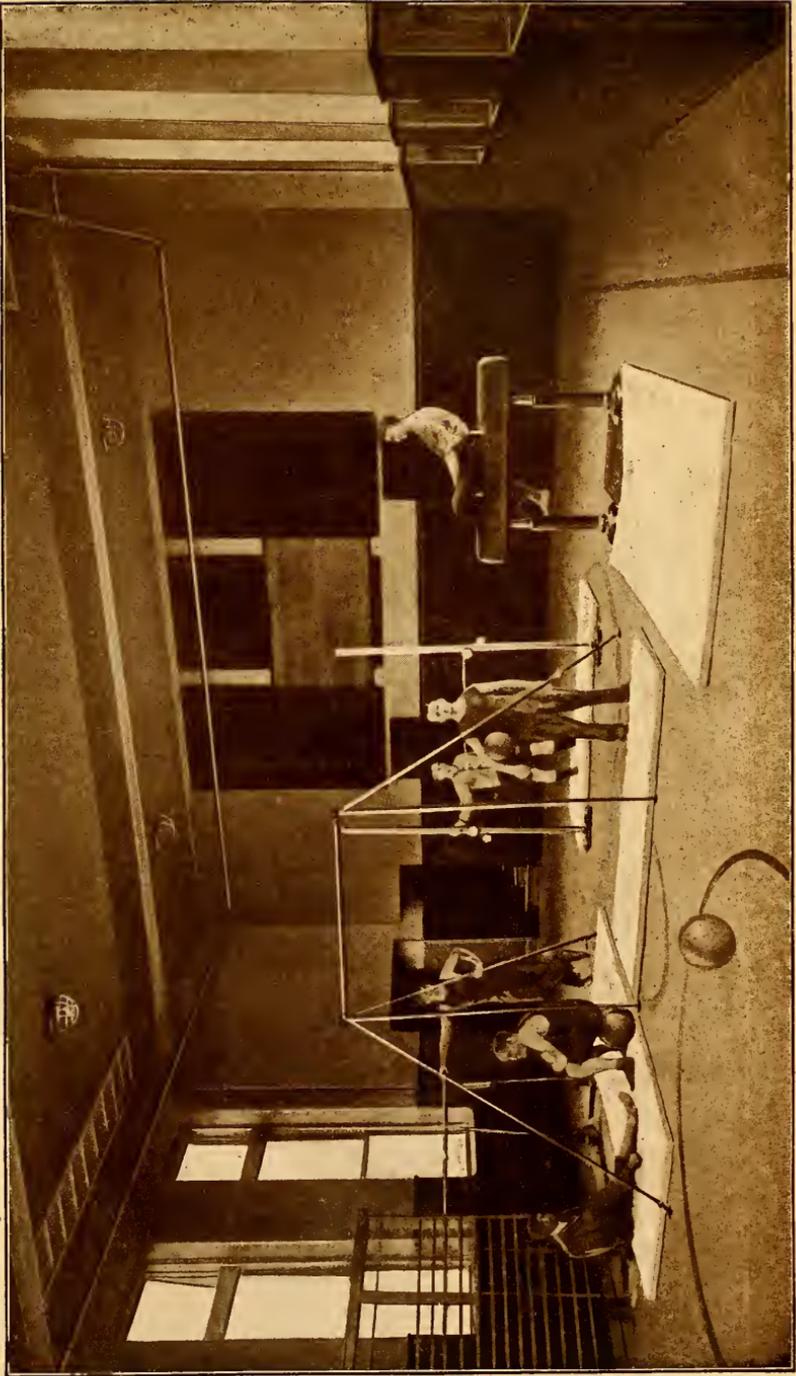
The Library has the following periodicals on file:

Advocate of Peace	American Journal of Philology.
American Catholic Quarterly Review.	American Journal of Sociology.
American Economist.	American Journal of Theology.
American Journal of Semitic Languages.	American Iron & Steel Institute.
American Journal of Archaeology.	Archiv für Reformationgeschichte.
	Archiv für Religionswissenschaft.

*The Bulletin of the Western Theological Seminary.*

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- Art and Archaeology.  
Assembly Herald.  
Bible Champion.  
Biblical World.  
Bibliotheca Sacra.  
Book Buyer.  
British Weekly.  
Chinese Recorder.  
Christian Commonwealth.  
Christian Endeavor World.  
Congregationalist.  
Constructive Quarterly.  
Contemporary Review.  
Continent.  
Cumulative Book Index.  
Die Christliche Welt.  
East and West.  
Educational Review.  
Evangel.  
Expositor.  
Expository Times.  
Glory of Israel.  
Gospel Trumpet.  
Harvard Theological Review.  
Herald and Presbyter.  
Hibbert Journal.  
Homiletic Review.  
Independent.  
International Journal of Ethics.  
International Kirchliche Zeitschrift.  
Jewish Quarterly Review.  
Journal Asiatique.  
Journal of Biblical Literature.  
Journal of Egyptian Archaeology.  
Journal of Hellenic Studies.  
Journal of Presbyterian Historical Society.  
Journal of the Royal Asiatic Society.  
Journal of Theological Studies.  
Krest'anské Listy.  
London Quarterly Review.  
Lutheran Quarterly.  
Men at work.  
Mercer Dispatch.  
Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.  
Missionary Herald.  
Missionary Review of the World.  
Moslem World.  
Nation, The  
National Geographic Magazine.  
Neue Kirchliche Zeitschrift.  
New Church Review.  
Nineteenth Century and After.  
North American Review.  
Outlook.  
Palestine Exploration Fund.  
Pedagogical Seminary.  
Pittsburgh Christian Advocate.  
Prayer and Work for Israel.  
Presbyterian.  
Presbyterian Banner.  
Presbyterian Examiner.  
Princeton Review.  
Quarterly Register of Reformed Churches.  
Quarterly Review.  
Reformed Church Review.  
Religious Education.  
Revue Biblique.  
Revue des Etudes Juives.  
Revue D'Assyriologie.  
Revue de L'Histoire des Religions.  
Revue Semitique.  
Sailors' Magazine.  
Social Service Review.  
Society of Biblical Archaeology, Proceedings.  
Survey, The  
Theologische Literaturzeitung.  
Theologisches Literaturblatt.  
Theologische Studien und Kritiken.  
Theologisch Tijdschrift.  
United Presbyterian.  
Wiener Zeitschrift für die Kunde des Morgenlandes.  
Wisconsin Presbyterian.  
Wooster Voice.  
World Carrier.  
Yale Review.  
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.



GYMNASIUM



### Physical Training

In 1912 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 students five hours daily. The students also have access to the public tennis courts in West Park.

### 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 dormitory and in rented rooms pay an additional twenty dollars for natural gas and service.

All students who reside in the dormitory and receive scholarship aid are required 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.

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\*During the current term, owing to the high cost of food, the price of boarding was raised to \$4.50 per week.

2. The distribution is made in four installments: on the first Tuesdays of October, December, February, and April.

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 student must take, as the minimum, 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, 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". The proper legal form for making a bequest is as follows:

I hereby give and bequeath to the Trustees of the Western Theological Seminary, of the Presbyterian Church in the United States of America, incorporated in the State of Pennsylvania, the following:—

Note:—If the person desires the Seminary to get the full amount designated, free of tax, the following statement should be added:—The collateral inheritance tax to be paid out of my estate.

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

Chapel (Subscribed) . . . . .	\$50,000
Chair of Missions . . . . .	100,000
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 eight 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 \$146,097, was dedicated, and four years later, May 4, 1916, Herron Hall and Swift Hall, the north and south wings of the new quadrangle, were 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; as well as eight scholarships amounting to \$22,331.10.

The whirlwind campaign of October 24--November 3, 1913, resulted in subscriptions amounting to \$135,000. This money was used in the erection of the 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 McCreia 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.



HERRON HALL.



*The Bulletin of the Western Theological Seminary.*

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19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D. D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D. D., LL. D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melanchthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D. D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. 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.
- \*63. The Andrew Reed Scholarship, founded by his daughter, Anna M. Reed.
64. The Bradford Scholarship, founded by Benjamin Rush Bradford.
65. The William Irwin Nevin Scholarship, formed by Theodore Hugh Nevin and Hannah Irwin Nevin.

## COURSES OF STUDY

A thoroughgoing revision of the curriculum was made at the beginning of the academic year 1910-11, and additional modifications have been introduced in subsequent years. 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 neces-

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\*Special Prize Scholarship (vide. p. 60).

sitated 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, Middlers, and Seniors; twelve hours of Graduate Students. Elocution and music will not be counted either in the fifteen or twelve 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, O. T. Prophecy, and Introduction to the Epistles. 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

DR. KELSO, DR. CULLEY

### 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 student thoroughly familiar with the chief exegetical and critical problems of the Hebrew Scriptures.

**1. Introductory Hebrew Grammar.** Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 1-20. Four hours weekly throughout the year. Juniors. Required. Asst. Prof. Culley.

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

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

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

**7a. 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. Seniors and Graduates. Elective. Asst. Prof. Culley.

**7b. Elementary Arabic.** A beginner's course in Arabic grammar is offered to students interested in advanced Semitic studies or those looking towards mission work in lands where a knowledge of Arabic is essential. One or two hours weekly throughout the year depending upon the requirements of the student. Asst. Prof. Culley.

### II. Critical and Exegetical Courses

#### A. Hebrew

**4. The Psalter.** An exegetical course on the Psalms, with special reference to their critical and theological problems. One hour weekly, throughout the year. Seniors (1916-17). 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 (1917-18). Elective. Prof. Kelso.

## *The Bulletin of the Western Theological Seminary.*

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**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 (1918-19). Elective. Prof. Kelso.

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

*In order to elect these courses the student must have attained at least grade B in courses 1 and 3.*

### **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 (1917-18). Required. Prof. Kelso.

**8b. The History of the Hebrews.** A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. One hour weekly throughout the year. Juniors and Middlers (1916-17). 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 (1915-16). Elective. Prof. Kelso.

**11. Old Testament Prophecy and Prophets.** In this course the general principles of prophecy are treated and a careful study is made of the chief prophetic books. Special attention is paid to the theological and social teachings of each prophet. The problems of literary criticism are also discussed. Syllabus and reference works. Required of Seniors, open to Graduates. Two hours weekly throughout the year. 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 is examined in detail. One hour weekly throughout the year. Seniors and Graduates (1916-17). 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**

DR. FARMER, MR. EAKIN

### **A. Linguistic**

**13. Elementary Course in New Testament Greek.** The essentials of Greek Grammar are taught. The 1st Epistle of John and part of John's Gospel are read. Attention is also devoted to the committing of vocabulary. The text-book used is Huddilston's "Essentials of New Testament Greek". Required of all Juniors not exempted by examination (see page 27). Four hours weekly throughout the year. Mr. Eakin.

**14. New Testament Greek.** This course includes:—(1) Reading from the Greek N. T.; (2) A Study of N. T. Grammar and Syntax; (3) Committing to memory of N. T. Vocabulary. One hour weekly throughout the year. Juniors. Required. (See page 27). Mr. Eakin.

**14a. Sight Reading in the Greek New Testament.** In this course the aim is to give the student facility in reading the New Testament in its original language. Attention is also devoted to critical and exegetical problems as they are met with. Middlers and Seniors. One hour weekly throughout the year. Elective. Mr. Eakin.

**14b. The Apostolic Fathers.** A study of The Didache, The Epistle of Barnabas, The Shepherd of Hermas, The Epistle of Clement to the Corinthians, and other Christian writings produced in the period immediately following New Testament times. The Greek text is used. One hour weekly throughout the year. Elective. Mr. Eakin.

**14c. Greek Papyri.** A study of these ancient documents, recovered from the sands of Egypt, which have revolutionized our conception of New Testament Greek. One hour weekly throughout the year. Elective. Mr. Eakin.

Courses 14b and 14c are given in alternate years: the course offered in 1917-18 is 14c. These courses are open to all students having the requisite knowledge of Greek.

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

### **B. Historical (English)**

**16. The Life of Christ.** In this course a thorough study is made of the life of our Lord, using as a text book 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 and is designed as a preparation for course 20. 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.

**20. 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 1916-17 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, first, of forming a judgment on the question of its authorship and its value as history, and, second, of enabling a 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 offered in alternate years, the course given in 1917-18 being 19a.

**21. Introduction to the Epistles.** A critical study of the Pauline Epistles, with special reference to questions of Introduction. One hour weekly throughout the year. Seniors and Graduates. Required. Prof. Farmer.

**22. General Introduction to the New Testament.** An introduction to the study of the canon, text, etc.; and of critical problems connected with individual N. T. books and groups of books. Lectures. One hour weekly throughout the year. Juniors. Required. Mr. Eakin.

**23. Introduction to the Gospels.** At the beginning of the first semester in the Junior year this subject is presented in lectures. 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. Offered in alternate years (1917-18). Elective. Open to Middlers, Seniors, and 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. Required of Seniors, and open to Graduates. 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 teachings 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. (See course 45).

## **Church History**

DR. SCHAFF

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, reading in the original and secondary authorities are required and maps are used.

**30. The Ante-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



A VIEW OF THE PARK FROM THE QUADRANGLE.



opposition of Judaism and Paganism from without, and heresy from within; union of Church and State; Monasticism; the controversies over the deity and person of Christ; 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 Doctrine.

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

(iii) Boniface VIII and the decline of the Papacy; the Reformatory Councils; German Mysticism; the Reformers before the Reformation; Renaissance; Degeneracy of the papacy.

(iv) Symbolics; Protestantism and Roman Catholicism. Fifteen lectures. Three hours weekly (i & ii, first semester, iii & iv, second semester). Middlers. Required. Prof. Schaff.

**32. The Reformation, 1517 to 1648.** A comprehensive study of this important movement from its inception to the Peace of Westphalia. Two hours weekly, first semester. Seniors. Elective. Prof. Schaff.

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

**34. American Church History.** The religious motives active in the discovery and colonization of the New World; Roman Catholic Missions in Canada and the South; the Puritans,—Roger Williams; Plantations; the planting of religion in Virginia, New York, Maryland, Pennsylvania; the Great Awakening; Francis Makemie and Early Presbyterianism; Organized Presbyterianism; the New England Divinity; the German Churches; Religion during the Revolution; Methodism; the Unitarians and Universalists; the American Republic and Christianity; the Presbyterian Churches in the 19th. century; Coöperative and Unionistic movements; Christian literature and theological thought. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaff.

**36. History of Presbyterianism.** Its rise in Geneva; its development in France, Holland, and Scotland; its planting and progress in the United States.

## **Systematic Theology and Apologetics**

DR. SNOWDEN, DR. CHRISTIE

**37. Theology Proper.** Sources of Theology; the Rule of Faith; God knowable; the method applied to the study of System-

atic Theology; nature and attributes of God; the Trinity; the deity 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.

**41a. Philosophy of Religion.** A thorough discussion of the problems of Theism and antitheistic theories; and a study of the theology of Ritschl. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

**41b. The Psychology 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.

## **Practical Theology**

**DR. BREED, PROF. SLEETH, MR. BOYD**

**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.

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.

**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 Scriptures. 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 course 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. The prayer-meeting and prayer-meeting talks. 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.** The pastor's personal and private work. Individual work for individuals. 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. 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 throughout the year. 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. One hour weekly throughout the year. Open to students of all classes. Elective. Mr. Boyd.

### D. The Cecilia Choir

The Cecilia Choir is a mixed chorus of sixteen voices, with a number of substitute singers. 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. Several concerts are given each year to illustrate certain important principles; and an annual concert during commencement week. Concerts are also given from time to time in various churches.

### E. Poimenics.

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

**58. Pedagogics.** History, Nature, and Methods. Catechetics, Normal class work, and teacher training. Fifteen exercises, first and second semesters. Lectures and books of reference. 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.

### **Christian Ethics and Sociology**

DR. SNOWDEN, DR. FARMER

**61a. Christian Ethics.** The Theory of Ethics considered constructively from the point of view of Christian Faith. One hour 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.

### **Missions and Comparative Religion**

DR. KELSO, DR. CULLEY

The Edinburgh Missionary Council suggested certain special studies for missionary candidates in addition to the regular Seminary curriculum. These additional studies were Comparative

*The Bulletin of the Western Theological Seminary.*

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Religion, Phonetics, and the History and Methods of Missionary Enterprise. Thorough courses in Comparative Religion and Phonetics have been introduced into the curriculum, while a brief lecture course on the third subject is given by various members of the faculty. It is the purpose of the institution to develop this department more fully.

**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 delivered from time to time by 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. Offered in alternate years, (1917-18). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

**68. Phonetics.** A study of phonetics and the principles of language with special reference to the mission field. One hour weekly throughout the year. Elective. Open to all classes. Asst. Prof. Culley.

**7b. Elementary Arabic.** (see page 44).

**OUTLINE OF COURSE**

**Required Studies**

**Junior Class**

	Hours		Hours
First Semester:	Per Week	Second Semester:	Per Week
Hebrew . . . . .	4	Hebrew . . . . .	4
OT History . . . . .	1	OT History . . . . .	1
Life of Christ and His- tory of NT Times. . . . .	2	Life of Christ and His- tory of NT Times. . . . .	2
NT Introduction . . . . .	1	NT Introduction . . . . .	1
NT Greek . . . . .	1	NT Greek . . . . .	1
*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 Meta- physics . . . . .	2	*Philosophy and Meta- physics . . . . .	2
Hymnology . . . . .	1	Hymnology . . . . .	1
Elocution . . . . .	1	Elocution . . . . .	1
Hymn Tunes . . . . .	1	Hymn Tunes . . . . .	1

\*Courses intended for students who are inadequately prepared.

*The Bulletin of the Western Theological Seminary.*

**Middle Class**

OT Exegesis . . . . .	2	OT Exegesis . . . . .	2
OT History . . . . .	1	Canon and Text OT . . .	1
NT Exegesis and Intro- duction . . . . .	2	NT Exegesis and Intro- duction . . . . .	2
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 Prophecy . . . . .	2	OT Prophecy . . . . .	2

**ELECTIVE STUDIES**

**Middle Class**

OT Exegesis . . . . .	1	OT Exegesis . . . . .	1
Elocution . . . . .	1	Elocution . . . . .	1
Music . . . . .	1	Music . . . . .	1

**Senior and Graduate Classes**

OT Exegesis . . . . .	3	OT Exegesis . . . . .	3
Introduction to Epistles	1	Introduction to Epistles	1
Modern Church History	2	Modern Church History	2
History of Doctrine . .	1	History of Doctrine . .	1
American Church His- tory . . . . .	1	American Church His- tory . . . . .	1
Presbyterianism . . . .	1	Presbyterianism . . . .	1
Study of Special Doc- trines . . . . .	1	Study of Special Doc- trines . . . . .	1
Psychology of Religion	1	Psychology of Religion	1
Philosophy of Religion	1	Philosophy of Religion	1
Pulpit Drill . . . . .	1	Pedagogics . . . . .	1
Modern Missions . . . .	1	Personal Evangelism }	1
Pedagogics . . . . .	1	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	Phonetics . . . . .	1
Phonetics . . . . .	1	Sight Reading NT	
Sight Reading NT		Greek . . . . .	1
Greek . . . . .	1	Apostolic Fathers . . .	1
Apostolic Fathers . . .	1	Greek Papyri . . . . .	1
Greek Papyri . . . . .	1	Septuagint Greek . . . .	1
Septuagint Greek . . . .	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 conditions as to major and minor subjects, theses, etc., shall be the same as for graduate students, except that in this case students must elect 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.

### **Relations with University of Pittsburgh.**

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.

The following formal regulations have been adopted by the Graduate Faculty of the University of Pittsburgh with reference to the students of the Seminary who desire to secure credits at the University.

1. That non-technical theological courses (i. e., those in linguistics, history, Biblical literature, and philosophy) be accepted for credit toward advanced degrees in arts and sciences, under conditions described in the succeeding paragraphs.

2. That no more than one-third of the total number of credits required for the degrees of M. A. or M.S. and Ph.D. be of the character referred to in paragraph 1. In the case of the Master's degree, this maximum credit can be given only to students in

the Western Theological Seminary and the Pittsburgh Theological Seminary.

3. That the acceptability of any course offered for such credit be subject to the approval of the Council. The Council shall, as a body or through a committee, pass upon (1) the general merits of the courses offered; and (2) their relevancy to the major selected by the candidate.

4. That the direction and supervision of the candidate's courses shall be vested in the University departments concerned.

5. That in every case in which the question of the duplication of degree is raised, by reason of the candidate's offering courses that have already been credited toward the B.D. or other professional degree in satisfaction of the requirements for advanced degrees in arts and sciences, the matter of acceptability of such courses shall be referred to a special committee consisting of the head of the department concerned and such other members of the Graduate Faculty as the Dean may select.

6. That the full requirements as regards residence, knowledge of modern languages, thesis, etc. of the University of Pittsburgh be exacted in the case of candidates who may take advantage of these privileges. In the case of the Western Theological Seminary and the Pittsburgh Theological Seminary, this paragraph shall not be interpreted to cancel paragraph 2, that a maximum of one-third of the total number of credits for the Master's degree may be taken in the Theological schools.

The minimum requirement for the Master's degree is the equivalent of twelve hours throughout three terms, or what we call thirty-six term hours. According to the above resolutions a minimum of twenty-four term hours should be taken at the University.

### Fellowships and Prizes

1. Fellowships paying \$500 each are assigned upon graduation to two members of the senior class who have the best standing in all departments of the Seminary curriculum, but to no one falling below an average of 8.5. 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.

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 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.

5. In May, 1914, Miss Anna M. Reed, of Cross Creek, Pa., established a scholarship with an endowment of three thousand dollars, to be known as the Andrew Reed Scholarship, with the following conditions: The income of this scholarship to be awarded to the student who upon entering shall pass the best competitive examination in the English Bible; the successful competitor to have the use of it throughout the entire course of three years provided that his attendance and class standing continue to be satisfactory.\*

6. Two entrance prizes of \$150 each are offered by the Seminary to college graduates presenting themselves for admssion to the Junor Class. The scholarships will be awarded upon the basis of a competitive examination subject to the following conditions:

(1) Candidates must, not later than September first, indicate their intention to compete, and such statement of their purpose must be accompanied by certificates of college standing and mention of subjects elected for examination.

(II) Candidates must be graduates of high standing in the classical course of some accepted college or university.

(III) The examinations will be conducted on Thursday, Friday, and Saturday of the opening week of the first semester.

(IV) The election of subjects for examination shall be made from the following list: (1) CLASSICAL GREEK—Greek Grammar, translation of Greek prose, Greek

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\*The income from this fund is not available at present.

composition; (2) LATIN—Latin Grammar, translation of Latin prose, Latin composition; (3) HEBREW—thorough study of Hebrew Grammar, translation of Hebrew prose; (4) GERMAN—translation of German into English and English into German; (5) FRENCH—translation of French into English and English into French; (6) PHILOSOPHY—(a) History of Philosophy, (b) Psychology, (c) Ethics, (d) Metaphysics; (7) History—(a) Ancient Oriental History, (b) Graeco-Roman History to A. D. 476, (c) Mediaeval History to the Reformation, (d) Modern History.

(V) Each competitor shall elect from the above list four subjects for examination, among which subjects Greek shall always be included. Each division of Philosophy and History shall be considered one subject. No more than one subject in Philosophy and no more than one subject in History may be chosen by any one candidate.

(VI) The awards of the scholarships will be made to the two competitors passing the most satisfactory examinations, provided their average does not fall below ninety per cent. The payment will be made in two installments, the first at the time the award is made, and the second on April 1st. Failure to maintain a high standard in class room work or prolonged absence will debar the recipients from receiving the second installment.

The intention to compete for the prize scholarships should be made known, in writing, to the President.

### **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., and President A. T. Ormond.

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 second course was given during the term of 1914-15 by Rev. Arthur J. Brown, D. D.; his subject was "The Rising Churches in the Mission Field". The third course was given during the term 1915-16, by the Rev. S. G. Wilson, D. D.; his subject was "Modern Movements among Moslems".

### **Seminary Extension Lectures**

In recent years a new departure in the work of the Seminary has been 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 Minis-

terial 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); in the North Presbyterian Church, N. S. Pittsburgh, (1916).

(3) "Theology of the Psalter", four lectures, by President Kelso, Ph.D., D.D., in the Third Presbyterian Church (1911); in the First Presbyterian Church of Wilkinsburg (1915).

(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).

(6) "The Psychology of Religion", five lectures by Rev James H Snowden, D. D., LL.D., in the Presbyterian Church of Oakmont, Pa. (1915); First Church, Wilkinsburg, Central Church, N. S., Pittsburgh, First Church, Beaver, First Church, Beaver Falls (1916).

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Boston, John K.	S.	217
Boyd, Charles N.	I.	4259 Fifth Ave.
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Clawson, H. B.	J.	314
Clemson, D. M.	T.	Carnegie Building.
Conrad, Ross E.	S.	303
Cook, Rev. W. A., D. D.	D.	5817 Torresdale Ave. Philadelphia, Pa.
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Crawford, G. M.	S.	309
Crummy, H. R.	S.	25 Park Ave., Westview, Pa.
Crutchfield, J. S.	D.	2034 Penn Ave.
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Daniel, D. E.	J.	114
Davidson, Harrison	M.	109
*Davis, T. D., M. D.	D. & T.	6020 Shady Ave.
DeMarco, M. F.	S.	218
Dickson, C. A.	T.	316 Fourth Ave.
Dobias, Joseph	M.	104
Dodds, J. L.	S.	205
Duff, Rev. J. M., D. D.	D.	Carnegie, Pa.
Eagleson, H. M.	J.	101
Eakin, Rev. Frank	I.	260 Berringer Pl., Ben Avon, Pa.
Evans, Rev. D. H., D. D., LL. D.	D.	Youngstown, Ohio.
Farmer, Rev. W. R., D. D.	Prof.	1020 Western Ave., N. S.
Finley, J. B.	D. & T.	c/o Colonial Steel Co., Pittsburgh

\*Died, Apr. 3, 1916.

*The Bulletin of the Western Theological Seminary.*

Fisher, Rev. S. J., D. D. . . . .	Sec. of T. . . . .	5611 Kentucky Ave.
Gahagen, C. B. . . . .	M. . . . .	311
Gearhart, H. A. . . . .	M. . . . .	316
Gibson, Alex. . . . .	S. . . . .	Smith's Ferry, Pa.
Gibson, Rev. J. T., D. D. . . . .	D. . . . .	6108 Alder St.
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Gregg, John R. . . . .	V-Pres. of T. . . . .	Woodland Road
Griffith, O. C. . . . .	M. . . . .	317
Harbison, R. W. . . . .	D. & T. . . . .	Sewickley, Pa.
Harney, Mrs. Mary S. . . . .	S. . . . .	c/o Y. W. C. A., Pittsburgh.
Hays, Rev. C. C., D. D. . . . .	V-Pres. of D. . . . .	Johnstown, Pa.
Hendrix, E. J. . . . .	M. . . . .	317
Hensel, Rev. L. C. . . . .	F. . . . .	830 N. LaSalle St., Chicago, Ill.
Hickman, A. R. . . . .	S. . . . .	Ford City, Pa.
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Hinitt, Rev. F. W., D. D. . . . .	D. . . . .	Washington, Pa.
Hofmeister, R. C. . . . .	M. . . . .	103
Holland, Rev. W. J., D. D. . . . .	T. . . . .	5545 Forbes St.
Hrbata, Leopold . . . . .	J. . . . .	111
Husak, Alois . . . . .	M. . . . .	Box 92, Groveton, Pa.
Irwin, D. A. . . . .	J. . . . .	215
Jones, Rev. W. A., D. D. . . . .	T. . . . .	136 Orchard St.
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Kidder, J. E. . . . .	J. . . . .	101
Kirkpatrick, J. M. . . . .	J. . . . .	310
Laughlin, James, Jr. . . . .	D. & T. . . . .	Lyndale Ave., N. S.
Lawther, L. R. . . . .	S. . . . .	102
Leister, J. M. . . . .	J. . . . .	110
Lewellyn, F. B. . . . .	S. . . . .	206
Little, R. H. . . . .	J. . . . .	808 North Lang Ave.
Lloyd, D. McK. . . . .	T. . . . .	208 S. Linden Ave.
Loewe, Rev. A. H. . . . .	G. . . . .	115
Logan, Geo. B. . . . .	D. & Pres. of T. . . . .	1007 Lyndale Ave., N. S.
Luccock, E. W. . . . .	J. . . . .	210
Lyon, John G. . . . .	T. . . . .	Commonwealth Bldg.
Lyon, Wilbur H. . . . .	M. . . . .	305
McClintock, Oliver . . . . .	T. . . . .	Amberson Ave.
McClosky, T. D. . . . .	D. . . . .	Oliver Bldg.
McConnell, H. W. . . . .	J. . . . .	101
McConnell, R. I. . . . .	M. . . . .	306
McCormick, Rev. S. B., D. D. . . . .	D. . . . .	c/o University of Pittsburgh
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MacIver, M. J. . . . .	J. . . . .	118

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*The Bulletin of the Western Theological Seminary.*

MacKenzie, Duncan	M.	1458 Dormont Ave.
Marquis, Rev. J. A., D. D.	D.	Cedar Rapids, Iowa
Marshall, D. C.	S.	302
Marvin, S. S.	T.	Bryn Mawr, Pa.
Mayne, James	M.	216
Mealy, Rev. J. M., D. D.	D.	Sewickley, Pa.
Miller, J. F.	D.	206 Waldorf St., N. S.
Miller, R. F.	M.	206
*Miller, Rev. Wm. S., D. D.	Sec. of D.	440 Maple Ave., Edgewood Park, Pa.
†Moffat, Rev. J. D., D. D.	D.	Washington, Pa.
Nadenicek, Joseph	S.	318
Nicholson, H. H.	S.	215
Owens, J. D.	J.	2435 Maple Ave., N. S.
Porter, J. C.	J.	3125 Perrysville Ave., N. S.
Pratt, O. W.	J.	210
Ramsey, N. L.	S.	203
Read, Miss Margaret M.	Sec. to Pres.	51 Chestnut St., Craffon, Pa.
Reemsnyder, G. O.	J.	108
Reid, Rev. A. M., D. D., Ph. D.	D.	Steubenville, Ohio
Rhodes, Rev. H. A.	G.	Grove City, Pa.
‡Riddle, Rev. M. B., D. D., LL. D. Prof.		Edgeworth, Pa.
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Robinson, Rev. J. Millen, D. D.	D.	Steubenville, Ohio
Robinson, Wm. M.	T.	Carnegie, Bldg.
Robinson, J. L.	S.	308
Rodgers, Howard	M.	101 W. Montgomery Ave., N. S.
Sabacky, Vladimir	M.	108
Say, D. L.	S.	208
Schaff, Rev. D. S., D. D.	Prof.	737 Ridge Ave., N. S.
Semple, Rev. Samuel, D. D.	D.	Titusville, Pa.
Shauer, J. J.	J.	105
Shaw, Wilson A.	D. & T.	c/o Bank of Pittsburgh, N. A.
Shrom, Rev. W. P., D. D.	D.	Coraopolis, Pa.
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Soucek, Frank	M.	108
Spears, Miss Anna Jean	S.	854 N. Lincoln Ave., N. S.
Spence, Rev. W. H., D. D.	D.	Uniontown, Pa.
Stanley, W. P.	J.	315
Steiner, R. L.	J.	115
Stewart, Rev. H. W.	G.	Grove City, Pa.
Stewart, F. P.	M.	315
Toth, Kalman	J.	Rossiter, Pa.

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*The Bulletin of the Western Theological Seminary.*

---

Wallace, John E. . . . .	J. . . . .	310
Wardrop, Robert . . . . .	T. . . . .	c/o Peoples National Bank
Weir, J. B. . . . .	M. . . . .	202
Weir, Rev. W. F., D. D. . . . .	D. . . . .	Wooster, Ohio.
Wheeland, C. R. . . . .	S. . . . .	204
Williams, Rev. F. S. . . . .	F. . . . .	417 W. 120th. St., New York, N. Y.
Wilson, G. R. . . . .	M. . . . .	202
Wingert, Rev. R. D. . . . .	G. . . . .	East McKeesport, Pa.
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The Bulletin of the Western Theological Seminary.

SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A.M.	Sr.	Church History-32,33 PROF. SCHAFF	Church History-32,33 PROF. SCHAFF	N. T. Theology-26 PROF. FARMER	O. T. Prophecy-11 PROF. KELSO	Heb. Sight Reading-2b PROF. CULLEY
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31 PROF. SCHAFF	Church History -31 PROF. SCHAFF	Apostolic Age-17 PROF. FARMER
	Jr.	Life of Christ-16 PROF. FARMER	Theology-37 PROF. SNOWDEN	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	O. T. Theology-25 PROF. KELSO	Pedagogics-58 and Evangelism-49 PROF. BREED	Psychology of Religion -41a PROF. SNOWDEN
	Mid.	Church History -31 PROF. SCHAFF	Arabic-7b PROF. CULLEY	Arabic-7b PROF. CULLEY	N. T. Exegesis-20 PROF. FARMER	Sacraments and Church Government 59-60 PROF. BREED
	Jr.	Theology-37 PROF. SNOWDEN	O. T. History-8 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	Intro. to Epistles-21 PROF. FARMER	O. T. Prophecy-11 PROF. KELSO	N. T. Theology-26 PROF. FARMER	Pulpit Drill-48 PROF. BREED
	Mid.	Philosophy of Religion -41 PROF. SNOWDEN	O. T. Exegesis PROF. KELSO	N. T. Exegesis-20 PROF. FARMER	Heb. Sight Reading-2a PROF. CULLEY	Aramaic-7a PROF. CULLEY
	Jr.	Homiletics-46 PROF. BREED	Homiletics-46 PROF. BREED	N. T. Exegesis-20 PROF. FARMER	Homiletics-42, 45 PROF. BREED	Theology-39 PROF. SNOWDEN
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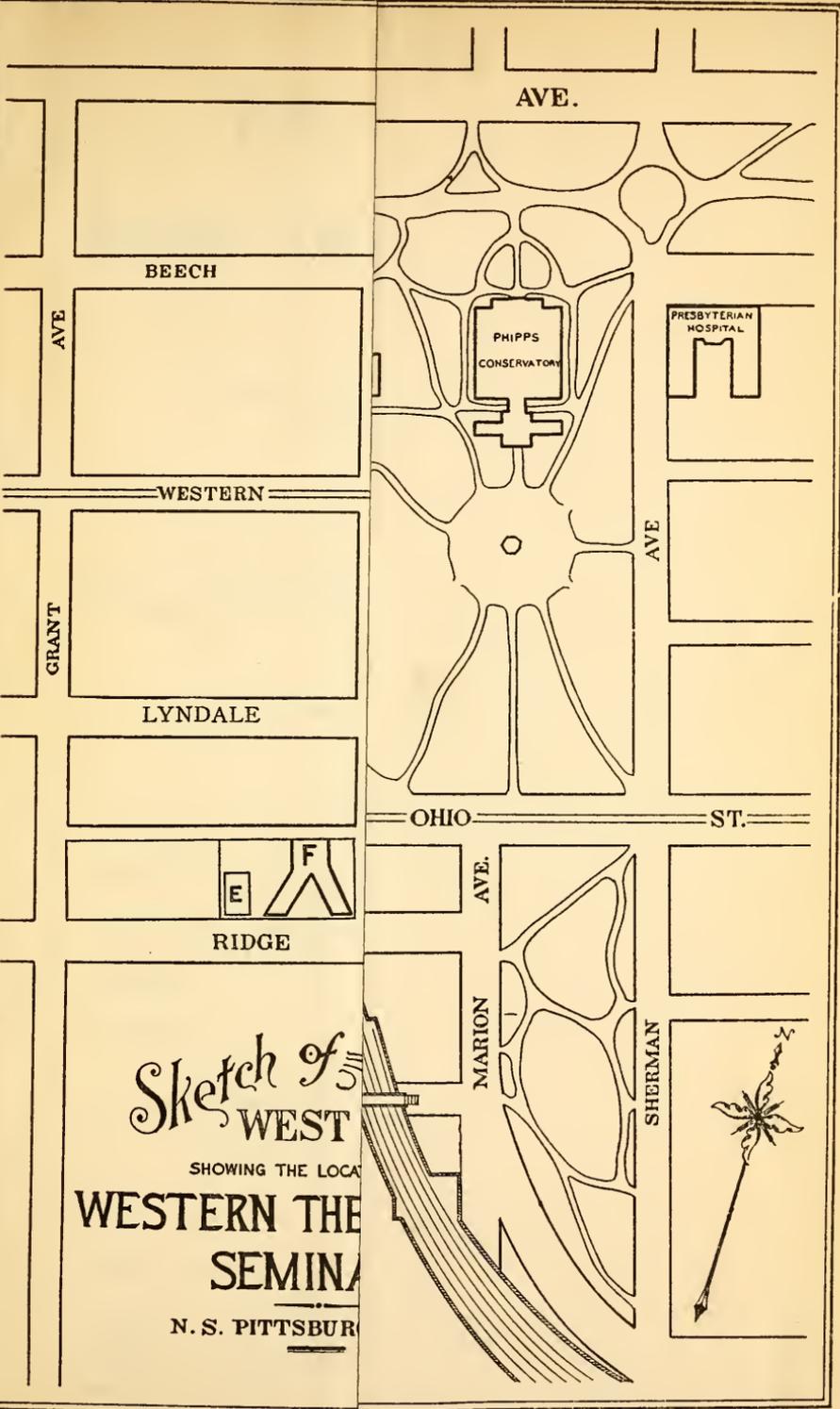
SCHEDULE OF HOURS

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
A.M. 11.30	Sr.  Mid.  Jr.	Homiletics-47 PROF. BREED  (1st Sem) Antitheistic Theories-38b. PROF. CHRISTIE (2nd Sem) Theology -39 PROF. SNOWDEN  Music-54 MR. BOYD	Conference	Am. Church History-34 PROF. SCHAFF  Theology-39 PROF. SNOWDEN  (1st Sem) N. T. Greek-13 MR. EAKIN  (2d Sem) Homiletics 42, 45 PROF. BREED	O. T. Theology-25 PROF. KELSO   N. T. Greek-13 MR. EAKIN	Christian Ethics-61a PROF. SNOWDEN    N. T. Greek-13 MR. EAKIN
P.M. 1.30	Sr.  Mid.  Jr.	Church Music-54 MR. BOYD  Elocution-50 PROF. SLEETH	Elocution-51 PROF. SLEETH  N. T. Greek-13 MR. EAKIN	Elocution-52 PROF. SLEETH	Comparative Religion 65 Seminar Course PROF. KELSO	
P.M. 2.30		Church Music-55 MR. BOYD	Greek Papyri-14c MR. EAKIN			(Elective Courses are in heavy type)
3.30		Sight Reading-56 MR. BOYD	N.T. Sight Reading-14a MR. EAKIN			

## Index

Admission, Terms of.....	26
Alumni Association .....	64
Awards .....	12
Bequests .....	39
Boarding .....	37
Buildings .....	22
Calendar .....	3
Cecilia Choir, The .....	52
Christian Work .....	31
Conference .....	30
Courses of Study .....	42
Biblical Theology .....	48
Christian Ethics .....	53
Church History .....	48
English Bible .....	48
Hebrew Language and O. T. Literature.....	44
Missions and Comparative Religion .....	53
New Testament Literature and Exegesis .....	46
Practical Theology, Department of .....	50
Homiletics, Pastoral Theology, Sacred Rhetoric, Elocution..	
Church Music, The Sacraments, Church Government.....	
Semitic Languages .....	44
Sociology .....	53
Systematic Theology and Apologetics .....	49
Degree, Bachelor of Divinity .....	56
Dining Hall .....	25
Diplomas .....	29
Directors, Board of .....	6
Directory .....	65
Examinations .....	28
Expenses .....	37
Extension Lectures .....	62
Faculty .....	8
Committees of .....	9
Fellowships .....	59
Gifts and Bequests .....	39
Graduate Students .....	28
Graduate Studies and Courses .....	56
Gymnasium .....	37
Historical Sketch .....	21
Lectures:	
Elliott .....	61
Extension .....	62
On Missions .....	53
L. H. Severance .....	62
List of .....	10
Library .....	33
Loan Fund .....	38
Location .....	21
Outline of Course .....	54
Physical Training .....	37
Preaching Service .....	30
Preaching Supply, Bureau of .....	31
Presbyteries, Reports to .....	40
Prizes .....	59
Religious Exercises .....	29
Representation, College and State .....	18
Schedule of Lectures and Recitations .....	69
Scholarship Aid .....	37
Scholarships, List of .....	40
Seminary Year .....	28
Social Hall .....	25
Student Organizations .....	19
Students, Roll of .....	13
Students from other Seminaries .....	28
Trustees, Board of .....	4
University of Pittsburgh, Relations with .....	57
Warrington Memorial Library .....	88
Y. M. C. A. ....	81

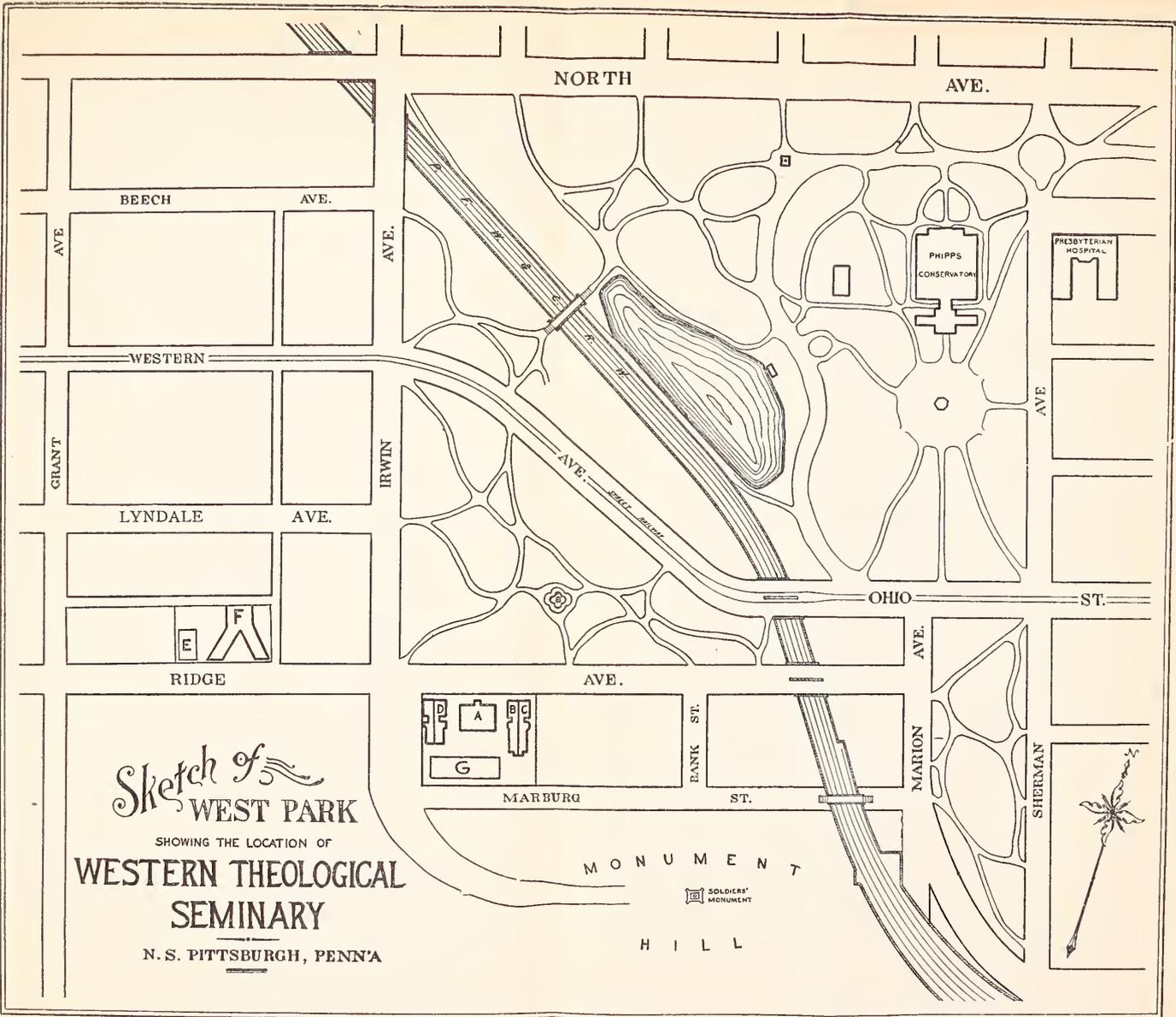




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- D—LIBRARY.
- E—MEMORIAL HALL.
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# THE BULLETIN

—OF THE—

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Theological Education

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### Contents

Rabbi Ben Ezra: or Browning's Philosophy of Life. . . . .	5
Rev. E. H. Ward, D. D.	
The Christian Attitude toward Wrong . . . . .	21
Rev. Robert Law, D. D.	
Literature . . . . .	35
Alumniana . . . . .	47

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1917

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# The Bulletin

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## WESTERN THEOLOGICAL SEMINARY

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VOLUME IX.

APRIL, 1917.

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### **Rabbi Ben Ezra: or Browning's Philosophy of Life**

The Rev. Edward H. Ward, D. D.

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Robert Browning was the greatest spiritual teacher of the latter half of the 19th. century. He was the first great poet to grasp the significance of the Immanence of God in nature. This great truth opened to him a new world, and threw light upon many of life's darkest mysteries: and will make him the great religious poet for many years to come.

W. J. Dawson, in *Makers of Modern Poetry*, says, "Perhaps no man has done more in our generation to quicken and sharpen the spiritual insight of men than Robert Browning". And in estimating his place in modern literature he says: "When the arrears of fame are paid and the debts of praise are liquidated, as they will be in the just hands of Time, this and every succeeding generation will surely be acknowledged under heavy obligation to Robert Browning. The songs of mere loveliness charm us for awhile, but it is the outpourings and upsoarings of the strong men of humanity which become the marching songs of the race in the long run. What Browning has lost in melody he has gained in thought, and, if he be deficient in form, he possesses a far nobler efficiency—the inspiration and moral power of the noble thinker".

*The Bulletin of the Western Theological Seminary.*

Tennyson, too, was a great spiritual teacher, and in his "In Memoriam" laid bare the secrets of his soul in its struggle with doubt. True, faith conquered doubt in the end—"at length he beat his music out". He foresaw the ultimate triumph of truth and righteousness. Tennyson "obtained this freedom at a great price", but Browning "was free born". Where Tennyson could only stretch lame hands of faith and grope,

"And gather dust and chaff and call  
To what he felt was Lord of all,  
And faintly trust the larger hope;"

Browning could speak with an assurance born of certain conviction. He thoroughly understood every objection to the Christian teaching that God is love, and yet looking every difficulty full in the face he could sing,

"I have gone the whole round of creation; I spoke as I saw.  
I report as a man may of God's work. All's love yet all's law".

He did not slur over the grave mysteries of life, nor did he fail to hear its deep undertone of anguish. He looked into the deep abyss of human suffering and heard the never ceasing cry that rises to the ears of the Lord God of Sabaoth; he looked into the still deeper and darker abyss of human wickedness and hate and despair, and yet, above all and beneath it all, he could see a loving purpose working toward a beneficent end, and so could sing,

"God's in His heaven,  
All's right with the world".

In Browning's estimation life is a moral discipline, and so sure is he that its purpose will be finally achieved, that, in the presence of a despair which gives up even life itself, he does not lose faith. Standing in the little Doric Morgue beside the Seine, and looking upon the bodies of three nameless suicides, he sings,

"My own hope is a sun will pierce  
The darkest cloud earth over stretched,  
That after last returns the first,  
And tho' a wide compass round be fetched,  
That which began best can't end worst,  
Nor what God blessed once prove accurst".

*Rabbi Ben Ezra: or Browning's Philosophy of Life.*

Where in the literature of the 19th. century will you find a faith and hope like that? Now it is just such a faith and hope as this which is found in Rabbi Ben Ezra.

Ben Ezra was a real character who lived in the 12th. century; and whose views of life may have been essentially what Browning here ascribes to him. In the poem he is an old man past three score years and ten. Before him stands an ambitious youth, full of life and vigor, with "Hope a poisoning eagle" burning "above the unrisen morrow". In the heart of the youth no doubt there is pity for the aged seer, for in the estimation of youth age is always pitiable. The flowers and fruits of love are gone; life has no more new experiences of joy and glad surprise. Matthew Arnold expressed the feeling of thoughtless youth with regard to old age in that saddest of poems:

"What is it to grow old,  
Is it to lose the glory of the form,  
The lustre of the eye?  
Is it for beauty to forego her wreath?  
Yes, but not this alone.

"It is to spend long days  
And not once feel that we were ever young.  
It is to add, immured  
In the hot prison of the present, month  
To month of weary pain".

Youth feels that years which bring the philosophic mind have nothing to compensate for the loss of physical strength and vigor, and believes that another poet was right when he sang,

"Ne'er tell me of glories serenely adorning,  
The close of our age, the calm eve of night,  
Give me back, give me back the wild freshness of morning,  
Its smiles and its tears are worth evening's best light".

The old man knows exactly how much these hopes and aspirations of youth are worth; and, if he had been in a pessimistic mood, might have said to the youth: "Your views of life are illusory; your hopes and expectations will surely prove deceptive. The great indefinite something, which is to fill life with joy and gladness and

make the future more glorious than the past, will never come; and, if you are permitted to stand as a lone sentinel upon the very outposts of life, you will still hold in your hand an empty cup into which the dews of Paradise have never fallen”.

But he says nothing of the kind. He tells the youth He tells him that life is an education, and he sees only a that age is better than youth—“the best is yet to be”. He tells him that life is an education, and he sees only a very small part of it. To understand the meaning of life we must “see it steadily and see it whole”. Then

“Grow old along with me  
The best is yet to be,  
The last of life for which the first was made.  
My times are in His hand  
Who saith a whole I planned.  
Trust God; see all; nor be afraid”.

He does not chide youth for its thoughtlessness, nor for its wild pursuit of pleasure. These deceptive hopes, these castles in the air, which will never be built anywhere else, all have their place and use in the education of a soul.

“Not that, amassing flowers,  
Youth sighed: which rose make ours,  
Which lily leave and then as best recall?  
Not that admiring stars,  
It yearned, ‘Nor Jove nor Mars;  
Mine be some figured flame which blends, transcends them all’ ”.

To youth pleasures stand so thick in the garden of life that it knows not which rose to pluck, which lily to leave. The voice of ambition cries out for something higher and better than anything man has ever done. It must be something above the loftiest height man has ever yet attained: “not Jove nor Mars”, but “some transfigured flame that transcends them all”.

Not against such hopes and aspirations does the sage remonstrate: that were “folly wide the mark”. He knows that each young voyager upon the sea of life is a Christopher Columbus who must make his own discoveries. The doubt, the spirit that will not rest content with what others have achieved, the spirit which causes the young thinker to believe that he will yet solve all those problems

which have perplexed the mind and saddened the heart of humanity in all the ages, from Socrates to Henri Bergson:—why that is something to be prized. This is proof of the Spirit's nobility; this lifts it above the rest of creation, those "Finished and finite clods untroubled by a spark".

Pleasure is not the end for which man exists; if so, then life were worthless.

"Poor vaunt of life indeed,  
Were man but formed to feed  
On joy, to solely seek and find and feast:  
Such feasting ended then  
As sure an end of men;  
Irks care the crop-full bird? Frets doubt the maw-crammed beast?"

When an animal's desire for food is gratified it experiences all the pleasure of which its nature is capable. But not so man. Gratify the animal appetites and still the soul is unsatisfied: "a spark disturbs our clod". This is an indication of the soul's kinship with God. Therefore,

"Rejoice we are allied  
To that which doth provide,  
And not partake: effect and not receive!  
A spark disturbs our clod;  
Nearer we hold of God  
Who gives, than of his tribes that take, I must allow".

It is a desire for something higher that urges man upward. Desire is the raw material out of which man's character is built. When analyzed, desire is found to contain two ingredients: first, a feeling of want that disturbs the soul and will not let it rest; and second, reasonable hope that the want will be satisfied. The feeling of want and the pain consequent upon it, and the hope of satisfaction are the two wings upon which desire is borne aloft.

There is an element of real pain in all progress—growing pains as we say. Freedom from pain then is not the highest condition, for through the instrumentality of pain many of the soul's most valuable lessons are learned. Under certain conditions pain itself may be transfigured and turned into sacred joy. In one of his

*The Bulletin of the Western Theological Seminary.*

ecstatic utterances St. Paul declared, "We glory in tribulation". In the light of this utterance we can understand the poets meaning when he bids us

"Welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit, nor stand, but go!  
Be our joys three parts pain!  
Strive and hold cheap the strain;  
Learn, nor account the pang; dare, never grudge the throe!"

Rebuffs, pangs, stings, throes,—these tho' not pleasant, urge the soul to action, and by action it develops character. It may not attain the end for which it is striving, it assuredly will not reach its ideal, but he finds comfort in this fact.

"For thence—a paradox  
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."

There is danger here against which it is well to be on our guard. Of many failures this cannot be affirmed. If, however, failure to attain is the result of the loftiness of the ideal; if we did our level best, and found conditions, not of our own making, which our strength was powerless to overcome, then and then only may we rightly say,

"What I aspired to be  
And was not, comforts me".

This glorious truth has brought comfort to many a sorrowing heart in the dark hour of apparent failure and defeat. Could George Eliot have realized it, what wings it would have given to her imagination; what eagle flights her majestic intellect might then have taken. Dorothea, in *Middlemarch*, starts out with high ideals and great hopes of accomplishing some noble work in this world, but, failing in one enterprise after another, at last with broken heart she sinks down into the common ways of the world, with the plans and hopes of life in

*Rabbi Ben Ezra: or Browning's Philosophy of Life.*

wreck about her. True what she attempted was

“The high that proved too high, the heroic for earth too hard”,  
but her hopes and aspirations were not in vain, for

“All we have hoped or willed or dreamed of good shall exist;  
Not its semblance but itself; no beauty, nor good, nor power  
Whose voice has gone forth, but each survives for the melodist  
When eternity affirms the conception of an hour.

“The high that proved too high, the heroic for earth too hard,  
The passion that left the ground to lose itself in the sky,  
Are music sent up to God, by the lover and the bard;  
Enough that He heard it once; we shall hear it by and by”.

These unattained aspirations, these tragic failures due to the loftiness of the ideal are prophecies of immortality, for

“What is our failure here but a triumph's evidence  
For the fulness of days?”

“There shall never be one lost good.”

“On earth the broken arcs; in heaven a perfect round.”

In the eighth verse the poet returns to the relation of soul and body suggested by the maw-crammed beast and the crop-full bird.

“What is he but a brute  
Whose soul hath flesh to suit  
Whose spirit works lest arms and legs want play?”

The sensual man whose time is spent in gratifying bodily appetites is living the life of a brute, while the sanctities which alone make life worth living slumber. The spirit works only to attain sensual gratification, and becomes degraded to the tasks it performs. So at length “*flesh has soul to suit*”. The food of the soul is thought and desire, and, when it feeds on husks fit only for swine, the soul in its very fibre grows swinish. Bodily appetites and passions have their proper use, but they perform a very limited part in the soul's development. The body at its best, the body when kept in subjection to the spirit, can “project” the soul but a short distance upon its lone way.

But here we must beware of asceticism which would crush the body, for

*The Bulletin of the Western Theological Seminary.*

"Gifts should prove their use:  
I own the Past profuse  
Of power each side, perfection every turn:  
Eyes, ears took in their dole,  
Brain treasured up the whole,  
Should not the heart beat once. 'How good to live and learn?'".

Through the bodily senses we attain some knowledge of the external world. There we see on all sides evidence of God's wisdom and power. For a man with red blood "our manhood's full vigor" is a joyous thing, and as the expanding soul grows in knowledge and sees farther into the purpose of the Creator, it should exclaim,

" . . . . . Praise be thine!  
I see the whole design.  
I who saw power, see now love perfect too.  
Perfect I call thy plan;  
Thanks that I am a man!  
Maker, remake, complete—I trust what Thou shalt do".

Power is visible everywhere, but is love as plain to see? Tennyson says, no; Browning says, yes. "I see now love perfect too". How splendid, how magnificent the vision which can see Love as the primal impulse back of creation. Browning was no easy optimist. He saw the littleness, the meanness, the vileness of man, and, when placed beside Guido, Iago, Shakespeare's consummate villain, becomes almost a saint. Yet back of all the sin and sorrow, the pain and travail cries of earth he could see a loving hand working out a triumphant and beneficent purpose. Love back of power, and power existing for the sake of love, and controlled by love—this is the cornerstone of Browning's philosophy of life. He gives powerful expression to the same idea in *Saul* when he says,

"As thy love is discovered almighty, almighty be proved  
Thy power that exists with it, and for it, of being Beloved".

In verse eleven the poet returns to the uses of the body.

"Pleasant is this flesh;  
Our soul in its rose mesh  
Pulled ever to the earth, still yearns for rest:  
Would we some prize might hold  
To watch those manifold  
Possessions of the brute—gain most as we did best".

*Rabbi Ben Ezra: or Browning's Philosophy of Life.*

The body is not a perfect servant of the soul, and this "rose mesh" of flesh too often keeps the soul from flights which it otherwise would have taken. The brute's body serves its purpose perfectly. Its manifold possessions—its swiftness of limb, its acuteness of smell and hearing, being guided by an unerring instinct, fulfill perfectly the ends for which they were created. Would that man's body might thus serve his soul, for then nothing would disturb his peace.

But once more the poet must warn against contempt for the body.

"Let us not always say,  
'Spite of this flesh to-day  
I strove, made head, gained ground upon the whole!  
As the bird wings and sings,  
Let us cry, 'All good things  
Are ours, nor soul helps flesh more now than flesh helps soul' ".

The ascetic who would crush the body is doing violence to the soul as well. Every bodily desire, appetite, passion has its appropriate gratification, and when rightly used "*flesh helps soul*". It is the unlawful use of the bodily desires and passions that wrong the soul. Take as an illustration the sexual passion, the best illustration of how in this world, "noblest things find vilest using". This passion finds its lawful gratification in the Holy Estate of Matrimony wherein two souls are united until death leaves one of them lone. From this union arise the sweet sanctities of the home, and the sacred joys of fatherhood and motherhood. So far as we know, it is only in the body that man becomes the creator of life, for the angels "neither marry nor are given in marriage". In the performance of the duties of fatherhood and motherhood life's most important lessons are learned and its supremest joys are experienced. The earthly father is the type of the Father in heaven, and the sweet Christian home becomes the highest earthly symbol of the Father's house with its many mansions.

*The Bulletin of the Western Theological Seminary.*

Here the first cycle of thought ends, and the poet proceeds to give some reasons for his affirmation that age is better than youth.

“Therefore I summon age  
To grant youth’s heritage,  
Life’s struggle having so far reached its term;  
Thence shall I pass approved  
A man, for aye removed  
From the developed brute: a God tho’ in the germ”.

Youth and manhood have been well spent, the soul has learned its lessons, and by the right use of its freedom has developed moral and spiritual strength, and is “for aye removed from the developed brute”. He is “an approved *man*”, and Paracelsus declares that “in completed man begins anew a tendency to God”. Browning believed in the kinship of man and God. Carlyle could see God in nature but not in man, and Byron declared that

“All save the Spirit of man is divine”;

but Browning saw in man God’s fullest and completest expression of Himself in this world. A good man is more like God, reveals God more fully than anything we know or can know; and in the one perfect man, Jesus, we see God perfectly revealed. In Browning’s philosophy human and divine nature are the same *kind* of thing, and the difference is only qualitative and quantitative. A single drop from the ocean contains the same chemical constituents as the great ocean itself. Man is the drop, God is the Ocean. Here is the quantitative difference. God is perfect, man imperfect but a being capable of progress. Here is the qualitative difference.

There cannot be two kinds of moral nature. Goodness and love in God must be the same kind of thing as goodness and love in man, or there is no possible escape from the agnosticism of Herbert Spencer.

In verses 14, 15, 16, and 17 he reviews some of the gains and occupations of old age, justifying the statement that age is better than youth. First there is the rest that

*Rabbi Ben Ezra: or Browning's Philosophy of Life.*

comes when the hard battles of life have been fought, and the old man is looking calmly and hopefully toward the close.

“And I shall thereupon  
Take rest ere I be gone  
Once more on my adventure brave and new”.

Here is a soul, marching like Childe Roland to the Dark Tower, the portal of death, and thinking of it as an “adventure brave and new”. No fear of ghostly enemies in that unknown country weigh upon his spirit.

“Fearless and unperplexed  
When I wage battle next  
What weapon to select, what armor to endue”.

He has learned the rudiments of spirituality here; he has learned to love what God loves and to hate what God hates, and the same King reigns there as here. There is the same fearless spirit in the very last lines ever written by Browning.

“Greet the unseen with a cheer.  
Speed, fight on, fare ever there as here”.

Another glory of old age is knowledge and with that he can pass judgment on the past, and “give life its praise or blame”. When the day with its strenuous work, its noise and bustle, is ended, and in the quiet evening we sit by the fireside and watch the glowing embers, we can pass dispassionate judgment on the deeds done and the words spoken. So in the quiet eventide of life, “lifted high above its strife”, we can place a proper estimate on the past, and say,

“This rage was right in the main,  
This acquiescence vain”.

Because we have proved the past we can face the future with a fearless heart, knowing that we live in a world of law and order and beauty. These laws which we discover here are expressions of God's will, and hold in Sirius or Aleyone, or any realm where God reigns.

But after all man's knowledge is limited: he can only act to-morrow what he learns to-day. But it is enough

for him to watch the Master work, and learn to think His thoughts after Him. To appreciate the force and beauty of this expression, we must remember that Browning always thinks of God as immanent in the world and the forces of the world as but currents of the divine energy.

“If he thunders by law, the thunder is still his voice”.

“Power belongeth unto God”.

Take as an illustration a locomotive. The mechanical engineer has discovered and utilized many of the laws by which the Master works, and in the construction of its various parts the artisan has “caught tricks of the tool’s true play”. But when finished it is only a mechanical toy until fuel is placed in the fire box and a match applied to the tinder. Then steam is generated and it is driven over the tramway with a speed that outdistances the wind. But the engineer simply lifted a lever. Not one atom of force did he create. The wheels of the world’s machinery are all driven by divine force, and man, watching the Master work, has learned how to utilize the laws by which the universe is governed.

In the moral world, too, man watches the Master work and learns His will. In the moral consciousness he hears the “categorical imperative”, and in the long milleniums of history he sees the tidal wave of retribution sweeping away every nation that forgets the eternal distinction between right and wrong.

Now with this knowledge man must rest content in old age, for the period of achievement is ended. It was right the youth should strive, even through acts uncouth, to be itself, rather than rest in anything others had done, but now old age must be content to “rest in the Lord and wait patiently for Him”. We have waited for age to bring this knowledge, now we must wait for death to free us from the limitations of the body and enable us to set out “on our adventure brave and new” in the higher realms of spirit.

But we know so little of what comes after death.  
The answer is, we know enough, if we know

“The Right and Good and Infinite  
With knowledge absolute  
Subject to no dispute”.

By knowledge absolute Browning does not mean knowledge gained by perception or ratiocination, but through direct assimilation of the soul. “Spirit with Spirit can meet.” The spirit of God speaks directly with the Spirit of man, and man can hear and understand God’s voice. As Abt Vogler says,

“God has a few of us to whom He whispers in the ear,  
The rest may reason and welcome, too, we musicians know”.

Now this knowledge forever separates great minds from small, and assigns to each its proper place in the world. But who shall pass judgment? Ten men love what he hates, follow what he shuns. He announces one principle by which the judgment must be regulated.

“Not on the vulgar mass  
Called ‘work’ must sentence pass”.

In this and the three succeeding verses he pours scorn on the materialistic conception of life. Things have value which the world’s thumb and finger can never plumb. Instincts undeveloped in this life, purposes never accomplished, thoughts never realized in action,

“Fancies that broke through language and escaped;  
All I could never be,  
All men ignored in me,  
This, I was worth to God, whose wheel the pitcher shaped”.

The same thought is expressed in *Saul*,

“ ’Tis not what man does that exalts him,  
But what man would do”.

Here Browning takes up the figure of the Potter’s Wheel and carries it on to the end of the poem. There is no doubt a reference to Isaiah 6:8 and also to Jeremiah 18:2-6. There is also clearly a reference to Omar Khayyam.

*The Bulletin of the Western Theological Seminary.*

Fitzgerald is the fool for whom Browning had such supreme contempt, and for the view of life as set forth in the figure of the Potter's Wheel, and in the poem generally, Browning felt only scorn and utter loathing.

Many poets have tried their hand at this figure but Browning has surpassed all others in his use of it. And yet it is a dangerous figure. It lends support to the fallacy that the will is not free, however much we may attempt to guard against it. The wheel of "time spins fast and *passive* lies our clay". Then the fool, stimulated with wine, says, "Since life fleets, all is change; the Past gone seize to-day". But the shallow fool is wrong.

"All that is at all,  
Lasts ever past recall;  
Earth changes but the soul and God stand sure:  
What entered into thee  
That was, is, and shall be:  
Time's wheel runs back or stops: Potter and clay endure".

The act may be momentary but its influence abides. Every deed, thought, desire, act of the Will leaves an impress upon the soul, and the slow accretion of these during the years of mortal life forms the character of the individual man. We are the resultant of all we have said, thought, desired, and done, and in the structure of character each thought and deed is just as visible to the eye of the all-seeing God, as is the stone in the great pyramid, laid in its course thousands of years ago.

Man is not the victim of heredity or the sport of environment. The "dance of plastic circumstance" is just sufficient to "give the soul its bent", and send it forth sufficiently impressed. Here again the figure, beautifully as it is worked out, fails to do justice to the Will as a factor in the development of character.

Pain and sorrow come to all alike, but their action upon character is determined by the Will. As fire softens iron and hardens clay, so one person in the fires of tribulation, like Job's wife, curses God, while another cries, "Tho' He slay me yet will I trust in Him". It is not the machinery of environment but the choice of the human Will that determines the character.

*Rabbi Ben Ezra: or Browning's Philosophy of Life.*

And now the poet comes to the finishing touches to the almost completed cup. Fashioned from the base up he looks down upon the cup and finds the grooves empty where "once ran the laughing loves". The delights of those early years, when life was irradiated by "love's young dream", are only sad, sweet memories now. But he does not long "to feel the wild pulsation" of youth, nor does he sigh "for the tender grace of a day that is dead". The senses once keen are dull and defective now. The step has lost its elasticity, the voice its sweetness, and "skull things" grow out around the rim of the cup. How reconcile the bald head, the sunken cheeks, the toothless mouth with the assertion that age is better than youth?

The answer is: Do not look down, but up; look not back to the past, but onward to the future.

"Look thou not down but up  
To uses of a cup."

Think not of the worn out casket which has enshrined the jewel, but remember that the jewel will yet sparkle in the crown of the King. Think of the uses of the cup.

"The new wine's foaming flow  
The Master's lips aglow!  
Thou heaven's consummate cup  
What need'st thou with earth's wheel?"

The cup will grace the Master's table; it will be filled with foaming wine; the Master's lips will touch it when he drinks the new wine in His kingdom.

The cup is now completed and needs no longer earth's wheel. But he does need God, and God has need of him. This poem was written shortly after the death of his dearly loved wife, and perhaps then for him the wheel of life was at its worst. But still he sings,

"Not even when the whirl was worst  
Did I—to the wheel of life  
With shapes and colors rife,  
Bound dizzily—mistake my end, to slake thy thirst".

The end or purpose of the cup is to slake God's thirst. "Thou hast created him for thy glory." We need God,

but does He need us? Browning answers yes. Man is made to satisfy a want of God, and by the right use of his freedom man can make out of his life something which God could not directly create, and which will add something to His glory. The Son is necessary to the Father's happiness, and the strongest, tenderest appeal ever made to man is this: "Grieve not the Spirit of God".

And now the work of this mortal life is ended. All the lessons which the body could teach have been learned, and the soul with the rich fruitage of life's moral discipline is ready to give an account of itself to God. Looking up into the face of a gracious Father it says: "The spark of thine own life which Thou didst entrust to me, I am now ready to yield back to Thee. I have not made the best use of my freedom. I have fallen far short of my own poor ideals. There are many flaws lurking in the character; there are warpings, "past the aim"; but in the depths of my heart the strongest passion is love for Thee. Thou knowest all things; Thou knowest that I love Thee. Because of that love Thou canst make me perfect. Then gracious Father,

'So take and use Thy work,  
Amend what flaws may lurk,  
What strain of the stuff, what warpings past the aim!  
My times be in Thy hand!  
Perfect the cup as planned!  
Let age approve of youth, and death complete the same' "

Death completes the same, for death is not the end of life. Life is one and continuous, and its thread is never severed by the shears of death. Not a single thread in the marvelous skein of life is broken by death. Death simply changes the conditions under which the life is lived. It takes down the worn out tabernacle and permits the emancipated soul to start on its 'adventure brave and new' in the world of spirit, where its growth in love, in light and knowledge will continue, until at last it attains

" . . . . . the ultimate, angel's law  
Indulging every instinct of the soul  
There where law, life, joy, impulse are one thing!"

Pittsburgh, Pa.

## The Christian Attitude Toward Wrong

Matthew 5: 38-42

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The Rev. Professor Robert Law, D. D.

In this paragraph of the Sermon on the Mount our Lord inculcates by four illustrative instances the duty of not resisting the 'evil man'. There is first the case of bodily assault: Whosoever smiteth thee on the right cheek, turn to him the other also. Next, the case of an action at law: If any man would go to law with thee and take away thy coat, let him have thy cloak also. In order to avoid quarrel and litigation you are to be willing to surrender more than is demanded. Next, the case of forced service: Whosoever shall compel thee to go one mile, go with him twain. If service is illegitimately demanded of you, instead of resisting the imposition you are voluntarily to render more. Lastly, the case of pecuniary solicitation: Give to him that asketh of thee, and from him that would borrow of thee turn thou not away. Here it must be presumed that the asking is of that unreasonable sort which naturally provokes resentment.

In these words our Lord demands, or at any rate seems to demand, the entire renunciation of self-defense and self-vindication, of standing on one's rights in any way. The command is absolute. No reason is assigned for it. Nothing is said of any ulterior object, such as shaming or overcoming the adversary by heaping "coals of fire" upon his head. The duty is stated as simply self-evident. So far, however, is this from being the case that few words of Jesus have been more diversely interpreted. A few individuals here and there, and one or two bodies of Christians, like the Quakers and the Mennonites, have understood them and have endeavored to act upon them with absolute literalness, and have found in

them the very pith of practical Christianity. On the other hand, competent scholars and candid thinkers have declared that such literalism is one of the worst perversions of the Gospel, holding up the teaching of Jesus to the ridicule of all sane, thinking men. In any case it must be admitted that these precepts, whether we regard them as appealing directly to the moral sense or as resting on the principle of expediency, present a problem of no small difficulty. There is no normally constituted person whose conscience does not inform him that it is wrong to steal, wrong also to deny to a needy neighbor the help which it is in one's power to give. But it is more than questionable whether the normal conscience can recognize an absolute moral ideal in the requirement, that, if by high-handed violence one take from you a portion of your clothing, you are cheerfully to hand over to him a portion of the remainder; or, if the principle is applied to corporate social action, would acquiesce in the judgment that the police force is a thoroughly unchristian institution. Nor is it easy to see how, if the person and property of all were to be at the mercy of the most violent and unscrupulous, the social framework would be strengthened and the world become a better habitation for human life. The fact is that such literalism as Tolstoi's, for example, represents not a Christian but a Rabbinical view of moral law. Jesus was not, and could not be, a legislator in the sense in which Moses was; and to suppose that the Sermon on the Mount is just a new and improved version of the Mosaic legislation is not only to misunderstand the method of Jesus but to miss what is most distinctive in His religious aims.

These injunctions obviously express a principle, or, rather, a method of applying a principle; and to discover the principle, and also the *rationale* of the method, we must study them in their original setting. There they stand in vehement opposition to the method of dealing with wrong by retaliation, to the vindictive spirit exhibited in the Mosaic maxim, 'an eye for an eye and a

*The Christian Attitude Toward Wrong.*

tooth for a tooth'. This was the spirit that prevailed in the ancient world, both Jewish and Gentile. The great Roman, Sulla, when from his death-bed he reviewed his career, summed up his good fortune in this, that no man had done more good to his friends or more harm to his enemies. The Jewish character also had a dark, vengeful strain in it, as some even of the Old Testament Scriptures, like the Book of Esther and certain of the Psalms, remain to show. Now this spirit Jesus utterly condemns. He can find no words too strong to express His abhorrence of it. He sees in its removal, or, let us rather say, in its reversal, a distinctive feature of the new spirit He had come to create in the world. And so true is this, and so much has it impressed mankind, that still when we speak of any one as acting in a "Christian spirit", we mean that he has displayed in some signal way the power of forgiving injuries.

But why is retaliation wrong? Jesus does not say why. Intuitively He sees how undivine it is; and expects all who share His spirit to see it in the same light. Still, if we are to determine whether in all cases—or, if not, in what cases—the contrary method is applicable, we must consider the ethical principles which are involved.

We may estimate the morality of retaliation in the first place by its social effect. That effect is only to multiply the amount of evil in the world. The *vendetta*, personal, tribal, or national, is the means by which strife breeds ever fresh strife, and wrong fresh wrong; a kind of diabolical tennis-match in which the ball of injury and hate is hurled to and fro, and which, but for the limitations of human life and resource, would continue to the end of time, filling the earth with the ever increasing reverberations of enmity and violence.

Or again we may consider it as a manifestation of the moral life of the individual. There is nothing regarding which the moral judgment is apt to be further misled. Often men do not feel retaliation to be a crime; on the contrary, they often feel it to be emphatically right. To

'get even' with those who do them an ill turn, so far from exciting a feeling of shame, makes them glow with honest pride and self-approval. It satisfies the imperious demand of what they feel to be their natural and proper self-respect. The person who carelessly or maliciously injures me depreciates my personal worth; he treats me as a person of no consequence, as one who is weak and defenceless or pusillanimous and tame-spirited, and whose rights need not be scrupulously regarded. Consequently, if I do not retaliate, I seem to endorse this humiliating estimate of my personality; while what I naturally desire is to correct it as quickly and as drastically as possible. It is here that the crucial difficulty of Christ's law of forgiveness and non-retaliation lies. To submit to injury without effective protest is felt to be weakness, a letting down of the proper dignity of one's manhood. But the teaching and yet more the example of Jesus have shown the world how absolutely inverted this view of self-respecting manhood is. Weakness—to be inflamed with resentment, this is weakness. Humiliation—to be so influenced by men as to reproduce their evil spirit, this is humiliation. Strength—to refuse to do wrong because another has done wrong, this is strength. To realize that no man can really hurt you—hurt your soul—unless he can make you hate him, this is self-respect and self-vindication. In the ultimate truth of things, the power to forgive, the power to use all injuries only as an occasion for the assertion of what in us is of the most opposite character, goodwill in all its manifestations—this is moral sovereignty, the one absolute superiority to all wrongs and all wrong doers.

On the contrary, think what is the state of the merely revengeful man. It is a state from which love is entirely absent, a state of egoism blinded and misled, inflamed and militant. Revenge, as such, has no other end than self-gratification: and the gratification it seeks consists only in the infliction of pain upon another. The vindictive man finds his sweetest pleasure in another's grief; his

*The Christian Attitude Toward Wrong.*

proudest triumph in another's humiliation—surely the most devilish state in which it is possible for a human being to exist. It is not surprising, therefore, that the aversion of Jesus to the vengeful spirit is so strong that “the most emphatic utterance of the opposite quality is for Him precisely the right thing”.

For next it is to be observed that Jesus enjoins not mere tranquil endurance of evil, but a voluntary readiness to turn the other cheek, go the second mile, give one's cloak also. The Christian's attitude towards wrong is not to be that of mere passive submission. That might be weakness, cowardice, or phlegmatic indifference. It might only prove that, like Hamlet, one is “pigeon-livered, and lacks gall to make oppression bitter”. The Christian's attitude is to be active, militant. He is to suffer wrong not because he must but because he wills; and he is to prove this by voluntarily surrendering more than he must. He is thus to carry the war into the enemy's country and overcome evil with good.

In these principles, then, Jesus first repudiates and condemns in the strongest manner the vengeful disposition, the spirit that finds its characteristic satisfaction in inflicting injury upon those who have inflicted injury upon us; and, secondly, He requires us to give practical proof that goodwill is unabated, that love is stronger than hate, patience stronger than anger, generosity than greed. And it is evident that these precepts indicate a particular method of applying the universal principle of love. And love must teach how to obey them; the precepts must be interpreted by the principle. It is easy by a mechanical interpretation to push them to practical absurdity. By giving liberally to every able-bodied beggar who asks an alms, would one be acting for the best interests of society, or of the able-bodied beggar himself? Would a merchant whose shop boy is caught purloining from the till be well-advised in promoting him to be cashier and giving him the keys of the safe? It is easy to ask such questions; yet we must greatly beware of

minimizing the force and scope of the method of dealing with evil which Christ here prescribes. Vengefulness may punish and even crush the wrongdoer; but it does not conquer him, does not eradicate the evil principle from his heart, does not make him ashamed of his sin, does not win him over to good. Love often does, and it is the only power that can. The amazing truth revealed in the Gospel is that love, working by this method of returning good for evil, is the power on which God Himself chiefly relies for our moral regeneration. When we smote Him on the one cheek by our sins, He turned to us the other also on the Cross. And this is the power He bids us rely on too. It may seem folly; but it is the foolishness of God, which is wiser than men. It may even fail—we have no guarantee that it will always succeed—but we must take the risk of insensibility and ingratitude, as God does.

The result of this part of our investigation may be summed up in the words of Bishop Gore: "So far as our personal feeling is concerned, we ought always to be ready to turn the other cheek, to give without desire or hope of receiving again. *Love knows no limits but those which love itself imposes. When love resists or refuses, it must be because compliance would be a violation of love*".

We enter upon the second part of our enquiry when we ask: will love ever so resist or refuse? Is the turning of the other cheek not only one method—but the only method by which wise and enlightened love will act in seeking the highest good of men and society? Are we to take these precepts of Christ as prescribing an invariable course of action in every case? Or ought we to understand them as enjoining a spirit which will seek its end by this method but possibly by other methods also according to circumstances? This is an issue of vast importance; how vast is seldom realized. The question of war upon which the pacifist concentrates his arguments and his emotions, forms a very small part of it. If it is the

*The Christian Attitude Toward Wrong.*

law of Christ that wrong is in no case to be encountered except by the opportunity of doing redoubled wrong, every man who puts his money in a safe or puts a lock upon his door, or takes any precautions against assault upon his person and property is breaking the law of Christ, is resisting the "evil man". And much more than even this is involved. Literally construed, Our Lord's precepts have only an individual reference. They prescribe the duty of one person face to face with another person; they do not lay down any rule of conduct when the rights and interests of a third person are concerned. But those who find in them a prohibition of all forcible resistance to evil, as for example defensive war, at this point desert the literal interpretation which so far they insist upon. They assume that a society, a nation, has a collective personality which can act, and is bound to act, in the same way as the individual. Consequently, they conclude that, according to the teaching of Christ, love requires of us the willingness to sacrifice not only our own interests, but the interests of others also—I am not only to turn my own cheek to the smiter but to stand by, forbidden to use more than verbal pleading and protest, when I see others smitten and robbed. Now without arguing for the present whether this is or is not what love requires, let me point out that this is a question which goes down to the foundation of all things, and challenges the moral principle of all government, human and divine. If this is the true interpretation, all enforcement of law in the family or the state is contrary to the ethics of Christ. Nay, even in the universe; for what is wrong in man cannot become right when it is ascribed to God, nor can that which is right in God be wrong for man. The whole conception of punitive or distributive justice as a moral ideal is swept away.

Let us endeavor to see what light the teaching and example of Christ Himself shed upon this question. And the first thing I find is that in Him the absolute meekness and patient endurance of wrong, which He enjoins, and of which His prayer for those who nailed Him to the cross

is the supreme example, was not incompatible with *anger*, with a fierce indignation against wrong. If one would know with what passion of invective human language may be charged, how words may be made to play like forked lightning around the heads of the wrongdoer and the hypocrite, let him read Christ's denunciation of the Scribes and Pharisees in the twenty-third chapter of Matthew. I know no other such expression of concentrated wrath. True, it was purely moral wrath. There was in it nothing egoistic, nothing vindictive. It was wrath against wrong as such: and it was wrath against *the persons* who did the wrong, and by continuing impenitent identified themselves with it. We feel this to be right. There is an anger which is worthy only of the devil, but there is an anger which is pure, lofty, godlike; and when a man is destitute of such anger, has nothing in him that flames up at the sight of injustice or cruelty, nothing that flashes out indignation against the hypocrite, the traitor, the tyrant, there is something lacking to complete moral manhood. And if we ask how this is compatible with the voluntary suffering of wrong commanded in the Sermon on the Mount and exemplified on the Cross, the answer is that in Jesus, and therefore in the true Christian, both spring from the same root—love. I once heard a celebrated preacher say: "I do not believe in a God who is all love, who is just one great kiss". But that is quite to misunderstand what the nature of love is. Love is not wholly saccharine; love does not always pet and fondle. Love has in it the sharpness of the sword, and the withering flame of fire. Love always suffers by another's sin: but it may suffer by causing the sinner to suffer. And whether love ought to meet wrong with tranquil submission and meek suffering, or with the antagonism of righteous wrath and rebuke, love's own inherent wisdom must ever teach. There may be those whose moral condition requires not the gentleness but the severity of love.

*The Christian Attitude Toward Wrong.*

This leads up to the further question; when is this disposition of righteous anger and antagonism to wrong to be carried into action. For it is absurd to imagine that it can be right to possess the disposition and to express it in *words*, but wrong to express it in a course of action. Words and actions alike are manifestations of moral dispositions, and only as such are they of moral value. Now in the first place it is clear to me that when the interests of others are at stake, we are bound to act in vindication of the right. The teaching of Jesus requires of us in every case the spirit of willing self-sacrifice, and; in most cases at least, the practice of it. But it never requires of us to sacrifice the rights and interests of other people—an important distinction frequently lost sight of. There is, for example, a wide difference between what a man may or ought to do on his own account and what he may or ought to do as trustee for another. I may do what I will with my own. I may sell my goods at less than market value; I may not insist upon my debtors paying me the last farthing; I may pay one man for an hour's work as much as I pay another for bearing the burden and heat of the day; but, if I am acting as trustee of another's property, these kind and charitable actions become nothing else than a breach of trust. And this principle that we have no right to sacrifice others reaches far. Let us take Tolstoi's famous example: If you see a brutal man killing a child or outraging a woman, you may plead with him, you may interpose your own body between the assailant and his victim; but one thing you must not do—oppose him to the length of bodily violence or placing his life in danger; or, as Tolstoi puts it, 'deliberately abandon the law you have received from God'. It may be said confidently that such a view of duty is repugnant to the normal moral sense, and, with fewest exceptions, men would indignantly deny that such a law can be the law of God. If you have the power, even at the risk of injury to yourself, to save the victims of violence, you are to that extent a trustee of righteousness. You can

renounce only what is your own. Your pride, your property, your rights, your wounded self-love, your life—these you may resign. To such self-sacrifice Christ calls you. But if you are entrusted with the guardianship of the weak against the strong, of the wronged against the wrong-doer, of the human sheep against the human wolf, then the principle of self-sacrifice will apply in quite another way than that of non-resistance.

Clearly, also, this principle carries with it the action of public punitive justice. The State is trustee for the people and is bound to prevent lawless aggression upon its subjects, and, in order to its prevention, to punish it when it occurs. It may be noted that the *lex talionis*, ‘an eye for an eye and a tooth for a tooth’, was originally not a code of private vengeance but a maxim of public law. It belongs to the most primitive stratum of Semitic jurisprudence, going back not only to the earliest Hebrew but to Babylonian legislation. In the Code of Hammurabi it is written: “If a man has made the tooth of a man that is his equal to fall out, one shall make his tooth to fall out; and if a man has caused a gentleman’s eye to be lost, his eye shall one cause to be lost”. Now the morality of such a law will depend upon the idea that animates it. If the purpose is to compensate the man who has suffered the loss of a tooth by the pleasure of seeing his enemy under the dentist’s hands, this is precisely what Christ condemns, whether in private or public action. But if the purpose was, as may charitably be hoped, to secure that by losing his own tooth the wrong-doer might be brought to a due sense of the injury he had inflicted, and that he and other similarly disposed persons might be deterred from making a habit of damaging the teeth of peaceable citizens, we can see a rough and ready justice in it.

The *rationale* of public justice is that one must undo the effects of the wrong he has done. One who has stolen must be made to restore what he has theftuously taken. More than that, however. By his act he has injured the

*The Christian Attitude Toward Wrong.*

whole community. He has diminished the general sense of security, and has weakened the moral influence of the law, so that were he only compelled to make restitution when detected, his example would still furnish to other dishonest people an inducement to steal on the chance of escaping detection. It is just and right, therefore, that he be so dealt with that there will be afterwards as little temptation to steal as before he stole. A perfectly just punishment would be such—no more and no less—as to place the interests of society in the same position in which they were before the crime was committed. What do the principles of Jesus say to this conception of punishment? First and obviously, that punishment must not be inflicted in a spirit of revenge. Vindictiveness, a feeling of gratification at the suffering inflicted on a criminal, is as unchristian in the community as in the individual. All the barbarous and ferocious punishments of former times, the unmentionable horrors, which served no other end than to glut the appetite for savage cruelty, have, under the influence of Christianity, fallen into blessed desuetude; and the conviction steadily grows that even for the protection of society the most effective kind of punishment is that which aims at the reformation of the offender (the only real guarantee that he himself will not repeat the crime, and the best deterrent to others which his example can afford).

But does not the teaching of Jesus altogether sweep aside such a conception of justice, as the Christian anarchist contends? I am unable to find in word or deed of Jesus any hint of such a purpose. He rebukes the Pharisees for neglecting the right administration of justice (*την Κρίσιν* Matt. 23:23); and although naturally he has little to say regarding human jurisprudence, yet if He had regarded its basal principle as wrong, He could have found opportunity enough of saying so. But if He had little to say regarding human government, He had very much to say regarding the Divine. All goes back to this: How does God, Who is love, govern in His king-

dom? This, which is the crucial point in the whole enquiry, is singularly lost sight of by many. Christ bids us be perfect as our Father in heaven is perfect. He constantly illustrates the moral nature of God and the principles of Divine action by human analogies. It is fundamental to the teaching of Jesus that man's moral nature is the image of God's. Human love and Divine love, human righteousness and Divine righteousness, are the same in character and content. Otherwise no real fellowship in spirit and in truth could be possible between God and man. How then does God govern in His kingdom? Jesus Christ has taught us the amazing truth that God's chosen and supreme method of meeting evil is the method of sin-bearing, self-sacrificing love, the method of the Cross. But is this His sole method? Has He no other which He uses as auxiliary to this, or which, in the temporary or ultimate failure of this, He is constrained to employ? There is no room for doubt as to the answer Jesus gave to that question. God is the Father of spirits and seeks always to win us and rule us by truth and grace; but nowhere else than in the teaching of Jesus is that fact more clearly set side by side with this, that God is also the Almighty Ruler and Judge of the universe, the Trustee of eternal righteousness, and that He meets evil with physical antagonisms, corrections, and compulsions, administered and directed for moral ends. Whom He loveth He chasteneth. Those who are obstinately evil He punishes; punishes here and will punish hereafter. *By His very love God is bound to antagonize wrong.* His love requires that right shall be rewarded and wrong punished. This, indeed, is inherent in the constitution of a universe created and administered by love. And if God in His government act thus, it follows that earthly governments, in their lower sphere, and that each of us, in so far as he is a trustee of the moral order, must do likewise.

We come lastly to the question of war. And it is very plain that in an ideal world, a really Christian

*The Christian Attitude Toward Wrong.*

world, just as little as there could be policeman or magistrate, could there be international warfare; and with the faith Christianity inspires, it is not extravagant to look forward to a time when they shall all alike have become obsolete. As we look back with some astonishment to a time when it was thought that questions of honor, as between man and man, could be settled only by mortal combat, so a time will come when men shall look back with uncomprehending wonder to the dark ages in which nations put to the arbitrament of bayonets and artillery questions which reason and conscience should judge and decide. Even as a result of the present Armageddon we may hope that everywhere men's eyes will be opened to the sheer stupidity as well as the criminality of war; that the whole civilized world will be united against war, and that in the future one nation will no more be able to wage aggressive war against another nation without the certainty of punishment, than a man in this country can at present attempt to force a duel upon his neighbor without being locked up for breach of the peace. But we have to deal with the world as it is. And that the law of love, the teaching of Jesus, intends that the nations of the world, their political freedom, the honor of their women, the life and property of their subjects, shall be at the mercy of whichever of them is most selfish, conscienceless, and morally undeveloped, or that all armed resistance to aggression and tyranny and all armed defence of a nation's rights and liberties is wrong, I can see no ground at all for believing.

In the world we of this generation are living in, there is only one really militaristic nation, only one which proudly avows itself to be a 'war-state' and believes that war is a nation's business, by which it grows strong and wealthy and morally great, and which therefore organizes itself for war. And assuredly it is not the will of God that a nation with such ideals should dominate the world and impose its 'kultur' upon it. Assuredly it is the will of God that, when the conflict is forced upon us we should

do everything and suffer everything to prevent this. The government of a country, if it sacrificed the rights and liberties of its subjects to such a power, would do as great a wrong as if it sacrificed them to the criminal or the madman.

There is one kind of war, and one only, which the law of love will sanction, and not only sanction but enjoin—war which is a weapon of righteousness not of hate; war to prevent or to redress foul international wrong; war for the sake of peace based on righteousness, its only foundation, not for extension of territory; for the punishment of evil doers, not for the subjugation of rivals; for the establishment of freedom, for the protection of the weak and innocent, not for oppression and the sating of ruthless ambition. Such is the war we are now waging. Let us wage it in a spirit of firm dependence upon God, who has laid this terrible task upon us; and without malice toward the foe. In war, as in all else, the one thing the teaching of Christ forbids and the spirit of Christ excludes is hate, a vindictive disposition which exults and gloats over the suffering and disaster of others. It is the melancholy necessity of the case that we can establish the right only by inflicting defeat and immediate disaster upon our adversary. But though the tragic duty has to be performed, just as we have to fight against the hallucinated fury of a maniac, we must have the courage, and maintain it, not to return hate for hate. And notwithstanding all that is happening in this year of the Christian era, let not the hope fail us that God will give increasingly to mankind that divine spirit which came in Jesus Christ to restore the world, and the new day dawn when strife and sin shall

‘Pass with the stars, and leave us with the sun’.

KNOX COLLEGE,  
TORONTO, CANADA.

## Literature.

**The Book of the Prophet Isaiah, Chapters I—XXXIX.** By J. Skinner, D. D. (Cambridge Bible for Schools and Colleges). New York: G. P. Putman's Sons. 1915. 75 cents.

All serious students of the Book of Isaiah are acquainted with the first edition of this commentary which appeared in 1896 and was subsequently reprinted four times. It is now published in a new edition, thoroughly revised. One of the chief changes is the use of the Revised Version, an innovation which is to be highly commended. The size of the volume has been increased from 295 to 314 pages.

Since the publication of the first edition in 1896, many special works on Isaiah and his times have been written. Not only are these listed in the bibliography (p. LXXXV), but they have been carefully read by the author with reference to the questions, fundamental to the understanding of Isaiah's ministry, which are treated in the introduction. The enlargement and rewriting of this section brings this commentary up to date with reference to the theological questions of Isaiah's preaching and the chronological problems of the prophet's life, so that anyone, desiring to know the latest word on Isaianic questions, could not do better than carefully study the first eighty-three pages. Recent archaeological discoveries, such as the Elephantine Papyri, are not neglected (p. 162 ff.).

In the qualities of terseness and sanity in exposition Skinner's Isaiah still remains unsurpassed among the many commentaries on the greatest of the Old Testament prophets.

James A. Kelso.

Western Theological Seminary.

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**The Spiritual Interpretation of History.** By Shailer Mathews. Cambridge: Harvard University Press. 1916. \$1.50.

This volume contains six lectures which were delivered at Harvard University on the William Belden Noble Foundation. The deed of trust declares the purpose of the foundation to be 'the extension of the influence of Jesus as the way, the truth, and the life'; and the end in view to be 'the perfection of the spiritual man and the consecration by the Spirit of Jesus of every department of human character, thought, and activity'. The author has caught the spirit of the founder and has sympathetically set forth the profound potency of spiritual forces in the shaping of human society.

The main thesis of the lectures may be summed up in Dean Mathews' question whether or not actual history has within itself 'spiritual forces that result in a spiritual tendency'. In developing his answer the author discusses and rejects all *mechanistic deterministic* schemes of history, especially the geographic and economic. In late years it has become popular to account for the complex and high civilization of Greece by reference to its geographical location and topography of the land. To use the language of one of the advocates of this theory, Greek culture "was absolutely and unreservedly the product of the geographical Hellas acting upon the given factor of the undifferentiated Aryan brain". In like manner modern culture

*The Bulletin of the Western Theological Seminary.*

and civilization has been explained as the resultant of purely economic forces. Even such profoundly religious movements as the founding of Christianity and the Protestant Reformation are attributed to economic laws. The latter theory should be carefully noted, as it is the one which, originating with Karl Marx, has won a large following in the modern world. It is effectively refuted in these lectures by the author whose main positive position is that history is a 'genetic process, not a collection of static facts'.

The social character of history is emphasized; it deals not with abstract ideas but with living men and women who are making 'the great adventure of life'. Hence no monistic theory of history is satisfactory or sufficient to explain the complex phenomena of social movements. Such considerations lead up to the definition of history as 'a genetic, socio-psychological process'. Naturally this conception of history leads to a full recognition of the part played by human personality without going to the extreme of reducing history to the biographies of a few outstanding leaders after the manner of Carlyle. Furthermore, religion and the supernatural are fully recognized as important determining factors in history. "Religion is coming to be regarded as a phase of the life process of humanity."

It is insisted by the author that long periods of time are required to 'watch the forces and general tendency of history'. Investigators who devote their efforts to the producing of monographs on special problems or a small cross-section of time are liable to fail in grasping the deeper spiritual forces. A wide sweep of vision is absolutely necessary to see these factors at work.

The spiritual forces of history and the goal toward which humanity is striving, directed by a Supreme Reason, may be learned through a study of social evolution. Our author recognizes three great principles emerging in the course of this evolution. Let us note Dr. Mathews' own language in enunciating these three principal inductions. "The course of social evolution tends to set from materialistic situations towards (1) the substitution of the authority of inner sanctions and inhibitions for appeal to force; (2) the increasing appreciation of the personal worth of the individual; and (3) the transformation of the fight for rights into a giving of justice. If these indications are legitimate, there is discernible in history a basis for interpreting social development as a passage not only from simpler to the more complex form of social organization, but also from occasion and control by impersonal forces and economic wants to spiritual freedom which lies in inner self-direction toward spiritual ends." Three lectures are taken up with the discussion of these great principles, many of the illustrations being drawn from modern social documents.

The final lecture, entitled "The Spiritual Opportunity in a Period of Reconstruction", breathes the spirit of optimism in its summons to recognize the spiritual tendency of all history which furnishes adequate proof of divine direction. In it the author urges those who recognize these spiritual forces 'to become deliberate co-workers in the spiritual tendencies of our day', and 'to appreciate Jesus as an historical force' and 'as a revealer of elemental spiritual laws'. He points to the advance of Christian idealism in three fields of the modern world: (1) in the influence of spiritual forces upon our intellectual life; (2) in the spiritual influences operating through the Church in the field of social reconstruction; (3) in world movement of foreign missions which is a great spiritual crusade.

## *Literature.*

These lectures are saturated with a noble Christian idealism and the volume is worthy of a place in every minister's library.

James A. Kelso.

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**Method in Prayer.** By W. Graham Scroggie. New York: The George H. Doran Company. 1916. pp. 172. \$1.00.

Here is a worthy addition to the devotional section. Granted that reading about prayer will not give a man power with God, it still remains that the Christian must study prayer if he would become a proficient pray-er. Dr. Scroggie deals with no new subjects; there is nothing startling nor distinctly new in his presentation; yet, he handles the subject matter so effectively that it grips the soul and the reader feels wonderfully refreshed and helped as he lays the volume down. Dr. Scroggie brings home with conviction the truth already known that the Holy Spirit teaches us to pray and that we must place ourselves definitely, purposefully, methodically in a position where we may be taught.

The title of the book is significant. The treatment of the subject is worthy of the title. It is both an exposition and an exhortation on method in prayer. The basis of the exposition is the Bible, while the basis of the exhortation is the author's own experience. Dr. Moule tells us in his preface to the volume that the author is a "genuine expert in prayer". Surely this volume is but an outward expression of the ripe experiences of one who has learned the secret of dwelling in the secret place of the Most High and abiding under the shadow of the Almighty.

The book contains 172 pages and is divided into seven chapters. There is an introductory chapter on "The Practice of Prayer" and a summary chapter on "The Study of Prayer". The five main chapters are given over to the five parts which make up the complete cycle of prayer: Adoration, Confession, Petition, Intercession, and Thanksgiving.

Our pitifully narrow conception of prayer is unnarrowed; the Bible and our prayer-life are brought into intimate relation. Our whole being must enter into this business of prayer: "The Mind must be at work—'I will pray with the understanding'; the Heart must be at work—'My heart panteth after thee, O God'; and the Will must be at work—'I will not let Thee go except Thou bless me.'" At the very basis of prayer-life there must be Adoration, and the objective means of Adoration must be kept before the one who prays. The determining means is Christ; the evidential means is the Bible; the illuminating means is the Holy Spirit. The true value of Confession is that it makes us ashamed of our sin and begets within us a jealousy of further lapse. In the chapter on "Petition", the Warrant, Conditions, Promises, Proper Subjects, and Outcome are taken up in order. Intercession is considered as the connecting link between man's impotence and God's Omnipotence. Thanksgiving is looked upon as a harmony, its chief notes being redemption, satisfaction, and victory.

The author thus leads us from one great part of prayer to another until the cycle is complete—Adoration begetting Confession; Confession begetting Petition; Petition begetting Intercession; Intercession begetting Thanksgiving; Thanksgiving leading us again to Worship.

## *The Bulletin of the Western Theological Seminary.*

This is not an ordinary book on the theories of prayer. Numerous telling quotations are given from the "Private Devotions of Lancelot Andrews" as perfect examples of what is meant by "praying through the Scriptures". In the last chapter, "The Study of Prayer", the author gives us a constructive plan for bringing together Prayer and Bible Study which too often are divorced with sad results. In fact this is the purpose of the exposition and the exhortation—to show how we may use the Word in the exercise of the various parts of Prayer by taking "the sword of the Spirit, which is the Word of God: with all prayer and supplication praying at all seasons in the Spirit".

O. S. McFarland, '13

Mingo Junction, O.

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**The Inner Life.** By Rufus M. Jones, A. M., Litt. D. New York: The Macmillan Co. 1916. \$1.00.

This little volume has a message to which we do well to give heed in these stirring and troublous times. Its meaning is clear, the style simple, the thought never confused. Great thoughts, vital principles, supreme issues confront the reader and arrest his attention. Here is no soul surgeon that probes painfully into the recesses of man's spiritual nature, but the good physician who knows what is in man and gives cordial and healing balm. He goes deep, searches the soul's depths, and suggests the remedy.

Every page of the book charms and fascinates. With great actions it has nothing to do. World tasks it leaves to others. These are important, but now it is "a peculiarly opportune time to speak of the interior world where the issues of life are settled and the tissues of destiny are woven". Into such a world we are led by a brave, intelligent optimist who is confident of his ground and who is sure that we will come out into a wealthy place.

Every dark-souled materialist should read these pages—all who see nothing but mechanism in the world and expect to see that break down. There is brightness here and hope and lasting comfort. The unseen is the real; the invisible the lasting. The elements may be dissolved but the Kingdom of God is within and it is bound to come when the heart of man is made ready for it.

The author is not merely a dreamer but a doer. Faith cries for works and *vice versa*. Nor is he only a mystic. "There is an outer way and an inner way and both are one". He does not "divide in order to distinguish". If he emphasizes the inner way, as when he quotes "The Beyond is within", he recognizes "that the outward in the long run is just as essential as the inner". With this latter aspect of the religious life, he chooses to deal and not to cover the whole field. Yet when you have laid aside the book and thought of yourself as possessing all of which it speaks, you could scarcely refrain from asking, What lack I yet?

The Christ way of life is the true way. To have His spirit should be our supreme concern. Somehow we know the author is a Christ-like man. How different from many are his words: "But in God's world at length the things that ought to come do come, and we may faintly guess by what we see that the Kingdom, too, is coming". Meanwhile "The thing to be concerned about is not so much a day of

## Literature.

judgment, or an apocalyptic moment, as the trend of the will, the attitude of the spirit, the formation of inner disposition and character". That was Christ's way and it should be yours and mine.

However, this book should be read, not talked about. There is wealth of thought and suggestion in it; there is food for the soul; there is good cheer for the heart. A champion of true Christianity has entered the lists with a weapon that will give us the victory—"the victory that will overcome the world, even our faith". To restore faith in the actual reality of God and in the fundamental spiritual nature of our world, the author says, is "the most important constructive work just now laid upon us".

There are six chapters, each divided into sections, with suggestive captions. The titles of the chapters are: The Inner Way, The kingdom within the Soul, Some Prophets of the Inner Way, the Way of Experience, A Fundamental Spiritual Outlook, What does Religious Experience Tell Us about God?

J. L. Proudfit, '98.

Connellsville, Pa.

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**The Hope of the Great Community.** By Josiah Royce. New York: The Macmillan Company. 1916. \$1.00.

A pathetic interest attaches to the little book of which this is the title—it was the last work of him whom Woodbridge Riley in his "American Thought from Puritanism to Pragmatism" described as "The Ulysses of an idealistic epic"—Josiah Royce. Indeed, while this work was in the press, Prof. Royce died. There is therefore a sense, as Mrs. Royce's prefatory note intimates, in which the essays become, in some sort, a memorial volume because they represent the latest phases of his thought.

The volume is made up of six essays—the first five growing out of the reactions of the great philosopher on the terrible conflict in Europe, and the last being a brief statement of the main events of his life given in acknowledgment of the kindness of his friends at a testimonial dinner.

It is interesting to approach the book before us from this last essay—for here, as Prof. Royce traces the events of his life from his earliest years in a small town in California to the last exalted station that he filled in Harvard University, he unfolds briefly the development of his thought and the influences that moulded him. And as he reviewed the whole process he declared that "The deepest motives and problems of his mind always centered about the idea of the Community, although this idea only came gradually to clear consciousness".

With this autobiographical word we are ready to approach the other essays, for through them all runs the Idea of the Community. In the first essay the writer sets out to define "the Duties of Americans in the Present War", and this he does in the light of two great facts—"The painfully tragic and sublime vision of one nation that through all its undeserved and seemingly overwhelming agonies, has remained true to its duty—Belguim—and the rejection by Germany of the first principles of international morality"—concluding in the light of these two facts that "our duty is to be and to remain the outspoken moral opponents of the present German policy and of the

*The Bulletin of the Western Theological Seminary.*

German state. \*\*\*\* In the service of humanity we owe an unswerving sympathy to all the allied enemies of Germany”.

The second essay consists of extracts from a letter written by Prof. Royce to Prof. L. P. Jacks after the sinking of the *Lusitania*. Prof. Royce felt this atrocity keenly not only because some of his friends were on the ill-fated ship, but because it was a sin against The Great Community. Up to this time he asserts he has been neutral in speech, but this is now impossible. He must denounce German aims and ideals.

The third and fourth essays form the bulk of the volume—the third giving to it its name. The present conflict is in the writer's mind “a conflict between the community of mankind and the particular interests of individual nations”. This is its great fault, for “without loyalty there is no salvation”. As with individuals so with nations—they are saved by loyalty to the community of nations. But how is this to be attained? The answer is that “the future will invent forms of international activity to show us the way toward the united life of the great community”. And then the scheme of international insurance which had been wrought out in a previous work, “War Insurance”, is suggested as one of these forms of activity. By it nations would insure their interests and thus a linkage, which would constantly grow, would be formed. Now this is a novel idea, and, like many of Prof. Royce's ideas, striking. And who that has any appreciation of the far-reaching effects of insurance on the relations of individuals, can doubt how greatly such a scheme, if inaugurated, would reduce the possibility of wars in the future.

The fifth essay is an address delivered on the first anniversary of the sinking of the *Lusitania*, in which the brutality of that course is again denounced and the heroism of the victims celebrated.

The book, like all of Royce's works, is rich and stimulating. It deserves a place as a representative of true American thought on the War. It ought to be read by all of those who are tempted to forget a strong government's awful crimes or to speak lightly of them.

Henry H. Forsythe.

Ben Avon, Pa.

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**Naamah and Nimrod: A defense of the Faith of our Fathers.** By James E. Tannehill, a layman of Granville, Ohio. Columbus: The New Franklin Printing Company. 1916. \$1.25.

This is a wonderful work; full of original ideas, all to the point. It is mainly a defense against the false teachings of Evolution and Higher Criticism. Mr. Tannehill has been a liberal reader, and has compiled his ideas in a forcible and convincing manner. It will be a wholesome correction to such views as those announced by Arthur S. Peake, M. A., D. D., in his work “The Bible: its origin, its significance, and its abiding worth”, so highly commended in the October (1914) number of the *Bulletin*.

It is a most timely work, and ought to be read by every minister, and layman too; especially by laymen who have New Theology preachers. It is written in a style all can understand. It should be translated into both German and French, as a wholesome corrective to infidelity among those people. The chapters entitled, “Truth about

## Literature.

Historic Man", "A Lesson in Geology", "Is man an Evolution?" "Where Evolution Fails," "The Higher Critics", "The Inspiration of the Bible", and others, are especially fine. There are sixteen chapters in all.

Two statements in it which seem to be a concession to the critics are to be regretted. We refer to the assertion of the author that he does not believe in the Mechanical Theory of Inspiration, just as though it were possible to have any other kind of inspiration, where a writer is called to write something he knows nothing about; and to the statement that he believes in certain forms of evolution. There is no evolution, properly so called, that is not necessarily atheistic. If ever another edition comes out, I would suggest that these statements be changed. Let no thinker be without this work. It will be most helpful to theological students, and some professors too, who are somewhat at sea on this subject. There is no subject that requires a clear thinker and good judgment more than this one of evolution. So many talk about evolution when they mean development. One is theistic, the other is antitheistic.

A. G. Eagleson, '70.

Lore City, Ohio.

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**The Religion of Power**, a study of Christianity in relation to the quest for salvation in the Graeco-Roman world, and its significance for the present age. By Harris E. Kirk, D. D. New York: George H. Doran Company. 1916. 12 mo. Net \$1.50.

These are the James Sprunt Lectures delivered at the Union Theological Seminary, Va., in 1911, by Rev. Harris E. Kirk, D. D., pastor of the Franklin Street Presbyterian Church of Baltimore.

The purpose of this series of lectures is, "to study Christianity as the religion of power in relation to its Graeco-Roman background". The reason for the limitation of the investigation to the Graeco-Roman world is the failure of Christianity to win its way eastward.

The uninterrupted progress of Christianity westward in less than one generation is vividly described. This calls for a study of that which made this rapid progress possible: the failure of human thought to meet the deepest need of man, which is, to secure right relations to the universe and to God. In this effort man enters upon three quests. The first is the ritualistic quest as typified in four eastern religions which, besides Judaism, were imported into Roman life: the Cybele-Attis cult which came from Phrygia; certain Syrian nature cults which were tending towards monotheism; the Isis-Serapis cult which came from Egypt; and last, and greatest of them all, the cult of Mithra. The second is the ethical quest of the Greeks and Romans: manifested in the teachings of their great thinkers, Socrates, Plato, and Aristotle, in Greece; and among the Romans in the scepticism of Lucretius, the opportunism of Cicero, the humanism of Virgil, and the resignation of Seneca. This ethical quest finally culminated in the efforts to find peace through Stoicism and Epicureanism. The third is the legal quest of the Jews. This is shown in a sympathetic description of the rise of Pharisaism after the Babylonian Captivity.

## *The Bulletin of the Western Theological Seminary.*

The historical result of this quest of mankind for a safe conduct is shown to be a sense of failure; a failure, not so much of intellectual or moral content, but a lack of power not in *logos* but in *dynamis*. Christianity furnished what the world knew itself to be in need of, power. It is "The Religion of Power". It is proven to be the religion of power by the resurrection of Christ and by the rise of the Christian Church. This power flows in two main currents, justifying power and constructive power.

The last chapter deals with the question: can the religion, which met the needs of the first Christian Century, meet also the needs of the twentieth century? This chapter bears the caption, "The Finality of Christianity". It contains a fine analysis of the present age and its religious attitude.

The book is a study of Christianity in its historical setting. This method of approach is correct, and Christianity gains greatly in convincing power through its use. New interest is added to the study of the great doctrines formulated by the Apostle Paul through the investigation of their historical occasion; the peculiar phase of Greek or Roman thought which made clear definition necessary. From this it may be seen that there is a distinct loss in detaching Christianity from its place in history and studying it as a distinct phenomenon.

The author's argument is sound; there are no missing links in it; it moves onward with logical precision; there is a fine restraint, a determination to be true to fact, and an absence of special pleading, which is convincing. Such a study is not new and consequently affords little scope for originality. Nevertheless the subject is here approached anew. There is evidence of original investigation and wide reading; the writer is thoroughly informed concerning his subject. The material has been assimilated and the results stated in fresh crisp terms by a man of the 20th. century, so that the impression received is that of originality. The result is stimulating; avenues of investigation open out alluringly; and interest is quickened in the study of Christian doctrine.

The impression of freshness is intensified by the vocabulary, which is that of present day thought. The style is clear, easily followed, and allows the attention to be concentrated on the subject matter without calling attention to itself. The arrangement of the material is logical, each paragraph coming in proper order. This adds not a little to the ease in reading. There is a well arranged index.

This book introduces us to a scholar, a Presbyterian minister who, amid the multitudinous cares of a city pastorate, still finds time for original production. The range of investigation is wide and the research reasonably thorough. It also introduces us to a thinker; one whose analysis is keen and discriminating, whose mind logical, and whose constructive thought strong and satisfying. He is still a young man. Therefore this book is prophetic of stronger works from the same pen, prophetic also, let us hope, of other productions of a type of American religious scholarship of which the country stands much in need.

C. A. McCrea, '97.

Oakmont, Pa.

## Literature.

**The Religion of Experience.** By Horace J. Bridges, New York: The Macmillan Company. 1916. \$1.50.

This book of 266 pages, written especially "for laymen of all denominations", is an attempt to establish some ethical basis upon which all churches may unite. Mr. Bridges believes that the religion of to-day is just in the same position as science was in the fifteenth century, and that the Church needs new methods and new instruments before she can attain her proper dignity, and assume her proper place. His book is an attempt to find these instruments and define these methods. He espouses the so-called Ethical Movement which was organized some forty years ago. This is enough to explain his attitude towards all religious questions. He knows no supernatural. He recognizes no theological authority. He conceives no divinity outside of that in man. And he organizes his whole system of thought about an ethical experience. In spots he is a very brilliant writer, possessing generally a strong and engaging style, and writes with ease and freedom. He is not, however, as strong in his logic as he is in his gift of tongues. His arguments consist many times in statements of an *ipse dixit* sort. His respect for the position of an orthodox Christian is that of the Pharisee for the sinner, and at times we feel that perhaps a religion which proposes to contain fundamental principles of universality must certainly have as one rubric a charity for the point of view of the other fellow. But there is only one angle from which every religion, every system of thought, and every institutional conception shall be viewed, and that is laid down in this guide of a self-created prophet of the twentieth century.

It would be interesting to discuss Mr. Bridges' conception of the Church and ministry as it is found in the first two chapters, for much of what he says is sound and explains a weakness which is destroying the power of both. His conception of the Church, which is limited by his philosophical bias, is summarized as the building up of character through education, and the generating of enthusiasm for righteousness, keeping ever before it life as a whole, and thinking of the nation as the true Church. Activities of a social and institutional order should be taken care of by separate and specialized organizations. His observations, however, smack of those from one on the outside rather than one vitally in touch with the work.

He first reveals his system of thought in the chapter entitled "The Reinterpretation of God". He conceives the ultimate problem to be whether God really exists, and in this essay he recasts the common conception of Deity until all personality has been forfeited and the conclusion is reached that God is only "the Moral Ideal", "the integrated harmony of all the potentialities of good in every actual and possible rational agent". He has arrived at this conclusion through a philosophical analysis of reality which, to the writer, means whatever "satisfies the organic and constitutional will of man". In the development of this, two obstacles face him: that of God as a single personality, and that of God apart from personality. The first he satisfies by that "element of spiritual uniqueness" in man which is essential to the perfection of God. The second is obtained by the development of man who uses personality as a stepping stone to something higher, summarized in the following words:—"The law that commands and condemns us, the moral order to which we owe our being and with which is bound up all that we can hope for or aspire to, is yet nearer and more intimate than father or mother. The deepest element of our experience is not the sense of

*The Bulletin of the Western Theological Seminary.*

our dependence upon the universal power of good, but the sense of our identity with it. To call it "a power not ourselves" is to frame but a partial and misleading characterization of it. It is also ourselves,—or rather Ourselves. It is that ultimate moral will in you and me which is identical with the ultimate will of all rational agents. Cancel all the private eccentricities, all the self-central and self-regarding volitions and acts of men, out of which come their sorrows, their frustrations, and their bitternesses, and there is left in each and in all one will,—the General Will of society as a whole—which is identical with the universal moral law". We have been anxious to discover Mr. Bridges' origin of this good in man which creates "the General Will of society"; or by whom "the law that commands and condemns us" was stamped upon our natures. It seems to be like Topsy—"It just grew". He has been led astray by his failure to distinguish between the necessary conception of God as the creator and sustainer of the universe, and the God which is being revealed at different stages in the history of the world through a developing humanity. No personal life can be explained by a moral order whether it be in the primordial state or in the highest perfection of Jesus Christ.

The remainder of his book is consistent with his philosophic system. Under the caption "The Re-discovery of Jesus", Christ loses His Deity, and becomes a mere man with only his influence and works abiding in the human heart. Without argument or evidence he announces that there are only two essential truths in connection with the Gospel which can be regarded beyond dispute. First, nobody knows by whom or exactly when they were written. Second, the accounts they give of the career of Jesus are hopelessly inconsistent so that it is impossible to construct from them a coherent story of his life. He claims to believe in the historic person of Jesus but he rejects His recorded words at will, accepting only those passages which, he believes, make some real contribution of wisdom and insight to what other teachers have given. He admits that Jesus is a great teacher, but asserts without proof or evidence that "all or most all of his parables" can be found in early writings, Jewish or Gentile. Their one excellence is literary, but they have no supremacy in morals. Statements like this from any writer to-day show that either he has blinked at evidence or is not in possession of the facts. A man always makes a blunder when he gets above his last, and it is quite clear that Mr. Bridges is not in sympathy with what the Bible proposes to teach. He shows more especially in his discussion of these parables his lack of careful thinking and his lack of equipment for critical work on Biblical matters. To him the parable has no setting, no atmosphere in which it grew, no occasion out of which it arose, and no relation to the great purpose and ideals of the history in which it is found. He has never heard of the vital mission of Jesus as stated by Himself in Luke 19:10, but to him Jesus is only a propagandist of ethical and social principles, stripped of everything which has made Him the center of civilization and the dominant power in all worthwhile institutions and movements in life to-day.

This doctrine is carried along through the chapters on "The Resurrection of Socrates", "Inspiration", and "Immortality". We learn that the difference between the missions of Socrates and Jesus is merely a difference of the age, and that immortality is only an influence. We point out two vital mistakes which appear in the discussion of Socrates. First, Plato is conceived as an enlarged Socrates. The more careful students to-day realize that he is infinitely more

## Literature.

than that. Second, the element of will in the ethics of Socrates has to be supplied by the substitution of Socrates himself as the embodiment of will power. It is building a system of ethics on sinking sand when the life of the founder needs to live to give it efficacy.

The most acceptable chapter in the book is entitled "Religion and Nationality" in which he discusses the church as the soul of the nation. His ethical insight in this chapter is extremely good, and, to read it apart from the underlying idea of religion which has given birth to his book, it would meet the commendation of many.

As a whole, this book of Mr. Bridges is an attempt to exalt ethics to the place of religion and to deify man. Like many books of its kind it is still born. With all its eloquence and passion for an ethical religion it will never create life anywhere, for man cannot live by a great ideal even though he conceives that ideal to be related with every other ideal, making "One Ideal". It is like a rose without perfume, like a daisy without color, like a body without soul, like a nation without a living, throbbing, personal God. We prophesy for it a decent burial.

George Taylor, Jr., '10.

Wilkesburg, Pa.

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**Words of This Life.** By Rev. W. Mackintosh Mackay, B. D. New York: George H. Doran Company. 1916. \$1.25.

The author of this book is minister of Sherbrooke Church, Glasgow, Scotland. Among his other writings are "Bible Types of Modern Men", and "Bible Types of Modern Women". The volume is dedicated "To the dear memory of Donald Sage Mackay, D. D. minister of the Collegiate Church, New York". These are indeed "Words of This Life". The minister is in the Holy place speaking to his congregation. We miss his voice, his presence, and the praise of the people, but we feel the quiet of the sanctuary, and we are aware of the throbbing heart of the man in the pulpit. For these are not sermons written merely for publication. They were addressed to the hearts of men and women and their children. They are not difficult studies in philosophy or theology, mystifying and exasperating a waiting congregation, but they are easily comprehended. They are full of sympathy, insight, and practical helpfulness. One can see the rapt attention of the audience as the preacher would have his people "dwell in the secret place of the Most High, and abide under the shadow of the Almighty". And again the reader may see a smile pass over the faces of the congregation in Glasgow as an apt allusion or illustration escapes the speaker's lips.

The people and the minister are in the midst of war's scenes and sadness but no wrathful denunciation is heard, no impious boast that God will give victory to his nation, is made. The sermons have that pleasing quality of timelessness which will make them of value when the present world distress is overpast. There are twenty sermons in the volume, the first being, "The Secret Place of God". We are told that this 91st. Psalm brought about the conversion of Theodore Beza, once gay and frivolous in the salons of Paris, and popular through his gifts as a poet. "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust", became for the future Reformer "an act of solemn self-dedication". The Reformer lived to be

*The Bulletin of the Western Theological Seminary.*

an old man, and on his death bed confessed that almost every line of the matchless song had been fulfilled in his life, even including that promise, "With long life will I satisfy him". "Now", said he, "I have only to look forward to: 'I will show him my salvation'."

"I sat where they sat", is the inspiration for the striking sermon, "A Scholar in Sympathy". The minister himself "sat where they sat" as he thought out his message for the people on this occasion. "What is the first essential of the true preacher?" he asks.—"Is it not sympathy with his hearer's needs? The power to enter into their life, into its thoughts and feelings, its trials and hopes? And how impossible for any man to do this unless he has to some extent at least shared that life, sat where they sit, many of them by the dark, sullen waters of the Chebar of sorrow, poverty, or sin."

There are other striking sermons, such as "The Infinite Factor in Human Life", "The Cost of Christ's Sword", "Life's Emancipations", "Life's Golden Hours", "Taking the Gold out of Life", "A Talk about Our Fears". They will all repay careful and prayerful study, for the reviewer or reader of such a volume must come to it with preparation of heart such as is needful when as worshipper he sits with the people of God in the solemn service of the sanctuary.

But it avails little to review or describe this volume. The sermons must be read and pondered if they are to find appreciation. The reviewer has been reading an artist's appreciation of Da Vinci's Mona Lisa. There was satisfaction in noting the details and excellences, as they were pointed out, for the wonderful picture was before the eye; its strange background, its striking face and coloring will never be forgotten. But the same little volume described a portrait of Erasmus the famous Dutch scholar of the Reformation. "Holbein's Erasmus is immortal", one has said; but instead of the great coat and cap, and the face richly bronzed by rain and sun, instead of the tapering fingers of the scholar, we are introduced to the portrait of a little child, the Infanta Marguerite, daughter of that gloomy weakling, Philip IV. The printer has made a mistake, omitting the picture of the scholar, and inserting in its place an engraving that properly comes later in the book. So we are left to imagine the presence of the great coat and cap, the fine face, the ruddy cheeks, and the well formed head. A wealth of warm dull color, is said to suffuse the canvas. But all this is left to the imagination entirely. So with this volume. Read the sermons, take in their earnestness, their thoughtfulness, their fearlessness, their devotion to the Most High and the Most Holy. Then they will be appreciated, and not before. The book may well find its place in the library of the minister and of his congregation as well.

W. J. Holmes, '02.

Wellsburg, W. Va.

## Alumniana.

### CALLS.

- Rev. A. J. Gregg, '85, of Sarcoxie, Mo., to Churdan, Iowa.  
Rev. H. U. Davis, '98, of Mamont, Pa., to First Presbyterian Church, Leechburg, Pa.  
Rev. H. A. Bailey, '02, of Tionesta, Pa., to Second Presbyterian Church, Johnstown, Pa.  
Rev. T. J. Gaehr, Ph. D., '04, of Camden, Ohio, to Bethany Church, Whiteland, Ind.  
Rev. Geo. W. Guthrie, '14, of Emsworth, Pa., to Black Lick, Pa.

### INSTALLATIONS.

- Rev. R. B. Wilson, '04-p, State Street Presbyterian Church, Jackson, Ill., Jan. 11.  
Rev. W. W. Dinsmore, '07, Garland, Pittsfield, and Irvineton, Pa.  
Rev. T. C. Pears, Jr., '10, Calvary Presbyterian Church, Brad-dock, Pa., March 1.  
Rev. L. A. Worley, '11, Lodge Avenue Presbyterian Church, Toledo, Ohio, Jan. 8.  
Rev. C. C. Bransby, '13-p, Second Presbyterian Church, Auburn, N. Y., Dec. 13, 1916.

### RESIGNATIONS.

- Rev. Elmer Aukerman, '95, Grand Junction, Iowa.  
Rev. J. A. A. Craig, '95, Bentleyville, Pa.  
Rev. F. B. Stevenson, '95, Red Lake Falls, Minn.  
Rev. J. F. Elder, D. D., '97, First Avenue Presbyterian Church, Denver, Col.  
Rev. George W. Kaufman, '07, Manchester Presbyterian Church, N. S., Pittsburgh, Pa.  
Rev. H. K. Miller, '07, Garland, Pittsfield, and Irvineton, Pa.  
Rev. L. C. Hensel, '14, Kinsman, Ohio.  
Rev. N. B. Wilson, '14, Haysville and Glenfield, Pa.

### CHANGES OF ADDRESS.

- Rev. George N. Luccock, D.D., '81, Oak Park, Ill., to Wooster, Ohio.  
Rev. W. K. Weaver, '90, Salineville, Ohio, to Douglass, Wyo.  
Rev. George M. Donehoo, '97, Portage, Wis. to Caledonia, Minn.  
Rev. James B. Kelso, '99, Auburn, Iowa, to Niobrara, Neb.  
Rev. Merchant S. Bush, '01, Logan, Pa., to Portsmouth, Ohio.  
Rev. E. H. Douglass, '05, Indianapolis, Ind., to 347 ½ S-High

## *The Bulletin of the Western Theological Seminary.*

St., Columbus, Ohio.

Rev. W. W. Dinsmore, '07, Dallas, W. Va., to Garland, Pa.

Rev. L. A. Worley, '11, New Waterford, Ohio, to 805 Lodge Avenue, Toledo, Ohio.

Rev. S. V. Bergen, '12, Saginaw, Mich., to 200 W-Midland St., Bay City, Mich.

Rev. Francis Hornicek, '12, Chicago, Ill., to Loyalhanna, Pa.

Rev. C. C. Bransby, '13-p, Margaretville, N. Y., to 44 Chedell Place, Auburn, N. Y.

Rev. Maxwell Cornelius, '14, Parker's Landing, Pa., to Mason-town, Pa.

Rev. L. C. Hensel, '14, Kinsman, Ohio, to 1125 E-56th St., Chicago, Ill.

### GENERAL ITEMS.

'62. Rev. O. A. Hills, D.D., and Mrs. Hills, of Wooster, Ohio, spent the winter in Pasadena, Cal.

'78. Rev. S. Hall Young, D.D., author of "Alaska Days with John Muir", has written a new book, "The Klondike Clan", A story of the Great Stampede for Gold, published by the Revell Company. Of this book *The Outlook* says: "No one knows Alaska better than the author, who spent thirty years in the North in missionary and pioneer work. He shows the growth and romance of the country, the men who made it, and the tragedy and comedy of the miners' struggles and adventures".

'79. At a Convocation of Punjab University, held in December, 1916, the Honorary Degree of Doctor of Literature was conferred upon the Rev. J. C. R. Ewing, D.D., C.I.E. President of the Forman Christian College at Lahore, India.

'80. During the past year the Presbyterian Church of Salem, Ohio, Rev. Wm. L. Swan, D.D., pastor, provided for an indebtedness of \$3,500 and shared liberally in outside benevolences, as well as meeting its regular budget in full. There were added during this period 67 members by profession and 20 by letter, making the enrollment almost 700.

'81. On February first, Rev. G. N. Luccock, D.D., began his pastorate in the Westminster Presbyterian Church and the College of Wooster, Wooster, Ohio.

'84. On June third, the Presbyterian Church of Allison Park, Pa., Rev. Isaac Boyce, D.D., pastor, held a special service, at which time the mortgage on the building was burned.

'85. Rev. H. F. Earsman, D.D., who has been pastor of the Edenburg Presbyterian Church for thirty years, recently received a letter containing four checks, each for \$250, from four of the members of the congregation of thirty years ago. This generous gift was given "in recognition of his faithful labors and influence upon the community, with a prayer for a blessing on the gift and the receiver". Although one of the smaller churches of Clarion Presbytery, Edenburg Church has had a substantial growth for years and has the record of giving more each year to benevolences than it expends for its own local work.

## *Alumniana.*

'85-p. Rev. F. G. Coan, D.D., for thirty-two years a Presbyterian missionary in Persia, returned on furlough last November. While in Pittsburgh he addressed the students of the Seminary and also spoke in several churches. He graphically portrayed the present world situation in its bearing on the mission fields.

'88. During the two and a half years in which Rev. Francis A. Kerns has been pastor of the Youngwood Church, Presbytery of Redstone, the membership has increased over seventy-five per cent.

'93. During the six years' pastorate of the Rev. H. A. Grubbs in the Walbrook Church, Baltimore, Md., there have been 249 accessions to the membership.

'97. Rev. George M. Donehoo, S. S. Missionary for the Presbyteries of Madison and LaCrosse, has accepted the pastorate of the First Presbyterian Church of Caledonia, County seat of Houston County, Minnesota. Grouped with this are the churches of Hokah and La Crescent. Mr. Donehoo brings to his work nine years' experience in Home Mission pastorates and eleven years as a Presbyterian S. S. Missionary.

'97. The Presbyterian Church of Hoboken, Pa., Rev. H. D. Ewing pastor, has purchased an excellent site for a new church edifice on the Freeport Road.

'98. The Presbyterian Church of Grand Junction, Col., Rev. Herbert Hezlep pastor, was destroyed by fire on Sabbath evening, March 11th. The loss has been estimated at 2,500. The building is damaged beyond repair but, owing to the stringency of the times, the rebuilding will not be undertaken at present.

'98. Rev. S. M. F. Nesbit was very pleasantly surprised on Sunday, Feb. 4, which was his birthday, when at the close of the morning service his congregation presented him with a purse of \$200 in gold.

'99-p. During the twenty-two months ending on Feb. 5, two hundred and sixteen members were added to the Presbyterian Church of Orange, N. J., Rev. H. H. McQuilkin, D.D., pastor.

'01. The First Presbyterian Church of Portsmouth, Ohio, Rev. M. S. Bush pastor, celebrated its one hundredth anniversary with appropriate exercises May 24-27.

'01. There have been 85 additions to the membership of the Presbyterian Church of New Concord, Ohio, during the four and a half years of the pastorate of Rev. David S. Graham.

'02. The fourth anniversary of the pastorate of Rev. A. B. Allison in the Providence Church, N. S., Pittsburgh, was marked by a very enjoyable reception at which time a purse of \$100 and a silver dish were presented to the pastor and his wife. During this time 102 persons have been received on profession and 17 by letter.

'03. Rev. Owen S. Fowler, of Hopedale, Ohio, and Miss Laura A. Hicks were married on Tuesday, the fifteenth of May, at Dennison, Ohio.

'03. Bethel Presbyterian Church, Presbytery of Pittsburgh, of which Rev. M. C. Reiter is pastor, on March 31 reported the largest membership as well as the largest gifts to missions in her history.

'04. Rev. T. J. Gaehr, Ph. D., has recently closed a pastorate of more than six years at Camden, Ohio, to accept a call to the Bethany Church of Whiteland, Ind. During Dr. Gaehr's pastorate

## *The Bulletin of the Western Theological Seminary.*

at Camden the debt on the church was paid, the membership was substantially increased, the pastor's salary was voluntarily raised by \$200, and eighty members were received into the church. The Bible School shows a marked increase in attendance and efficiency, and a new Christian Endeavor Society was organized. Spiritually as well as in every other way the church is in the best possible condition.

'05. On March first, Rev. Elmer H. Douglass closed his work with Westminster Church, Indianapolis, Ind. During his pastorate of four years a new brick church, costing \$35,000 has been built and 126 members have been added to the roll. For three years the church has been worshipping in temporary quarters. Mr. Douglass will take a much needed rest before taking up new work.

'06. Since the beginning of the pastorate of Rev. Wm. R. Craig in the First Church of Butler on July 1, 1910, the contributions for congregational expenses have amounted to \$48,480.00, while the benevolent offerings have amounted to \$45,574.00. The number of members received into the church by profession and restoration is 295, while the number received by letter is 277, the net gain in membership in that time being 175.

'07. The First Presbyterian Church of Van Wert, Ohio, Rev. J. W. Christie pastor, led the Presbytery in the department of benevolences during the year ending March 31. The benevolent offerings of this church were just twice as large this year as they were five years ago.

'07. Rev. G. W. Kaufman has resigned the Manchester Church, Pittsburgh, to take charge of the Central Chapel under the care of the Third Church, Pittsburgh.

'07. The Hill Church, near Canonsburg, Pa., Rev. Paul G. Miller pastor, has added a new basement and dining room to the church and has redecorated the auditorium at a cost of \$2,500.

'07. We were interested in a comparative statement in connection with the annual report of the Second Church of Butler, Pa., Rev. G. C. Miller pastor. This statement covers the reports of the last ten years. In this time the church membership has increased from 440 to 935, the Sunday School from 296 to 806, receipts for current expenses from \$4,792 to 10,095, for foreign missions from \$200 to \$2,522, for home missions from \$549 to \$2,913, and the debt has decreased from \$12,000 to \$1,700.

'08. Rev. P. R. Harvey, of Pittsburgh, and Miss Edna Genevieve Wilson, daughter of Rev. and Mrs. G. I. Wilson, were married at Wheeling, W. Va., Wednesday, November 15, 1916.

'10. The Presbyterian Church of Holliday's Cove, W. Va., Rev. H. G. McMillen pastor, has had an average accession of 47 members annually for the past six and a half years.

'10. At the Presbyterian Ministers' Association of Pittsburgh, on Monday, March 26, Rev. T. C. Pears, Jr., of Braddock, read an interesting paper on Perspective Study of the Bible.

'11. Two significant items in connection with the last annual meeting of the First Church of New Kensington, Pa., Rev. W. G. Felmeth pastor, were the announcement that the debt on the church has been entirely wiped out, and the unanimous vote for an increase in the pastor's salary.

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### Contents

Commencement Week .....	5
Rev. Frank Eakin.	
The Cecilia .....	11
President's Report .....	13
Librarian's Report .....	24
Financial Statement .....	29
Literature .....	30
Alumniana .....	44
Graduating Class .....	46
Necrology .....	48
Index .....	53

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# The Bulletin

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## WESTERN THEOLOGICAL SEMINARY

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### Commencement Week.

The Rev. Frank Eakin

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Exercises held during the first week of May marked the 87th. annual Commencement of the Seminary. The program, in brief, was as follows: On Sunday morning, April 29, at eleven o'clock, President Kelso delivered the baccalaureate sermon to the graduating class, the service being held in the First Presbyterian church of Wilkinsburg. The text was from Heb. 13:8 (R. V.): "Jesus Christ is the same yesterday and to-day, yea and forever". At three o'clock the same afternoon the sacrament of the Lord's Supper was celebrated in the chapel of the Seminary. On Monday oral examinations were conducted, with the examining committee of the Board of Directors in attendance. Monday evening an informal reception was held in the new library, the chief purpose being to give the friends of the Seminary an opportunity to inspect the Warrington Library of Church Music which the Seminary has recently secured. The Cecilia Choir acted as a reception committee. Tuesday and Wednesday were given over to the Pre-Commencement

*The Bulletin of the Western Theological Seminary.*

Conference on Christian Education, with morning and afternoon sessions each day. Wednesday evening the Cecilia Choir gave its annual Commencement concert in the First Presbyterian Church of Wilkinsburg. On Thursday, May 3, the Board of Directors met at 10 a. m. and heard the president's report of the year's work. The Commencement exercises proper were held Thursday afternoon at three o'clock in the North Presbyterian Church. President Kelso addressed the graduating class briefly in connection with the presentation of diplomas and the conferring of degrees and awards. Then followed the Commencement address, delivered by President Henry Churchill King, D. D., LL. D., of Oberlin. His subject was "Reverence for Personality". Reunions of various classes took place during the day, and in the evening the annual alumni banquet was held in the Seminary dining hall. All of the exercises were well attended and a most encouraging interest in the Seminary's work was shown.

Many were prevented by the bad weather from attending the reception in the library on Monday evening, but those who were present found the occasion as interesting as it was unique. The Warrington collection of books and pamphlets, bearing on the subject of church music, is an acquisition of which not only the Seminary, but the city of Pittsburgh in general, may be justly proud. The four or five thousand volumes which it contains were assembled by the late Mr. James Warrington, who made the study of church music the chief pastime of his life. The dates range from the 16th. century down to modern times, and there are books in the collection which neither the Library of Congress at Washington nor the British Museum contain. Professor Charles N. Boyd explained the interesting features of the collection.

### *Commencement Week*

Among those present was Mrs. Warrington, who had come from her home in Philadelphia especially to attend this reception. Other departments of the library also were open to the visitors. The reading room, in particular, was much admired. It has frequently been declared by those competent to speak on the subject that this is one of the finest reading rooms possessed by any library in this country or abroad.

The Conference on Christian Education was a decided success. The speakers who took part were the Rev. Robert Wells Veach, D. D., and the Rev. Park Hays Miller, both of the Presbyterian Board of Publication and Sabbath School Work, Philadelphia; The Rev. Edward H. Ward, D. D., rector of St. Peter's Protestant Episcopal Church, Pittsburgh; The Rev. Prof. Robert Law, D. D., of Knox College, Toronto, Canada; The Rev. Samuel Semple, D. D., of Titusville, Pa.; and the Rev. Prof. James H. Snowden, D. D., LL. D., of the faculty of the Seminary. It is planned to make these conferences a regular feature of Commencement week. The attendance and interest shown this year would seem to indicate that the friends of the Seminary approve this plan.

A well-filled auditorium greeted the Cecilia Choir at Wilkinsburg Wednesday evening. One of the leading features of the program rendered was Bach's, cantata, "O Fire Everlasting, O Fount of Affection", which had never been given in Pittsburgh before. Other numbers were Tchaikovsky, "The Cherubim Song"; Palestrina, "Tenebrae factae sunt"; Brahms, "A Saving Health to Us Is Brought"; selections from Vincent B. Wheeler, Albert Becker, and others. Most of the numbers were sung without accompaniment. This choir, directed by Prof. Boyd, becomes each year an increasingly important factor in the life and work of the Seminary.

*The Bulletin of the Western Theological Seminary.*

President King's address to the graduating class on Thursday afternoon was appropriate to the occasion and inspiring to all who heard it. The young men will go out to their work the stronger and better equipped for having listened to his message. Another feature of the exercises Thursday afternoon was the presentation to the Seminary by the alumni of a portrait of Prof. Robert Christie, D. D., LL. D., the senior member of the faculty. The Rev. Dr. Hugh Thomson Kerr, who was the spokesman on this occasion, referred in a most happy manner to Dr. Christie's many years of consecrated service, and, in particular, to the love which his former students bear to him. At the banquet in the evening many tributes were paid to Dr. Christie as a teacher and as a man.

The degree of bachelor of divinity was conferred upon Claudius Argyle Keller, Pittsburgh; Arnold Hilmar Loewe, Newark, N. J.; Leo Leslie Tait, Fredonia, Pa.; Frederick Stark Williams, Elm Grove, West Va.; Le Roy Lawther, Vandergrift, Pa.; Clyde Randolph Wheeland, Toronto, O. The last two named are members of the graduating class. Those who received the diploma of the Seminary were Archie Randal Bartholomew, Grove City, Pa.; John Melson Betts, Pittsburgh; John Keifer Boston, Wooster, O.; Ross Elmer Conrad, Millersburg, O.; Glenn Martin Crawford, Latrobe, Pa.; H. Russell Crummy, Pittsburgh; Michele Francesco De Marco, Pittsburgh; Joseph Le Roy Dodds, Butler, Pa.; Alwyn Ross Hickman, Ford City, Pa.; Le Roy Lawther, Vandergrift, Pa.; Frank Bowman Lewellyn, Morgantown, W. Va.; Daryl Cedric Marshall, Dayton, Pa.; Joseph Nadenicek, Nosislav, Moravia; Henry Harrison Nicholson, Pittsburgh; Nathan Le Roy Ramsey, Renfrew, Pa.; John Lawrence Robison, New Castle, Pa.; David Lester Say, Parker's Landing, Pa.; Clyde Randolph Wheeland, Toronto, O.; Alexander Gib-

### *Commencement Week*

son, Smith's Ferry, Pa., and Thomas Howard McCormick, Pittsburgh, received special certificates.

The Seminary fellowships were awarded to Messrs. Wheeland and Dodds. The winners of these fellowships receive the sum of \$500 each, and are required to pursue advanced studies for a year in this country or abroad. The awards are made each year to the two members of the graduating class who have maintained the highest standing in all departments. The prize in Homiletics was awarded to Mr. Nadenicek. The Junior Hebrew prize was won by Robert Lisle Steiner, Oakmont, Pa.

The following undergraduates, having maintained "A" grade in all departments during the past year, were announced as winners of merit scholarships: Harry A. Gearhart, Mosgrove, Pa.; Ralph C. Hofmeister, Enon Valley, Pa.; Wilbur H. Lyon, Canonsburg, Pa.; Duncan Mackenzie, Pittsburgh; James Mayne, Belfast, Ireland; Roy F. Miller, Jeannette, Pa.; Donald A. Irwin, Washington, Pa.; John D. Owens, Pittsburgh; John C. Porter, Pittsburgh; Robert Lisle Steiner, Oakmont, Pa.

Two members of the graduating class are under appointment to the foreign mission field—Mr. Dodds and Mr. Lewellyn. Both have been assigned to North India. The other graduates have practically all accepted calls to various fields in the homeland. It should be mentioned also that two members of the middle class, Mr. E. J. Hendrix and Mr. Roy F. Miller, are awaiting commissions as officers in the United States Army, to serve during the period of the war, while a third, Mr. Gill Robb Wilson, has already left for service in the American Ambulance Corps in France. It is probable that other students will have offered themselves for service before the opening of the fall session. It is not possible at this time to accur-

*The Bulletin of the Western Theological Seminary.*

ately forecast what effect the war will have on the attendance at the Seminary next year.

The president's report to the Board of Directors showed that the Seminary has been making marked progress along all lines. During the year 36 students were admitted—23 to the junior class, 4 to the middle class, 7 to the graduate class, and 2 to pursue selected studies. One student was dismissed to another Seminary. Since the last Commencement Herron Hall and Swift Hall, two buildings of the new administrative group, have been occupied. They have already proved a most valuable addition to the material equipment of the institution. There is urgent need of funds for additional equipment and endowment.

## The Cecilia

(The choir of the Western Theological Seminary)

Fourteen years ago, when the music department of the Seminary was instituted, there was practically no opportunity in Pittsburgh to hear examples which should illustrate the church music of different countries and periods. Therefore a small group of singers was assembled, and gave a special performance in the Seminary Chapel, with a historical program of church music, under the direction of the instructor in this department. This was the beginning of the work which has since been carried on without interruption, and has been greatly enlarged during recent years.

The Cecilia Choir now numbers sixteen members, selected from the various church choirs of the city. It furnishes an anthem for each of the Monday evening preaching services of the Seminary. During the past season the Cecilia presented a program of Russian choral music, which was so favorably received that it has been repeated by the Cecilia in four leading churches of the vicinity. The choir has also presented an illuminating program of desirable and undesirable types of anthems, as a special service in the Seminary Chapel.

The fourteenth annual Commencement concert was given by the Cecilia in the First Presbyterian Church of Wilkesburg on the evening of May 2. The program was again historical, and included the following examples of ancient and modern church music: Brahms' "A Saving Health to us is Brought" (1833-1897), Palestrina's "Tenebræ factæ sunt" (1526-1594), Lasso's "Adoremus te, Christe" (1532-1594), Wheeler's "Tota pulchra est Maria" and "Ave maris stella", Albert Becker's "Sacred Dialogue" (from the Sixteenth Century)-(1834-

*The Bulletin of the Western Theological Seminary.*

1899), Woyrsch's "Christ Jesus in the Garden", (1860-), F. A. Gevaert's "A Joyful Christmas Song" (1828-1908), Tchaikovsky's "Cherubim Song" (1840-1893), and Bach's cantata "O Fire Everlasting, O Fount of Affection" (1685-1750).

The Cecilia Choir has of necessity made a specialty of unaccompanied singing and a large part of its work in public is with music of this type. Thanks to an interested and capable membership, the purely vocal work of this choir has been brought to a commendable point, and wins praise for its tone quality, enunciation, and intonation, as well as for its technical facility. Undoubtedly it is proving a powerful factor in the promotion of the finest types of church music in this vicinity.

The choir, augmented for the Wilkinsburg program by the return of several former members, included: Soprano: Misses Helen Acheson, Elsie Breese, Edith A. Crill, Willia Cunningham, Jane E. Dickson, and Mrs. Blanche Hilliard Robie; alto: Mrs. J. W. Clark, Mrs. Walter E. Dyek, Misses Margaret A. Fingal, Esther K. Miller, and M. Estelle Stannard; tenor: Messrs. Josiah Guttridge, Frank Hill, William Kottman, Josiah Poole, and William Stephens; bass: Messrs. Ross H. Gauger, Ralph K. Merker, Marius R. Suliot, John B. Weir, and N. B. Wilson; Charles N. Boyd, Director.

## The President's Report

*To the Board of Directors of the Western Theological Seminary:*

Gentlemen:—

In behalf of the Faculty I have the honor to submit the following report for the academic year ending May 3, 1917:

### Attendance

The total attendance for the year has been 79, which has been distributed as follows: fellows, 3; graduates, 7; seniors, 22; middlers, 23; juniors, 23; partial, 1.

A letter of dismissal has been granted to Mr. D. Vincent Gray, of the senior class, to the General Theological Seminary of the Episcopal Church.

### Fellowships and Prizes

In the class of 1917 the two fellowships were awarded to Clyde Randolph Wheeland and Joseph LeRoy Dodds, the latter a graduate of Grove City College. The prize in Homiletics was awarded to Mr. Joseph Nadenicek, a Bohemian student who was educated partially at Grove City College and partially at the University of Pittsburgh. The Hebrew prize, which is offered to members of the junior class, was won by Robert Lisle Steiner. Merit prizes were awarded to the following members of the junior and middle classes: Harry A Gearhart, Ralph C. Hofmeister, Wilbur H. Lyon, Duncan Mackenzie, James Mayne, Donald A. Irwin, John D. Owens, John C. Porter, Robert Lisle Steiner.

Mr. Leo Leslie Tait, of the class of 1915, has been taking post-graduate courses at the University of Chicago on the Mutchmore Prize Scholarship of the Board of

*The Bulletin of the Western Theological Seminary.*

Education; Mr. LeRoy Cleveland Hensel, who won a fellowship in the class of 1914, is also at the University of Chicago, having begun his term of residence January 1, 1917; and Mr. Frederick Stark Williams, the winner of a fellowship in the class of 1916, has spent the past year at Columbia University, pursuing studies in view of going to the foreign mission field.

**Elective Courses**

The following elective courses have been offered during the year 1916-17, the number of students attending each course being indicated:

1. Old Testament Exegesis, 5
2. Pulpit Drill, 20
3. American Church History, 17
4. Introduction to Epistles, 11
5. Comparative Religion—seminar course, 6
6. Christian Ethics, 28
7. Pedagogics, 21
8. Evangelism, 19
9. Modern Church History, 20
10. American Church History, 17
11. Hebrew (sight reading) middlers, 9
12. Hebrew (sight reading) seniors, 7
13. Social Teaching, 23
14. Psychology of Religion, 23
15. Philosophy of Religion, 14
16. New Testament Sight Reading, 3
17. Extra-Biblical Greek, 3
18. Biblical Aramaic, 3
19. Arabic, 2
20. Church Music (sight reading), 9
21. Musical Appreciation, 3

## *The President's Report*

22. Senior Elocution, 3
23. Middler Elocution, 9
24. Old Testament Theology, 16

### **Literary Work and Extra-Seminary Activities of the Professors.**

*Dr. Kelso.* In addition to occasional preaching in churches, Dr. Kelso gave addresses at the following colleges: Ohio State University, Wabash College, and Waynesburg College; and preached at Grove City College. He also gave an address in connection with the fiftieth anniversary of the First Presbyterian Church of Wilkinsburg. He has written an article on "Riddles" for Hastings' Dictionary of Ethics and Religion, and has just put out a Hebrew-English Vocabulary to the Book of Genesis, in collaboration with Dr. Culley. The publisher is Charles Scribner's Sons. He has published several articles and reviews in the Seminary Bulletin and the Presbyterian Banner.

*Dr. Breed* has made addresses, lectured, and preached on many important occasions. He was honored by an invitation from the faculty of McCormick Theological Seminary to deliver a course of four lectures and preach a sermon. His subjects were as follows: (1) "The Preacher's Output"; (2) "The Sermon as a By-Product"; (3) "The Preacher's Working Theory"; (4) "The Preacher's Larger Influence"; (Sermon) "The Way to the Truth". He has delivered addresses at the opening of the University of Pittsburgh, at the semi-centennial of Shadyside Church, at West Church, St. Louis Mo., at Evangelistic Conference in Philadelphia, at Evangelistic Conference, East End Churches, Pittsburgh. He has preached before the Presbytery of Pittsburgh and many

*The Bulletin of the Western Theological Seminary.*

times in churches. He has acted as judge of award for prizes for sermons submitted to the Board of Temperance; has lectured before the Boy Scouts, East Liberty Church; has prepared photographs to accompany article on Dr. Riddle in "Bulletin", and a set of Seminary lantern slides. He has rendered various services in behalf of the Board of Temperance, and has published several articles.

*Dr. Schaff* has given much time and thought to the work of the General Assembly's Committee on the celebration of the 400th. Anniversary of the Reformation, of which he is chairman. He has written the following articles: "The Movement towards Church Unity", Constructive Quarterly; "Dr. Philip Schaff, the Advocate of the Reunion of Christendom", Reformed Review; "The Preparation for the Protestant Reformation", Homiletic Review; "Reformers before Luther", American Lutheran Survey; "Dr. Riddle as a Bible Reviser", Seminary Bulletin; sundry articles in The Continent, Banner, Presbyterian, etc., on the Protestant Reformation. He has delivered several lectures on the Reformation and on John Huss, and has preached several times.

*Dr. Farmer* has delivered two courses of lectures on the Social Teaching of the New Testament—one at the North Presbyterian Church, Pittsburgh, and the other at the Central Young Women's Christian Association of Pittsburgh. He has also conducted a Bible Class for men at the Shadyside Presbyterian Church, studying the Ethics of Jesus. He is also to deliver an address at the General Assembly on "The Reformation" on May 20th.

*Dr. Snowden* reports that he has preached sixty-two times in various churches and cities. He has delivered a course of five lectures on the Psychology of Religion in

## *The President's Report*

the First Presbyterian Church of Wilkinsburg, the Central Presbyterian Church of Allegheny, the First Presbyterian Church of Beaver Falls, to a union meeting of four churches in Beaver, and to the College of Wooster. The Dean of the College of Wooster, Dr. Compton, has written, stating that these lectures of Dr. Snowden's made a very profound impression upon the student body. He has published a volume on the Psychology of Religion, Fleming H. Revell Company of New York being the publishers. The Board of Directors will be especially interested in an extract from a review on Dr. Snowden's book, taken from the Expository Times. "Keen as our interest is in the psychology of religion, and has been ever since Professor William James made its study attractive, few of us have been altogether without a sense of uneasiness. For it appeared as if the fundamental fact of the Christian life, that is to say, the initial fact of regeneration, and for that matter all its subsequent facts; were henceforth to be explained as matters of purely psychical experience, due to one's time of life or perhaps to one's emotional organization. Professor James H. Snowden, D. D., LL.D., who has written a large and able book on 'The Psychology of Religion', goes a long way towards delivering us from that uneasiness". Dr. Snowden's book has been adopted as a text-book at the Western Theological Seminary of Holland, Michigan, McCormick Theological Seminary, and Coe College. He has also written articles on theological subjects in the Biblical World of Chicago and the Homiletic Review and the Biblical Review of New York.

*Dr. Culley* spent the summer vacation at the University of Chicago studying Semitic languages. In addition to occasional preaching, he read a paper before the Presbyterian Ministers' Association on "The Old Testament

*The Bulletin of the Western Theological Seminary.*

in the Light of To-day", and gave a lecture before the musical section of the Academy of Science and Art on "The Music of the Ancients, with Special Reference to the Music of the Bible". He has given a series of lectures before the men of the First Presbyterian Church of Wilkinsburg on the following subjects: "Right Methods of Bible Study", "The Languages of the Bible", "The Text of the Bible and Its Transmission", "History of the English Bible" (two lectures), "New Light on the Bible"; and also lectured every Sunday from November to May first before the Brotherhood Bible Class of the First Presbyterian Church, Wilkinsburg, on "Studies in Hebrew History". In collaboration with Dr. Kelso he published a Hebrew-English Vocabulary to the Book of Genesis. He also published occasional reviews and articles in the Seminary Bulletin and religious papers.

*Mr. Eakin*, in addition to preaching in various churches, has contributed a paper on "The Greek Article in 1st. and 2nd. Century Papyri" to the American Journal of Philology; also another article on "The Revised New Testament in the Light of the Papyri" to the Biblical Review. He also represented the faculty of the Seminary at the Conference of Professors and Students of Theological Seminaries at Auburn, N. Y., Feb. 9-11.

*Mr. Boyd*, instructor in the church music department, was musical editor of the revised *Bible Songs*, issued by the United Presbyterian Church. He was also, in his capacity as secretary of the Music Teachers' National Association, editor of the volume of essays and papers which constitute the annual record of that society. With his colleagues from the Pittsburgh Musical Institute, he assisted in giving a series of illustrated lectures on the Pittsburgh concerts of the Philadelphia Orchestra; and

*The President's Report*

he personally gave a series on the same programs for the Women's Club of Sewickley Valley. In addition to constant teaching and writing on musical subjects, Mr. Boyd also gave special courses of lectures at schools in Michigan, Wisconsin, Pennsylvania, and Maryland.

*Professor Sleeth* has given a special course of lectures at Princeton Theological Seminary, and at Union Theological Seminary in Richmond, Va.

**The Dr. Riddle Memorial Number of the Bulletin.**

The January number of the Seminary Bulletin was devoted to articles in memory of Dr. Riddle. The titles and authors of the articles were as follows:

- "Dr. Riddle's Boyhood" .....Professor Breed
- "Matthew Brown Riddle" .....Professor Kelso
- "Dr. Riddle As an Interpreter of the New Testament" ..  
..... Professor Farmer
- "Dr. Riddle and the American Revision" .....  
..... Professor Schaff
- "Matthew Brown Riddle the Teacher"

- Rev. H. A. Bridgman
- Prof. J. L. Lowes
- Rev. S. B. McCormick
- Rev. J. A. Marquis
- Rev. Williston Walker

- "Memories of the Class Room" .....Rev. A. P. Kelso, Jr.
- "Minute adopted by the Faculty of Hartford Theological Seminary".

**Lectures.**

The Severance Lectures, which were to have been delivered during the past term, have been postponed to

*The Bulletin of the Western Theological Seminary.*

October, 1917, by the special request of the lecturer, Rev. A. W. Halsey, D. D., Secretary of the Board of Foreign Missions of the Presbyterian Church.

The following special lectures have been given in the Seminary chapel: "A Thousand Miles down the Tigris River", Prof. Edgar J. Banks, Ph.D.. "Browning", The Rev. J. H. Bausman, D.D.; "Missions in Persia", The Rev. Frederick G. Coan; "Moral Battles Won and On in the State and Nation", The Rev. Wilbur F. Crafts, D.D.; "China", The Rev. O. C. Crawford; "Mormonism", Mr. Vernon J. Danielson; "Progress of Prohibition", The Rev. C. W. Eldredge. "The Minister and His Reading", The Rev. Henry H. Forsythe; "The Board of Ministerial Relief and Sustentation Fund", The Rev. W. S. Holt, D.D.; "China", The Rev. Herbert E. House; "Presbyterial Misisions", The Rev. George W. Montgomery, D.D.; "Foreign Missions", The Rev. Stanley White, D.D.; "The Church in Action against the Saloon", The Rev. Wm. W. Woodfin.

On the Day of Prayer for Colleges the Rev. George M. Duff preached to the students in the Seminary chapel.

**The Pre-Commencement Conference.**

We believe that the Conference which was held during the past two days has been a pronounced success. The Committee of the Board charged with the conduct of this Conference decided to lay the emphasis on the educative function of the ministry. Invitations, with programs, were sent to all the alumni of the Seminary residing in Pennsylvania, Ohio, and West Virginia, to all the ministers of Pittsburgh, and to members of the following Presbyteries out of the city: Beaver, Blairsville, Butler, Erie, Kittanning, Pittsburgh, and Washington. The following speakers took part in the Conference: The Rev.

## *The President's Report*

Robert Wells Veach, D. D., the Rev. Edward H. Ward, D. D., the Rev. Professor Robert Law, D. D., the Rev. Park Hays Miller, the Rev. Samuel Semple, D. D.; the Faculty was represented by Dr. Snowden.

### **Student Life.**

The students have engaged in Christian activities under the direction of the Y. M. C. A. It might be well to state that the Seminary Y. M. C. A. is made up of the entire student body, and the members of the faculty *ex officio*. In addition to the weekly conference conducted by the faculty, the students have done regular work in the Rescue Missions of Market Street, in connection with the Associated Charities, in the Presbyterian Hospital, the Home for Aged Couples in Wilkesburg, and in teaching Bible classes at different churches. In addition to this volunteer work, most of the students are also engaged in some form of remunerative Christian or social service, such as Settlement Work, Boys' Work, and preaching as supplies. Two members of the senior class, Messrs. J. L. Dodds and F. B. Lewellyn are under appointment to the Board of Foreign Missions and both have been assigned to the North India field.

### **The Cecilia the Choir of the Seminary.**

This Choir, consisting of sixteen members under the direction of Mr. Boyd, has been present at all the Monday evening services. They have also given two concerts: one in the assembly hall of the Seminary, illustrating desirable and undesirable forms of Church Music: the other, a program of Russian Church Music given in the First Presbyterian Church of Pittsburgh. This latter program was also given in the Sewickley Presbyterian Church, the North Presbyterian Church of Pittsburgh, the First Pres-

*The Bulletin of the Western Theological Seminary.*

byterian Church of Wilkinsburg, and the First Reformed Church of Greensburg. The Commencement Concert was given at the First Presbyterian Church of Wilkinsburg.

**Finances.**

There is much that is gratifying in the financial progress of the Seminary. Since 1909 there has been added equipment and endowment of nearly half a million dollars. The following table will make this clear:

For buildings:

Dormitory .....	\$146,970.80
Herron and Swift Halls .....	154,000.00
Chapel (subscribed) .....	50,000.00

For endowment:

President's Chair .....	\$100,000.00
Instructorship in Music .....	15,000.00
Severance Missionary Lectureship .....	5,000.00
Scholarships .....	22,331.10
Warrington Collection .....	20,000.00
	<hr/>
	\$513,301.90

However, there is no ground for self-satisfaction, as there is a floating debt of about eighty-eight thousand dollars; one-half of this amount has been subscribed, some of it being conditional on the entire sum being raised. During the past fiscal year the total income from endowment was \$44,130.26, and from donations and contributions, \$5,774.15, making a total of \$49,904.41. According to the treasurer's preliminary report, the total expenditures amounted to \$65,776.88. This would make a deficit of \$15,872.47, which is due to the increased cost of supplies, our larger plant (the up-

## *The President's Report*

keep of which is necessarily much larger than for the former buildings), and also the interest on our debt. We feel that it is a critical time, when every member of the Seminary Boards ought to keep in mind this financial problem and assist in every way possible; first, to clear the debt, and second, to increase our endowment. The Seminary ought to have \$100,000.00 additional in the contingent fund to meet general expenses, and another \$100,000.00 for enlarging the faculty.

### **The Faculty of the Seminary submits the following recommendations:**

(1) That the degree of Bachelor of Divinity be granted to the following: Rev. Claudius Argyle Keller, Rev. Arnold Hilmar Loewe, Rev. Leo Leslie Tait, Rev. Frederick Stark Williams, and Messrs. Clyde Randolph Wheeland and LeRoy Lawther of the graduating class. (2) That the following members of the senior class receive the regular diploma of the Seminary: Archie Randal Bartholomew, John Melson Betts, John Keifer Boston, Ross Elmer Conrad, Glenn Martin Crawford, H. Russell Crummy, Michele Francesco DeMarco, Joseph LeRoy Dodds, Alwyn Ross Hickman, LeRoy Lawther, Frank Bowman Lewellyn, Daryl Cedric Marshall, Joseph Nadenicek, Henry Harrison Nicholson, Nathan LeRoy Ramsey, John L. Robison, David Lester Say, Clyde Randolph Wheeland. (3) That a certificate be granted to Mr. Alexander Gibson and Mr. Thomas Howard McCormick.

All of which is respectfully submitted.

JAMES A. KELSO, President.

May 3, 1917.

**Report of the Acting Librarian of the Western  
Theological Seminary to the Board of  
Trustees, for the Year ending March 31, 1917.**

Gentlemen:—

The Library report for the year May 1, 1916—March 31, 1917 is herewith submitted:

**The New Building**

The Library has been housed in the new building for almost a year at the time of this writing. Our forces arranged to remove from the old to the new home shortly after Commencement a year ago and, although the task was not a light one, the transfer was accomplished without delay and with a minimum of damage to the books. The advantages that were expected to attend the occupation of the new building have been abundantly realized. In the new fire-proof stack room the books are not only much more accessible, owing to the modern and convenient stack system, but can be more readily kept clean, which is an essential gain in our Pittsburgh atmosphere. The convenient lighting system is an additional useful feature of the new stack room, and the elevator lends not a little to its serviceableness. The "Seminar" room offers opportunities for investigators and others desiring to consult books in possession of the Library along various lines. All the material upon our shelves treating upon the subject under investigation can be assembled upon individual tables and consulted at convenience until investigations are completed. The outstanding feature of the new building, however, is the beautiful and well equipped reading room. Here the contrast between the old and the new is most noticeable. The old building was exceedingly unattractive, even repelling in appear-

## *Report of the Acting Librarian*

ance, and was little used. The new reading room will compare favorably with, or even excel, the same feature of any library in America, and students and visitors have found it most inviting and inspiring. Too much can scarcely be said in appreciation of the attractive features of the new reading room; and indeed the whole new library building has proven during the year to be eminently satisfactory.

### **The Warrington Collection**

Since the report of a year ago was written the Warrington collection of English and American Church Music has been purchased and now forms a notable part of our library. The transfer was completed in June, and Miss Armstrong spent many days in Philadelphia at that time superintending packing and shipping. Our library is to be congratulated upon the acquisition of this unique collection, which is acknowledged to be of great value. A special room has been fitted up in the new building with filing cabinets and suitable shelving for housing its more than five thousand pieces, and it is now accessible and ready for use. In preparing the collection for our shelves all its volumes received the library stamp and were grouped roughly into classes, while the various catalogues and bibliographical material were arranged in the order in which Mr. Warrington himself had kept them. Some of the old or rare works gathered by Mr. Warrington are of great value and have been placed in the glass cases in the reading room.

The pieces in the collection have been counted and it is found to contain 3,890 volumes and pamphlets, and 1,280 pieces. This latter term is used to designate manuscript and pasted note-books, and clippings from magazine articles, etc. It will thus be apparent that an earlier

*The Bulletin of the Western Theological Seminary.*

estimate of the number of pieces Mr. Warrington's collection contained must now undergo revision, although it is difficult to determine what was included in the former count.

The addition of the Warrington Collection must now be considered to bring the total number of volumes in the entire library up to nearly 35,000. In October, 1914, by actual count, the library numbered 28,481 volumes; there has been an increase since then of nearly 2,000 volumes, which, together with the 3,890 volumes of the Warrington Collection, would make the whole number approximately 35,000 volumes.

### **Additions to the Library**

Through the generosity of friends the library received during the year by gift 112 volumes. No large gift came from any one source but several persons and institutions have made contributions. For volumes received we are glad to acknowledge our indebtedness to the American Bible Society, the American Historical Association, the Austro-Hungarian Consulate, Dr. Breed, Rev. J. W. Christie, the Church Peace Union, Mr. James Crawford, Mr. Dwight Goddard, the General Assembly, Rev. Stanley A. Hunter, Lake Forest University, Mr. J. A. Lansing, the Library of Congress, Dr. Kelso, the League to enforce Peace, Dr. McLeod, Mr. Hudson Maxim, the New York State Board of Charities, Sir Gilbert Parker, Princeton University, Miss Jane Rainbow, Dr. Schaff, Dr. Snowden, Dr. A. H. Strong, Mr. S. B. Thomas, Union Theological Seminary, the University of Pennsylvania, and Dr. S. G. Wilson.

The number of volumes added by purchase during the year amounts to 613, making the total number of accessions for the eleven months included in this report

## *Report of the Acting Librarian*

725 volumes. This number does not include current periodicals, pamphlets, or unbound material generally.

### **The Catalogue**

Owing to the fact that almost a month was consumed early in the year in moving and settling in the new library building, and approximately another month was spent in packing, unpacking, and arranging the Warrington Collection, the process of catalogue construction has had to suffer during the last twelve months in comparison with previous years. The number of new volumes catalogued was 594, while old volumes were entered to the number of 2,167, making the total number of volumes catalogued for the year 2,761. This involved the introduction of 1,873 new titles and the making of 6,971 new cards, while 603 additional Library of Congress cards were used.

This brings the total number of volumes which have found a place in the new catalogue to date up to 14,412 as comparison with previous reports will show. This means that about one-half of our library, exclusive of the Warrington Collection, has now been catalogued and, as was indicated in the report of a year ago, the departments most commonly in demand are here covered.

Besides the unusual interruptions mentioned above, many other inroads upon Miss Armstrong's time have hindered the progress of the catalogue. As was anticipated, the interruptions now are more numerous than was the case in the old library building and it is strongly to be recommended that some means be found to provide for increased assistance until the new catalogue reach, or at least approach completion.

### **Book Circulation**

The total number of books loaned to students, faculty members, and outside borrowers during the year was 1,307. This is exclusive of a number of volumes loaned for the exhibition of the writings of Pittsburgh authors at the time of the Centennial celebration. These latter were placed on exhibit for a month at the Allegheny Carnegie Library.

It is very desirable that the circulating books of the library be provided with pockets that the date of return may be stamped thereon, thus placing the responsibility for returning books on the borrowers, and relieving the library of the necessity of sending out so many notices for books due and overdue.

### **Conclusion**

In concluding this report I should like again to repeat the recommendations of a year ago. Although provided with an excellent new library home, we have yet many needs. First among these must be mentioned a larger endowment for book purchases; but also a fund that may be used for re-binding much of our collection and thereby preserving it, a fund for the purchase of collections of value other than current publications that might serve to complete the sections of the library that are most important; a fund that would enable us to purchase a number of old copies of the Scriptures, illustrating the history of the Bible; and finally, a fund that would permit the employment of much needed library assistance. Such are our greatest outstanding needs at the present time, and again permit me to say that their consideration is earnestly to be desired.

Respectfully submitted,

D. E. CULLEY,  
Acting Librarian.

May 3, 1917.

# Condensed Financial Statement.

FOR YEAR ENDING MARCH 31st, 1917

## Income Receipts

From Investments .....	\$43,422.35
From Donations to Expense Acct. ....	1,503.30
From Contributions .....	3,544.69
From Donations to Pension Funds .....	1,100.00
	\$49,570.34

## Income Disbursements

Salaries, Expenses, Taxes, etc. ....	\$64,172.93
Pensions paid during Year .....	3,487.50
	\$67,660.43

## Permanent Funds

Contingent .....	\$181,347.68	\$169,434.73
Endowment .....	194,030.01	172,808.32
Lectureship .....	3,708.44	2,400.00
Library .....	31,176.93	30,072.34
Reunion and Memorial .....	112,280.29	107,986.40
Scholarship .....	139,994.28	109,668.07
Sacred Rhetoric and Elocution .....	79,519.30	78,367.33
Church Music .....	14,527.24	13,500.00
President's Chair Endowment .....	5,000.00	2,100.00
L. H. Severance Miss. Lectureship .....	5,000.00	5,000.00
New Administration Bldg. Fund .....	130,356.26	167,609.04
Real Estate and Buildings .....	262,350.80	327,850.80
President's Chair-Conkling Fund .....	100,075.00	97,998.75
Warrington Memorial Library Fund ....	3,250.00	15,000.00
Chapel Fund .....	10,000.00	3,100.00
Annuity Bonds .....	25,400.00	8,900.00
New. Admr. Bldg. #2 .....	4,025.00	
Money Borrowed .....	88,000.00	

\$1,390,041.23    \$1,311,795.78

## Literature

**Theology in Church and State.** By Peter Taylor Forsyth, D. D. New York: George H. Doran Company, 1915. \$1.25.

"It is an evil time for two classes of people—for those whose theology is the heart of their religion, and for those who are more concerned about the future of the Great Church than engrossed in the bustle of particular communities." This sentence from p. 12 of the book of Principal Forsyth which is before us is very significant of his own position in the religious thought-world of the present hour. In both the clauses of his observation he himself is well described. And it would not be surprising if in some respects he finds it for himself as a theologian in a special sense "an evil time", for the reason that the path-breaking theological work of the great new Christian age which will follow the war, to which God has, as many judge, preëminently called him, requires him to fight everybody else. On a scale not paralleled in many other thinkers, he realizes the full world-historical bearings of the unique crisis to which the Christian faith has come. He sees that for future history it means absolute war between the Church of that supernatural faith and the human life that is more and more organizing itself upon a pagan base or a humanistic religion. And by his powerful constructive thought, which voices no mere sectional consciousness but the corporate consciousness of the universal church of the historic salvation, he is himself truly making future church-and-world history. It has been given him to enunciate in the past few years with great power a rough and ready theology for the great religious crisis-moment now precipitated on history's outward stage in the great war. This is a theology which with its fundamental basing on "norms of the will", one accustomed to any form of the old intellectualism will describe as a *tour de force*. But it blazes the way for the great evangelical, catholic, and rational Christian future, in the true vital and inward continuity of that future, through the "indwelling norm and Spirit and Lord in action", with the great Christian past, while wholly emancipated from all tyranny of the merely formal past. It is inspiring to note how, under the very shadow of the awful war—indeed by the very power and illumination of His sovereign action in the war—God is already preparing on the higher levels of His Church's intellectual life the glorious future which will assuredly follow it, in the creative thought of such theologians of power and grasp whom He has brought to the kingdom for such a time as this. The war is to the unbelieving world unmitigated calamity. Those who are in touch with the van of modern thought, however, know that the war itself has to the faith of the true Church of Christ in active principle already answered in the living God's own historic and dogmatic way all the crucial problems of her intellectual life which she had been facing, and has indicated plainly, to all who will see, the new Divine way for His Church's universal thought and life, already bright with unspeakable promise.

The present book is of course but one among many of the hour, but what it contains is most significant as dealing with the very roots of the Church's new theological consciousness. The book falls into two main parts. The first deals with the theological fundamentals, in which the author elaborates a triple distinction among what he calls respectively dogma, doctrine, and theology, then occupying a chapter on the problem of creed subscription and unity. The second concerns the bearing of these principles upon current and emerging forms of

## Literature.

the great historic issue of the relations of Church and State. The argument of the book as a whole may be stated thus: "Without a central evangelical dogma the Church loses its meaning as a Church, and by forfeiting its corporate personality it loses even the existence as a social body which enables the State to recognize its legal and other claims." The second part, concerning the bearing, upon this question of the relations of Church and State, of the principles developed in the first part, is more relevant to British and Continental conditions than to American. And yet it has much of pregnant significance for the Church in America in its relations to our own public democratic future, and still more for the universal future Church in the midst of the nations of the whole great world. They are far-reaching principles, for example, which are enunciated in such sentences as the following: "The question of Church and State is more a religious than a political question. It is as churchmen that we define the place of the State. It is not as statesmen that we define the place of the Church", "There is a commanding view-point from which it is more correct to speak of a Free State in a Free Church than of a Free Church in a Free State. The ideal Church is nearer the Kingdom of Heaven and its dimensions than the ideal State. It is therefore the greater body, which includes the less." "The State is an agent of the Kingdom of God; the Church is the Kingdom of God in the making." "It is really the question of an international society, and the true international is the moral and spiritual." "The Great Church is the only true Supernational". In the judgment of the reviewer, however, the first portion of the work is more valuable for much of what it contains intrinsically than for the application given it to the particular problem indicated in the title.

The author's two primary concerns are: the one sole dogma, the dogma of grace; and the expansion and deepening of the sense of the Church. He combines with equal intensity an uncompromising evangelicalism with a catholicity, not only of temper but of actual theological construction, so truly comprehensive that many fail to realize it in the midst of the ever powerfully sounding evangelical note. His sustained emphasis upon the idea of the Church is of the greatest weight for our Protestantism; and for our American Protestantism even more than for Protestantism in general. For our Protestantism in the conditions of such a day as this suffers great weakness from the continued dominance of abstract Biblicism, from an apologetic instead of a dogmatic temper, and from the intellectualism and the individualism, divisiveness and atomism inherent in the isolated Protestant principle.

As to the Church and its unity, it is highly stimulating amid all the shallowness of much of the current discussion of Church union—though to many hot zealots it will seem purest nonsense—to hear the clear note sounded that "Church unity is finally a theological question, and it is the modern theologian or scholar, with his slow irenic tendency, that is doing most for it. The unity of the Church is a question of its dogma. . . . It is theology that parts, and it is theology that must unite—theology in the spirit of religion, the theology of faith", "The unity of the Church is a matter of its belief and not of its sentiment or even work, of its theology rather than of its philanthropy, of its faith more even than its good feeling". "The only unity of a Church is in its objective, in the faith that lays hold of that, or rather is seized by it." "Church and Dogma are as inseparable as Church and Kingdom."

## *The Bulletin of the Western Theological Seminary.*

A profound and beautiful introduction bears the caption, "A Manifold Church the Organ of a Rich Religion": Here the emphasis lies upon a realization, so needful for most Protestants, that "the Church, not the individual, is the correlate of Christian truth. . . . The Church as Christ's temple and organ, as the vehicle of His unsearchable riches, as the trustee of the dogma which He is—it is a Church high, deep, and free that is the only due hierophant of the manifold wealth of God's grace". It is this valuable conception of Christian truth as essentially corporate conviction which enables Dr. Forsyth to deal with, *e. g.*, so great a subject as that of the essential Deity of Christ in such a careful sentence as the following, which secures it as absolutely integral to the Christian confession, while not by necessary merely logical implication unchurching individual believers who have perplexities over the historic Trinitarian and Christological dogmas: "Christianity involves a relation to *Christ which* (i. e. the "personal relation" involved in "Christianity") is only *thinkable* if *Christ is God.*"

The author proceeds in the first three chapters to develop the distinction of "dogma", "doctrine", and "theology". First, "dogma". It is made clear at once that this term is used in a sense radically different from its historic connotation. In the latter it has to do with elaborate conciliar formulations becoming either a church's frozen thought, as in the Eastern Christianity; or a Church's imperious thought, as in the case of Rome, made statutory articles of belief; or in a looser connection in Protestantism. And yet the term in the sense here given it also has to do directly with the conception of the Church. "The prime necessity of dogma, whatever is meant by it, is not for the individual, but for the Church. . . . The real ground of interest in dogma, whether the word or the thing, is its creative value for a Church. The most challenging question of the vexed hour is, what is a Church?" "The sense of the value of dogma will be according to the sense of the value of a Church for Christianity and for humanity." But "the present question is one rather of terms of communion than of the plerophory of belief, of the Church's dogma rather than its confession, of the dogma that makes it rather than the confession it makes." "The prime interest of the Church is not theological in the ordinary sense (where theology is an inferential discipline with 'Greek demonstration'); it is dogmatic (where the theology is simple, fundamental, revealed, and creative, with 'the demonstration of the Spirit and of power'). "For a Church there must be a stateable something, fontal, fundamental and final, the same yesterday, today and forever. It is a question not of truth simply held by the Church but constitutive for it as a supernatural body". What is meant is "some statement with a relation to the full mind of the Church similar to that which the Apostles' Creed holds to the Athanasian, or a baptismal formula to a Church's symbol". The primary concern here, it is to be noted, is practical. The Church must have "some statement of the grace and gospel in which it stands", were it only to inform the world why the Church claims to live, work and serve and in its own way to command": "some dynamic statement. . . . on the scale of grace on the one hand and on the scale of the race on the other, and of the Church that confronts the race". Rome has held the "stateable something, fontal, fundamental and final" to be "quantitative in an elaborate system of belief and polity", but is now increasingly, under the stringency of modern conditions, concentrating upon a central dogma which in her case is "I believe in the Church infallible in the pope." So the evangelical Church must do, but reducing it qualitatively to a point of infinite dynamic in which will be stated in some form "the fact, act, and

truth that God was and is in Christ reconciling the world to Himself". "There is no future for a Church that does not believe in itself, that is timid about dogma, suspicious or careless about the Church idea, or negligent of a Church's creed. But it must concentrate and dogmatize on the Gospel as Rome does on the Church".

And now to come to close quarters. The one dogma of the Church is "the compressed statement of that Gospel-act of Christ on which it rests, the act which reveals in power the righteousness of God unto salvation". "It is the condensed account of God's recreative act of grace for the race in Christ given in a function of that act by Christ Himself in the apostolic intelligence." As such formulae a number are alternatively suggested: e. g., John 3:16, II Cor. 5:19, or Rom. 1:16, 17. Yet this does not at all imply that a satisfactory formulation of the dogma (even as above defined) must necessarily be in apostolic or Scriptural words. The act itself, carrying in itself its dogmatic meaning, is an eternal act, continuous in the Church that it made, and such a compendious dynamic "statement" of it is equally its present decisive action, put as such truth. The essential point is that "Dogma is final revelation in germinal statement. . . . It is the expression of the original and supernatural datum of the purely given which creates religion. It is truth about that in God which the Church stands upon. It is the Church's footing." It is highly important indeed, for the understanding of our author's meaning, that we realize concerning the form which such a statement may take, that it "is not fixed and final like the eternal Divine act which it sets forth, if only it give brief, simple, and true effect to the saving Gospel concerned. And the more brief it is, the more it approaches an illimitable finality." It is in the light of such a caution only that we can understand the constant emphasis upon the fact that "dogma does not change." The one all-important thing to realize about the essential nature of the Church's dogma, as such—what constitutes the Church the Church, as contrasted with a mere religious society—is that it consists of a "statement (or series) about a Self-given God and not about a seeking religion, a statement which conveys the knowledge of His relation to us and expresses our relation to Him, a statement, therefore, which has its source in Him" though not inseparably through the Bible "and not in us. What dogma is in its creative interior is not man's thought about God, but God's treatment of man. . . . It states God's message and not man's construction of it; God's act and not man's surmise of what action would be like God." The essentially non-formal character of "dogma"; and constant interaction of the Divine and the human elements in all the mere formulations of the dogma, whose constant creative interior is so described, are made luminously clear in the following compact sentence. "(Dogma concerns) the invasion, the revelation, on which all theology rests. . . . God's pure gift of Himself, and His account of Himself and His purpose in the heart of all man's version of that account, distinct from it but inseparable."

Now more briefly as to "doctrine" and "theology". "The Church has in its brief dogma more than dogma. Its *kerygma* is not a bald cry but a teeming Word. . . . It has infinite implicates, and its statement develops according to circumstances into its doctrine". For those inured to a static and formal conception of revelation and scholastic conception of a Church's "doctrine" the realization is important that "doctrine" expresses the ever changing "varied life and complementary wealth of the Church's moral mind". It is the "dogma" that "concerns the very foundation and meaning of the Church, involves the assent of its laity no less than its ministry, and

## *The Bulletin of the Western Theological Seminary.*

gives it its right to be." Its doctrine, "like its polity, concerns less the being than the well-being of the Church, and commits chiefly its leaders and teachers. The former is verifiable by personal experience—*c. g.*, 'I believe that God was in Christ forgiving and reconciling the world through the Cross'. The latter is experience which has passed into the Church's reflection, . . . the manifold plerophory into which that mighty Gospel or teeming dogma opens for the spiritual thought of the Church's corporate life in an intelligent world—*c. g.*, 'I believe in Christ as the second Adam, the Son from Heaven, the preëxistent and Self-emptied Son, the hypostatized Logos, the final Rationality of a moral creation, or the moral Spring of all evolutionary growth'." We have then in the first brief statement "revelation with its resources made morally intelligible". In the Church's "doctrine" we have "revelation with its content made scientific." We have "the Church's rock of truth and the Church's palace of truth". Or, we have "the term of communion swelling to the tide of confession".

Finally as to the "theology" in the narrow sense as contrasted with these two—"theology" is simply "tentative doctrine". "The chief object of theology is. . . to prepare material for the 'doctrine' by which the collective Church preaches its 'dogma' to the intelligent world, 'placarded and writ large'."

The order of development in the spiritual interior of the Church, then, is—here we have the incisive and illuminating words "first, "faith as personal trust;" second, "the knowledge latent in faith, of its fact, of the content which lifts it above mere subjective religion"; then, "the brief common confession of such creative and intelligent faith;" and then "its expansion in the noble heat of conflict into theology and doctrine". And, concluding: "Christianity cannot continue to live without a Church. And the Church cannot continue to live without a positive, final creative centre, which cannot be a rite, but must be an act of redemption set forth in all its words and rites. This when it acts as power is the Church's Gospel; and when it acts as truth it is the Church's dogma; and when it unfolds its universal and eternal wealth it is the Church's theology and doctrine".

When one comes to criticism of such propositions as all these, it is to be made to realize more than once that not a few of the ready objections that occur to our shallower minds have been anticipated by the profound writer. Many will at once demur on historical grounds to his novel and unhistorical use of the word "dogma", which, it may be thought, can only be productive of confusion. But he has forestalled us by a double vindication of his use of the term. On the one hand, aesthetically, he "would not part with any great and venerable term which has played a stirring part in the spiritual history of Christendom, so long as (he) could keep it with a due regard to its honest use, and one true to its historical evolution". And on the other hand, taking up these last words, he argues profoundly and exhibits clearly that the word has already a long evolution which historically entitles, and in the inner spiritual logic of the course of Christian history even *commits* us to the reduction of its meaning for which he has contended. He remarks, however, that he is not absolutely wedded to the word "if it is incurably bound up with its use in Catholicism", and if he were debarred from its use the word *kerygma* would serve as well to denote that for the reality and centrality of which he has contended under the former term—that "permanent, focal, tenacious and identical thing in all the stages of the Church's waxing and manifold confession", the truth that *makes the Church*.

## Literature.

Again, when we read that "dogma is the potent knowledge, but not the exact science, of something which is bound up with the Church's creation, and final for man's eternal weal or woe", it is important to understand that this is meant consistently with the emphatic recognition that "the Gospel as a power, as a grace met by a living faith, may flourish in many single souls who have never tried to formulate the revelation in the simplest way;"—who, nevertheless, as is not to be forgotten, "were made by a corporate Church, heard an intelligible message". How weighty, and how little regarded in most of our Protestantism, is this great principle so fully recognized in Catholicism, that the Church, in its essentially "sacramental" character, is the mother of the believing Christian soul! By this of course is not meant the exaltation of institutionalism, or of any form of historic sacramentarianism, where all centres in the rite, and where the sacramental efficacy is held to reside in mere elements as such. What is meant is the realization that the Body of Christ's Saints is sacramental of His Life of grace and truth by virtue of its moral act of worshipful confession, whether in word or rite, charged with and responding to His creative act. But the point here is that the question of dogma is one that concerns the Church as such, as distinct from individual souls on the one hand, as on the other hand from religious societies.

In general, however, there is one criticism which cannot altogether be evaded. It is to be doubted whether the author can make out any absolute and principal distinction between "dogma" (in the sense of any explicit *formulation*, as such) and "doctrine". As to it we are, indeed, expressly and rightly warned against imagining that by it is meant "the statement of a principle from which the whole system of Christian knowledge is deduced by a logical necessity". And there may be many *practical* advantages of such a brief compendious fundamental and "fotal" statement. There may be. The present writer considers that these may easily be exaggerated. But in any case it is dubious whether the distinction between the *stating* of grace in terms of immediate faith and mediately in terms of mind (which is the author's point of contention) can be ultimately sustained. There is a sound not altogether pleasing, moreover, even to one wholly in sympathy with the author's general point of view, in the last clause of the sentence that "there is a theology which is of the thinker's freedom, a theology which is of the Church's property, and a *theology whose property the Church is*". The "value of the implicate of finality" in Dr. Forsyth's "dogma" might perhaps better be looked for in that comprehensive finality of the Church's whole forward-looking confession of Christ, as the final Rationality of the moral creation, in that "great Catholic confession of the faith in its fulness" which we shall assuredly one day see through the unifying power of God's living grace—though Dr. Forsyth is sure (surer than the present reviewer is) that "the day is still very far off". But nothing less than *the whole fulness of Christ* is "the truth that makes the Church". Dr. Forsyth is on surer ground when he describes "dogma" (which in the central issue for which he contends in the use of the term is indeed of such supreme importance), simply as "the Self-revelation of Christ to the intelligence of faith", and speaks of the Church as "the trustee of the Dogma which *He is*". Of the abstract and academic aspect of such a question as this, actual life and history are the real solution. The key lies in such a subjective condition of the actual life of the Church as the author describes that of the apostolic circles of the first century to have been. "All truth was at that warm time in a state of highly charged solution. The air was clear but electric. The revelation and the

## *The Bulletin of the Western Theological Seminary.*

experience were completely blended. . . . And were the subjective condition of the Church always (so,) the dogmatic *kerygma* need receive less special attention. *The charisma would carry the dogma.*" And the fuller and richer the Great Church's consentaneous confession shall become, under the charismatic outpouring of the new Pentecostal day, the greater will become her indwelling supernatural power spontaneously to attract and integrate into her confessing soul all those who are "of the truth", the truth which is her indwelling Lord, as well as to sift out those who are not of it. What is said by Dr. Forsyth of the Bible in such a connection is true also of the Church. "The Bible was there for the Gospel, which it conveyed sacramentally rather than stated categorically." So also with the dogmatic Word as mediated through the confessing Church. The Church's whole confession of the living truth as it is in Christ conveys the Gospel sacramentally, which cannot be stated categorically. It is easy to understand psychologically at the present hour of chaos and absolute crisis the intense zeal of such leaders as Dr. Forsyth, the late Dr. Denney and others, for such a "formula of comprehension" for ecumenical Christendom. But the sense of the need of it will decrease as constructive Christian thought and intensified spiritual life ascends upon the new and living way in the escape from the tyranny of an external authority and a metaphysic alien to faith, and in the pure and abounding intellectual spontaneity of the faith-life in Christ. It is not true to say of any formula what Dr. Forsyth in another work says of such a formula, that "Faith has its object only in that Word". The only true statement here is that faith has its Object only in the whole Word of God (by which is of course not meant the Holy Scriptures as such). We receive "the end of our faith, even the salvation of our souls" now, as we do believe, by hope. But "the Object of our Faith" we "have" only in the Totality of the Word, only in the historic goal of the Church's growing confession, the returning Lord, the Personal Truth, returning to vindicate and crown His Church's whole confession, consummating her salvation in Himself in glory. There can be no advantage in any representation which implies that faith "possesses its Object" in anything but the whole Word of God. This attitude of clinging to a general formula as a bond of union is connected with the lack of full firmness in Dr. Forsyth's grasp as yet (so far at least as his writings indicate) of the transcendent eschatology which is integral to the Christian Verity as a Life-verity of historico-spiritual truth in Christ. An eschatology very definite, and such as in the Great Church consciousness now emerging will more and more powerfully dominate the whole life and confession of the Church, is essentially involved in the Christian faith as living hope; not at all as based abstractly upon Scripture exegesis in the manner which alienates so many morally earnest people from the very idea of eschatology, but as given in the intrinsic teleology of the Kingdom of God.

The valuable elements in the book under review are perhaps not so much in the distinction of terms for which the author contends, unless in connection with the application which is then given it to the Church's relation to the State as a corporate personality. And indeed with reference to this last, the conviction of the present writer is that the certain and increasing Divine enrichment of the Church's charismatic life, as spoken of above, will speedily avail, as no mere dogma-formula, both to define her own distinctive "meaning" and to substantiate her distinctive "social existence" over against the State. The value of the book in any case lies more in the many features which are characteristic of the author's profound and creative Christian thought in general: the fundamen-

## Literature.

tally moral and psychological treatment of faith and revelation, the imperatively needed justice done to the great Catholic principle of the Church, with the universal religious application of the associated great sacramental principle in its true evangelical form, under the elimination of all the magic and superstition of mere sacramentarianism; and the repudiation of any appeal to an authority statutory and coercive but appeal only to the creative moral and inspiring authority of the dogmatic Gospel-God of actual historic life. That revelation is God's revealing, giving, and conveying of Himself, not a mere truth about himself, "His truth not scientific but sacramental for His access to the soul"; that no *statement*, as such, is revelation—no statement as severed from the Gospel-act it utters and the living Power that utters it, the Spirit; that "the action of God, as it came by the man Christ Jesus and comes in His Spirit, proceeds through men as agents", who "become sacramental of God's grace"; that Word and World alike are not the mere symbols of God, in which He but shows Himself, but sacraments of Him, in which he gives Himself—such are principles of the most profound and far-reaching theoretical and practical importance for all the future thought and life of Christ's Church in the world. And I close this review by emphasizing the great realization, in which in all Principal Forsyth's work we already hear the authentic note of the great universal Christian future with a true "Church Militant",—the note of "the truly Catholic intolerance of the Gospel". "All religion is dogmatic, and the greatest the most so.... *A Gospel is not arguable*. At its heart Christ's Gospel was as dogmatic as mathematics, and more eternal". And this as set in direct relation to "the passion for authority and certainty so deep in human nature, and roused the more by our spiritual insolvency". When the thought of such modern constructive theologians as Dr. Forsyth has advanced to do as much justice to the mighty principles submerged in the distinctive historic witness of the great Oriental Church, for which it has been preserved to the dawn of the coming new day in all the spiritual tragedy of its mere ceremonialism and moral and intellectual decay, as he does to the evangelical and churchly principles, there will be, under God, the theological conditions of a mighty Christianity indeed.

Hartford, Conn.

EDWIN H. KELLOGG.

**The Psychology of Religion, and Its Application in Preaching and Teaching.** By James H. Snowden, D. D., LL. D. New York: Fleming H. Revell Co., 1916. \$1.50 net.

This work by the widely known Professor of Systematic Theology in Western Seminary, author, editor, and minister of the Gospel, forms a distinct contribution to the growing list of books on the subject. It disclaims at the outstart any attempt at critical investigation of psychological theories, but aims to apply the results of psychological study to the Christian religion. It is designed for the use of the general reader interested in such subjects, and for ministers and Sunday School teachers, by whom it will be found abundantly useful. That the versatile author accomplished all that he intended cannot be doubted, and he has laid under obligation many who will find the book a treasure-house of truth and illustration.

The clear-cut table of contents gives the scope and analysis of the book at a glance, and is amply supplemented by its dictionary index at the back. The introductory chapter deals with present-day conditions in the field of psychology, in which it is well said that

## *The Bulletin of the Western Theological Seminary.*

"some psychologists have endeavored to construct a psychology of religion without religion", an error which the author successfully avoids and combats. He bases his study on the teachings of the Bible, "the most immortal and incomparable book in the world". All through his work he uses this master-key, and incidentally demonstrates that the Bible, though making no attempt at mental analysis, is psychologically sound. Following the Introduction are chapters on The Psychology of the Soul, of the Moral and Religious Nature, of Sin, of Conversion, of the Christian Life, of the Sermon, the Broader Psychology of Preaching, and the Psychology of Teaching, the last a valuable application to the work of teaching in the Sunday School.

The beginner in psychology will find the chapter on the psychology of the soul an invaluable aid. In language that is as little technical as may be, yet always with translucent clearness, the fundamental laws of the operation of the soul, "by which we mean the conscious self", are elucidated. The author's well-known acceptance of the idealistic philosophy as a point of view is in evidence. He abounds in practical suggestions, such as (speaking of the difference between intelligence and ignorance), "Multiply your associations". The book is replete with happy illustrations, apt figures, and picturesque similes, such as this, "Memory is the spinal column of personality". The description of the four temperaments is illuminating, and the entire chapter is filled with truth about the working of the human mind that must be read to be appreciated. What might become a dry and abstruse subject is lighted up and relieved by occasional flashes of humor, recalling the statement made of a great psychologist that "he wrote philosophy like a work of fiction". There is a whole sermon in the statement, "When we think that others ought to be like us we forget that one of our kind is enough".

In the chapter on the psychology of the moral nature the author dips still deeper into the mysteries of our wonderfully complex nature. His wide reading of standard authors in the field is evident on every page. The discussion of Conscience is one that should be read by many who follow it blindly, to the destruction of others as well as themselves. "It is the battlefield on which are fought conflicts and issues of life, and all the outer battles of the world, Waterloo and Gettysburg, are only echoes from its inner shocks and doom".

Chapter IV deals with the psychology of sin, and this, with the following chapter on conversion, forms the high-water mark of the book. The various theories of sin, as sensuousness, our human finiteness, and selfishness, are discussed, the meat extracted from them, and the refuse cast out. A "study of sin in action", based on an interpretation of the third of Genesis, contains this,— "Like men carrying packages of powder through a burning building we are loaded with explosive materials in our natures while we walk through a flaming world showering sparks upon us from every side". And again this, "That sin is catching is one of the most obvious facts of the world". He dilates upon the causes for a declining sense of sin, but with the optimistic outlook characteristic of the entire book, recognizes a growth in higher perceptions of its meaning, with no real loss as to belief in its actual existence and reality.

The chapter on conversion is worth the price of the book. Types of conversion from widely different men, such as Tolstoy, Old-Born-Drunk, and the Apostle Paul, are considered, and the cause of their conversion, the entrance of a new idea and ideal, is analyzed. The great Greek word, "metanoia", is explained and illustrated, and is

## Literature.

followed by this statement, "Conversion is such a change. The soul can be lured from sin only as it is drawn by some more powerful attraction. Sin can be driven from the heart only as it is crowded out by some stronger good". The three steps in conversion are repentance, faith, and obedience. "It is at bottom the impact and contagion of one personality upon another". Would that space permitted a resumé of the author's discussion of revivals! In these days of Sundayism, when the pro and con of revivals is hotly discussed, there is vast need for the calm and judicial statement of the case herein laid down. The age of conversion is again emphasized as belonging to the period of youth, and he who delays the decision of the all-important matter of his soul's welfare does so at his peril; better still, that he should grow up a Christian, as Bushnell taught, and never know himself to be otherwise. A study of the various forms of conversion brings the chapter to a wise conclusion.

The psychology of the Christian life deals with Growth, Environment, Truth, Worship, Work, Imagination, Habit, Christ in Us, Discipline, and Character, all of which come in for clear discussion and rational conclusions. The pages on the power of words form a master-piece. His discussion of intellectual doubt is of immense value, and in the mind and heart of many a Christian minister might save some of his young men from spiritual shipwreck. His description of the various elements of literary style is nowhere better illustrated than in this and other of his books. His love of nature draws a sympathetic response from every nature-lover. If it sometimes seems that there is more theology than psychology, we are reminded that the author is primarily a theologian. And if there are times when one feels there is not much of either, but just rumination, the sound of the author chewing his cud, yet this but adds to the readability of the book, if not to the subject. So smoothly and flowingly does he write, so musical and forceful his style, that one gathers from the reading of the book the author's pleasure in the writing of it. Taking the book by and large, it is one that cannot be duplicated by any other in the field, and will relieve the owner of the necessity of purchasing a dozen others. We congratulate Dr. Snowden on a conspicuous success.

U. S. GREVES, '95

New Alexandria, Pa.

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**A Guide to the Study of the Christian Religion.** Edited by Gerald Birney Smith. The University of Chicago Press. 1916. \$3.00 postage extra.

An older generation of scholars would have classified this work as a treatise on Theological Encyclopædia and Methodology, and would have grouped it with such treatises as Crooks and Hurst, *Theological Encyclopædia and Methodology* (1864), Cave, *Introduction to Theology and Literature* (2d. ed. 1896), and Schaff, *Theological Propædeutic* (1893). The first named treatise was the translation and adaptation of a German work, the second was the product of the pen of a British scholar, and the third was the first independent American work in this field ever published; 'a guide to the Study of the Christian Religion' is the second. The purpose of the publication is concisely set forth in the preface: "This volume is intended to be a guide to the study of the Christian Religion for Protestants. It does not attempt, to take the place of actual study or to furnish a brief compendium of information. It is proposed primarily to aid students to understand the meaning of the various aspects of educa-

*The Bulletin of the Western Theological Seminary.*

tion for the Christian ministry". It appeals to a wide range of readers: to the student in the college who is preparing to enter a theological Seminary; to the pastor who is busy with the details of church administration and studying the principles of the spiritual life for presentation to his congregation; to the scientific student who looks upon religion as a phenomenon among the other phenomena of the world and wishes to investigate it. The scope may be gathered from the title of the opening chapter, "Preparation in College for the Study of Theology", when it is compared with such titles as "Christianity and Social Problems", and "The Contribution of Critical Scholarship to Ministerial Efficiency". While the method and spirit of the writer are strictly scientific and historical, the aim is thoroughly practical. The very title is suggestive of life with its activity and problems rather than of scholastic discussion.

A comparison with the work of Professor Philip Schaff (mentioned above), published a quarter of a century ago, will reveal the progress of theological investigation and the changes in points of view. The "Theological Propædeutic" was the product of a single pen, "A Guide to the Study of the Christian Religion" is the result of the collaboration of thirteen scholars, all but two being members of the faculty of the Divinity School of Chicago University. Such a fact is significant as marking the intensive development of theological research. It is a question whether it would be possible for a single scholar of the present day to write authoritatively on all the subjects which are treated in this volume. Some idea of the scope of this treatise may be gained from the subjects of the various chapters. The title of the first one, addressed to college men, has been given above. One chapter deals with the study of the Old Testament and the religion of Israel; another is devoted to the New Testament field. Four chapters cover Church History under the following titles: "The Study of Early Christianity", "The Development and Meaning of the Catholic Church", "The Protestant Reformation", "The Development of Modern Christianity". Each of the three departments of "Systematic Theology and Christian Ethics", "Practical Theology", "Christianity and Social Problems" comes in for a separate treatment by a different author. The problems of each one of these fields are set forth and the progress of recent years is presented. At the close of an important sub-section the student who wishes to check up the statements or to pursue the subjects further is referred to the best literature of recent years.

While changes in theological thought and interest are reflected in nearly every page, the section in which the largest increment is to be noted is that of Practical Theology. Nearly one hundred pages are taken up with the treatment of practical theology, a traditional term which scarcely describes some of the studies taken up in this section. In the older books under this heading are treated homiletics, polity, and polmenics, with a brief reference to missions. In recent years the last named subject has become one of the most important departments of practical theology, and with it should be associated 'Church Administration', 'Religious Education', and 'the Psychology of Religion'. These latter themes occupy a large space in the present treatment. The change in the emphasis of modern theology and of Christian ideals is most apparent in the treatment of Christianity and social problems. The presence of a chapter on this theme is in itself a sign of the times. None of the older books, such as Schaff and Cave, even mention it. During the past generation the age of the social question has left its mark on the Church and religious

## Literature

thought, or, as Professor Henderson puts it, "we now live in the midst of a transformation more significant than the fall of the Roman Empire, the rise of modern nationalities, or the Reformation" (p. 694). And again the same author emphatically states the contribution which the Church can make to the solution of the problems connected with this transformation: "The echoes of ancient creeds sound hollow and faint in the roar of the contemporary struggle of interests, and yet the church carries in its traditions and its heart the only principle which can assure the future of mankind, if only its prophets learn in time how to interpret and apply it to the problems of our age".

The reader is never in doubt as to the point of view of the collaborators, which is invariably that of the modern historical school. But a fair and appreciative treatment is accorded to the positions and literary productions of the traditional orthodox school of theology. With his sympathy with the systematic theology of the liberal school, Professor Smith is broad enough to concede that "It is especially important during the period of transition that ministers should be familiar with the older as well as with the newer theology, in order to interpret the meaning of religion to perplexed souls". In the bibliography the great works of Charles Hodge, Shedd, and Strong are mentioned as standard authorities, and special attention is called to the value of the centennial volume published by the faculty of Princeton Seminary under the title, "Biblical and Theological Studies." This book is suggestive 'because in it orthodoxy is expounded and defended against modern liberalism'.

The bibliographies appended to each section separately are a very valuable feature, for the works have been selected with great discrimination. The lists are not crowded with the titles of German and French works which give a learned but forbidding aspect to many bibliographies but are not available for the majority of readers, yet all the really important works of Continental theology are included. Older books are not mentioned unless they are classical or have historical value.

Of special interest to the readers of the Bulletin is the inclusion in the bibliography of works by members of the Western Theological Seminary with words of high commendation. On Dr. Breed's volume, "Preparing to Preach", the comment is, "very suggestive as regards the psychology of preaching"; of the work, "The History and Use of Hymns and Hymn Tunes", "a popular and very satisfactory historical and critical discussion of the Christian hymn—a practical handbook for the leader of public worship". Likewise Dr. David Schaff's two monumental volumes on the Middle Ages receive appreciative notice in the bibliography of Medieval Church History.

Western Theological Seminary.

JAMES A. KELSO.

## *The Bulletin of the Western Theological Seminary*

**The Essentials of Character:** Edward O. Sisson, Ph. D. New York: The Macmillan Co. 1915. \$1.00.

**Moral Training in the School and Home:** E. Hershey Sneath, Ph. D., LL. D., and George Hodges, D. D., D. C. L. New York: The Macmillan Co. 1914. 80c.

There are two urgent reasons why progressive teachers and foreseeing parents are interested in such books as these, dealing as they do with the principles and methods of moral education. One is the growing recognition of the vital importance of the moral element in character and life. The other is the acknowledged difficulty of the task,—a difficulty which many parents and teachers have been forced to confess by sad experience and the failure of many hopefully undertaken experiments. The whole question of moral education or training—it matters little for our purpose in which way it is conceived—has been pushed to the fore in these days by the ever-increasing complexity of our modern life. Both the school and the church to a surprising degree have usurped many of the functions of the old time home. Industry, too, has invaded the same precincts. Life is becoming more and more social. Many of us have come to believe that our community life of to-day is leaving all too little privacy and initiative and independence to the home. Hence it is that the problem of moral education has arisen, or rather, has become more intense and more complicated. Not that the older, simpler social and industrial order of life presented no moral educational problem; for it did. Nor would we imply that that problem was satisfactorily solved; for it was not. It is only that the dangers and difficulties were not then so multiplied as they are to-day. Changed conditions have brought new tests and new temptations. A new knowledge of these moral possibilities is needed. Moral character and habits, confirmed and strengthened to endure successfully these severer trials, are imperative. And these call for principles and ideals that cannot be cherished in any vague, indefinite way; they must be consciously held, and justified before the bar of reason and of conscience. This means education, training that is moral in character.

The real difficulty, however, of moral education does not lie in external conditions, but in the inherent nature of moral education itself. The outer circumstances of life can at most only aggravate and complicate the problem. The essential difficulty remains the same, whatever the environment. Physical training is comparatively simple, accomplished by the mere repetition of muscular movements. Mental training is more complex, involves greater difficulties. Not only must the most delicate brain adjustments be made,—which indeed is not peculiar to mental training,—but new elements appear and occupy the centre of the stage, elements mental and ideal in character which seem to defy order and refuse to be subject to law and to be brought under control. Yet with persistent effort mental habits are formed and often fixed for life, just as the physical are. Moral training ushers us into the very centre of this large field of the uncertain and apparently uncontrollable. So much of this moral realm seems beyond the possibility of being reduced to rule or regularity of performance that many despair and deny the possibility of moral education at all. For moral education is primarily the education of the will, which from the very nature of personality cannot be mechanical, like muscular or atomic activity. The will, of course, is concerned in physical and mental education as well as in moral. But it is central in the latter; in the two other fields it is a means, an in-

## Literature

strument in the process; but moral education is the training of the will itself. It is this that complicates and renders so difficult the task of moral education, and causes so many to be sceptical of the results. But the conviction is growing that moral education, whatever its difficulties, is one of the imperative necessities of the day. It is this feeling that has prompted these two important books on this subject, the desire to shed some light on the true nature of the problem itself, and to suggest some practical ways of overcoming the difficulties in the path to success.

Professor Sisson is interesting, stimulating, suggestive. He treats broadly but in a very practical way the underlying elements or sources of the moral life. Though concerned chiefly with principles and ideals, he has escaped the snare of the theoretical and the abstract. Professor Sneath and Dean Hodges have produced a helpful practical manual for teachers and parents. They believe morals must be taught to children concretely and indirectly. Hence, the story method of ethical instruction in the home and in the lower school grades. Though the book most appropriately accompanies a special series of literary and ethical readers, it is in itself a most suggestive and helpful guide in a difficult field. "It is the outgrowth of the authors' experience in preparing a graded system of moral instruction by means of fairy tale, myth, fable, legend, parable, allegory, hero and heroine tales, biographical sketch, and historical event, in the form of a series of literary and ethical readers (*The Golden Rule series*, the Macmillan Company New York)." These are copious references to this series and to other like literature at the end of each chapter. This is a most valuable feature.

ROBERT SCOTT CALDER, '97.

Grove City College.

## Alumniana.

### CALLS.

Rev. Frank Fish, D. D., '86, of Claysville, Pa., to Millsboro and Clarkville, Pa.

Rev. E. E. Lashley, '95, of Galion, O., to Union City, Pa.

Rev. S. A. Fulton, D. D., '98-p, of Holden, Kansas, to the First Church of Des Moines, Iowa.

Rev. L. C. Hensel, '14, to the Lawn Church of Chicago.

Rev. C. I. Steffy, '15, of Courtney, Pa., to New Salem Church, Smith's Ferry, Pa.

Rev. John A. Shaw, '16, of Colerain, Ohio, to Follansbee, W. Va.

### INSTALLATIONS.

Rev. George N. Luccock, D. D., '81, Westminster Church, Wooster, O., May 9, 1917.

Rev. G. W. Pollock, '81, Laboratory Presbyterian Church, Washington, Pa.

Rev. H. U. Davis, '98, First Church of Leechburg, Pa., April 26, 1917.

Rev. I. R. Prugh, '00-p, Clearwater, Kansas, May 8.

Rev. H. E. Kaufmann, '04, West Mulford, N. J., June 1.

Rev. Glenn M. Crawford, '17, Appleby Manor and Crooked Creek, Pa., May 9.

Rev. Alvyn Ross Hickman, '17, Ford City, Pa., April 19.

Rev. D. C. Marshall, '17, Bethel and St. Mary's, W. Va., May 16 and 17.

### RESIGNATIONS.

Rev. Hezekiah Magill, D. D., '67, Curby Memorial Church, St. Louis, Mo.

Rev. C. A. Clark, '90, First Church of Punxsutawney, Pa.

Rev. J. S. Blayney, '99, First Church of Hutchinson, Kansas.

Rev. W. F. Fleming, '03, Tarentum, Pa.

Rev. R. E. Keirn, '11, Bradford, Ohio.

### CHANGES OF ADDRESS.

Rev. R. L. Smith, '81, Grove City, Pa., to 25 McKennan Ave., Washington, D. C.

Rev. James C. Garver, '83, Crooks, Col., to 3413 E. Colfax Ave., Denver, Col.

Rev. J. E. Irvine, Ph. D. '87, Altoona, Pa., to Williamsburg, Pa.

Rev. H. K. Miller, '07, Garland Pa., to Dayton, O.

Rev. E. A. Bleck, '08, Harbor Springs, Mich., to Lawrence, Kansas.

Rev. J. G. West, '08, Appleton City, Mo., to Crane, Mo.

Rev. C. I. Steffey, '15, Courtney, Pa., to Smith's Ferry, Pa.

## Alumniana

### GENERAL ITEMS.

'53-p. Rev. A. M. Reid, D. D., for 40 years principal of the Steubenville Female Seminary, presided at the annual reunion of the Association, held in Steubenville in his honor.

'66-p. Rev. W. O. Campbell, D. D., read a very interesting paper on the general subject of God's elective or selective grace in the scheme of redemption, before the Presbyterian Ministers' Association of Pittsburgh.

'71. The Neville Island church, Rev. William P. Shrom, D. D., pastor, dedicated its new church building on May 9.

'76-p. During the past three and one half years of the pastorate of Rev. H. W. Warnshuis, of Port Royal, Pa., 118 members have been received into the church.

'79. Rev. Calvin D. Wilson, D. D., of Glendale, O. was given a considerable increase of salary at the annual meeting of the congregation.

'84-p. Rev. Dr. C. P. Cheeseman recently completed 25 years of successful service as pastor of the Highland Presbyterian Church of Pittsburgh, Pa.

'84.. Forty members were received at the Easter communion of the First church of Johnstown, Pa., Rev. C. C. Hayes, D. D., pastor. Their membership is now 1,500. The church has lately called an assistant pastor.

'86. At its annual business meeting the First church of Burgettstown, Rev. W. M. Hays, pastor, granted their pastor a substantial increase in salary.

'86. Rev. Frank N. Riale is meeting with marked success as pastor of the Clifton Church of Cincinnati, O. During his pastorate of two years the membership has been doubled, in nearly every organization of the church. The seating capacity of the Sabbath School rooms is to be increased 50 percent to take care of the increase in membership.

'89. Rev. W. F. Weir, D. D., Secretary of Men's Work, conducted a series of conferences in the Synod of Texas, preceding the Assembly.

'93. The Jersey Shore Presbyterian Church, Presbytery of Northumberland, Rev. J. L. Ewing, pastor, celebrated its 125th anniversary on June 24th. During the present pastorate of six and a half years, the gifts of the church to the Boards have increased from \$1,000 to \$2,850 a year. More than 200 members have been added during this period. In per capita offerings the church has led the churches of the presbytery for the past two or three years.

'93. During the year closing in March the First church of Boulder, Colorado, Rev. H. B. Hummell, D. D., pastor, received 66 new members.

'93. During the year closing April 1, the Third church of Wheeling, W. Va., Rev. J. P. Leyenberger, D. D., pastor, received 50 new members. An increase in salary was granted the pastor.

'99. On Sunday, May 20, the church of Parnassus, Rev. E. A. Hodil, pastor, celebrated its 75th anniversary.

'02. Twenty new members were received into the Presbyterian church of Cadiz, O., Rev. R. P. Lippincott, pastor, on Easter Sabbath.

## *The Bulletin of the Western Theological Seminary*

An additional amount was subscribed for war relief funds, totalling \$1,000 for this church to this cause.

'03. Professor Frank H. Ridgley, of Lincoln University, Pa. has accepted a call to the chair of Hebrew and Old Testament Literature in Omaha Theological Seminary.

'04. Professor John B. Kelso, Ph. D., of the College of Wooster, has been elected president of Parsons College, Fairfield, Iowa.

'05. Rev. John Stewart Kunkle, with his wife, have returned on furlough to their home in Saltsburg, Pa.

'07. The First Church of Irwin, Pa., Rev. Samuel Blacker, pastor, dedicated its new \$50,000 building on April 22, with addresses by Rev. Samuel Black McCormick, and Rev. Hugh T. Kerr.

'08. The Presbyterian Church of Warrensburg, Mo., Rev. Elbert Hefner, pastor, added 58 members to the church roll during last year.

'08. U. D. Reiter is meeting with success in his work in St. Louis. He has been working in the basement in temporary quarters for nearly three years, but is now ready to dedicate the new church, which was built this spring.

'08. Rev. J. G. West is doing a fine work in the Ozarks. He took charge of the church at Crane, Mo., last October, and has added more than eighty members, most of them on confession.

'09. Rev. E. M. Mowry, missionary in Pyeng Yang, Korea, is helping along the cause of music in the mission field there. He is musical director of the College Glee Club of the Christian College of Pyeng Yang. The Glee Club made a tour of several towns, and gave very creditable concerts under his direction.

'10. Almost one thousand members were present at the Easter communion of the First Presbyterian Church of Wilkinsburg, Rev. George Taylor, Jr. pastor. One hundred forty-one members have been received into the church during the past year.

'14. Rev. Ralph V. Gilbert, of the Presbyterian Church of Atlantic, Pa. has arranged a course of eighteen Sabbath evening sermons on Old Testament Prophecy.

'17. The First Church of Toronto, O., Rev. C. R. Wheeland, pastor, was burned to the ground on June 6. Plans are being made to rebuild, with a modern, institutional church.

'17. On July 2 there took place the marriage of Miss Marie Louise Homolka, of Wagner, South Dakota, to Rev. Joseph Nadenicek, pastor of the Slovak Presbyterian Church of Youngstown, O.

### THE GRADUATING CLASS.

Archie Randal Bartholomew—A. M., Grove City College, 1912; Pastor's Assistant Highland Presbyterian Church, Pittsburgh, Pa. Address, 5546 Jackson St., E. E., Pittsburgh.

John Melson Betts—A. B., Wesleyan College, 1902; Pastor, Methodist Episcopal Church, Pittsburgh, Pa. Address, 111 North Pacific Ave.

## *Alumni*

- John Keifer Boston—A. B., University of Wooster, 1914; Residence, Wooster, Ohio.
- Ross Elmer Conrad—A. B., University of Wooster, 1914; Pastor, Presbyterian Church, Mechanicstown, Ohio.
- Glenn Martin Crawford—Ph. B., Grove City College, 1914; Pastor, Appleby Manor and Crooked Creek Churches. Address, Ford City, Pa.
- H. Russell Crummy—Grove City College; Pastor, Presbyterian Church, Elderton, Pa.
- Michele Francesco De Marco—A. B., University of Wooster, 1914; 41 Boundary St., Pittsburgh, Pa.
- Joseph LeRoy Dodds—A. B., Grove City College, 1912; under appointment of Presbyterian Board of Foreign Missions to India.
- Alexander Gibson—Geneva College; Pastor, Manchester Presbyterian Church, North Side, Pittsburgh, Pa. 1506 Nixon St.
- Alvyn Ross Hickman—A. B., Valparaiso University, 1913; Pastor, First Presbyterian Church, Ford City, Pa.
- LeRoy Lawther—A. B., Grove City College, 1912; Pastor, Presbyterian Church, St. Clairsville, Ohio.
- Frank Bowman Lewellyn—A. B., West Virginia University, 1912; Secretary, Y. M. C. A., West Virginia University, Morgantown, W. Va.
- Daryl Cedric Marshall—A. B., Grove City College, 1914; Pastor, Presbyterian Churches of St. Mary's and Bethel W. Va. Address, St. Mary's W. Va.
- Joseph Nadenicek—Grove City College; Pastor, Slovak Presbyterian Church, Youngstown, O.
- Henry Harrison Nicholson—A. B., Washington and Jefferson College, 1914; Pastor, Slate Lick and Srader's Grove, R. F. D. Freeport, Pa.
- Nathan LeRoy Ramsey—A. B., Allegheny College, 1914; Secretary of Boy's work, Y. M. C. A., Sewickley, Pa.
- John L. Robison—A. B., Grove City College, 1914; Residence, R. F. D. 8, New Castle, Pa.
- David Lester Say—A. B., Grove City College, 1914; Pastor, Presbyterian Church, Cross Creek, Pa.
- Clyde Randolph Wheeland—Pastor, Presbyterian Church, Toronto, Ohio.
- Claudius Argyle Keller (post graduate)—Ph. B., Heidelberg University, 1906; A. M., Princeton University, 1909; Princeton Theological Seminary, 1909; B. D., Western Theological Seminary, 1917. Residence, 1205 Fayette St., N. S., Pittsburgh, Pa.
- Arnold Hilmar Loewe (post graduate)—A. B., College of Wooster; "German Theological School of Newark, N. J.," Bloomfield, N. J., 1912; B. D., Western Theological Seminary, 1917; Assistant to Minister, First Presbyterian Church, Wilkinsburg, Pa.

## Necrology.

### Chalfant, William Parker

Born Saltsburg, Pa., Sept. 3, 1860; Lafayette College 1881; D.D. Lafayette College 1912; Seminary 1881-84; licensed April 24, 1883; ordained Sept. 9, 1884; Presbytery Pittsburgh; Soho Mission (organized as Central Church) 1884-85; Tsinanfu 1885-90; Ichowfu 1890-1909; superintendent work among Chinese, Lower California, 1901-1903; Professor Union Theological College, Tsingchowfu 1909-1917; died Tsingchowfu, China, Apr. 21, 1917.

Published: Handbook of Christian Apologetics.

Translated: "Onward Christian Soldiers".

### Collins, David Ghormley

Born Huntsville, O., Sept. 18, 1855; University of Wooster 1883; A.B. & A.M. University of Wooster; Seminary 1883-86; licensed and ordained Presbytery of Bellefontaine 1886; foreign missionary at Laos, Siam, 1886-1917; during this period, teacher at the Boys' School, Laos, 12 years; Manager Mission Press, Chieng Mai, 1892-1917; died, during furlough, Chicago, Ill., June 9, 1917.

### Crowl, Theodore

Born Darlington, Pa., July 22, 1844; United States Army, 1864-5; Washington and Jefferson College 1868; D. D. Grove City College 1899; Seminary 1869-71; Union Theological Seminary 1871-72; licensed April 13, 1870; ordained April 10, 1872, Presbytery of Allegheny; home missionary Seattle, Washington, 1872-74; pastor elect Tidioute, Pa., 1874-77; Canon City, Col., 1878; pastor Second Church of Zanesville, O., 1879-89; stated supply First Church of Salida, Col., 1890-1902; pastor First Church (Congregational), Sterling, Ill., (1893—); died Eagle Rock, Cal., Oct. 25, 1916.

### Dilworth, Albert

Born near Darlington, Pa., Dec. 8, 1840; Jefferson College, Canonsburg, Pa., 1860; Seminary 1860-63; licensed April, 1862, and ordained June, 1863, Presbytery of Beaver; pastor New Salem, Pa., 1863-65; Mt. Pleasant (Darlington) Pa., 1865-69; Beaver Falls, Pa., 1869-71; Orrville, O., 1871-74; stated supply Homeworth & Waterford; pastor New Salem, Pa., 14 years; stated supply Negley, O., 1901-02; pastor Coachella, Cal., 1902-07; residence East Palestine, O. 1907-09; Hemet, Cal., 1909-16; died Hemet, Cal., Dec. 17, 1916.

Published: Article in Centennial Volume of Beaver Co., Pa.; The Mountains of California; History of New Salem Church, Presbytery of Allegheny.

### Duncan, Thomas Duncan

Born Pittsburgh, Pa., July 9, 1846; Washington and Jefferson College 1869; Seminary 1870-74; licensed April, 1872, Presbytery of Pittsburgh; ordained 1875 Presbytery of Zanesville; pastor Clark, O., 1875-79; principal Verona Academy, Pa., 1874-75; principal Keene Academy, O., 1879-86; professor Biddle University 1886-91; superintendent Mekusukey Mission School, Indian Territory, 1891-93; missionary near Perry, Ok., 1893-97; missionary to Seminole Indians, 1897-99; died Perry Ok., Aug. 9, 1916.

### Gilson, Samuel Smith

Born New Derry, Pa., Oct. 28, 1843; Washington and Jefferson College 1866; Seminary 1867-70; Union Theological Seminary 1870;

## *Necrology*

licensed 1869 Presbytery of Blairsville; ordained Oct., 1871 Presbytery of Louisville; pastor Bowling Green, Ky., 1871-74; Uniontown, Pa., 1874-79; Dennison, O., 1880-83; editor Herald and Presbyterian 1883-89; with the Presbyterian Banner 1889- ; principal East Liberty Academy 1890-98; travelled Europe; with the Westminster, 1906- ; residence Crafton, Pa.

Published: History of Uniontown Presbyterian Church; series of articles on Western Pennsylvania Churches; reported for leading newspapers the proceedings of forty Assemblies.

### **Hamilton, Jesse Wells**

Born Carroll Co. O., Jan. 5, 1827; Jefferson College 1855; Seminary 1855-58; A. B. 1855 & A. M. 1858 Jefferson College; D. D. Richmond College 1898; licensed 1857 and ordained 1860 Presbytery of Steubenville; home missionary Grand Rapids, Tontogany, O., and vicinity, 1858-59; stated supply Waterford & Bellville, O., 1860-02; pastor Lower Ten Mile, Pa., 1865-70; Sharpsville, 1873-75; stated supply Mingo, O., 1875-80; pastor E-Springfield & Bacon Ridge 1882-96; teacher New Hagerstown Academy 1862-65; Wither- spoon Institute 1870-73; residence East Springfield, O.; died Marion, O., Feb. 8, 1917.

### **Hartzell, William H.**

Born Washington, Pa., Dec. 18, 1840; Amherst College 1871; Seminary 1871-74; licensed April, 1873, Presbytery of Washington; ordained Oct. 24, 1876, Presbytery of Baltimore; stated supply and pastor Harmony, Deer Creek, Md., 1875-83; stated supply St. Peter, Minn., March-Sept. 1885; Worthington, Minn., 1885-89; Minneapolis, Minn., 1889-98; evangelist 1884; honorably retired 1898; died Washington, Pa., Sept. 2, 1916.

### **Hill, John Franklin**

Born near Slate Lick, Armstrong Co., Pa., Feb. 20, 1835; Washington College 1853; Seminary 1856-57; D. D. Franklin College; licensed Jan. 24, 1857, and ordained Dec. 29, 1858, Presbytery of Pittsburgh (Reformed Presbyterian); pastor Bethel and Ebenezer, Pa., 1858-69; First Church Shelbyville, Tenn., 1872-76; Bethany Church, Bridgeville, Pa., 1876-84; Chartiers, Pa., 1884-1907; corresponding secretary, General Assembly Permanent Committee on Temperance, 1889-16; residence Canonsburg, Pa.; died Markleton, Pa. Dec. 22, 1916.

### **Irwin, George Barnard**

Born Ebenezer, Pa. Sept. 13, 1865; Washington & Jefferson College 1889; Seminary 1889-92; licensed April 15, 1891 and ordained April 11, 1893, Presbytery of Kittanning; pastor Union and Midway, Pa., 1893-1904; pastor Rehoboth, Pa., 1904-08; 4th, Washington, Pa., 1908-16; died Washington, Pa., June 28, 1916.

### **Johnson, Thomas Rea**

Born Strattonville, Pa., Feb. 12, 1837; Washington College 1862; Seminary 1862-65; licensed April 26, 1865; Presbytery of Clarion; ordained Oct. 9. 1866 Presbytery of Bureau; stated supply Pleasant Ridge, Ill., 1869-89; pastor Edgington, Ill., 1866-1904; pastor emeritus at same, 1905-12; stated supply Buffalo Prairie, Ill., 1906; honorably retired, 1913; died Oak Park, Ill., May 14, 1916.

## *The Bulletin of the Western Theological Seminary*

### **MacGonigle, John Nowry**

Born Pittsburgh, Pa. Oct. 29, 1851; Western University of Pennsylvania 1871; Seminary 1872 and 1873-75; D. D. Western University of Pennsylvania 1895; licensed April, 1874, Presbytery of Pittsburgh; ordained May 11, 1875, Presbytery of Blairsville; pastor Ebensburg, Pa., 1875-77; Parker City, Pa., 1877-80; 1st Oil City, 1880-89; St. Augustine, Fla. 1895-1902; home missionary 1905; residence Miami, Fla.; died Miami, Fla., Mar. 13, 1916.

### **McJunkin, James Montgomery**

Born Washington Co., Pa. Sept. 21, 1847; Washington and Jefferson College 1876; Seminary 1876-79; D. D., Washington and Jefferson College 1898; licensed April 24, 1878, Presbytery of Blairsville; ordained May 27, 1879, Presbytery of Pittsburgh; stated supply Cool Spring, Pa., 1878-79; pastor Oakdale, Pa., 1879-1906; synodical secretary home missions in Pennsylvania, 1890-1906; secretary and treasurer of same, 1906-17; residence Oakdale, Pa.; died Oakdale, Pa., Jan. 29, 1917.

### **Miller, William Sydney**

Born Port Perry, Pa. Sept. 20, 1852; Princeton University 1875; Seminary 1875-78; D. D. University of Wooster 1913; licensed April 25, 1877, and ordained June 25, 1878, Presbytery of Blairsville; stated supply and pastor Beulah Church, near Wilkinsburg, Pa., 1877-88; Gurley Memorial Church, Washington, D. C. 1888-93; First Church Crafton, Pa., 1894-1902; stated supply Kittanning, 1902-03; stated supply McCandless Av. 1903-04; stated supply Homewood Av. 1904-05; Hollidaysburg, 1907-08; pastor same, 1908-1913; travelled Europe 1881-82 and 1896; travelled Palestine 1881-82; evangelist North Dakota 1902; evangelist Pennsylvania and Ohio 1904; Pennsylvania and W. Va. 1905-06; retired 1913; died Edgewood, Pa., May 18, 1916.

### **Milligan, James Vincent**

Born Ohio Co., West Virginia, Nov. 29, 1850; Washington and Jefferson College 1876; Seminary 1876-79; D. D. Highland Park College, Highland, Kan., 1903; licensed April, 1878, and ordained June 10, 1879, Presbytery of Washington; stated supply Astoria, Oregon, 1879-84; Ashland 1884-87; pastor Portland 1887-95; Boise, Ida., 1895-98; stated supply Ellensburg, Washington, 1898-1901; stated supply Presbytery of Portland 1901-02; superintendent Sabbath School Work, Synod of Oregon 1902-16; died Portland, Ore., Sept. 19, 1916.

### **Newton, Charles Beatty**

Born Lodiana, India, Feb. 3, 1842; Washington College 1864; Seminary 1864-67; licensed and ordained 1867, Presbytery of Steubenville; foreign missionary to India; Lahore 1868-82; Rawal Pindi 1882; Lodiana, 1882-92; Jullundar City 1892-1916; United States Army 1862-63; president Municipality of Lodiana; Superintendent of the Mission Press; editor Nur Afshan; died Punjab, India, Apr. 11, 1916.

### **Pittenger, James Sidney**

Born Fairview, W. Va., 1868; Clarion Normal School 1893; Washington and Jefferson College 1899; Seminary 1901-03; licensed

## *Necrology*

1902 Presbytery of Washington; ordained 1903 Presbytery of Butler; pastor Muddy Creek and Unionville, 1903-08; Princeton and Hermon, Pa., 1908-10; supply, Moravia, Pa., 1909-10; Unity Pa., 1910-17; died Weirsdale, Fla., Apr. 8, 1917.

### **Pollock, Garnett Adrian**

Born Harrison Co., O., June 8, 1834; Miami University 1858; Seminary 1858-59; D. D. Miami University; licensed Sept. 1861 Presbytery of Sidney; ordained Oct. 1866 Presbytery of Wabash; pastor Praire Bird, Ill., 1866-69; stated supply Effingham 1869-77; pastor elect Mendota, 1878-91; House of Hope, Elgin, Ill., 1891-1911; teacher 1859-68; honorably retired; residence, High Point, N. C., died Milwaukee, Wis., Sept. 5, 1916.

### **Riddle, Matthew Brown**

Born Pittsburgh, Pa. Oct. 17, 1836; Jefferson College 1852; Seminary 1853-56; post-graduate Germany 1860-61; D. D. Franklin and Marshall College 1870; LL. D. Western University of Pennsylvania 1894; D. D. Princeton University (Sesqui-Centennial) 1896; licensed May 26, 1859, and ordained April 15, 1862, Classes Bergen (Dutch Reformed Church in America); pastor, 1st (R. D.), Hoboken, N. J., 1862; 2nd. (R. D.), Newark, N. J., 1863-69; assistant professor Jefferson College 1857-58; New Brunswick Theological Seminary 1858-60; chaplain 2nd. Regiment New Jersey Volunteers 1861; Professor Hartford Theological Seminary 1871-87; professor New Testament Literature and Exegesis Western Seminary 1887-1911; professor emeritus 1911-1916; original member New Testament company of the American Bible Revision Committee, 1871; member of Assembly's committee for revising proof texts of Westminster Standards, 1889; same, Confession of Faith, 1890; regular contributor Sunday School Times, 1875-1916; assistant editor, Presbyterian Banner, 1893-98; travelled Europe 1860-61, and 1869-71; died Edgeworth, Pa., Aug. 30, 1916.

Published:—Series of articles from Europe, giving sketch of Franco-Prussian War, Presbyterian Banner 1870-71; edited (with Dr. Schaff) Romans in Lange's Commentary, 1869; translated and edited Ephesians and Colossians and edited Galatians in the same, 1870; wrote (with Dr. Schaff) Matthew, Mark, and Luke in International Popular Commentary 1879; wrote (with Dr. John E. Todd) Notes on International Sunday School Lessons (New Testament), Congregational Publishing Society, 1877-81; Question Book on the same; wrote (with Dr. Schaff) on Romans in Illustrated Commentary, and on Ephesians and Colossians (alone), 1882; small volume on Mark, 1881, Luke, 1883, Romans 1884, in International Revision Commentary; edited Mark and Luke, Funk and Wagnalls' issue of Meyers' Commentary, 1884; revised and edited Robinson's Greek Harmony of the Gospels 1885; revised and edited Robinson's English Harmony of the Gospels 1886; portions of Vols. VII and VIII of Bishop Coxe's Ante-Nicene Fathers, 1886; edited Chrysostom's Homilies on Matthew in Schaff's Nicene and Post-Nicene Library, Vol. X, 1st series; also Augustine's Harmony of the Gospels, Vol. VI, same series; contributor to Schaff-Herzog Encyclopedia and to American Supplement to Encyclopedia Britannica; occasional contributions to Christian Intelligencer, Independent, Congregationalist, Homiletical Review, Scribner's Monthly, and other periodicals; The Story of the American Revised New Testament, 1908.

## *The Bulletin of the Western Theological Seminary*

### **Rogers, David Benton**

Born Steubenville, O., Aug. 21, 1841; Washington and Jefferson College 1871; Seminary 1871-74; licensed April 1873, Presbytery of Steubenville; ordained June 12, 1874 Presbytery of Redstone; pastor Tent, Pa., 1874-76; West Liberty, Va., 1877-78; Hartford City, Ind., 1878-82; Dunbar, Pa., 1882-89; Richmond, Philadelphia, 1889-99; Castle Shannon 1903-06; pastor's assistant Mariners', Philadelphia, Pa., 1907-08; stated supply Presbytery of Philadelphia, 1908-1916; died Philadelphia, Pa., July 26, 1916.

### **Stewart, Robert Laird**

Born Murrysville, Pa., Aug. 11, 1840; Washington and Jefferson College 1866; Seminary 1866-69; D. D. Washington and Jefferson College, 1896; licensed April 28, 1868, Presbytery of Blairsville; ordained July 6, 1869, Presbytery of Erie; pastor Conneautville, Pa., 1869-73; Golden, Cal., 1873-79; Danville, Pa., 1880-90; professor (Pastoral Theology and Biblical Archaeology, since 1893) Lincoln University 1890-1916; United States Army 1862-65; travelled Europe 1873, 1879-80; died Alhambra, Cal., July 27, 1916.

Published:—History of Mahoning Presbyterian Church, Danville, Pa.; The Land of Israel (text-book); Memorabile Places Among the Holy Hills; Life of Dr. Sheldon Jackson; two chapters in Mediterranean Travels; five articles in Hasting's Dictionary: Christ and the Gospels; History of the 140th. Regiment, Pennsylvania Volunteers.

### **Wilson, Samuel Graham**

Born Indiana, Pa., Feb. 11, 1858; Princeton University 1876; Seminary 1876-79; post-graduate Princeton Theological Seminary 1879-80; A. M. Princeton University 1879; D. D. Western University of Pennsylvania and Grove City College 1906; licensed April 4, 1878 and ordained July 1, 1880 Presbytery of Kittanning; foreign missionary Tabriz, Persia 1880-1916; principal Tabriz Memorial School; died Tabriz, Persia, July 2, 1916.

Published:—Persia, Western Missions; Persian Life and Customs; Mariam, a Romance of Persia; Modern Movements among Moslems; Bahatism and Its Claims; articles:—The Armenian Church and the Russian Government, North American Review; The Atoning Saviour of the Shiah, Presbyterian and Reformed Review; Babism, a Failure; Losses of Islam in Last Century, etc., etc.

### **Woods, Henry**

Born Marion Co., Mo., July 2, 1838; Washington College 1857; Seminary 1859-62; D. D. Westminster College, Pa., 1879; licensed April 11, 1861, Presbytery of Baltimore; ordained Oct. 22, 1862, Presbytery of Steubenville; pastor 1st, Steubenville, O., 1862-67; stated supply Upper Ten Mile 1868-70; East Buffalo, Pa., 1871-1907; pastor of same, 1907- ; teacher 1857-59; professor Washington and Jefferson College 1867-1906; stated clerk presbytery of Washington 1887- ; stated clerk of the Synod of Pittsburgh 1880-1902; died Washington, Pa., July 21, 1916.

## Index.

---

### Articles

Subject	Author	Page
Christian Attitude toward Right and Wrong, The .....	<i>Robert Law</i>	141
Ministry and Music, The .....	<i>David R. Breed</i>	5
Rabbi Ben Ezra: or Browning's Philosophy of Life .....	<i>Edward H. Ward</i>	125
Riddle, Rev. Matthew Brown, D. D., LL. D.		
Dr. Riddle's Boyhood .....	<i>David Riddle Breed</i>	73
Matthew Brown Riddle .....	<i>James A. Kelso</i>	79
Dr. Riddle as an Interpreter of the New Testament .....	<i>William R. Farmer</i>	87
Dr. Riddle and the American Bible Revision Committee .....	<i>David S. Schaff</i>	92
Matthew Brown Riddle the Teacher .....	<i>Howard Allen Bridgeman</i> <i>John Livingston Lowes</i> <i>Samuel Black McCormick</i> <i>John A. Marquis</i> <i>Williston Walker</i>	102
Memories of the Class-Room .....	<i>Alexander P. Kelso, Jr.</i>	112
Minute adopted by the Faculty of Hartford Theological Seminary. . . . .		119
Were the Early Books of the Old Testament Written in Cuneiform? . . . . .	<i>James A. Kelso</i>	24

## *The Bulletin of the Western Theological Seminary*

### Literature

Title	Reviewer	Page
Afflictions of the Righteous, The—By W. B. Macleod .....	<i>Hugh Thomson Kerr</i>	47
Book of Personal Work, The—By John T. Faris .....	<i>LeRoy C. Henscl</i>	49
Church in the Highlands, The—By John Mackay .....	<i>Charles Herron</i>	43
Essentials of Character, The—By Edward O. Sisson .....	<i>Robert Scott Calder</i>	214
Fear God and Take Your Own Part—By Theodore Roosevelt .....	<i>Alexander P. Kelso, Jr.</i>	51
Great Ideas of Religion—By J. G. Simpson .....	<i>Robert Scott Calder</i>	45
Great Step, The—By Maitland Alexander .....	<i>David Riddle Breed</i>	54
Guide to the Study of the Christian Religion, A—Edited by G. B. Smith .....	<i>James A. Kelso</i>	211
History of Christian Missions—By Charles Henry Robinson .....	<i>James A. Kelso</i>	54
Hope of the Great Community, The—By Josiah Royce .....	<i>Henry H. Forsythe</i>	159
Inner Life, The—By Rufus M. Jones .....	<i>John L. Proudft</i>	158
Isaiah, Chapters 1-XXXIX—By J. Skinner .....	<i>James A. Kelso</i>	155
Method in Prayer—By W. Graham Scroggie .....	<i>O. S. McFarland</i>	157
Modern Movements among Moslems—By S. G. Wilson .....	<i>James A. Kelso</i>	56
Mohammedanism—By C. Snouk Hurgronje .....	<i>James A. Kelso</i>	56
Moral Training in the School and Home—By E. H. Sneath and George Hodges .....	<i>Robert S. Calder</i>	214
Naamah and Nimrod—By James E. Tannehill .....	<i>A. G. Eagleson</i>	160

## *Index*

Title	Reviewer	Page
Psychology of Religion, The—By James H. Snowden . . . . .		209
	<i>U. S. Greves</i>	
Religion of Experience, The—By Horace J. Bridges . . . . .		163
	<i>George Taylor, Jr.</i>	
Religion of Power, The—By Harris E. Kirk . . . . .		161
	<i>Charles A. McCrea</i>	
Spiritual Interpretation of History, The—By Shailer Matthews . . .		155
	<i>James A. Kelso</i>	
Studies in the Psalms—By S. R. Driver . . . . .		40
	<i>George Taylor, Jr.</i>	
Theology in Church and State—By Peter Taylor Forsyth . . . . .		202
	<i>Edwin H. Kellogg</i>	
Wind on the Heath, The—By G. H. Morrison . . . . .		39
	<i>Frank Eakin</i>	
Words of 'This Life—By W. Mackintosh Mackay . . . . .		165
	<i>W. J. Holmes</i>	

### **Miscellaneous**

Alumniana . . . . .	64, 167, 216
Cecilia Choir . . . . .	63, 183
Commencement . . . . .	177
Financial Statement . . . . .	201
Graduating Class . . . . .	218
Librarian's Report . . . . .	196
Necrology . . . . .	59, 220
President's Report . . . . .	185

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# THE BULLETIN

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## Western Theological Seminary

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### Contents

Foreword . . . . .	4
Outline . . . . .	5
Theological Propædeutic . . . . .	7
Comparative Religion . . . . .	7
The Bible: General Works . . . . .	11
Old Testament . . . . .	11
New Testament . . . . .	30
Historical Theology . . . . .	50
Theology Proper . . . . .	56
Practical Theology . . . . .	66
Books of General Reference . . . . .	73
Periodicals . . . . .	75

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1918

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Instructor in Music

## FOREWORD

This Bibliography has been published to meet a long felt need in connection with the classroom work of the faculty. Bewildered by an almost countless array of books, students are constantly inquiring in regard to the best literature in the various departments of theology. In order to economize time and to give the student a guide which he could preserve in his library, the professors of the Seminary have prepared the bibliographical lists to which this number of the Bulletin is exclusively devoted. No claim is made to an exhaustive enumeration of the literature, but the aim has been to be practical and consequently only the most important works are mentioned. A specialist will necessarily look to other sources for a complete enumeration of monographs and special works. Further, one who uses this bibliography should carefully note that general literature, such as poetry, fiction, and secular history, has not been included. Again, the mention of a book in this list does not necessarily signify an approval of its theology or point of view; consequently a discriminating estimate is appended to many of the titles.

# OUTLINE

<b>THEOLOGICAL PROPÆDEUTIC</b> . . . . .	7
<b>COMPARATIVE RELIGION</b> . . . . .	7
I. General Works . . . . .	7
II. Special Works . . . . .	8
1. Primitive Religion . . . . .	8
2. Babylonia and Assyria . . . . .	9
3. Egypt . . . . .	9
4. Brahmanism and Hinduism . . . . .	9
5. Buddhism . . . . .	10
6. Islam . . . . .	10
<b>THE BIBLE: GENERAL WORKS</b> . . . . .	11
<b>OLD TESTAMENT</b> . . . . .	11
I. Language and Text . . . . .	11
1. Hebrew Text . . . . .	11
2. History of Massoretic Text and Textual Criticism . . . . .	12
3. Hebrew Grammars . . . . .	13
4. Hebrew Lexicons . . . . .	13
5. The Ancient Versions . . . . .	14
A. The Septuagint . . . . .	14
B. Other Greek Versions (Aquila, Symmachus, and Theodotion) . . . . .	14
C. The Samaritan Codex of the Pentateuch, the Targums, and the Peshittâ . . . . .	14
D. The Vulgate . . . . .	15
6. Concordances . . . . .	15
A. Hebrew . . . . .	15
B. The Septuagint . . . . .	15
7. Biblical Aramaic . . . . .	15
A. Grammars . . . . .	15
B. Lexicons . . . . .	16
II. Geography of Palestine . . . . .	16
III. History of Israel and Related Peoples . . . . .	16
IV. Introduction to the Old Testament . . . . .	18
V. The Canon . . . . .	19
VI. Interpretation . . . . .	19
1. Commentaries . . . . .	19
A. On the Entire Old Testament . . . . .	19
B. On the Separate Books of the Old Testament . . . . .	21
The Pentateuch . . . . .	21
The Historical Books . . . . .	22
The Psalter . . . . .	23
Wisdom Literature . . . . .	24
The Major Prophets . . . . .	25
The Minor Prophets . . . . .	27
2. Prophecy . . . . .	28
3. The Religion of the Hebrews . . . . .	28
4. Old Testament Theology and Ethics . . . . .	29
<b>NEW TESTAMENT</b> . . . . .	30
I. Language . . . . .	30
1. Greek Texts . . . . .	30
2. Greek Lexicons . . . . .	30
3. Greek Concordances . . . . .	31
4. Greek Grammars . . . . .	31
5. Text Books for Beginners in N. T. Greek . . . . .	32
6. Greek Word Lists . . . . .	32
7. Greek Harmonies of the Gospels . . . . .	32
8. Independent Translations of the N. T. . . . .	32
9. Miscellaneous . . . . .	33

II.	Criticism . . . . .	33
	1. N. T. Introduction . . . . .	33
	2. N. T. Text and Canon . . . . .	34
	3. The Synoptic Problem . . . . .	34
	4. The Fourth Gospel . . . . .	35
	5. Acts and Epistles . . . . .	35
	6. The Apocalypse . . . . .	36
	7. Miscellaneous . . . . .	36
III.	History . . . . .	37
	1. Antecedent and Contemporary History . . . . .	37
	2. The Life of Jesus Christ . . . . .	38
	3. The Life of Paul . . . . .	39
	4. The Apostolic Age . . . . .	40
IV.	Interpretation . . . . .	41
	1. General Works . . . . .	41
	2. Commentaries . . . . .	42
	A. On the Entire New Testament . . . . .	42
	B. On Separate Books . . . . .	42
V.	Teaching . . . . .	46
	1. Theological Teaching . . . . .	46
	2. Ethical Teaching . . . . .	47
	3. Books Which in One Way or Another Contribute to an Understanding of New Testament Teaching . . . . .	48
<b>HISTORICAL THEOLOGY . . . . .</b>		<b>50</b>
I.	Church History . . . . .	50
	Manuals for the Whole Period . . . . .	50
	Elaborate Treatment . . . . .	50
	1. Ancient Christianity, 1-600 . . . . .	51
	2. Medieval Christianity . . . . .	51
	3. The Reformation . . . . .	52
	4. Recent Church History . . . . .	52
	5. English Church History . . . . .	52
	6. American Church History . . . . .	53
	7. The Presbyterian Church . . . . .	53
	Biography, A Few Works . . . . .	54
II.	Symbolics and Polemics . . . . .	55
<b>THEOLOGY PROPER . . . . .</b>		<b>56</b>
I.	Systematic Theology . . . . .	56
II.	Theism . . . . .	57
III.	The Person of Christ . . . . .	58
IV.	The Atonement . . . . .	59
V.	Ritschlianism . . . . .	60
VI.	The Psychology of Religion . . . . .	61
VII.	The Philosophy of Religion . . . . .	63
VIII.	General Ethics . . . . .	64
IX.	Christian Ethics . . . . .	65
<b>PRACTICAL THEOLOGY . . . . .</b>		<b>66</b>
I.	Homiletics . . . . .	66
II.	Pastoral Theology . . . . .	67
III.	Hymnology . . . . .	68
IV.	Liturgics and Public Prayer . . . . .	69
V.	Religious Pedagogics . . . . .	69
VI.	Church Architecture . . . . .	71
VII.	Missions . . . . .	71
<b>BOOKS OF GENERAL REFERENCE . . . . .</b>		<b>73</b>
I.	General Encyclopedias . . . . .	73
II.	Religious Encyclopedias . . . . .	73
III.	Bible Dictionaries . . . . .	74
IV.	Concordances . . . . .	74
<b>PERIODICALS . . . . .</b>		<b>75</b>

# The Bulletin

— of the —

## WESTERN THEOLOGICAL SEMINARY

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VOLUME X.

OCTOBER, 1917

No. 1

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### **THEOLOGICAL PROPÆDEUTIC.**

James A. Kelso.

**Schaff, Phillip:** Theological Propædeutic: New York: Scribner, 1893, \$3.00.

An excellent work, but needs to be revised to bring it up to date.

**Smith, G. B.:** (editor): A Guide to the Study of the Christian Religion. Chicago: University of Chicago Press, 1916, \$3.50. A suggestive discussion of the Problems of Theological education by a group of American Scholars and is 'intended to be a guide to the study of the Christian religion for Protestants'. The editor states: "It is prepared primarily to aid students to understand the meaning of the various aspects of education for the Christian ministry".

A student should read one of these books at the beginning of his theological course.

### **COMPARATIVE RELIGION.**

James A. Kelso.

#### **I. GENERAL WORKS.**

**Menzies, A.:** History of Religion. London: John Murray, 4th. ed. 1911, \$1.50.

The best comprehensive handbook. Includes Judaism and Christianity.

**Moore, G. F.:** History of Religions. New York: Scribner, 1913, Vol. I. \$2.50.

In Vol. I the author treats the religions of China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, and Rome. The second volume, covering Judaism, Christianity, and Islam, is promised at an early date.

A great monument of American scholarship. "Nothing so comprehensive in range, so firm in grasp, and so reliable in details has hitherto been published in English".

**Geden, A. S.:** The Religions of the East. London: C. H. Kelly, 1913, 12s.

Most of the space is devoted to Brahmanism and Hinduism, Buddhism, and Islam. Other religions treated are Jainism,

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Confucianism, Taoism, Shintoism, Zoroastrianism, and two ancient faiths, those of Egypt and of Babylonia and Assyria. A scholarly treatment in popular language, with a sympathetic attitude towards Christian Missions.

**Toy, C. H.:** Introduction to the History of Religions. Boston: Ginn, 1913, \$3.00.

Deals principally with Primitive Religion and presents important material from many fields.

**Kellogg, S. H.:** Handbook of Comparative Religion. Philadelphia: Westminster Press, 1899, 75c.

Brief and popular.

**Jevons, F. B.:** Comparative Religion. New York: Putnam, 1913, \$1.00.

Strictly speaking, a work on Apologetics, setting forth the pre-eminence of Christianity.

**Tisdall, W. St. Clair:** Christianity and Other Faiths. London: Robert Scott, 1912, 5s.

The author, a missionary of the Church Missionary Society, gives an *apologia* for Christianity as "God's final revelation of Himself to man."

**Jordan, L. H.:** Comparative Religion: Its Genesis and Growth. New York: Scribner, 1905, \$3.50.

History of this new discipline, its methodology. Elaborate bibliographies.

**Jordan, L. H.:** Comparative Religion: Its Adjuncts and Allies. London: Oxford University Press, 1915, 12s.

A bibliographical discussion. Indispensable for a student who desires to know the present state of discussion and the latest additions to the literature of the subject.

**Moulton, J. H.:** Religions and Religion. New York: Methodist Book Concern, 1913, \$1.25.

The author sets forth the main principles of Comparative Religion from a thoroughly evangelical point of view. Especially valuable for one who is doubtful as to the consequences of the scientific study of religion for evangelical faith.

**Jastrow, Morris, Jr.:** Introduction to the Study of Religion. New York: Scribner, 1901, \$1.50.

A general handbook by a Jewish scholar treating the history and the principles of the historical study of religion. In general very fair; occasionally the personal equation appears in a disparaging reference to Christian Missions.

**Encyclopædia of Ethics and Religion:** James Hastings, editor. New York: Scribner, 1908—, \$6.00 per vol.

Nine volumes have been published; will be completed in twelve. See general reference works.

## II. SPECIAL WORKS.

### 1. PRIMITIVE RELIGION.

**Brinton, D. G.:** The Religions of Primitive People. New York: Putnam, 1897., \$1.50.

Illuminating lectures. Material is drawn chiefly from American religions.

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**Nassau, R. H.:** Fetichism in West Africa. New York: Scribner, 1904, \$2.50.

The result of forty years' observation on the West African Mission Field.

**Frazer, J. G.:** The Golden Bough 12 vols. New York: Macmillan, 3d. ed. 1911-1915, \$3.00 to \$6.50 per vol.

A thesaurus of information on savage beliefs and practices. "The Golden Bough is undoubtedly the vastest piece of systematic work that anthropological science has yet to show." Athenæum, p. 82, July 27, 1912.

2. BABYLONIA AND ASSYRIA.

**Jastrow, Morris, Jr.:** The Religion of Babylonia and Assyria. Boston: Ginn, 1898, \$3.00.

Author is an authority with an international reputation, and has published an elaborate treatment of this subject in German in three volumes, also an article in Hastings' Dictionary of the Bible, Vol. V.

**Rogers, R. W.,** The Religion of Babylonia and Assyria. New York: Methodist Book Concern, 1908, \$2.00.

A scholarly work in popular style; with special reference to the bearing of the subject on the religion of ancient Israel.

3. EGYPT.

**Breasted, J. H.:** History of Egypt from the Earliest Times to the Persian Conquest. New York: Scribner, 2nd. ed. 1912, \$5.00. A standard work, beautifully illustrated. Religion is included in the treatment.

**Breasted, J. H.:** Development of Religion and Thought in Ancient Egypt. New York: Scribner, 1912, \$1.50.

Deals chiefly with mortuary ritual and observances, and the Solar and Osirian faiths.

**Sayce, A. H.:** The Religion of Ancient Egypt. Edinburgh: Clark, 2nd. ed. 1913, 4s.

Author's point of view is that the religions of Egypt and Babylon form the background and preparation for Judaism and Christianity.

4. BRAHMANISM AND HINDUISM.

**Farquhar, J. N.:** A Primer of Hinduism. London: Oxford University Press, 2nd. ed. 1912, 85c.

The best epitome.

**Farquhar, J. N.:** The Crown of Hinduism. London: Oxford University Press, 1913, 7s. 6d.

Christianity is the Crown of Hinduism. A sympathetic treatment.

**Farquhar, J. N.:** Modern Religious Movements in India. New York: Macmillan, 1915, \$2.50.

No one interested in Christian Missions in India can afford to overlook this work.

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- Mitchell, J. M.:** *Hinduism Past and Present.* London: Religious Tract Society, 1885, often republished, 1/6.  
An accurate, interesting, and scholarly work by a missionary.
- Monier-Williams, Sir. M.:** *Brahmanism and Hinduism.* London: Murray, 1891.  
A classical treatment by a scholar of the first rank.
- Monier-Williams, Sir. M.:** *Buddhism in Its Connection with Brahmanism and Hinduism.* London: Murray, 1889.

### 5. BUDDHISM.

- Rhys-Davids, T. W.:** *Buddhism.* New York: Gorham, 22d. ed. 1910, 85c.  
The author is the greatest authority on Buddhism in the English speaking world.
- Rhys-Davids, T. W.:** *Buddhism: Its History and Literature.* New York: Putnam, 1896, \$1.50.  
An admirable handbook.
- Rhys-Davids, T. W.:** *Buddhist India.* New York: Putnam, 1903, \$1.50.  
A manual of the life and teachings of Buddha.
- Bellog, S. H.:** *The Light of Asia and the Light of the World.* London: Macmillan, 1885.  
The author was Professor in the Western Theological Seminary from 1877 to 1886. He compares the legend, the doctrine, and the ethics of the Buddha with the story, the doctrine, and the ethics of Christ.

### 6. ISLAM.

- Margoliouth, D. S.:** *Mohammed and the Rise of Islam.* New York: Putnam, 3d. ed. 1913, \$1.50.
- Margoliouth, D. S.:** *Mohammedanism. (Home University Library)* New York: Holt, 1912, 40c.  
The best primer.
- MacDonald, D. B.:** *Aspects of Islam.* New York: Macmillan, 1911, \$1.50.  
An interesting sympathetic treatment.
- MacDonald, D. B.:** *The Development of Muslim Theology, Jurisprudence, and Constitutional History.* New York: Scribner, 1903, \$1.25.  
A learned work indispensable for the advanced student.
- Zwemer, S. M.:** *The Moslem Doctrine of God.* New York: Revell, 1908, 50c.  
The author is a missionary with the equipment of a scholar.
- Zwemer, S. M.:** *Arabia, the Cradle of Islam.* New York: Revell, 1900, \$2.00.
- Wherry, E. M.:** *Islam and Christianity in India.* New York: Revell, 1907, \$1.25.
- Wilson, S. G.:** *Modern Movements among Moslems.* New York: Revell, 1916, \$1.50.

## *The Bulletin of the Western Theological Seminary*

**The Quran:** Rodwell's translation has been published in the Everyman's Library. New York: Dutton, 1909, 40c.

Palmer's translation in the *Sacred Books of the East*, 2 vols. New York: Oxford University Press. 1880, \$6.75. In one vol. \$4.00.

All the renderings in modern European languages fail to bring out the characteristic flavor of the original. Article on Koran in *Enc. Britannica* should be consulted.

### **THE BIBLE: GENERAL WORKS.**

James A. Kelso.

**Dods, Marcus:** *The Bible: Its Origin and Nature.* (Bross Lectures 1904) New York: Scribner, 1905, 50c.

A reverent discussion of the application of critical methods of study to the Bible, more particularly to the New Testament.

**Peake, A. S.:** *The Bible, its Origin, its Significance and its abiding Worth.* New York: Doran, 1913, \$2.

**Clarke, W. N.:** *Sixty Years with the Bible.* New York; Scribner, 1909, 50c.

Virtually a spiritual autobiography, tracing the change of the author's views from the traditional to the modern conception. An important book on account of Dr. Clarke's recognized position as a theologian.

**Barnes, W. E.:** *Companion to Biblical Studies.* Cambridge, Eng.: University Press, 1916. \$4.

A scholarly work intended for the general reader. Topics such as textual criticism, introduction, Biblical theology, Messianic prophecy, chronology, and geography are treated by specialists in their several departments. A valuable glossary of Bible words and proper names is appended.

**Dummelow, J. R.:** *Commentary on the Holy Bible.* New York: Macmillan, 1914, \$2.50.

This work consists of two parts: first, general topics on the same scope as those of the previous work; the second and larger part is taken up with a concise exposition of all the books of the Bible. While it is intended to be a ready reference work, a careful perusal from beginning to end will give a student a comprehensive survey of the Scriptures with the main problems of interpretation.

**Westcott, B. F.:** *A general View of the History of the English Bible.* New York: Macmillan, 1916, \$3.50. Reprinted from 1905 ed.

### **OLD TESTAMENT**

#### **I. LANGUAGE AND TEXT.**

David E. Culley.

##### **1. HEBREW TEXT.**

**Kittel, Rud.:** *Biblia Hebraica.* Leipsic: J. C. Heinrichs (New York: Lemcke), 2d. ed. 1913, 10 marks.

May be had bound in one or two volumes—also in fifteen parts. Best and most convenient Hebrew Bible for student use. Crit-

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ical apparatus in foot notes includes more generally accepted textual emendations.

**Baer, S. and Delitzsch, Franz:** *Textum Masoreticum accuratissime expressit etc.* Leipsic: Tauchnitz (New York: Lemcke), 1869-95.

Published in separate parts; is convenient; shows large number of variant readings of Massoretic text. Parts each 60 and 70 cents.

**Ginsburg, David:** *Four and Twenty Holy Books Carefully Edited after the Massorah and after Earliest Editions.* London: Trinitarian Bible Society, 1st. ed. 1894; cheaper ed. 1906; London: British and Foreign Bible Society, 3d. ed. 1908—not yet complete.

Best edition of Massoretic text so far published, offering the most extensive display of Massoretic textual variants.

For text of Samaritan Codex of Pentateuch see under **Ancient Versions.**

2. HISTORY OF MASSORETIC TEXT AND TEXTUAL CRITICISM.

**Ginsburg, David:** *Introduction to the Massoretico-Critical Edition of the Hebrew Bible.* London: Trinitarian Bible Society, 1897.

**Geden, A. S.:** *Outlines of Introduction to the Hebrew Bible.* Edinburgh: Clark, 1909, 8/6.

**Weir, T. H.:** *A Short History of the Hebrew Text of the Old Testament.* London: Williams and Norgate, 2d. ed. 1907, 6s.

Best short summary concerning transmission of the Hebrew text.

**Driver, S. R.:** *Notes on the Hebrew Text and the Topography of the Books of Samuel with an Introduction on Hebrew Palaeography and the Ancient Versions.* Oxford: Clarendon Press, 2d. ed. 1913, 12s.

Introduction (62 pp.) contains short history of the Hebrew alphabet (excellent), remarks on Hebrew orthography, and a brief account of the chief ancient versions of the Old Testament.

**Buhl, F.:** *Canon and Text of the Old Testament.* Edinburgh: Clark (New York: Scribner), 1892, \$2.25.  
Very useful.

**Cornill, Carl:** *Introduction to the Canonical Books of the Old Testament.* London: Williams and Norgate (New York: Putnam), 1907, \$3.

Chapter 20 contains a very good summary of the history of the O. T. text.

**Price, Ira M.:** *The Ancestry of Our English Bible. An Account of the Bible Versions, Texts, and Manuscripts.* Philadelphia: The Sunday School Times Co., 1907, \$1.50.

**Encyclopaedia Biblica.** Vol. IV, Art. Text and Versions.

**Hastings' Dictionary of the Bible.** Vol. IV, Art. Text of the Old Testament.

**New Schaff-Herzog Encyclopedia,** Vol. II, Art. Bible Text.

## *The Bulletin of the Western Theological Seminary.*

### 3. HEBREW GRAMMARS.

**Davidson (A. B.)—McFadyen (J. E.):** Introductory Hebrew Grammar with Progressive Exercises in Reading and Writing. Edinburgh: Clark (New York: Scribner), 20th. ed. 1916, \$3.00. Best Hebrew Grammar available for beginners.

**Fagnani, C. P.:** A Primer of Hebrew. New York: Scribner, 1903, \$1.50.

A good elementary grammar.

**Harper, W. R.:** Introductory Hebrew Method and Manual. New York: Scribner, 23d. ed. 1912, \$2.

A good book for those preferring the inductive method. To be recommended where an instructor is not available.

**Harper, W. R.:** Elements of Hebrew by an Inductive Method. New York: Scribner, 25th. ed. 1912, \$2.

To be used along with the Method and Manual.

**Gesenius-Kautzsch (E.):** Hebrew Grammar. Translated from the 28th. German edition by A. E. Cowley. New York: The Oxford University Press, 1910, \$5.25.

Indispensable for advanced study both of grammar and syntax.

**Davidson, A. B.:** Hebrew Syntax. Edinburgh: Clark, 3d. ed. 1902, (Reprint of 2nd ed. 1896) 6/6.

**Driver, S. R.:** A Treatise on the Use of the Tenses in Hebrew. Oxford: The Clarendon Press, 3d. ed. 1892, \$3.00.

**Harper, W. R.:** Elements of Hebrew Syntax. New York: Scribner, 1888, \$2.

Any one of the last three books mentioned will serve as a basis for the acquisition of a working knowledge of Hebrew syntax.

**Kennet, R. H.:** A Short Account of the Hebrew Tenses. Cambridge (Eng.): The University Press, 1901, 3s.

**Wickes, Wm.:** A Treatise on the Accentuation of the So-called Prose Books of the Old Testament. Oxford: Clarendon Press, 1887, \$4.20.

**Wickes, Wm.:** A Treatise on the Accentuation of the Three So-called Poetical Books of the Old Testament, Psalms, Proverbs, and Job. Oxford: Clarendon Press, 1881, \$2.50.

The best books on Hebrew accents.

### 4. HEBREW LEXICONS.

**Brown, Francis,** with the coöperation of **Driver, S. R.,** and **Briggs, Charles A.:** A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic. Boston: Houghton-Mifflin, 1906, \$8.00.

The only Hebrew-English lexicon covering the whole Old Testament worthy to be recommended.

**Kelso, James A.,** and **Culley, David E.:** Hebrew-English Vocabulary to the Book of Genesis. New York: Scribner, 1917, \$1.

Intended for students who, having completed the study of an introductory Hebrew Grammar and are ready to read a prose book of the Old Testament in Hebrew, but who are not yet sufficiently advanced to use the Brown, Driver, Briggs' lexicon.

*The Bulletin of the Western Theological Seminary.*

5. THE ANCIENT VERSIONS.

A. The Septuagint.

**Swete, H. B.:** Old Testament in Greek according to the Septuagint. Cambridge (Eng.): The University Press, 1887-94, 3 vols., 7/6 ea.

The best working edition of the Septuagint. Represents the text of the Vatican Codex (B) along with important variant readings selected from the other codices. A small, handy edition of the text without the critical notes is now being published (much cheaper).

**Ottley, R. R.:** The Book of Isaiah according to the Septuagint. Translated and edited. 2 vols. Cambridge (Eng.): The University Press, 1904, 1906, 12s.

**Osterley, W. O. E.:** Studies in the Greek and Latin Versions of the Book of Amos. Cambridge (Eng.): The University Press, 1902, 4s.

**Brooke, A. E., and McLean, N.:** The Old Testament in Greek, according to the text of Codex Vaticanus, supplemented from other Unical Manuscripts, with a critical apparatus containing the variants of the chief ancient authorities for the Text of the Septuagint. Cambridge, (Eng.): The University Press, 1906— . Vol. I, containing Gen.-Ruth, now complete in four parts.

This work is destined to become the standard edition of the Septuagint. It, too, represents the text of Codex Vaticanus but presents an almost exhaustive array of collateral readings.

**Swete, H. B.:** An Introduction to the Old Testament in Greek. 2nd. ed. by Ottley, R. R. Cambridge (Eng.): The University Press, 1914, 7/6.

To be recommended.

**Thackery, H. St. J.:** Grammar of the Old Testament in Greek. Cambridge (Eng.): The University Press, 1909, 8s.

**Conybeare, F. C., and Stock, St. Geo.:** Selections from the Septuagint according to the text of Swete. Boston: Ginn, 1905, \$1.65.

A good text book for students desiring a first hand acquaintance with the nature of Septuagint Greek. It contains a brief introduction to the Septuagint, a short grammar, and selections from several O. T. books with critical notes.

B. Other Greek Versions (Aquila, Symmachus, and Theodotion).

**Field, F.:** Origenis Hexaplorum quae supersunt: sive veterum interpretum Graecorum in totum Vetus Testamentum fragmenta. 2 Vols. Oxford: Clarendon Press. 1875, £6, 6s.

The fragments of Aquila, Symmachus, and Theodotion here published are valuable witnesses to the Hebrew text of the O. T.

C. The Samaritan Codex of the Pentateuch, the Targums, and the Peshitta.

The Samaritan Codex is in reality Hebrew, but is listed here for convenience. The Targums are Aramaic, and the Peshitta is

## *The Bulletin of the Western Theological Seminary.*

Syriac. All of these are published in the **Paris and London Polyglots**. They are to be consulted in an endeavor to restore the Hebrew text.

### **D. The Vulgate.**

**Hetzenaure, M.:** *Biblia Sacra Vulgatae Editionis*. Rome: 2nd. ed. 1914.

The best student's edition of Jerome's translation of the Bible.

## **6. CONCORDANCES.**

### **A. Hebrew.**

**Mandelkern, S.:** *Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae*. Leipsic: 1896.

**Mandelkern, S.:** *Veteris Testamenti Concordantiae Heb. et Chald. Ed. minor*. Leipsic: 1897.

Same as above except that the Hebrew wording has been omitted from passages cited. The work contains a surprisingly large number of errors.

**Fürst, Julius:** *Librorum Sacrorum Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae*. Leipsic: 1840.

In many respects equal or superior to Mandelkern.

**The Englishman's Hebrew and Chaldee Concordance of the Old Testament.** 2 vol. London: Walton and Moberly, 3d. ed. 1866.

**Davidson, B.:** *A Concordance of the Hebrew and Chaldee Scriptures*. Revised by Hughes (Jos.). London: Bagster, 1876, £2, 2s.

**The Oxford Lexicon (Brown, Driver, and Briggs)** can often be used to advantage as a concordance to the Hebrew Bible.

### **B. The Septuagint.**

**Hatch, E., and Redpath, H. A.:** *Concordance to the Septuagint and Other Greek Versions of the Old Testament*. 6 vol. New York: Frowde, 1892-96, \$31.50.

Invaluable to the student of the LXX.

**A Handy Concordance of the Septuagint.** Giving Various Readings from Codices Vaticanus, Alexandrinus, Sinaiticus, and Ephraemi. London: Bagster, 1887, 15s.

Convenient and useful for those who do not have access to the standard work of Hatch and Redpath.

## **7. BIBLICAL ARAMAIC.**

### **A. Grammars.**

The student of Biblical Aramaic must unfortunately be referred to grammars in languages other than English. Aramaic grammars for the English student being altogether wanting. The best are the following:

**Kautzsch, E.:** *Grammatik des Biblisch-aramäischen*. Leipsic: Vogel, 1884, M. 4.

**Marti, Karl:** *Kurzgefasste Grammatik der Biblisch-aramäischen Sprache*. Berlin: Reuther & Reichard (New York: Lemcke) 2nd. ed. 1911, M. 4.50.

*The Bulletin of the Western Theological Seminary.*

**Strack, H. L.:** Grammatik des Biblisch-aramäischen. Munich: Beck. 5th. ed. 1911.

**B. Lexicons.**

A good dictionary of Biblical Aramaic is to be found in the Appendix of the Hebrew-English lexicon of Brown, Driver, and Briggs mentioned above.

**II. GEOGRAPHY OF PALESTINE.**

James A. Kelso.

**Smith, George Adam:** The Historical Geography of the Holy Land. New York: Doran, 1916, \$3.75.

Out of a profound and sympathetic knowledge, the influence of the geography upon the history is set forth in a charming style.

**Stewart, R. L.:** The Land of Israel: A textbook on the Physical and Historical Geography of the Holy Land. Chicago: Revell, 1899, \$1.50.

An accurate and comprehensive textbook.

**Kelman, J., and Fulleylove, J.:** The Holy Land, illustrated in colors. New York: Macmillan, 1902, \$6.

**Petrie, W. M. Flinders:** Researches in Sinai. London: Murry, 1906, 21s.

The best book on the geographical problems of the Sinaitic peninsula.

**Smith, George Adam, and Bartholomew, J. G.:** Atlas of the Historical Geography of the Holy Land. New York: Doran, 1916, \$7.50.

A monumental work covering the history from remote antiquity to the present day in sixty maps.

**MacCoun, T.:** The Holy Land in Geography and History. New York: Revell, no date, 2 vols., 50 cents.

Contains 145 maps and plans.

**Thomson, W. M.:** The Land and the Book. New York: Harper, 1859, last ed., 1911, \$2.40.

Unsurpassed in giving the scenery, the local coloring, and the manners and customs of Palestine.

**III. HISTORY OF ISRAEL AND RELATED PEOPLES.**

James A. Kelso.

**Kent, C. F.:** History of the Hebrew People and A History of the Jewish People. New York: Scribner. 1896-99, 3 vols., \$3.75.

One of the best text-books in existence. Follows the course of history down to the Maccabean period.

**Ottley, R. L.:** A Short History of the Hebrews to the Roman Period. New York: Macmillan, 1901, \$1.25.

**Wade, G. Woosung:** Old Testament History. New York: Dutton, 2nd. ed. 1903, \$1.50.

Two brief and popular presentations of O. T. History from the modern point of view. Intended for beginners.

*The Bulletin of the Western Theological Seminary.*

**Peritz, I. J.:** Old Testament History. New York: Abingdon Press, 1915, \$1.50.

A useful outline especially intended for college classes.

**Smith, Henry Preserved:** Old Testament History. (International Theological Library.) New York: Scribner, 1903, \$2.50.

Extreme in many of its critical positions, but attractive in its style, and thorough in its scholarship.

**Kittel, R.:** History of the Hebrews. London: Williams and Norgate, 1895-96, 2 vols., \$8.40.

A translation from a German work, taking the history down to the Babylonian exile. Author gives a thorough discussion of the sources and is conservative in his conclusions. Somewhat antiquated in the discussion of Hebrew civilization; he has brought the treatment up to date in the second German edition which unfortunately has not been translated.

**Smith, G. A.:** Jerusalem. New York: Doran, 1908, 2 vols., \$6.00.

A monumental work on the topography, economics, and history from the earliest times to A. D. 70. The second volume contains the history of Jerusalem which, from the age of David on, is identical with the history of Judah.

**McCurdy, J. F.:** History, Prophecy, and the Monuments. New York: Macmillan, 1894-1901, originally in 3 vols. \$3.00 per vol., now issued in 1 vol. \$2.50.

A reconstruction of the history of Israel in the light of the monumental evidence in W. Asia and Egypt. A thoroughly reliable work, cautious in its conclusions.

**Paton, L. B.:** The Early History of Syria and Palestine. New York: Scribner, 1901, \$1.25.

**Goodspeed, G. S.:** A History of the Babylonians and Assyrians. New York: Scribner, 1902, \$1.25.

Two very satisfactory manuals.

**Rogers, R. W.:** Cuneiform Parallels to the Old Testament. New York: Abingdon Press, 1912, \$4.50.

Indispensable for a thorough study of Hebrew History. A great credit to American scholarship for it is superior to any book in German.

**Rogers, R. W.:** A History of Babylonia and Assyria. 2 vols. New York: Abingdon Press, 1900, \$5.00, 6th. ed. rev. and enl. 1915, \$10.00.

An exhaustive work; especially valuable for its account of the decipherment of the cuneiform characters.

**Breasted, J. H.:** A History of the Ancient Egyptians. New York: Scribner, 1908, \$1.25.

A brief history; for the author's larger work cf. **Comparative Religion.**

**Clay, A. T.:** Light on the Old Testament from Babel. Philadelphia: Sunday School Times Co., 1907, \$2.00.

A reliable and cautious work.

**Hogarth, D. G. (editor):** Authority and Archaeology, Sacred and Profane. Essays on the Relation of Monuments to Biblical

## *The Bulletin of the Western Theological Seminary.*

and Classical Literature. New York: Scribner, 1899, \$5.00.  
S. R. Driver and F. L. Griffith discuss the contribution of the monuments to our understanding of the Bible in 220 pages.  
A very clear and satisfactory presentation.

**Handcock, P. S. P.:** *The Latest Light on Bible Lands.* London: Society for Promotion of Christian Knowledge, 1914, \$2.00.

The best brief summary of the archaeological material as it bears on the interpretation of the Old Testament.

**Handcock, P. S. P.:** *The Archaeology of the Holy Lands.* New York: Macmillan, 1916, \$3.

Treats the arts, crafts, manners, and customs of the inhabitants of Palestine in the light of the material remains that have been recovered by the spade of the excavator. Well illustrated.

**Barton, G. A.:** *Archaeology and the Bible.* Philadelphia: American Sunday School Union, 1916, \$2.

Consists of two parts: (1) the exploration of Bible lands; (2) translation of important inscriptions.

### IV. INTRODUCTION TO THE OLD TESTAMENT.

**James A. Kelso.**

**Driver, S. R.:** *An Introduction to the Literature of the Old Testament.* New York: Scribner, 10th. ed. 1910, \$2.50.

A standard work which has become a classic treatment of the theme; does not include a discussion of the Canon or Text. Valuable for its outlines of the contents of O. T. books and, while accepting the results of critical investigation, thoroughly conservative, and evangelical in spirit.

**Briggs, C. A.:** *General Introduction to the Study of Holy Scripture.* New York: Scribner, 1899, \$3.00.

A comprehensive work covering the entire field of Biblical study with special reference to material and methods.

**Gray, George B.:** *A Critical Introduction to the Old Testament.* New York: Scribner, 1913, 75 cents.

Popular and brief, occupying a critical position almost identical with that of Driver.

**Moore, George F.:** *The Literature of the Old Testament.* New York: Putnam, 1913, 50 cents.

Scholarly, brilliant, and concise.

**Cornill, C.:** *An Introduction to the Literature of the Old Testament.* New York: Putnam, 1907, \$3.00.

A translation from a German work. Written from a radical point of view in an interesting style. Includes a treatment of the text and canon.

**McFadyen, J. E.:** *An Introduction to the Old Testament.* New York: Doran, 1906, \$1.50.

A popular work in an irenic vein.

**Orr, James:** *The Problem of the Old Testament Considered with Reference to Recent Criticism.* (The Bross Library, Vol. III). New York: Scribner, 1906, \$1.50.

Deals principally with Hexateuchal Criticism, touching briefly

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on the critical problems of the Psalter and the Prophets. The most trenchant and valuable criticism of the Graff-Wellhausen theory that has appeared in recent years.

**Creelman, Harlan:** An Introduction to the Old Testament. New York: Macmillan, 1917, \$2.75.

**Zenos, A. C.:** The Elements of the Higher Criticism. New York: Funk and Wagnalls, 1895, \$1.00.

A discriminating and judical treatment of the principles of literary criticism as applied to the Bible.

### V. THE CANON.

James A. Kelso.

**Ryle, H. E.:** The Canon of the Old Testament. New York: Macmillan, 1892, \$1.50.

The best work for a general study.

**Buhl, F.:** The Canon and Text of the Old Testament. New York: Scribner, 1892, \$2.10.

A translation from a German work; indispensable because of its quotations from the sources.

**Green, W. H.:** General Introduction to the Old Testament. New York: Scribner, 1899, \$1.50.

An elaborate and learned work.

### VI. INTERPRETATION.

James A. Kelso.

#### 1. COMMENTARIES.

##### A. Commentaries on the Entire Old Testament.

**The International Critical Commentary on the Holy Scriptures of the Old and New Testaments.** Edited by C. A. Briggs, S. R. Driver, and Alfred Plummer. New York: Scribner, 1895—, \$3 per volume.

Sixteen volumes of the Old Testament series are already published: see below in connection with the various individual books of the Old Testament.

**The New Century Bible.** General Editor, Walter F. Adeney. Revised Version with Notes, Index, and Maps. New York: Frowde, 1904—, 90 cents per volume. Complete in 33 vols.

**The Expositor's Bible.** Expository lectures on all Books of the Bible by the foremost preachers and theologians of the day. Edited by W. Robertson Nicoll. New York: Armstrong, 1887—, \$1.50 per volume; also in cheaper editions.

**The Cambridge Bible for Schools and Colleges.** General Editors for the Old Testament, J. S. Perowne and A. F. Kirkpatrick. Cambridge: The University Press, 1883—, price varies from 40c to \$1.60 per volume. Complete with exception of volume on Deuteronomy.

Some of the volumes of this series have been issued in a new edition based on the text of the Revised Version. The purchaser should be careful to secure this edition.

*The Bulletin of the Western Theological Seminary.*

**The Westminster Commentaries.** Edited by Walter Lock, D. D. New York: Gorham, 1904- , \$2 to \$4 per vol. Seven volumes thus far published; see below.

**An American Commentary on the Old Testament.** Philadelphia: The American Baptist Publication Society, 1904-

**The International Critical Commentary**, the most elaborate and learned series of commentaries in the English language, is indispensable for a serious study of the O. T. While the **New Century Bible** and the **Cambridge Bible for Schools and Colleges** are less pretentious, both series are scholarly and thorough, and better adapted for general use than the **International Critical** series. The **Expositor's Bible** is the best homiletical commentary and some of the volumes are classics. The **Westminster Commentaries** are a scholarly series not nearly complete. The **American Commentary on the Old Testament** will not rank with the companion series as a piece of exegetical work, yet is scholarly. As a rule it is not wise to purchase an entire set, for the volumes differ greatly in their value. For the guidance of the student the volumes in the separate books with their authors are enumerated and a brief characterization of the more important treatises is given.

**Kent, C. F.:** *The Student's Old Testament.* New York: Scribner, 1907-10, 6 vols., \$2.75 per vol.

The author furnishes his own translation arranged according to the results of critical analysis. One of the best available source books for the study of Introduction.

**Briggs, C. A.:** *The Higher Criticism of the Hexateuch.* 2d. ed. New York: Scribner, 1897, \$1.50.

**Green, W. H.:** *The Higher Criticism of the Pentateuch,* New York: Scribner, 1895, \$1.50.

These two works grew out of the controversies in the Presbyterian Church which resulted from the first presentation of the modern theory of the origin and composition of the Pentateuch. Historically, Dr. Green's book is very important, as it is the last presentation of the traditional view by a scholar of the first rank.

**Chapman, A. T.:** *An Introduction to the Pentateuch.* New York: Putnam, 1911, \$1.00.

Belongs to the Cambridge Bible for Schools and Colleges, and is a popular statement of the problem. A good book for a beginner.

**Eiselen, F. C.:** *The Books of the Pentateuch.* New York: Methodist Book Concern, 1916, \$1.50.

A discussion of the origin and contents of the Pentateuch from the modern point of view in an irenic spirit. A good introduction to the subject for one who is studying it for the first time.

**Wiener, H. M.:** *Pentateuchal Studies, also essays in Pentateuchal Criticism* (1909, \$1.50); and *the Origin of the Pentateuch* (1910, 35c) Oberlin: Bibliotheca Sacra Co.

An attempt to overthrow the documentary theory on the ground of an alleged uncertain text. Vitiating by special pleading. The author is a lawyer and not a technical scholar.

*The Bulletin of the Western Theological Seminary.*

**B. Commentaries on the Separate Books of the Old Testament.**

THE PENTATEUCH.

- Dillmann, A.:** Genesis Critically and Exegetically Expounded. Translated from the last edition by Wm. B. Stevenson. Edinburgh: T. & T. Clark, 1897, 2 vols., \$6.  
The most exhaustive and learned exposition.
- Driver, S. R.:** The Book of Genesis with Introduction and Notes. (Westminster Commentaries) New York: Gorham, 1904, \$3.  
Scholarly and sane; the best commentary in English.
- Bennett, W. H.:** Genesis—Introduction, Revised Version, with Notes and Index., (The New-Century Bible) New York: Frowde, 1904, 90c.
- Delitzsch, Franz:** A New Commentary on Genesis. Translated by S. Taylor. New York: Scribner, 1889, \$4.50.
- Dods, M.:** The Book of Genesis. (The Expositor's Bible) New York: Armstrong, 1893, \$1.50.
- Ryle, H. E.:** The Book of Genesis (Cambridge Bible) New York: Putnam, 1914, \$1.10.  
Occupies the same ground as Driver and is very satisfactory.
- Driver, S. R.:** Additions and Corrections in the Seventh Edition of the Book of Genesis. (Westminster Commentaries) New York: Gorham, 1909.
- Skinner, John:** Genesis, (The International Critical Commentary) New York: Scribner, 1910, \$3.00.
- Davis, John D.:** Genesis and Semitic Tradition. New York: Scribner, 1894, \$1.50.  
Defends traditional view of Genesis in the light of the remains of early Semitic literature.
- Gordon, A. R.:** The Early Traditions of Genesis. New York: Scribner, 1907, \$2.25.  
A discussion from the modern point of view of the early narratives of Genesis in the light of archaeology and science. Interesting and clear.
- Driver, S. R.:** The Book of Exodus. (Cambridge Bible) New York: Putnam, 1911, \$1.00.
- McNeile, A. H.:** The Book of Exodus. (Westminster Commentaries) New York: Gorham, 1908, \$3.50.  
Both Driver and McNeile have furnished first class commentaries on Exodus.
- Bennett, W. H.:** Exodus (Century Bible) New York: Frowde, 90c.
- Genung, G. F.:** The Book of Leviticus (An American Commentary on the Old Testament) Philadelphia: American Baptist Publication Society. 1906, \$2.50. (Bound in same volume with Numbers.)
- Chapman, A. T. and Streane, A. W.:** The Book of Leviticus. (Cambridge Bible) New York: Putnam, 1914, 75c.  
The English language does not possess a satisfactory modern commentary on Leviticus.

*The Bulletin of the Western Theological Seminary.*

- Gray, G. B.:** A Critical and Exegetical Commentary on Numbers, (The International Critical Commentary) New York: Scribner, 1903, \$3.
- Genung, G. F.:** The Book of Numbers. (An American Commentary on the Old Testament) Philadelphia: The American Baptist Publication Society, 1906, \$2.50. (Bound in same volume with Leviticus.)
- McNeile, A. H.:** The Book of Numbers. (Cambridge Bible) New York: Putnam, 1911, 75c.  
Gray's Commentary is the best, very rich in archaeological material.
- Driver, S. R.:** A Critical and Exegetical Commentary on the Book of Deuteronomy. (International Critical Commentary) New York: Scribner, 1895, \$3.  
One of the greatest works of this distinguished scholar.
- Harper, A.:** The Book of Deuteronomy. (Expositor's Bible) New York: Armstrong, 1895, \$1.50.
- Robinson, H. W.:** Deuteronomy and Joshua. Introductions, Revised Version, with Notes and Index (Century Bible) New York: Frowde, 1907, 90c.

THE HISTORICAL BOOKS.

- Maclear, G. F.:** The Book of Joshua. (Cambridge Bible) New York: Putnam, 1889, 75c.
- Moore, G. F.:** Judges. (International Critical Commentary) New York: Scribner, 1895, \$2.50.  
Brilliant and thorough.
- Lias, J. J.:** The Book of Judges. (Cambridge Bible) New York: Putnam, 1889, 75c.
- Cooke, G. A.:** Judges and Ruth. In the Revised Version. (Cambridge Bible) New York: Putnam, 1913, 75c.
- Thatcher, G. W.:** Judges and Ruth. (Century Bible) New York: Frowde, 1905, 90c.
- Smith, H. P.:** The Books of Samuel. (International Critical Commentary) New York: Scribner, 1899, \$3 net.  
Thoroughly critical, and free in its treatment of the text.
- Kennedy, A. R. S.:** Samuel. (Century Bible) New York: Frowde, 1905, 90c.  
Presents the results of modern investigation in popular style.
- Kirkpatrick, A. F.:** The First Book of Samuel. (Cambridge Bible) New York: Putnam, 1888, 75c.
- Kirkpatrick, A. F.:** The Second Book of Samuel. (Cambridge Bible) New York: Putnam, 1886, 75c.
- Skinner, John:** Kings (Century Bible) New York: Frowde, no date, 90c.  
Scholarly and scientific.
- Burney, C. F.:** Notes on the Hebrew Text of the Books of Kings. Oxford: Clarendon Press, 1903, \$3.25.  
Similar in scope to Driver's Notes on the Hebrew Text of the Books of Samuel. cf. p. 12.

*The Bulletin of the Western Theological Seminary.*

- Lumby, J. R.:** The First and Second Books of the Kings. In the Authorized Version. (Cambridge Bible) New York: Putnam, 1890, 1 vol. ed. \$1.25, 2 vol. ed. 75c. ea.
- Barnes, W. E.:** The First and Second Books of the Kings. In the Revised Version. (Cambridge Bible) New York: Putnam, 1 vol. ed. \$1.25, 2 vol. ed. 75c. ea.  
A satisfactory treatment.
- Curtis, Edward L.:** Chronicles. (The International Critical Commentary) New York: Scribner, 1910, \$3.00.
- Harvey-Jellie, W.:** I and II Chronicles. (Century Bible) New York: Frowde, 90c.  
Curtis furnishes a technical treatment, while Harvey-Jellie gives a popular exposition.
- Barnes, W. E.:** The First and Second Books of Chronicles. (Cambridge Bible) New York: Putnam, \$1.00.
- Elmslie, W. A. L.:** The Books of Chronicles. In the Revised version. (Cambridge Bible) New York: Putnam.
- Ryle, H. E.:** The Books of Ezra and Nehemiah. (Cambridge Bible) New York: Putnam, 1893, \$1.00.  
A fine treatment (but see below).
- Davies, T. Witton:** Ezra, Nehemiah, and Esther. (Century Bible) New York: Frowde.
- Batten, L. W.:** Ezra and Nehemiah. (The International Critical Commentary) New York: Scribner, 1913, \$3.00.  
The discovery of the Aramaic documents belonging to this period have rendered most of the commentaries on Ezra and Nehemiah antiquated. Batten published his work after the new material was accessible.
- Streane, A. W.** The Book of Esther. (Cambridge Bible) New York: Putnam, 1907, 50c.
- Paton, L. B.:** Esther. (The International Critical Commentary) New York: Scribner, 1908, \$2.25.

THE PSALTER.

- Ewald, H.:** Commentary on the Psalms, 2 vols. London: Williams Norgate, 1880, 12s.  
Still valuable because of its poetical insight.
- Delitzsch, Franz.:** Biblical Commentary on the Psalms. 3 vols. Edinburgh: T. & T. Clark, 2nd. ed., 1892, \$6.75.
- Briggs, C. A.:** The Psalms. (International Critical Commentary) 2 vols. New York: Scribner. 1906, \$6.  
Very learned, but too minute in lexical and grammatical details; not a satisfactory commentary.
- Perowne, J. J. S.:** The Book of Psalms, 2 vols. London: Bell, 8th. ed. 1892-93, 5s.  
One of the greatest monuments of English scholarship, now antiquated in grammar and criticism, but still unequalled for insight into the spiritual teaching of the Psalms.

*The Bulletin of the Western Theological Seminary.*

- Kirkpatrick, A. F.:** The Psalms. (Cambridge Bible) New York: Putnam, 1891 and later, 3 vols., 75c ea., 1 vol. ed. 1910, \$2.00.  
The best popular commentary; sound in its Hebrew scholarship and conservative in its criticism.
- Davison, W. T.:** Psalms. With Introduction, Revised Version, Notes, and Index Pss. 1-72 (Century Bible) New York: Frowde, 1904, 90c.
- Davies, T. W.:** Psalms. With Introduction, Revised Version, Notes, and Index. Pss. 73-150 (Century Bible) New York: Frowde, 1906, 90c.  
The two volumes by Davison and Davies are popular, like the work by Kirkpatrick, but more liberal in their critical positions.
- Maclaren, A.:** The Book of the Psalms. (The Expositor's Bible) 3 vols. New York: Armstrong, 1893, \$1.50 per volume.

WISDOM LITERATURE.

**Job.**

- Davidson, A. B.:** The Book of Job. With Notes, Introduction, and Appendix. (Cambridge Bible) New York: Putnam, 1884. \$1.00.  
Still the best book on Job; one of the greatest works of a remarkable scholar.
- Gibson, Edgar C. S.:** The Book of Job. (Westminster Commentaries) London: Methuen, 1905, 6s.
- Peake, A. S.:** Job. Introduction, Revised Version, with Notes and Index. (Century Bible) New York: Frowde, 1905, 90c.  
Presents the new phases of criticism subsequent to the publication of Davidson's volume.
- Marshall, J. T.:** The Book of Job. (An American Commentary on the Old Testament) Philadelphia: The American Baptist Publication Society, 1906, \$3.00. Leviticus and Numbers bound in same volume.
- Genung, J. F.:** The Epic of the Inner Life, being the Book of Job translated anew and accompanied with Notes and an Introductory Study. Boston: Houghton-Mifflin, 1891, \$1.25.
- Bradley, G. G.:** Lectures on the Book of Job. Oxford: Clarendon Press, 1887, 7s. 6d.

**Proverbs.**

- Perowne, T. T.:** The Book of Proverbs. (Cambridge Bible) New York: Putnam, 1899, 75c.
- Toy, C. H.:** A Critical and Exegetical Commentary on the Book of Proverbs. (The International Critical Commentary) New York: Scribner, 1899, \$3.
- Martin, G. C.:** Proverbs, Ecclesiastes, and Song of Songs. (The New-Century Bible). New York: Frowde, 1908, 75c.
- Berry, G. R.:** The Book of Proverbs. (An American Commentary on the Old Testament) Philadelphia: American Baptist Publication Society, 1904, \$3.00. Ecclesiastes, Song of Songs, and Jeremiah bound in same volume.  
Toy furnishes the best treatment of this book; Berry's work is scholarly.

*The Bulletin of the Western Theological Seminary.*

**Ecclesiastes.**

**Plumptre, E. H.:** Ecclesiastes: or, The Preacher. (Cambridge Bible) New York: Putnam, 1881, \$1.00.  
Very suggestive.

**Barton, George A.:** Ecclesiastes. (The International Critical Commentary) New York: Scribner, 1908, \$2.25.

**The Song of Songs.**

**Harper, Andrew:** The Song of Solomon. (Cambridge Bible) New York: Putnam, 50c.

**Adeney, Walter F.:** The Song of Solomon and the Lamentations of Jeremiah. (The Expositor's Bible) New York: Armstrong, 1895, \$1.50.

**Griffis, W. E.:** The Lily among Thorns. Boston: Houghton-Mifflin, 1890, \$1.25.

**Merrill, George E.:** The Song of Songs. (An American Commentary on the Old Testament) Philadelphia: American Baptist Publication Society, 1905, \$3.00. Proverbs, Ecclesiastes, and Jeremiah bound in same volume.

**THE MAJOR PROPHETS.**

**Isaiah.**

**Wade, G. W.:** Isaiah, With Introduction and Notes. (The Westminster Commentaries) London: Methuen & Co., 1911, 10s 6d.

**Smith, George Adam:** The Book of Isaiah. 2 vols. New York: Armstrong, 1899, \$1.50 per volume.

A brilliant exposition, which ought to be read by every minister.

**Skinner, John:** Isaiah. (The Cambridge Bible) New York: Putnam, 1896 and later, 2 vols. \$1. ea. Two volumes bound in one \$1.60. Also new ed. of 1 vol. (chapter 1-39) with R. V. text, 1915, \$1.40.

**Whitehouse, O. C.:** Isaiah. (New-Century Bible) New York: Frowde, 1905, Vol. 1. chaps. I-XXXIX, vol II, chaps. XL-LXVI, 90c. ea.

Both Skinner and Whitehouse have furnished popular and scholarly commentaries.

**Cheyne, T. K.:** The Prophecies of Isaiah. 2 vols. New York: Whitaker, 1886, \$3.

**Orelli, C. von:** The Prophecies of Isaiah. New York: Scribner, 1889, \$3.

**Delitzsch, Franz:** Biblical Commentary on the Prophecies of Isaiah. Translated from the 4th. ed. (1889), with an Introduction by Professor S. R. Driver. 2 vols. New York: Scribner, 1892, \$4.50.

Erudite and reverent exposition by a master of O. T. Exegesis. Rich in history of interpretation.

**Gray, G. B.:** Isaiah Chaps. I-XXVII, (The International Critical Commentary) New York: Scribner, 1911, \$3.00.

*The Bulletin of the Western Theological Seminary.*

**Jeremiah and Lamentations.**

- Driver, S. R.:** The Book of the Prophet Jeremiah. A Revised Translation with Introductions and Short Explanations. London: Hodder & Stoughton, 1906, 6s.
- Ball, J. C.:** The Prophecies of Jeremiah. With a Sketch of His Life and Times. (The Expositor's Bible) New York: Armstrong, 1890, \$1.50.
- Cheyne, T. K.:** Jeremiah. (The Pulpit Commentary) 2 vols. New York: A. D. F. Randolph & Co. In the same volumes: Cheyne: Lamentations. 1883, \$2.00 per vol.  
The best commentary on Jeremiah in the English language. Unfortunately the exegetical material is buried under homiletical rubbish.
- Orelli, C. von:** The Prophecies of Jeremiah. New York: Scribner, 1889, \$3.
- Brown, C. R.:** The Book of the Prophet Jeremiah. (An American Commentary on the Old Testament) Philadelphia: The American Baptist Publication Society, 1907, \$3.00. Proverbs, Ecclesiastes, and Song of Songs bound in same volume.
- Peake, A. S.:** Jeremiah and Lamentations. (The Century Bible) New York: Frowde, 1910, 2 vol. \$1.50.
- Streane, A. W.:** The Book of Jeremiah together with the Lamentations. In the Revised Version. (The Cambridge Bible) New York: Putnam, 1889, \$1.00.

**Ezekiel.**

- Redpath, H. A.:** The Book of the Prophet Ezekiel. With an Introduction and Notes. London: Methuen & Co., 1907, 10s. 6d.
- Davidson, A. B.:** Ezekiel. (The Cambridge Bible) New York: Putnam, 1893, \$1.00.  
A masterpiece of exegetical skill. A new edition revised by A. W. Streane with the text of the R. V.
- Lofthouse, W. F.:** Ezekiel. Introduction, Revised Version, with Notes and Index. (New-Century Bible) New York: Frowde, 1907, 90c.
- Skinner, John:** The Book of Ezekiel. (The Expositor's Bible). New York: Armstrong, 1895, \$1.50.  
The last two volumes are both excellent pieces of work.

**Daniel.**

- Driver, S. R.:** The Book of Daniel. With Introduction and Notes (The Cambridge Bible) New York: Putnam, 1900, \$1.00.  
The best popular commentary.
- Charles, R. H.:** Daniel. (The Century Bible) New York: Frowde, The author is the greatest authority in the world on apocalyptic literature.
- Prince, J. D.:** A Critical Commentary on the Book of Daniel. Leipzig: Hinrichs, 1899, Cloth M. 9.  
Rich in Assyro-Babylonian material.
- Farrar, F. W.:** The Book of Daniel. (The Expositor's Bible) New York: Armstrong, 1895, \$1.50.

*The Bulletin of the Western Theological Seminary.*

**Wright, C. C. H.:** Daniel and His Critics. Being a Critical and Grammatical Commentary. London: Williams & Norgate, 1906, 7s. 6d.

A learned attempt to establish the Babylonian origin of the book.

THE MINOR PROPHETS.

**Smith, George Adam:** The Book of the Twelve Prophets, Commonly Called the Minor. With Historical and Critical Introductions. 2 vols. New York: Armstrong 1896-98, \$3.

A classic to be ranked with his two volumes on Isaiah.

**Horton, R. F.:** The Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah. Introductions, Revised Version with Notes, Index, and Map. (The Century Bible) New York: Frowde, 1904, 90c.

Not of the same grade as the other volumes of this series.

**Driver, S. R.:** The Minor Prophets: Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Introductions, Revised Version, with Notes, Index, and Map (The Century Bible) New York: Frowde, 1906, 90c.

**Orelli, C. von:** The Twelve Minor Prophets. Edinburgh: T. & T. Clark, 1893, 10s. 6d.

The work of a careful and conservative scholar.

**Smith, John M. P.; Ward, W. Hayes; and Bewer, Julius A.:** Micah, Zephaniah, Nahum, Habakkuk, Obadiah, and Joel. (The International Critical Commentary) New York: Scribner, 1911, \$3.00.

**Mitchell, H. G.; Smith, John M. P.; and Bewer, J. A.:** Haggai, Zechariah, Malachi, and Jonah. (The International Critical Commentary) New York: Scribner, 1912, \$3.00.

These two volumes of the International Critical Commentary are scholarly but the exposition is overloaded with textual, grammatical, and critical details.

**Harper, W. R.:** A Critical and Exegetical Commentary on Amos and Hosea. (The International Critical Commentary) New York: Scribner, 1905, \$3.

The last work from the pen of one of the greatest of American scholars. Learned and exhaustive.

**Cheyne, T. K.:** Hosea, With Notes and Introduction. (The Cambridge Bible) New York: Putnam, 1884, 50c.

**Driver, S. R.:** The Books of Joel and Amos. With Introduction and Notes. (The Cambridge Bible) Cambridge: The University Press. 1897, 2s. 6d. net.

Adapted to the text of the Revised Version, with a few supplementary notes, by H. C. O. Lanchester.

**Perowne, T. T.:** Obadiah and Jonah. With Notes and Introduction. (The Cambridge Bible) New York: Putnam, 1883, 50c.

**Cheyne, T. K.:** Micah (The Cambridge Bible) New York: Putnam, 1882, 40c.

**Davidson, A. B.:** Nahum, Habakkuk, and Zephaniah. (The Cambridge Bible) New York: Putnam, 1896, 50c.

Like all of Davidson's commentaries, of a very high order.

*The Bulletin of the Western Theological Seminary.*

**Barnes, W. E.:** Haggai, Zechariah, and Malachi. (The Cambridge Bible) New York: Putnam, 1917.

**Perowne, T. T.:** Haggai, Zechariah, and Malachi. (The Cambridge Bible) New York: Putnam, 1886, 75c.

2. OLD TESTAMENT PROPHECY.

**Harper, W. R.:** The Prophetic Element in the Old Testament. An Aid to Historical Study for Use in Advanced Bible Classes. (Constructive Bible Studies. College Series) Chicago: The University of Chicago Press, 1905, \$1.

Deals with prophecy prior to Isaiah.

**Beecher, W. J.:** The Prophets and the Promise. (The Stone Lectures for 1902-3) New York: Crowell, 1905, \$2.

**Kirkpatrick, A. F.:** The Doctrine of the Prophets. (The Warburtonian Lectures for 1886-90) New York: Macmillan, 1892, \$1.75.

**Smith, W. R.:** The Prophets of Israel and Their Place in History, to the Close of the Eighth Century, B. C. New Edition, with Introduction by T. K. Cheyne. London: Black, 1896, 10s. 6d.

**Davidson, A. B.:** Old Testament Prophecy. Edited by J. A. Patterson. New York: Scribner, 1904, \$3.50.

**Riehm, E.:** Messianic Prophecy. Its Origin, Historical Growth, and Relation to New Testament Fulfillment. 2d. ed. Translated from the German by L. A. Muirhead. With an Introduction by Professor A. B. Davidson. New York: Scribner, \$2.50.

**Briggs, C. A.:** Messianic Prophecy. New York: Scribner, 1886, \$2.50.

**Goodspeed, G. S.:** Israel's Messianic Hope to the Time of Jesus. A Study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. New York: Macmillan, 1900, \$1.50.

**Woods, F. H.:** The Hope of Israel. Edinburgh: T. & T. Clark, 1896, 3s. 6d.

**Orelli, C. von:** The Old Testament Prophecy of the Consummation of God's Kingdom. New York: Scribner, 1885, \$2.25.

**Edghill, E. A.:** An Enquiry into the Evidential Value of Prophecy Being the Hulsean Prize Essay for 1904. With Preface by Rt. Rev. H. E. Ryle, D. D. New York: Macmillan, 1906, \$2.

The two best books for an introduction to the study of prophecy are by Davidson and Kirkpatrick. The former sets forth in a masterly fashion the history of prophecy and the true principles of interpretation, while the latter takes up the teachings of the individual prophets in chronological sequence. Orelli's treatment covers the subject more comprehensively. The titles of most of the others clearly indicate their scope; they deal with special problems of prophetic literature.

3. THE RELIGION OF THE HEBREWS.

**Barton, George Aaron:** A Sketch of Semitic Origins, Social and Religious. New York: Macmillan, 1902, \$3.

*The Bulletin of the Western Theological Seminary.*

**Smith, W. Robertson:** Lectures on the Religion of the Semites. The Fundamental Institutions. 2d. ed. London: A. & C. Black, 1894, 15s.

In order to understand the environment in which the religion of Israel originated and developed, it is necessary to read one of these two books. Barton treats the entire field comprehensively, while Smith devotes about two-thirds of his volume to a study of sacrifice.

See section on Comparative Religion for works on the religions of Egypt, and Assyria and Babylonia.

**Schaeffer, H.:** The Social Legislation of the Primitive Semites. New Haven: Yale University Press, 1915, \$2.35.

Studies the important institutions of the Hebrews in the light of those of the Primitive Semites.

4. OLD TESTAMENT THEOLOGY AND ETHICS.

**Schultz, H.:** Old Testament Theology: The Religion of Revelation in Its Pre-Christian Stage of Development. Translated from the 4th. German edition by J. A. Paterson. 2 vols. New York: Scribner, 1892, \$6.

An elaborate exposition of the doctrines and religious customs of the Hebrews; Antiquated in its treatment of Early Semitic religion. It is an interpretation of the O. T. in the light of the N. T.

**Davidson, A. B.:** The Theology of the Old Testament. Edited from the author's manuscripts by S. D. F. Salmond. New York: Scribner, 1904, \$2.50.

Lacks unity and is too discursive; but gives a profound interpretation of the theological conceptions of the O. T.

**Robertson, J. A.:** The Early Religion of Israel as Set Forth by Biblical Writers and Modern Critical Historians. New York: Whittaker, 1902, \$1.60.

Controvers the positions of Wellhausen on the Early Religion of Israel, and is the best treatment of the subject from the conservative point of view.

**Smith, H. P.:** The Religion of Israel. New York, Scribner, 1914, \$2.50.

Traces the religion of Israel from 'earliest discoverable stages down to Christian era'. As in his O. T. history, the author is radical in his application of critical principles.

**Plepenbring, C.:** The Theology of the Old Testament. Translated from the French by the permission of the author, with added references for English readers, by H. G. Mitchell. New York: Crowell, 1893, \$1.75.

Possesses the lucidity that is characteristic of French writers. A masterly handbook.

**Welch, A. C.:** The Religion of Israel under the Kingdom. New York: Scribner, 1912, \$3.

A volume of the Kerr Lectures in which the author gives an account of the development of Israel's religion during the period of the monarchy. The teaching of four books, Amos, Hosea, Isaiah, and Deuteronomy is presented.

## *The Bulletin of the Western Theological Seminary.*

**Robinson, H. W.:** *The Religious Ideas of the Old Testament.* New York: Scribner, 1913, 75c.

A readable popular discussion of the fundamental ideas of the O. T.

**Duff, A.:** *The Theology and Ethics of the Hebrews.* New York: Scribner, 1902, \$1.25.

**Mitchell, H. G.:** *The Ethics of the Old Testament.* Chicago: University of Chicago Press, 1912, \$2.

The last two works are the only books on the Ethics of the Hebrews in the English language.

A careful student of Biblical Theology will find a special and exhaustive treatment of most of the topics belonging to this department under the appropriate headings in **Hastings' Dictionary of the Bible.** A similar statement may be made with reference to the Ethics of the Old Testament. This Biblical Encyclopaedia is a rich mine for students of the Bible.

### NEW TESTAMENT

#### I. LANGUAGE.

Frank Eakin.

##### 1. GREEK TEXTS.

**Nestle, E.:** *The Greek Testament.* New York: Revell, 3d. ed. 1901, 50c, with Lexicon \$1.50.

**Westcott, B. F. and Hort, F. J. A.:** *The New Testament in the Original Greek.* New York: Macmillan, 1st. ed. 1881, many reprints, text alone \$1.00, with lexicon \$1.90, 2 vol. ed. \$3.50, (vol. 1 contains the text; vol. 2 a discussion of text-critical problems, with notes on the text).

**Tischendorf, C.:** *Greek New Testament.* New York: Lemke, text ed. 85c, smaller critical ed. \$4.00, larger critical ed. \$26.00.

**Souter, A.:** *Novum Testamentum Græce.* Oxford: Clarendon, 1910, \$1.00.

**Soden, H. von.:** *Griechisches Neues Testament.* Göttingen: Vandenhoeck, 4 vol. ed. 1902-13, 1 vol. ed. 1913.

Both Nestle's and Souter's are "resultant" texts, i.e., neither is based on one particular textual theory. The Souter text is also to be commended as having the best critical apparatus of any one volume edition. Von Soden's work is based on a new textual theory and uses an entirely new nomenclature. Tischendorf and Westcott and Hort are the old standards, and have by no means outlived their usefulness. Souter's is probably the best text for the average minister's use.

##### 2. GREEK LEXICONS.

**Thayer, J. H.:** *A Greek-English Lexicon of the New Testament.* New York: American Book Company, 1886, also later editions, \$5.00.

*The Bulletin of the Western Theological Seminary.*

**Moulton, J. H. and Milligan, G.:** The Vocabulary of the Greek New Testament, illustrated from the papyri and other non-literary sources. Part I, 1914; Part 2, 1915 (complete through Delta). London: Pt. 1, 6s.; pt. 2, 5s.<sup>1</sup>

**Liddell, H. G. and Scott, R.:** A Greek-English Lexicon. New York: Harper, various editions, 1869 and following, \$3.50 to \$10.00.

**Souter, A.:** Pocket Lexicon to the Greek New Testament. Oxford: 1916, \$1.00.

Thayer's Lexicon remains the standard work for the New Testament student, though in some respects it is far behind the scholarship of the present day. The work of Moulton and Milligan is designed to supplement, not to replace it. The Liddell and Scott Lexicon is general, and is almost indispensable for the study of Greek outside the New Testament—including the Septuagint. Souter's is a useful little book for quick reference.

1. The completion of this work appears doubtful, since Professor Moulton's untimely death.

3. GREEK CONCORDANCES.

**Moulton, W. F. and Geden, A. S.:** Concordance to the Greek Testament. New York: Scribner, 1897, new ed. 1900, \$7.00.

**Hudson, Charles F.:** A Critical Greek and English Concordance of the N. T. 8th. ed. Boston: Hastings, 1891.

The M. & G. Concordance is the standard work. The other is much smaller.

4. GREEK GRAMMARS.

**Moulton, J. H.:** A grammar of N. T. Greek; Vol. 1.—"Prolegomena"—now issued. New York: Scribner, 3d. ed. 1908, \$3.00. Vol. 2—"Accidence", and Vol. 3—"Syntax"—to follow.<sup>2</sup>

2. See note 1.

**Robertson, A. T.:** A Grammar of the Greek N. T. in the Light of Historical Research. New York: Doran, 1914, 2nd. ed. 1915, pp. 1360, \$5.00.

**Robertson, A. T.:** A Short Grammar of the Greek N. T. New York: Doran, 3d. ed. 1912, \$1.50.

**Burton, E. D.:** Syntax of the moods and tenses in N. T. Greek. Chicago: Univ. Press, 3d. ed. 1898, \$1.50.

**Nunn, H. P. V.:** A Syntax of N. T. Greek. Cambridge: Univ. Press, 1913, 60c.

**Blass, F.:** Grammar of N. T. Greek. New York: Macmillan, 2nd. ed. 1905, \$5.00. (The Blass-Debrunner Grammar—a revised ed. in German—is published in Göttingen, 1913).

**Jannaris, A.:** An Historical Greek Grammar. New York: Macmillan, 1897, \$8.00.

**Goodwin, W. W.:** A Greek Grammar. New York: Ginn, 1892, \$1.50.

Moulton's "Prolegomena" is delightfully written, up-to-date, full of stimulus and suggestion. Burton's work is less recent but

## *The Bulletin of the Western Theological Seminary.*

is very good for the limited field which it covers. Nunn has given us a very practical little hand-book of Syntax, usable either for class work or private study. As a complete and exhaustive grammar of the N. T., Robertson's large work at present stands alone. Jannaris and Goodwin deal with Greek Grammar in general—not limited to the N. T. The latter is valuable as a condensed handbook of conjugations, declensions, rules of syntax, etc.; the former for its historical treatment of the subject.

### 5. TEXT BOOKS FOR BEGINNERS IN N. T. GREEK.

**Huddilston, J. H.:** Essentials of N. T. Greek. New York: Macmillan, 1895, also later ed., 75c.

**Harper, Wm. R. and Weidner, R. F.:** An Introductory N. T. Greek Method. New York: Scribner, 12th. ed. 1911, \$2.50. Inductive method. Includes text of 4th. Gospel and word lists.

**Nunn, H. P. V.:** Elements of N. T. Greek. New York: Putnam, 1914, \$1.00.

Huddilston's book has been widely used and has given general satisfaction. Nunn's also is good, and has the advantage of being more up-to-date. The inductive method of the H. & W. text is less satisfactory for general use.

### 6. N. T. GREEK WORD LISTS.

**Kelso, J. B.:** Wooster, Ohio, has published a list of all the Greek words that occur in the N. T. ten times or oftener (more than a thousand words), alphabetically arranged. English equivalents not given. 25c.

**Horswell, Chas.:** Kenilworth, Ill., publishes a list embracing about the same words as the above; classified according to frequency of use in 19 lists. English equivalents on separate pages. 35c. (25c in quantities).

### 7. GREEK HARMONIES OF THE GOSPELS.

**Huck, Adolf:** Synopse der drei ersten Evangelien. Tübingen: 4th. ed. 1910, M 5. 40.

**Wright, Arthur:** A Synopsis of the Gospels in Greek, after the Westcott-Hort Text. New York: Macmillan, 1903, \$3.25.

Huck's Harmony is the cheapest and most practical, though at present it would perhaps be difficult to get. It uses the text of Tischendorf's eighth edition. Wright's is a large work with an extensive introduction. A new Harmony of the Synoptic Gospels, in Greek, by Professors E. D. Burton and E. J. Goodspeed, is announced for publication in the near future.

### 8. INDEPENDENT TRANSLATIONS OF THE NEW TESTAMENT.

**The Twentieth Century New Testament:** (anonymous—British authors). New York: Revell, 1905, \$1.00.

**Weymouth, R. F.:** The Modern Speech New Testament. New ed., New York: Pilgrim, 1911, \$1.00.

## *The Bulletin of the Western Theological Seminary.*

**Moffatt, Jas.:** A New Translation of the New Testament. New York: Doran, 1913, \$1.50. Smaller ed. (revised), 1917, \$1.00.

In all three works the Greek of the N. T. is translated into present-day English. Moffatt's embodies the most recent scholarship and is full of suggestion. It serves as a condensed commentary of a very practical sort. Every minister should have it.

### 9. MISCELLANEOUS.

**Deissmann, G. A.:** Bible Studies: Contributions Chiefly from Papyri and Inscriptions. New York: Scribner, 1901, \$3.00.

Light from the Ancient East: The N. T. Illustrated by Recently Discovered Texts of the Græco-Roman World. New York: Doran, 1910, \$4.00.

The Philology of the Greek Bible. New York: Doran, 1908, \$1.00.

**Milligan, G.:** Selections from the Greek Papyri. New York: Putnam, 1910, \$1.50.

**Dalman, G.:** The Words of Jesus, Considered in the Light of Post-Biblical Jewish Writings and the Aramaic Language. New York: Scribner, 1902, \$1.50.

Deissmann's three works and that of Milligan all have to do with the "new light" from the papyri and related sources. "Light from the Ancient East" is a most fascinating, as well as a most valuable book. Milligan's book contains Greek text and translations of 55 papyrus documents, with notes showing their bearing on N. T. studies. Dalman has given us a valuable study of the words of Jesus from the Aramaic point of view.

## II. CRITICISM.

Frank Eakin.

### 1. N. T. INTRODUCTION.

**Weiss, B.:** A Manual of Introduction to the N. T. New York: Funk & Wagnalls, 1886, 2 vols., \$4.00.

**Zahn, T. H.:** Introduction to the N. T. New York: Scribner, 1909, 3 vols., \$12.00.

**Jülicher, A.:** Introduction to the N. T. New York: Putnam, 1904, \$4.50.

**Moffatt, Jas.:** Introduction to the Literature of the N. T. New York: Scribner, 1911, \$2.50.

**Peake, A. S.:** A Critical Introduction to the N. T. New York: Scribner, 1910, 75c.

**Dods, Marcus:** An Introduction to the N. T. New York: Doran, 8th. ed., 1900, 75c.

**Bacon, B. W.:** Introduction to the N. T. New York: Macmillan, 1900, \$1.00.

The first three on the list are translated from the German. Weiss and Zahn both occupy a conservative position; Jülicher is

*The Bulletin of the Western Theological Seminary.*

liberal, but not extreme. The same may be said of Moffatt. The last three are shorter works, hence less exhaustive in their treatment. Moffatt's among the larger works and Peake's among the smaller are the best to buy.

2. N. T. TEXT AND CANON.

- Gregory, C. R.:** Canon and Text of the N. T. New York: Scribner, 1907, \$2.50.
- Souter, A.:** The Text and Canon of the N. T. New York: Scribner, 1913, 75c.
- Harnack, A. von:** Die Entstehung des Neuen Testaments. Leipzig: 1914.
- Schaff, Ph.:** Companion to the Greek Testament and Eng. Version. 4th. ed. revised, New York: Harper, 1896, \$2.75.
- Milligan, G.:** The N. T. Documents. New York: Macmillan, 1913, \$3.50.
- Kenyon, F. G.:** Handbook to the Textual Criticism of the N. T. New York: Macmillan, new ed. 1912, \$3.25.
- McClymont, J. A.:** N. T. Criticism, its History and Results. New York: Doran, 1913, \$1.50.
- Nestle, E.:** Introduction to the Textual Criticism of the Greek N. T. New York: Putnam, 1901, \$3.00.
- Lake, K.:** The Text of the N. T. New York: Gorham, 5th. ed. 1911, 30c.

Gregory's work is the standard, and is a quite readable book. Souter's is much briefer, also more recent. Those who read German will find Harnack's little book (152 pp.) most interesting and suggestive. Schaff's "Companion" appeared first in 1883, but is a valuable book yet. Milligan, Kenyon, McClymont, and Nestle deal only with the text. The first named treats the subject in an especially lucid manner. Lake's book is small (108 pp.) and is to be commended as a compact manual of textual criticism.

3. THE SYNOPTIC PROBLEM.

- Sanday, W. (and others):** Oxford Studies in the Synoptic Problem. Oxford: Clarendon, 1911, 12s. 6d.
- Burkitt, F. C.:** The Gospel History and its Transmission. New York: Scribner, 2nd. ed. 1907, \$2.25.
- Hawkins, J. C.:** Horae Synopticae: Contributions to the Study of the Synoptic Problem. Oxford: Clarendon Press, 2nd. ed. 1909, \$3.40.
- Harnack, A.:** The Sayings of Jesus: the Second Source of St. Matthew and St. Luke. New York: Putnam, 1908, \$1.75.
- Burton, E. D.:** Principles of Literary Criticism and the Synoptic Problem. Chicago: University Press, 1904, \$1.00.

*The Bulletin of the Western Theological Seminary.*

**Wright, A.:** *The Composition of the Four Gospels.* New York: Macmillan, 1890, \$1.75.

The first two on the list are especially valuable for a general study of the subject. Hawkins work has had an honorable history, and is still useful; the new edition has been revised. Harnack treats a limited phase of the subject with his usual skill. Burton takes issue with the usually accepted theory as to "Q". Wright strongly advocates the oral tradition view.

4. THE FOURTH GOSPEL.

**Sanday, Wm.:** *The Criticism of the Fourth Gospel.* New York: Scribner, 1905, \$1.75.

**Drummond, Jas.:** *An Inquiry into the Character and Authorship of the Fourth Gospel.* New York: Scribner, 1904, \$3.50.

**Schmiedel, P. W.:** *The Johannine Writings.* New York: Macmillan, 1908, \$1.50.

**Bacon, B. W.:** *The Fourth Gospel in Research and Debate.* New York: Moffat, 1910, \$4.00.

**Scott, E. F.:** *The Historical and Religious Value of the Fourth Gospel.* Boston: Houghton-Mifflin, 1909, 50c.

Sanday and Drummond defend the traditional view of apostolic authorship, and argue for a large measure of historical value as a corollary thereto. The position of Bacon and Schmiedel is quite the opposite of this. They assign this gospel to a late date and find little that is of direct historical value in it. Scott also denies the Johannine authorship, though his view is less radical. His little book (93 pages) gives an admirable presentation of this side of the case.

5. ACTS AND EPISTLES.

**McGiffert, A. C.:** *A History of Christianity in the Apostolic Age.* 2nd. ed., New York: Scribner, 1910, \$2.50.

**Burton, E. D.:** *The Records and Letters of the Apostolic Age.* 12th. ed., New York: Scribner, 1912, \$1.50.

**Harnack, A.:** *Acts of the Apostles.* New York: Putnam, 1909, \$1.75. *Luke the Physician.* New York: Putnam, 1907, \$1.50. *Date of the Acts and of the Synoptic Gospels.* New York: Putnam, 1911, \$1.50.

**Ramsay, W. M.:** *Pauline and Other Studies in Early Christian History.* New York: Doran, 1906, \$3.00.

*The Cities of St. Paul.* New York: Doran, 1907, \$3.00.

*Luke the Physician and Other Studies in the History of Religion.* New York: Doran, 1908, \$3.00.

*The Bearing of Recent Discovery on the Trustworthiness of the N. T.* New York: Doran, 1915, \$3.00.

*St. Paul the Traveler and the Roman Citizen.* New York: Putnam, 1896, \$3.00.

**Chase, F. H.:** *The Credibility of the Book of the Acts of the Apostles.* New York: Macmillan, 1902, \$1.75.

*The Bulletin of the Western Theological Seminary.*

**Torrey, C. C.:** *The Composition and Date of Acts.* Harvard Press, 1916, 75c.

**Lake, K.:** *The Earlier Epistles of St. Paul.* London: Rivingtons, 1911, 16s.

McGiffert's work is a classic in its field. Burton's book has the R. V. text of Acts, the Epistles, and Revelation, with notes on critical problems in the back. The names of Harnack and of Ramsay are so familiar, and the general character of their work so well known, that little comment is required. Their contributions are invaluable. Chase gives a scholarly defense of the historicity of Acts. Torrey develops the theory that an Aramaic source underlies the first part of Acts. Lake's book is a critical introduction to the earlier epistles of Paul; the work is admirably done.

6. THE APOCALYPSE.

**Porter, F. C.:** *The Messages of the Apocalyptic Writers.* New York: Scribner, 1905, \$1.25.

**Burkitt, F. C.:** *Jewish and Christian Apocalypses.* Oxford: 1914, \$1.00.

**Charles, R. H.:** *Studies in the Apocalypse.* New York: Scribner, 1913, \$1.75. *Religious Development between the Old and the New Testaments.* New York: Holt, 1914, 50c.

**Swete, H. B.:** *The Apocalypse of St. John.* New York: Macmillan, 1906, \$3.50.

**Moffatt, Jas.:** *The Book of Revelation.* (Expositor's Greek Test.) New York: Dodd, 1910.

It is now fully recognized that the Book of Revelation cannot be properly understood without a knowledge of the general field of apocalyptic literature to which it belongs. All of the above books are written from this point of view. Charles, in particular, is a master in this field. Swete's and Moffatt's works are both commentaries; they are mentioned in this connection because of the large amount of critical material in their introductions and comments.

7. MISCELLANEOUS

**Lightfoot, J. B.:** *Biblical Essays.* New York: Macmillan, 1893, \$3.00.

**Jones, Maurice.:** *The N. T. in the Twentieth Century.* New York: Macmillan, 1914, \$3.00.

**Goodspeed, E. J.:** *The Story of the N. T.* Univ. of Chicago Press, 1916, \$1.00.

Lightfoot's is one of the older books that does not die. It contains twelve essays on critical problems connected with the 4th. Gospel and the Pauline Epistles. The other two are both written from the modern critical point of view, though neither is extreme. Jones' book gives a lucid resumé of the present status of opinion on the leading problems of N. T. criticism. Goodspeed's is a small work (150 pages) intended for use in Bible classes and for popular reading. Critical views are not discussed, but the results of modern criticism are assumed throughout.

III. HISTORY.

William R. Farmer.

1. ANTECEDENT AND CONTEMPORARY HISTORY.

- Schuerer, Emil:** *The Jewish People in the Time of Jesus Christ.* New York: Scribner, 1891, 5 vols., pp. 2065, \$8.00.  
The standard work on the history of New Testament times in Palestine.
- Edersheim, Alfred:** *Sketches of Jewish Social Life in the Days of Jesus Christ.* New York: Doran, pp. 341, 50c.  
A very interesting and readable account of religious, social and economic conditions in Palestine while Jesus lived.
- Friedlaender, Ludwig:** *Roman Life and Manners under the Early Empire.* New York: Dutton, 1909-10, 3 vols., pp. 1117, \$4.50.  
The standard authoritative account of the subject of which it treats.
- Dill, Samuel:** *Roman Society from Nero to Marcus Aurelius.* New York: Macmillan, 1905, pp. 639, \$2.25.  
A fascinating account of the social conditions, literary and educational activities, great religious movements, and all the other elements which entered into the life of society in the Græco-Roman world at the beginning of the Christian era.
- Mathews, Shailer:** *The History of New Testament Times in Palestine.* New York: Macmillan, 1899, pp. 218, 75c.  
A popular and useful treatment of the subject.
- Merrill, Selah:** *Galilee in the Time of Christ.* London: The Religious Tract Society, 1904, pp. 144, \$1.00.
- Riggs, J. S.:** *History of the Jewish People in the Maccabean and Roman Periods.* New York: Scribner, 1900, pp. 337, \$1.25.  
An excellent concise account of the historical processes which resulted in the political, religious, and social conditions in Palestine in the time of Christ.
- Breed, David R.:** *A History of the Preparation of the World for Christ.* New York: Revell, 2d. ed. 1893, pp. 483.  
An excellent popular account of the subject indicated in the title.
- Fairweather, William:** *The Background of the Gospels, or Judaism in the period between the Old and New Testaments.* New York: Scribner, 1908, pp. 456, \$3.00.
- Josephus, Flavius:** *Antiquities; Jewish War; Life; Against Apion.* Whiston's translation edited by D. S. Margoliouth. New York: Dutton, 1906, pp. 1010, \$2.00. Another edition in 5 vols. published by Macmillan at \$5.00.  
The fullest account of the political history of New Testament times.

*The Bulletin of the Western Theological Seminary.*

2. THE LIFE OF JESUS CHRIST.

**Stevens, W. A. and Burton, E. D.:** A Harmony of the Gospels for Historical Study, in the Revised Version. 12th. edition. New York: Scribner, pp. 283, 1904, \$1.00.

The best harmony of the Gospels in English. Indispensable in the study of the Life of Christ.

**Burton, E. D., and Mathews, Shailer:** Constructive Studies in the Life of Christ. Chicago: The University of Chicago Press, 1904, pp. 300, \$1.00.

Based on the Harmony of Stevens and Burton.

**Edersheim, Alfred:** The Life and Times of Jesus the Messiah. New York: E. R. Herrick & Co. 1st. ed. 1883, also later edd., 2 vols., pp. 1522, \$2.00.

The standard popular life of Christ. In some points antiquated by the modern point of view and modern criticism, it still holds first rank by virtue of its scholarship and its profoundly reverent spirit.

**Sanday, William:** Outlines of the Life of Christ. New York: Scribner, 2nd. ed., 1912, pp. 273, 50c.

A reprint of the author's article on Jesus Christ in Hastings' Dictionary of the Bible. A compact account of the Life of our Lord, with some discussion of the teaching also. Written from the conservative point of view, but with full recognition of contemporary critical positions.

**Rhees, Rush:** The Life of Jesus of Nazareth. A Study. New York: Scribner, 1901, pp. 320, \$1.25.

Follows more nearly than Sanday's "Outlines" the traditional method and order.

**Smith, David:** The Days of His Flesh. New York: Doran, 8th. ed., 1910, pp. 549, \$2.00.

Characterized by vivid imagination—which sometimes leads the author to questionable positions—and by sympathetic insight.

**Holtzmann, Oscar:** The Life of Jesus. New York: Macmillan, 1904, pp. 556, \$4.00.

**Bousset, W.:** Jesus. New York: Putnam, 1906, pp. 211, \$1.25.

**Strauss, David Friederich:** The Life of Jesus Critically Examined. From the Fourth German Edition. New York: Macmillan, 1898, pp. 784, \$5.00.

**Keim, Theodor:** The History of Jesus of Nazara. London: Williams & Norgate, 1876-1883, 6 vols., p. 2336, 36s.

**Renan, Ernest:** The Life of Jesus. Translation newly revised from 23d. ed. Boston: Little, 1896, pp. 481, \$1.50.

Of the five works last named, the first two represent the more advanced criticism of the present day, as the other three represent that of a generation or more ago.

**Weiss, Bernard:** The Life of Christ. New York: Scribner, 1883-9, reprinted 1909, 3 vols., pp. 1224, \$6.75.

Represents the more conservative element of German criticism.

*The Bulletin of the Western Theological Seminary.*

- Ramsay, W. M.:** Was Christ Born at Bethlehem? New York: Putnam, 1898, pp. 280, \$1.75.  
A critical discussion, in the light of recent research, of various questions connected with the Infancy-narrative in Luke.
- Sweet, Louis Mathews:** The Birth and Infancy of Jesus. Philadelphia: The Westminster Press, 1906, pp. 365, \$1.50.  
The author seeks to establish the historicity of the Virgin Birth by a criticism of the various theories advanced in explanation of the birth narratives of Matthew and Luke.
- Orr, James:** The Virgin Birth of Christ. New York: Scribner, 1901, pp. 301, \$1.50.  
Like the work of Prof. Sweet, this volume seeks to establish the historicity of the Birth-narrative by a critical examination of the narrative itself and of the theories which have been advanced to account for its origin.
- Fairbairn, A. M.:** Studies in the Life of Christ. New York: Appleton, 1908, pp. 359, \$1.50.  
A series of discourses on various phases of the life and work of Christ.
- Garvie, A. E.:** Studies in the Inner Life of Jesus. New York: Armstrong, 1907, pp. 543, \$2.25.  
Similar in scope and general character to Dr. Fairbairn's work. Both these books may be consulted with profit in the study of New Testament Theology.
- Bruce, A. B.:** The Training of the Twelve. Edinburgh: T. and T. Clark, 1877, pp. 539, \$3.50.  
An old book which is still useful for its suggestive treatment of this most important phase of our Lord's ministry.
- Knowing, R. J.:** The Testimony of St. Paul to Christ. New York: Scribner, 1905, pp. 533, \$3.00.  
A study of the relation between the life of Christ and the Epistles of Paul.
- Snowden, James H.:** Scenes and Sayings in the Life of Christ. New York: Revell, 1903, pp. 371, \$1.50.  
Originally published as expositions of the International Sunday School Lessons, the volume constitutes "an expository life of our Lord for devotional reading", although, as the title indicates, the treatment is confined to selected incidents.
- Gibson, Jos. T.:** Jesus Christ the Unique Revealer of God. New York: Revell, 1915, pp. 513, \$1.50.  
A carefully written life of Christ, on conservative lines.

3. THE LIFE OF PAUL.

- Conybeare, W. J., and Howson, J. S.:** The Life and Epistles of St. Paul. New York: Scribner, 1897, (original ed. of 1851), pp. 1008, \$1.50.  
Still, after two generations, a standard work, although in need of correction at many points in the light of later research.

*The Bulletin of the Western Theological Seminary.*

**Farrar, F. W.:** *The Life and Work of St. Paul.* New York: Dutton, 1889, pp. 781, \$2.00.

Valuable for its inspiring quality and the beauty of its style, but fails to give any adequate treatment of the questions raised by modern criticism.

**Cone, Orello:** *Paul, the Man, the Missionary, and the Teacher.* New York: Macmillan, 1898, pp. 475, \$2.00.

A study of Paul's character, work, and teaching from a point of view somewhat more advanced than that of the older works mentioned above.

**Ramsay, W. M.:** *St. Paul the Traveller and the Roman Citizen.* New York: Putnam, 1897, pp. 394, \$3.00.

Virtually a historical commentary on that part of the Book of Acts which is concerned with the work of Paul.

*The Church in the Roman Empire before 170 A. D.* New York: Putnam, 1893, pp. 494, \$3.00.

This work is divided into two parts, the first of which is devoted to a discussion of various matters connected with Paul's missionary activity, and the second to the development of the Church in the century following Paul's death.

*The Cities of St. Paul: Their influence on His Life and Thought.* New York: Armstrong, 1908, pp. 452, \$3.00.

An interesting account of religious, political, and social conditions in Tarsus and the cities of South Galatia.

4. THE APOSTOLIC AGE.

**McGiffert, Arthur Cushman:** *A History of Christianity in the Apostolic Age.* New York: Scribner, 2nd. ed. 1910, pp. 681, \$2.50.

One of the standard works in English on the subject, written from the point of view of somewhat advanced criticism.

**Schaff, Philip:** *History of the Christian Church.* Vol. I. Apostolic Christianity. New York: Scribner, 1882, pp. 871, \$4.00.

Although written a generation ago this work is still most valuable for the wide learning and reverent spirit of its author.

**Purves, Geo. T.:** *Christianity in the Apostolic Age.* New York: Scribner, 1902, pp. 343.

A convenient manual which gives in concise form the main lines of the apostolic history, with a minimum of discussion.

**Weizäcker, Carl:** *The Apostolic Age of the Christian Church.* 2nd. ed., New York: Putnam, 1899, 2 vols., pp. 830, \$7.00. Has long been a standard critical treatment of the Apostolic Age.

**Harnack, Adolf:** *The Acts of the Apostles.* New York: Putnam, 1909, pp. 303, \$1.75. *Luke, the Physician.* New York: Putnam, 1907, pp. 231, \$1.50. *The Constitution and Law of the Churches in the First Two Centuries.* New York: Putnam, 1910, pp. 349, \$1.25. *The Mission and Expansion of Christianity in the First Three Centuries.* 2d. ed., New York: Putnam, 1908, 2 vol., pp. 872, \$6.50.

Works of the highest value by the leader of German scholarship in this field.

*The Bulletin of the Western Theological Seminary.*

**Bartlet, Vernon.** *The Apostolic Age, its Life Doctrine, Worship and Polity.* New York: Scribner, 1899, pp. 586, \$2.00.

Considered the best popular work on the Apostolic Age; readable, scholarly, and strong.

**Burton, E. D.:** *The Records and Letters of the Apostolic Age.* New York: Scribner, 1906, pp. 238, \$1.50.

An arrangement of the Acts and the Epistles according to the editor's conception of their probable order.

**Hort, F. J. A.:** *The Christian Ecclesia.* New York: Macmillan, 1908, pp. 306, \$1.75.

A course of lectures on the development of the Christian Church as it is indicated in the Pauline Epistles and other New Testament writings.

*Judaistic Christianity.* New York: Macmillan, 1904, pp. 222, \$1.75.

A discussion of the conflict between Paul and the Judaistic wing of the Apostolic Church.

These two works of Dr. Hort represent conservative English scholarship at its best.

**Ramsay, W. M.** *Pauline and Other Studies in Early Christian History.* New York: Doran, 1906, pp. 428, \$3.00.

*Luke the Physician and Other Studies in the History of Religion.* New York: Doran, 1908, pp. 418, \$3.00.

Collections of essays on various topics connected with the history of the Apostolic Age, by a leading authority in this field.

**Lightfoot, J. B.:** *Dissertations on the Apostolic Age.* New York: Macmillan, 1892, pp. 435, \$3.50.

*Biblical Essays.* New York: Macmillan, 1893, pp. 459, \$3.00.

Two collections of monographs on important aspects of the Apostolic Age by one of the greatest of conservative English scholars.

#### IV. INTERPRETATION.

William R. Farmer.

##### 1. GENERAL WORKS ON THE HISTORY AND PRINCIPLES OF NEW TESTAMENT INTERPRETATION.

**Gilbert, George Holley.** *A Short History of the Interpretation of the Bible.* New York: Macmillan, 1908, pp. 309, \$1.25.

Well written, instructive, valuable for its discussion of modern interpretation, but marred by a rather jaunty air in dealing with the great interpreters of the past.

**Moulton, R. G.:** *The Literary Study of the Bible.* 2d. ed. Boston: Heath, 1899, pp. 569, \$2.00.

An admirable treatment of Biblical interpretation from the literary point of view.

**Clarke, William Newton:** *The Use of the Scriptures in Theology.* New York: Scribner, 1905, pp. 170, \$1.00.

*Sixty Years with the Bible: A Record of Experience.* New York: Scribner, 1909, pp. 259, \$1.25.

These two volumes, especially the first, set forth the modern historical method of dealing with the Bible.

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2. COMMENTARIES.

A. Commentaries on the Entire New Testament

**The Expositor's Greek Testament.** Edited by W. Robertson Nicoll. New York: Dodd, 1897-1910, 5 vols., \$7.50 a vol., set, \$20.00. Like all other such series, this commentary is not of equal value throughout, but on the whole is without doubt the best complete commentary on the New Testament for those who are able to work on the basis of the Greek Text.

**The International Critical Commentary.** Edited by C. A. Briggs, S. R. Driver, and Alfred Plummer. New York: Scribner, 1895 (not yet complete), \$2.75 to \$3.25 a volume. These commentaries are based upon a thorough critical study of the original texts, and upon critical methods of interpretation. Almost without exception the several volumes are of the highest value to the minister who wishes to do serious and scholarly work, and perfectly fulfil the design of the editors to produce "a critical, comprehensive Commentary that will be abreast of modern scholarship, and in a measure lead its van". The volumes already published are: Matthew, by W. C. Allen; Mark, by E. P. Gould; Luke, Alfred Plummer; Romans, W. Sanday and A. C. Headlam; First Corinthians, Archibald Robertson; Second Corinthians, Alfred Plummer; Ephesians and Colossians, T. K. Abbott; Philippians and Philemon, M. R. Vincent; Thessalonians, James E. Frame; James, James H. Ropes; Peter and Jude, Charles Bigg.

**The International Revision Commentary on the New Testament.** Edited by Philip Schaff. New York: Scribner, 1882.

An admirable series of commentaries by British and American scholars and revisers. The volumes are small, but by reason of their conciseness the treatment is remarkably full and satisfactory for practical use.

The series has not been completed. The volumes published are: Matthew, by Philip Schaff (\$1.25); Mark, by Matthew B. Riddle (\$1.00); Luke, by Matthew B. Riddle (\$1.25); John, by William Milligan and William F. Moulton (\$1.25); Acts, by Dean Howson and Canon Spence (\$1.25); Romans, by Matthew B. Riddle (\$1.00).

B. Commentaries on Separate Books.

MATTHEW

**Plummer, Alfred:** The Gospel According to Matthew. 2nd. ed. New York: Scribner, 1909, pp. 451, \$3.00.

For general purposes the best work on Matthew.

MARK.

**Swete, H. B.:** The Gospel According to St. Mark. 2d. ed. New York: Macmillan, 1902, pp. 554, \$3.75.

An admirable commentary in every way. The best treatment of the Gospel of Mark in English.

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LUKE

**Godet, Frederic:** Commentary on the Gospel of St. Luke. New York: Funk and Wagnalls, 1887, pp. 584, \$3.00.

An old commentary which is still valuable for its deep religious spirit and insight.

JOHN

**Westcott, B. F.:** Commentary on the Gospel of St. John. The Greek Text, with Introduction and Notes. London: Murray, 1908, 2 vols., pp. 1072, 24 s.

A new edition of Westcott's great commentary, conservative in its position, scholarly in method, reverent in spirit. The best available commentary on the Fourth Gospel in English.

**Godet, Frederic:** Commentary on the Gospel of St. John. New York: Funk and Wagnalls, 1886-1890, 2 vols., pp. 1130, \$6.00.

Useful for homiletical and practical purposes.

ACTS

**Rackham, R. B.:** The Acts of the Apostles. New York: Gorham, 1901, pp. 631, \$4.50.

Intended chiefly for homiletical use, but characterized by scholarship and sound interpretation.

**Bartlett, Vernon:** The Acts. New York: Frowde, 1901, pp. 394, 90c.

In the (New) Century Bible series. Considered by many the best small commentary on Acts.

**Hills, O. A.:** The Testimony of the Witnesses. New York. Nelson, 1913, \$1.25.

A devotional and homiletical commentary on Acts.

ROMANS

**Gifford, E. H.:** Commentary on St. Paul's Epistle to the Romans. New York: Scribner, 1892, pp. 238, \$3.00.

**Godet, Frederic.** Commentary on St. Paul's Epistle to the Romans. New York: Funk and Wagnalls, 1883, pp. 545, \$3.00.

Homiletic rather than critical.

THE EPISTLES TO THE CORINTHIANS.

There is great need of satisfactory separate commentaries on the Corinthian correspondence of Paul. The following are mentioned as on the whole most nearly supplying that need.

**Edwards, T. C.:** Commentary on the First Epistle to the Corinthians. New York: Doran, 1897, pp. 532, \$2.50.

**Godet, Frederic.:** Commentary on St. Paul's First Epistle to the Corinthians. New York: Scribner, 1886-7, 2 vols., pp. 921, \$6.00.

**Massie, John.** Corinthians. (New) Century Bible. New York: Frowde, 1902, pp. 339, 90c.

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GALATIANS.

- Lightfoot, J. B.:** St. Paul's Epistle to the Galatians. 11th ed., New York: Macmillan, 1905, pp. 384, \$3.25.  
Still the standard work for English readers, although more than half a century old and never revised. Represents the best English conservative scholarship of its time.
- Bacon, B. W.:** Commentary on the Epistle of Paul to the Galatians. (Bible for Home and School) New York: Macmillan, 1909, pp. 135, 50c.  
A brief commentary representing the more advanced positions of modern criticism.
- Ramsey, W. M.:** Historical Commentary on St. Paul's Epistle to the Galatians. New York: Putnam, 1900, pp. 478, \$3.00.  
Not so much a commentary as a discussion of certain aspects of the Epistle, from Prof. Ramsay's well-known point of view.

EPHESIANS.

- Westcott, B. F.:** St. Paul's Epistle to the Ephesians. New York: Macmillan, 1906, pp. 280, \$2.50.  
Conservative, scholarly, reverent.
- Robinson, J. A.:** St. Paul's Epistle to the Ephesians. New York: Macmillan, 2d. ed., 1907, pp. 314, \$3.00.  
Characterized by the same qualities of mind and spirit which distinguished the great commentaries of Lightfoot and Westcott.

PHILIPPIANS.

- Lightfoot, J. B.:** St. Paul's Epistle to the Philippians. 9th ed. New York: Macmillan, 1891, pp. 350, \$3.25.  
The best separate commentary on Philippians.

COLOSSIANS AND PHILEMON.

- Lightfoot, J. B.:** St. Paul's Epistles to the Colossians and Philemon. New York: Macmillan, 1875, also later edd., pp. 430, \$3.25.  
As in the case of Philippians, Lightfoot's is still the best separate work on these epistles.

THESSALONIANS.

- Milligan, George:** St. Paul's Epistles to the Thessalonians. New York: Macmillan, 1908, pp. 305, \$2.60.  
Perhaps the best separate commentary on these epistles for the English reader.
- Findlay, G. G.:** The Epistles of Paul the Apostle to the Thessalonians. (Cambridge Greek Testament) New York: Macmillan, 1904, pp. 237, \$1.00.  
Brief but useful.

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### THE PASTORAL EPISTLES

**Bernard, J. H.:** Commentary on St. Paul's Pastoral Epistles. (Cambridge Greek Testament) New York: Macmillan, 1899, pp. 270, 90c.

Popular, rather than critical. There is need of a separate commentary dealing adequately with the critical questions connected with the Pastoral Epistles.

•PHILEMON. (See under Colossians)

### HEBREWS.

**Westcott, B. F.:** The Epistle to the Hebrews. 3d. ed. New York: Macmillan, 1906, pp. 590, \$4.00.

The best commentary on this epistle.

**Peake, A. S.:** Hebrews. [(New) Century Bible]. New York: Frowde, 1904, pp. 251, 90c.

An admirable small commentary.

**Davidson, A. B.:** The Epistle to the Hebrews. Edinburgh: T. & T. Clark. pp. 260, 75c.

Though brief, this is, after Westcott's, the best work on Hebrews for the English reader.

### JAMES.

**Knowing, R. J.:** Commentary on the Epistle of St. James. New York. Gorham, 1904, pp. 160, \$2.50.

**Mayor, J. B.:** The Epistle to St. James. 3d. ed. New York: Macmillan, 1910, pp. 264, \$4.50.

Both these works are of the first rank. Mayor's being the more elaborate and critical.

### THE EPISTLES OF PETER AND JUDE.

**Mayor, J. B.:** The Epistle of St. Jude and the Second Epistle of St. Peter. New York: Macmillan, 1907, pp. 239, \$4.50.

**Johnstone, Robert:** The First Epistle of St. Peter. New York: Scribner, 1888, pp. 417, \$2.00.

Neither of these works deals with the critical questions involved. Mayor's being concerned more with interpretation and Johnstone's with homiletic application.

### THE EPISTLES OF JOHN.

**Westcott, B. F.:** The Epistle of St. John. 3d. ed. New York: Macmillan, 1892, pp. 518, \$3.50.

In the same high rank with the author's great commentary on the Gospel of John.

**Findlay, G. G.:** Fellowship in the Life Eternal: An Exposition of the Epistles of St. John. New York: Doran, 1909, pp. 446, \$2.50.

The title suggests the distinctively religious, rather than critical character of this exposition.

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REVELATION

**Swete, H. B.:** The Apocalypse of St. John. 3d. ed. New York: Macmillan, 1909, pp. 338, \$3.50.

**Porter, F. C.:** Messages of the Apocalyptic writers (Messages of the Bible). New York: Scribner, 1905, pp. 367, \$1.25.

**Scott, C. A.:** The Book of Revelation [(New) Century Bible] New York: Frowde, 1902, pp. 308, 90c.

These three commentaries taken together form a fair equipment for the English student of the Apocalypse. The first is the most elaborate, and on the whole the best of the three.

V. TEACHING.

William R. Farmer

1. THEOLOGICAL TEACHING.

**Wendt, H. H.:** The Teaching of Jesus. New York: Scribner, 1892, 2 vols., pp. 835, \$5.00.

Considered the best complete discussion of the subject for general use.

**Weiss, Bernhard:** Biblical Theology of the New Testament. New York: Scribner, 1888-9, 2 vols., pp. 939, \$4.50.

One of the greatest contributions of conservative German scholarship to the study of the New Testament.

**Pfleiderer, Otto:** Primitive Christianity: Its writings and Teachings in their Historical Connections. New York: Putnam, 1906-10, 3 vols., pp. 1456, \$9.00.

A thoroughgoing application of the historical method of interpretation from a point of view of advanced criticism.

**Stevens, Geo. B.:** Theology of the New Testament. New York: Scribner, 1899, pp. 617, \$2.50.

An excellent treatment of the subject on conservative lines, but with full recognition of modern critical views. Unquestionably the best of the smaller works in this field.

**Gould, E. P.:** Biblical Theology of the New Testament. New York: Macmillan, 1900, pp. 220, \$1.00.

A handy manual, giving in compact form the main points of New Testament Theology.

**Bruce, A. B.:** The Kingdom of God. New York: Scribner, 1893, pp. 361, \$2.00.

The Training of the Twelve. 4th ed., New York: Doran, 1902, pp. 552, \$2.50.

The Galilean Gospel, New York: Doran, pp. 232, 50c.

Three works which deal wholly or chiefly with the teaching of Jesus as given in the Synoptic Gospels.

**Moffatt, James:** The Theology of the Gospels. New York: Scribner, 1913, pp. 220, 75c.

A discussion of leading points in the theology of the four Gospels whose value is out of all proportion to its moderate size.

*The Bulletin of the Western Theological Seminary.*

**Du Bose, Wm. P.:** *The Gospel in the Gospels.* New York: Longmans, 1908, pp. 289, \$1.25.

A good discussion of the theology of the four Gospels, characterized by breadth of view, insight, and a clearness of expression not always found in the works of this author.

**Stevens, Geo. B.:** *The Johannine Theology.* New York: Scribner, 1894, pp. 387, \$2.00.

*The Pauline Theology,* 2d. ed. New York: Scribner, 1911, pp. 383, 90c.

These two works present a more elaborate treatment of their respective subjects than that contained in the *New Testament Theology* by the same author.

**Scott, E. F.:** *The Fourth Gospel: Its Purpose and Theology.* 2d. ed. New York: Scribner, 1908, pp. 379, \$2.00.

A more elaborate discussion than that of Stevens, and more advanced in its critical point of view.

**Bruce, A. B.:** *St. Paul's Conception of Christianity.* New York: Scribner, 1907, pp. 404, \$2.00.

Does for the Pauline Epistles what the same author's work on "*The Kingdom of God*" does for the Synoptic Gospels.

**Du Bose, W. P.:** *The Gospel According to St. Paul.* New York: Longmans, 1907, pp. 303, \$1.50.

The Pauline theology viewed as the true development of the synoptic teaching of Jesus.

**Garvie, A. E.:** *Studies of Paul and His Gospel.* New York: Doran, 1911, pp. 312, 75c.

Popular in style, but scholarly and constructive.

**Milligan, George:** *The Theology of the Epistle to the Hebrews.* Edinburgh: T. & T. Clark, 1899, pp. 233, \$2.25.

An excellent, but not wholly satisfactory treatment of the theological teaching of this great epistle.

## 2. ETHICAL TEACHING.

**Tholuck, A.:** *A commentary on the Sermon on the Mount.* New York: Scribner, 1860, pp. 443, \$2.25.

An old book which is still far from obsolete.

**Briggs, C. A.:** *The Ethical Teaching of Jesus.* New York: Scribner, 1904, pp. 293, \$1.50.

**King, H. C.:** *The Ethics of Jesus.* New York: Macmillan, 1910, pp. 293, \$1.50.

The ethical teaching of Jesus treated from the point of view of recent radical criticism.

**Stalker, James.:** *The Ethic of Jesus.* New York: Doran, 1909, pp. 403, \$1.75.

**Vedder, H. C.:** *Socialism and the Ethics of Jesus.* New York: Macmillan, 1912, pp. 516, \$1.50.

*The Bulletin of the Western Theological Seminary.*

The second half of the book, which treats the Ethics of Jesus, is less satisfactory than the first half, which gives an admirable critical history of Socialism in compact form.

- Peabody, F. G.:** *Jesus Christ and the Social Question.* New York: Macmillan, 1901, pp. 374, \$1.50.  
*Jesus Christ and the Christian Character.* New York: Macmillan, 1905, pp. 304, \$1.50.  
(Edition by Doran, 50c.).  
Prof. Peabody has given us on the whole the best discussions of the social teaching of Jesus.

- Mathews, Shailer.:** *The Social Teaching of Jesus.* New York: Macmillan, 1897, pp. 235. \$1.50. (Edition by Doran, 50.)  
Among the earliest and best of the many recent works in this field.

- Clow, W. M.:** *Christ in the Social Order.* New York: Doran, 1913, pp. 295, \$1.25.  
A thorough and systematic discussion of the social applications of the Gospel, from an extremely conservative point of view.

- Wallis, Louis:** *Sociological Study of the Bible.* Chicago: University Press, 1912, pp. 308.

- Soares, Theodore G.:** *The Social Institutions and Ideals of the Bible.* New York: The Abingdon Press, 1915, pp. 385, \$1.50.  
These two books, covering the same ground, are excellent examples of the social interpretation of the Bible, on the basis of modern criticism.

- Henver, Gerald D.:** *The Teachings of Jesus Concerning Wealth,* New York: Revell, 1903, pp. 208, \$1.00.  
A critical and constructive study of Jesus' teaching on wealth, in its relation to the Old Testament and contemporary teaching on the one hand, and to modern conditions and problems on the other.

- Rauschenbusch, Walter:** *Christianity and the Social Crisis.* New York: Macmillan, 1907, \$1.50.  
Deals with the moral facts of modern life; is beautifully written; adopts Socialism as the ideal economic condition.

- Kent, Charles Foster:** *The Social Teachings of the Prophets and Jesus.* New York: Scribner, 1917, pp. 364, \$1.50.  
Shows the application of the teaching of both the Old and New Testaments to the social and economic questions of modern times. One of the best of the recent books in this field.

3. BOOKS WHICH IN ONE WAY OR ANOTHER CONTRIBUTE TO AN UNDERSTANDING OF NEW TESTAMENT TEACHING.

- Toy, C. H.:** *Judaism and Christianity: A sketch of the Progress of Thought from Old Testament to New Testament.* Boston: Little, 1892, pp. 456, \$3.00.

- Charles, R. H.:** *A Critical History of the Doctrine of a Future Life in Israel, in Judaism, and in Christianity; or, Hebrew, Jewish and Christian Eschatology from Pre-Prophetic Times till the close of the New Testament Canon.* New York. Macmillan, 1899, pp. 428, \$5.00.

*The Bulletin of the Western Theological Seminary.*

- Mathews, Shailer:** The Messianic Hope in the New Testament. Chicago: University Press, 1905, pp. 338, \$2.50.
- Dobschütz, Ernst V.:** The Eschatology of the Gospels. New York: Doran, 1910, pp. 216, \$1.00.
- Kennedy, H. A. A.:** St. Paul's Conceptions of the Last Things. New York: Doran, 1904, pp. 370, \$2.25.
- Sharman, H. B.:** The Teaching of Jesus about the Future, according to the Synoptic Gospels. Chicago: University Press, 1909, pp. 396, \$3.00.
- Muirhead, L. A.:** The Eschatology of Jesus. New York: Doran, 1904, pp. 224, \$1.75.
- Scott, E. F.:** The Kingdom and the Messiah. New York: Scribner, 1911, pp. 261, \$1.25.
- Goodspeed, G. S.:** Israel's Messianic Hope, to the time of Jesus. New York: Macmillan, 1900, pp. 315, \$1.50.
- Schweitzer, Albert.:** The Quest of the Historical Jesus: A Critical Study of Its Progress from Reimarus to Wrede. New York: Macmillan, 1910, pp. 410, \$3.50.
- Lobstein, Paul.:** The Virgin Birth of Christ. New York: Putnam, 1903, pp. 138, \$1.25.
- Soltan, Wilhelm.:** The Birth of Jesus Christ. New York: Macmillan, 1903, pp. 83, 75c.
- Orr, James.:** The Virgin Birth of Christ. New York: Scribner, 1901, pp. 301, \$1.50.
- Sweet, L. M.:** The Birth and Infancy of Jesus Christ. Philadelphia: Westminster Press, 1907, pp. 365, \$1.50.
- Lake, Kirsopp.:** The Historical Evidence for the Resurrection of Jesus Christ. New York: Putnam, 1907, pp. 291, \$1.50.
- Orr, James.:** The Resurrection of Jesus. New York: Doran, 1908, pp. 292, \$1.50.
- Bruce, A. B.:** The Miraculous Element in the Gospels. New York: Doran, 1892, pp. 391, \$2.50. The Parabolic Teaching of Christ. New York: Doran, 1892, pp. 515, \$2.50.
- Sabatier, Auguste.:** The Apostle Paul: A Sketch of the Development of His Doctrine. 7th ed. New York: Doran, 1908, pp. 402, \$1.50.
- Moffatt, James.:** Paul and Paulinism. Boston: Houghton-Mifflin, 1910, pp. 75, 50.
- Thackeray, H.:** St. John. The Relation of St. Paul to Contemporary Jewish Thought. New York: Macmillan, 1900, pp. 260, \$1.75.
- Kennedy, H. A. A.:** St. Paul and the Mystery Religions. New York: Doran, 1913, pp. 311, \$1.50.
- Clemen, Carl.:** Primitive Christianity and its Non-Jewish Sources. Edinburgh: T. & T. Clark, 1912, pp. 403, \$3.25.

*The Bulletin of the Western Theological Seminary.*

- Alexander, A. B. D.:** *The Ethics of St. Paul.* Glasgow: Maclehose, 1910, pp. 410, 6s.
- Knowling, R. J.:** *The Testimony of St. Paul to Christ.* London: Hodder and Stoughton, 1905, pp. 533, \$3.50.
- Wood, I. F.:** *The Spirit of God in Biblical Literature.* New York: Doran, 1904, pp. 280, \$1.25.
- Swete, H. B.:** *The Holy Spirit in the New Testament: A Study of Primitive Christian Teaching.* New York: Macmillan, 1909, pp. 425, \$2.00.
- Winstanley, E. W.:** *The Spirit in the New Testament.* New York: Cambridge University Press, 1908, pp. 166, \$1.00.

## HISTORICAL THEOLOGY

David S. Schaff.

### I. CHURCH HISTORY.

MANUALS FOR THE WHOLE PERIOD 1 A. D.—1900 A. D.

- G. P. Fisher,** Professor at Yale, d.: *History of the Christian Church,* pp. 701. New York: Scribner, 1890, \$2.50.
- A. C. Zenos,** Professor in McCormick: *Compendium of Church History,* pp. 340. Philadelphia: Westminster Press, 1907, \$1.00.
- A. H. Newman,** Baptist Professor in Baylor Univ.: *Manual of Church History.* Philadelphia: American Baptist Publication Society, 2 vols., 1900, \$1.75 each.
- R. H. Nichols,** Professor in Auburn: *The Growth of the Christian Church,* 2 vols., pp. 163, 224. Philadelphia: Westminster Press, 1914, \$1.00 each.  
Designed particularly for Bible classes.

### ELABORATE TREATMENT.

- Philip Schaff,** Professor in Union Seminary, d., and **D. S. Schaff,** Professor in Western Seminary: *The History of the Christian Church,* 8 vols. New York: Scribner, 1880-1911, \$3.50 each.
- Vol. I. *Apostolic Christianity,* 1-100, pp. 871.
- Vol. II. *Ante-Nicene Christianity,* 100-325, pp. 877.
- Vol. III. *Post-Nicene Christianity,* 325-600, pp. 1049.
- Vol. IV. *Conversion of Northern Europe,* 600-1050, pp. 800.
- Vol. V. Part I. *The Absolute Papacy,* 1050-1294, pp. 910.
- Vol. V. Part 2. *Decline of the Papacy and Preparation for the Protestant Reformation,* 1294-1517, pp. 794.
- Vol. VI. *Luther and the Lutheran Reformation,* pp. 755.
- Vol. VII. *Calvin and the Calvinistic Reformation,* pp. 890.
- E. Gibbon:** *Decline and Fall of the Roman Empire to 1453,* 6 vols. New York: Dutton, 1910, 35c each.  
Its perusal is a liberal education.

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### 1. ANCIENT CHRISTIANITY, 1-600.

- A. C. McGiffert**, Professor in Union Seminary: *History of Christianity in the Apostolic Age*, pp. 680. New York: Scribner, 1897, \$2.50.  
Able. In part a reconstruction of the Apostolic Age on the basis of modern criticism.
- Robert Rainy**, Principal of New College, Edinburgh, d.: *History of the Ancient Catholic Church, 100-451*, pp. 539. New York: Scribner, 1902, \$2.50.  
Not up to the author's high reputation.
- A. Harnack**: *The Expansion of Christianity in the First Three Centuries*, trsl. by James Moffatt, 2vols., 2nd. ed. New York: Putman, 1908., \$7.00.
- L. Friedlander**: *Roman Life and Manners under the Early Roman Empire*, 3 vols. New York: Dutton, 1909 ff., \$1.50 each.  
Of fundamental value.
- T. R. Glover**: *The Conflict of Religions in the Early Roman Empire*, pp. 500. New York: Scribner, 1909, \$2.50.
- T. C. Tucker**: *Life in the Roman World of Nero and St. Paul*, pp. 453. New York: Macmillan, 1910, \$2.50.
- S. Dill**, Professor in Belfast: *Roman Society from Nero to Marcus Aurelius*, pp. 640. New York: Macmillan, 1905, \$2.50.
- J. C. Ayer**, Professor Episcopal Divinity School, Philadelphia: *Source Book for Ancient Church History for the First Six Centuries*, pp. 707. New York: Scribner, 1913, \$3.00.

### 2. MEDIÆVAL CHRISTIANITY.

- James Bryce**: *The Holy Roman Empire*, pp. 478. New York: Macmillan, \$1.50.  
Clear and compact, showing the theory and fortunes of the empire founded by Charlemagne 800.
- F. Gregorovious**: *History of the City of Rome, 400-1534*, trsl. by Mrs. Hamilton, 13 vols. of about 300 pp. each, 1909 ff., \$18.00. London: G. Bell & Sons, 1894-1902.  
Reliable, judicious, graphic.
- The Golden Legend**, being *Lives of the Saints*, by Voragine, d. 1298, 7 small vols. New York: Dutton, 65c each.  
A devotional account of the incredible monastic miracles.
- A. Lagarde**: *The Latin Church in the Middle Ages, 451-1663*, pp. 600. New York: Scribner, 1915, \$2.50.
- W. F. Adeney**, Principal of Lancashire College, Manchester: *The Greek and Eastern Churches*, pp. 663. New York: Scribner, 1908, \$2.50.
- J. Burckhardt**: *The Renaissance in Italy*, pp. 559. New York: Macmillan, 1890, \$4.00.

*The Bulletin of the Western Theological Seminary.*

- H. O. Taylor:** *The Mind of the Middle Ages. A History of the Development of Thought and Emotion in the M. A.,* 2 vols. pp. 612, 586. New York: Macmillan, 1911, \$5.00.
- L. Pastor (R. C.):** *History of the Popes from the Close of the Middle Ages.* English trsl. St. Louis: Herder, 10 vols. \$3.00 each. The best book on the subject.
- M. Creighton, Bishop of London, d.:** *History of the Papacy during the Period of the Reformation.* Extends from 1377 to 1527, new ed., 6 vols. New York: Longmans, 1882-1894, \$2.00 each.

3. THE REFORMATION.

- G. P. Fisher:** *The Reformation,* pp. 620. New York: Scribner, 1870, \$2.50.  
Perhaps Dr. Fisher's best work. Clear and judicious.
- T. M. Lindsay, Professor in Glasgow, d.:** *History of the Reformation,* 2 vols., pp. 530, 630. New York: Scribner, 1906, \$5.00.  
The best recent work. Vol. I given up to Luther: Vol. II, the Reformation in Geneva and Switzerland, France, Holland, Great Britain, the Counter-Reformation, etc.

4. RECENT CHURCH HISTORY.

- S. Cheetham:** *History of the Christian Church since the Reformation,* pp. 473. New York: Macmillan, 1907, \$3.00.
- Leopold von Ranke:** *History of the Popes,* 3 vols., Bohn's ed. New York: Macmillan, 1913, 35c a vol.  
From Adrian VI, 1522-Pius IX, 1870. First publ. 1834.
- F. Nielson, Professor in Copenhagen:** *History of the Popes in the Nineteenth Century,* 2 vols., pp. 378, 481. New York: Dutton, 1906, \$7.50.  
Reliable. Readable.
- J. McCaffrey, (R. C.), Professor at Maynooth:** *History of the Catholic Church in the Nineteenth Century 1789-1908,* 2d. ed., 2 vols., pp. 487, 574. St. Louis: Herder, 1910, \$5.00.

5. ENGLISH CHURCH HISTORY.

- Documents Illustrative of English Church History 314-1700,** ed. by Gee and Hardy, pp. 670. New York: Macmillan, 1891, \$2.60.
- J. R. Green:** *History of the English People.* New York: Harper, 4 vol., \$10.00.
- A History of the English Church,** ed. by Stephens and Hunt, 9 vols. New York: Macmillan, 1900-1910, \$15.00.
- Vol. I. The English Church, 547-1066.  
Vol. II. 1066-1400 (including Wyclif).  
Vol. III. 1400 to Henry VII.  
Vol. IV. Henry VIII to 1558.  
Vol. V. Elizabeth to Charles I, 1625.

*The Bulletin of the Western Theological Seminary.*

Vol. VI. 1625 to the end of Anne's reign, 1714.

Vol. VII. 1700-1800 (utterly inadequate for the Wesleyan revival).

Vols. VIII, IX 1800-1900.

**W. B. Selbie**, Principal of Mansfield College: *English Sects. A History of Non-Conformity*, pp. 256. New York: Holt & Co., 1912, 50c.

6. AMERICAN CHURCH HISTORY.

**W. MacDonald**: *Select Charters and Other Documents of American Church History 1606-1775*, pp. 401. New York: Macmillan, 1899, \$2.25.

**Original Narratives of Early American History**, ed. by Jamison. New York: Scribner, 1907 ff., \$3.00 a vol.

Contains Bradford's History of Plymouth Plantation, 1 vol.; Gov. Winthrop's Journals, 2 vols.; Captain Johnston's Wonder Working Providence in New England, 1 vol.; etc.  
Of fundamental value. Well edited.

**A. B. Hart**: *American History Told by Contemporaries*, 4 vols. New York: Macmillan, 1902, \$2.00 each, Especially vol. I-1492-1689 and Vol. II-1689-1783.

**The American Church History Series**, 13 vols. New York: Scribner, \$13.00.

A cheap set of books. Planned by Ph. Schaff. A series of Denominational Histories—The Congregationalists by Professor W. W. Walker, Methodists by Dr. Buckley, Baptists by Professor A. H. Newman, Presbyterians by Professor R. E. Thompson, etc. Vol. XIII is a general history of American Christianity by L. W. Bacon.

**F. Parkman**: *The Jesuits in North America in the 17th. Century*, pp. 449, Boston: Little Brown and Co., 1867, \$1.50.

**F. H. Foster**, Professor in the Pacific Seminary: *A Genetic History of the New England Theology*, pp. 551. University of Chicago Press, 1906, \$2.00.

**N. H. Chamberlain**: *Samuel Sewall and the World He Lived in*, pp. 319, Boston: De Wolfe, 1898, \$2.00.  
For New England Church life and thought in the 17th. Century.

**A. V. G. Allen**, Professor in the Episcopal Divinity School, Cambridge: *Jonathan Edwards*, pp. 401. New York: Houghton-Mifflin, 1890, \$1.25.  
For New England Church life and thought in the 18th. Century.

**Autobiographies of Lyman Beecher and Charles G. Finney**, Charles Hodge, Phillips Brooks, Philip Schaff, etc.  
For American Church life and thought in the 19th. Century.

7. THE PRESBYTERIAN CHURCH.

**John Macpherson**: *History of the Church in Scotland 400-1900*, pp. 458. London: Gardner, 1901, \$3.00.

*The Bulletin of the Western Theological Seminary.*

- A. R. MacEwen:** History of the Church of Scotland, Vol. I, 397-1546. London: Hodder and Stoughton, 1915.
- R. C. Reed,** Professor in Columbia Seminary: History of the Presbyterian Churches of the World, pp. 408. Philadelphia: Westminster Press, 1905, \$1.25.
- Charles Hodge:** Constitutional History of the Presbyterian Church, New York: 1840; now, Philadelphia: Westminster Press.
- E. H. Gillett,** Professor in New York University, d.: History of the Presbyterian Church in the U. S., 2 vols., pp. 576, 604. Philadelphia: Westminster Press, \$1.00 each. Painstaking. Detailed. Reaches to 1837.
- C. A. Briggs:** American Presbyterianism. Its Origin and Early History, pp. cxxxviii, 373. New York: Scribner, 1885, \$3.00. A real contribution to the subject.
- E. D. Morris:** The Presbyterian Church, New School, pp. 211, Columbus, 1905.

BIOGRAPHY. A FEW WORKS.

- The Fathers and Schoolmen down to 1517.** Schaff's Church History.
- R. S. Storrs:** Bernard of Clairvaux, pp. 598. New York: Scribner, 1892, 90c.
- Paul Sabatier:** St. Francis d'Assisi, pp. 448. New York: Scribner, 1894, \$2.50.
- L. Sergeant:** J. Wyclif, pp. 377. New York: Putnam, 1903, \$1.50.
- D. S. Schaff:** J. Huss. New York: Scribner, 1915, \$2.50.
- E. Emerton,** Professor at Harvard: Desiderius Erasmus, 1467-1536, pp. 463. New York: Putnam, 1900, \$1.50.
- H. E. Jacobs,** Professor in the Lutheran Seminary, Philadelphia: Luther, the Hero of the Reformation, pp. 450. New York: Putnam, 1898, \$1.50.
- A. C. McGiffert:** M. Luther, the Man and His Work, pp. 392. New York. Century Company, 1914, \$3.00.
- Preserved Smith:** Life and Letters of M. Luther, pp. 490. New York: Houghton-Mifflin, 1911, \$3.50.
- H. Boehme:** Martin Luther in the Light of Recent Research, New York: Christian Herald Co., 1915, paper edition 25c.
- W. W. Walker:** J. Calvin, the Organizer of Reformed Protestantism, pp. 456. New York. Putnam, 1906, \$1.50.
- Beveridge:** Beza's Life of Calvin, trsl. Philadelphia: Westminster Press, 1909, 50c.
- S. M. Jackson:** Ulrich Zwingli, Reformer of German Switzerland, pp. 519. New York: Putnam, 1901, \$1.50.

*The Bulletin of the Western Theological Seminary.*

- H. Cowan**, Professor in Aberdeen: *J. Knox, the Hero of the Scotch Reformation*, pp. 404. New York: Putnam, 1905, \$1.50.
- A. F. Pollard**: *Th. Cranmer and the English Reformation, 1489-1556*, pp. 399. New York: Putnam, 1904, \$1.50.
- John Morley**: *Oliver Cromwell*, pp. 486. New York: Century Company, 1901, \$3.50.
- C. T. Winchester**: *J. Wesley*, pp. 301. New York: Macmillan, 1906, \$1.50.

**II. SYMBOLICS AND POLEMICS.**

- P. Schaff**: *Creeds of Christendom*, 3 vols. New York: Harper, 1877-1905, \$15.00.
- Vol. I. *History of Creeds*, pp. 941.
- Vol. II. *Creeds of the Roman Catholic and Greek Churches*, pp. 557.
- Vol. III. *Protestant Creeds*, pp. 920.
- W. A. Curtis**, Professor in Aberdeen: *History of the Creeds and Confessions of Faith in Christendom and Beyond*, pp. 502. Edinburgh: T. and T. Clarke, 1911, \$3.00.
- C. A. Briggs**: *Theological Symbolics*, pp. 429. New York: Scribner, 1914, \$2.50.
- To be used with caution.
- K. Mirbt**, Professor in Göttingen: *The Documentary Sources of the Papacy and Roman Catholicism*, pp. 514, 3d. ed. Tübingen, 1911.
- In Latin. All the most important papal deliverances, acts of councils, and theological statements on the assumption and growth of the papacy.
- G. Krüger**, Professor in Giessen: *The Papacy*, pp. 277. New York: Putnam, 1909, \$1.50.
- K. Hase**, Professor in Jena, d.: *Handbook of the Controversy with Rome*, 2 vols., pp. 416, 564. London: Religious Tract Society, 1906, \$2.50.
- Cardinal Gibbons**: *The Faith of Our Fathers*, pp. 410, Baltimore: Murphy, 80 edd., \$1.00.
- A plausible statement of Roman Catholic positions.
- F. H. Foster**: *The Fundamental Ideas of the Roman Catholic Church*, pp. 366. Philadelphia: Westminster Press, 1899, \$1.00.
- George Salmon**, (Protestant) Professor in Dublin: *The Infallibility of the Church*, pp. 495, new ed. New York: Dutton, 1914, \$1.25.
- W. B. Selbie**: *Evangelical Christianity. Its History and Witness*, pp. 256. New York: Doran, 1911, \$1.00.
- A series of lectures on the major Protestant denominations.
- Addresses on the Protestant Reformation.** Delivered before the General Assembly 1917. Philadelphia: The Westminster Press, 1917, 75c.

## THEOLOGY PROPER

James H. Snowden.

### I. SYSTEMATIC THEOLOGY.

**Systematic Theology: A Compendium and Commonplace-Book:** By Augustus H. Strong, D. D. LL. D., President Emeritus of Rochester Theological Seminary. Three volumes. Philadelphia: Griffith and Rowland Press, 1907, \$3.00.

This work extending to upwards of 1,200 pages covers the whole ground of theology. Its plan is to give definitions and statements of doctrines and arguments in brief paragraphs in large type, and illustrative matter, varying views and quotations in smaller type. About a thousand authors are quoted in four thousand quotations. It thus gives a general view of all the different doctrines and theories under each head and is an up-to-date encyclopedic handbook. It is evangelical and Calvinistic, but is pervaded by breadth of sympathy.

**System of Christian Theology:** By Henry B. Smith, D. D., LL. D., formerly Professor of Theology in Union Theological Seminary, New York. New York: Armstrong, 1884, \$3.50.

Dr. Smith had a keenly analytic mind, and this volume, consisting of his lectures, is marked by acuteness in drawing distinctions and by sound judgment.

**Systematic Theology:** By Charles Hodge, D. D., formerly Professor in Princeton Theological Seminary. Three volumes. New York: Scribner, 1871, \$8.00.

This work holds its place as a classic in Calvinistic theology, but its discussions necessarily at many points do not meet present day questions.

**An Outline of Christian Theology:** By William Newton Clarke, D.D., formerly Professor of Theology in Colgate University. New York: Scribner, 1894, \$2.50.

The characteristic of this book is its note of reality. It impresses the reader with the conviction that the author is intent only on reaching the truth. It is remarkably clear and simple in style and is pervaded with a devotional flavor that is altogether unusual in such books. Dr. Clarke was a liberal in theology, though he was an orthodox Baptist, and his book bears marks of his type of theological thought.

**Christian Theology in Outline:** By William Adams Brown, D. D., Professor of Systematic Theology in the Union Theological Seminary, New York. New York: Scribner, 1906, \$2.50.

Dr. Brown belongs to the same general school of theological thought with Dr. Clarke and his work exhibits the same characteristics of simplicity and clearness of thought, grounded in reality and expressed in a devotional spirit.

**A Manual of Theology:** By Joseph Agar Beet, D. D. New York: Armstrong, 1906, \$2.00.

The author was formerly Theological Tutor in Wesleyan College, Richmond, England, and his work is an able statement of Arminian theology.

## *The Bulletin of the Western Theological Seminary.*

**The Basal Beliefs of Christianity:** By James H. Snowden, Professor of Systematic Theology in the Western Theological Seminary. New York: Macmillan, 1911, \$1.50.

Brief popular statements of Christian doctrines for lay readers.

**The History of Christian Doctrine:** By George P. Fisher, D. D., LL.D. New York: Scribner, 1896, \$2.50.

This volume of the International Theological Library is a good sketch of the whole history of Christian doctrines, showing their process of development.

**The Rise of Modern Religious Ideas:** By A. C. McGiffert. New York: Macmillan, 1915, \$1.50.

Traces the influence of modern theories of science and philosophy upon Christian thought and doctrines.

**The Place of Christ in Modern Theology:** By A. M. Fairbairn, D. D. New York: Scribner, 1893, \$2.50.

This work traces the history of Christian doctrines down through the Christian centuries and shows how they assimilated much out of the philosophy and life of each age. It is a very illuminating work.

**The Communion of the Christian with God:** By Wilhelm Herrmann. New York: Putnam, 1906, \$1.50.

Translation of a German work which has exerted a wide and profound influence. It portrays the inner life of Jesus and sets forth His significance from the Ritschlian standpoint. It is saturated with a devotional spirit.

**Reconstruction in Theology:** By President H. C. King, of Oberlin College. New York: Macmillan, 1901, \$1.50.

An endeavor to mediate in a constructive way between the old theology and the new under the light of modern knowledge. A helpful book.

**The Rule of Faith:** By W. P. Paterson. New York: Doran, 1912, \$1.50.

"A study in the Prolegomena of Dogmatics". A thoroughgoing discussion of the seat and substance of doctrine.

### II. THEISM.

**A Study of Religion: Its Sources and Contents:** By James Martineau, D. D., LL. D. Two volumes. New York: Macmillan, 1888, \$4.00.

A masterly discussion of the possibility of knowing God, of the grounds for belief in his existence, of the nature of his being, and of opposing theories, written in a style of great beauty and eloquence.

**The Philosophical Basis of Theism:** By Samuel Harris, D. D., LL. D., formerly Professor of Systematic Theology in Yale University. New York: Scribner, rev. ed., 1884, \$3.50.

**The Self-Revelation of God:** By Samuel Harris. New York: Scribner, 1886, \$3.50.

These two works are a profound discussion of the grounds of belief in a personal God and of his revelation in nature, in man, and in Christ.

*The Bulletin of the Western Theological Seminary.*

**The Fatherhood of God:** By J. Scott Lidgett. New York: Scribner, 1902, \$3.00.

An exhaustive and able discussion of the Fatherhood of God in its relations to Christian doctrine and life.

**God the Creator and Lord of All:** By Samuel Harris. Two volumes. New York: Scribner, 1896, \$5.00.

In this work Dr. Harris gives an elaborate and able discussion of the trinity, of creation, providence, and the divine moral government.

**The Christian Doctrine of God:** By William Newton Clarke, D. D. The International Theological Library. New York: Scribner, 1909, \$2.50.

An elaborate treatment of the doctrine of the being and character of God, his relation to men, and theories of his relation to the universe.

**Theism:** By Borden P. Bowne. New York: The American Book Company, 1902, \$1.50.

Characterized by Dr. Bowne's well-known keenness of philosophical insight and brilliance of style.

**Basic Ideas in Religion, or Apologetic Theism:** By Richard Wilde Micou, D. D., late Professor of Theology in the Theological Seminary in Virginia. New York: Association Press, 1916, \$2.50.

A discussion of the classical arguments for the existence of God, cosmological, teleological, anthropological and ontological, in the light of evolution and other doctrines of modern knowledge, and a similar discussion of the spiritual nature and immortality of man. A work of great ability and clear style.

**Theism and Humanism:** By Hon. Arthur James Balfour, LL. D. New York: Doran, 1915, \$1.75.

A subtle philosophical discussion of the grounds of belief in God.

**The Problem of Personality:** By Ernest N. Merrington. New York: Macmillan, 1916, \$1.30.

A metaphysical discussion of the problem of personality reaching theistic conclusions.

**Grounds of Theistic and Christian Belief:** By George P. Fisher, D. D., LL. D., formerly Professor of Ecclesiastical History in Yale University. New York: Scribner, 1902, \$1.75.

A popular treatment of the subject, but characterized by ample scholarship and by singular fairness and candor; a book that must win the respect, if not the belief, of the doubter.

### III. THE PERSON OF CHRIST.

**The Doctrine of the Person of Christ:** By H. R. Mackintosh, D. D. New York: Scribner, 1912, \$2.50. The International Theological Library.

A historical review of the theories of the person of Christ, with constructive chapters working out a kenotic view. "Abnormal

*The Bulletin of the Western Theological Seminary.*

power and knowledge, it is true, are His intermittently; but at each juncture they were such as His work demanded".

**The Person and Place of Jesus Christ:** By P. T. Forsyth, D. D. Boston: The Pilgrim Press, 1909, \$1.75.

An able and eloquent discussion of the subject, adopting a form of the kenotic theory. "It was an act of such might that it was bound to break through the servant form, and take at last for all men's worship the lordly name".

**Studies in the Inner Life of Jesus:** By Alfred E. Garvie, D. D., Principal of New College, London. New York: Armstrong, 1907, \$2.00.

This volume, "dealing as it does with sayings and doings of Jesus, and not offering a continuous argument", exhibits insight and penetration in its discussion of the consciousness and personal experience of Jesus. A book of homiletical value.

IV. THE ATONEMENT.

**The Death of Christ:** By James Denny. Revised and Enlarged Edition. New York: Doran, 1911, \$1.50.

An exegetical study of the atonement as it is interwoven with the New Testament, concluding with a discussion of the "Atonement and the Modern Mind". An able exposition and defence of the substitutionary view.

**The Christian Doctrine of Salvation:** By George B. Stevens, D. D., formerly Professor of Systematic Theology in Yale University. The International Theological Library. New York: Scribner, 1905, \$2.50.

In three parts the author discusses the Biblical Basis of the Doctrine, its Principal Forms, and its Constructive Development, and works out a moral theory that the atonement of Jesus is "the culmination of his life of self-giving" . . . "because he was a great lover of men."

**The Spiritual Principle of the Atonement as a Satisfaction Made to God for the Sins of the World:** By John Scott Lidgett, D. D. New York: Methodist Book Concern, 1907, \$1.50.

An exhaustive treatment of the atonement on Scriptural, historical, doctrinal, critical, and constructive lines, reaching the conclusion that Christ atones for sin and satisfies God by virtue of his headship of organic humanity. An illuminating and satisfying book.

**The Nature of the Atonement:** By John McLeod Campbell, D. D. New York: Macmillan, 1873, \$2.00.

One of the epochal books in the history of the doctrine, working out the view of the solidarity of Christ with the race so that his suffering was the "perfect Amen in humanity to the judgment of God on the sin of man".

**Christian Doctrine: A series of Discourses:** By R. W. Dale, LL. D. New York: Armstrong, 1894, \$1.50.

These discourses cover the main doctrines of theology, but the last three are devoted to the atonement and view it as based on "the existence of a unique and most intimate relation between the Son of God and the human race", essentially the same view as Campbell's.

*The Bulletin of the Western Theological Seminary.*

**Atonement and Personality:** By R. C. Moberly, D. D., late Professor of Pastoral Theology in the University of Oxford. New York: Longmans, Green and Co., 1901, \$2.50.

The solidarity theory of McLeod and Dale carried to the mystical extreme of the "identification with Christ of the very inmost personality of each several man". Christ expressed penitence and suffered as "that inclusive total of true Humanity".

**The Doctrine of the Atonement:** By J. K. Mozley. New York: Scribner, 1916, 75 cents.

This small book contains a concise but comprehensive treatment of the atonement. The author says that we "need not shrink from saying that Christ bore penal suffering for us". The book also contains an excellent bibliography of the subject.

**Lessons from the Cross:** By Charles Brown. New York: Revell, 1910, 50 cents.

This little book, by an English Baptist pastor, consists of eight chapters that are clear and convincing as they lead the reader on the grounds of Scripture and reason from simpler to deeper views of the Cross, combining the truth of all theories.

**Biblical Ideas of Atonement:** By Ernest D. Burton, J. Merlin Powis Smith, and Gerald Birney Smith, Professors in the University of Chicago. Chicago: University Press, 1909, \$1.00.

Exegetical studies culminating in constructive chapters giving the views of these professors in the University of Chicago.

**The Vicarious Sacrifice:** (New York: Scribner, 1877, 2 vol., \$2.50.), setting forth the moral influence theory, modified in the direction of substitution in *Forgiveness and Law*, (vol. 2 of above) by Horace Bushnell, are classical works that retain much of their value.

#### V. RITSCHLIANISM.

**The Christian Doctrine of Justification and Reconciliation:** By Albrecht Ritschl. Translated by H. R. Mackintosh and A. B. Macaulay. New York: Scribner, 1900, \$4.

This sets forth Ritschl's general system of doctrine and his special theory as to value judgment is treated on pages 203-211.

**The Ritschlian Theology and the Evangelical Faith:** By James Orr. New York: Whittaker, 1898, 75c.

In this work mingled with much appreciation there is general condemnation of Ritschl's central principle.

**The Theology of Albrecht Ritschl:** By Albert T. Swing. New York: Longmans, 1901, \$1.40.

Professor Swing, of Oberlin, supports Ritschl and opposes Orr.

**Ritschlian Theology Critical and Constructive:** By A. E. Garvie. New York: Scribner, 1902, \$3.

Dr. Garvie is sympathetic yet judicial in his attitude towards an estimate of Ritschl. His book is on the whole the clearest and fairest exposition of Ritschlianism.

The principle of the value judgment is discussed by Lotze, *Microcosmus*, Vol. I, pp. 396-397; Galloway, *The Philosophy of*

## *The Bulletin of the Western Theological Seminary.*

Religion, pp. 436-442; Garvie, *The Problem of Certainty and Modern Perplexity*, pp. 230-278, E. W. Herrington, *The Problem of Personality*, Part II, Chapter V, "Metaphysic of Value"; Waterhouse, *Modern Theories of Religion*, pp. 104-131.

### VI. THE PSYCHOLOGY OF RELIGION.

**The works of William James** hold a foremost place both in general and in religious psychology. His *Principles of Psychology* (New York: Henry Holt and Co., two volumes, 1890, \$5.00) is still a leading authority and is wonderfully informing and interesting, especially for the minister. His *Varieties of Religious Experience* (New York: Longmans, Green and Co., 1902, \$3.50) is one of the most important contributions yet made to the psychology of religion. It gathers illustrations of religious experience from a wide field and comments on them with penetrating suggestiveness. His *Will to Believe* (New York: Longmans, Green and Co., 1896, \$2.00) also contains much psychological and philosophical matter on the subject of religious belief of unusual interest and value.

**The Study of Religion:** By Morris Jastrow, of the University of Pennsylvania. New York: Scribner, 1901, \$1.50.

A study of the historical origin and nature of religion and its relation to philosophy, psychology, ethics, and other fields of thought and life. It prepares the ground for the special study of the psychology of religion.

**The Psychology Religion:** By Edwin Dil'er Starbuck, of the State University of Iowa. New York: Scribner, 1899, \$1.50.

This was one of the first books in this field, in which Professor Starbuck was a pioneer investigator. It covers only the psychology of conversion of which it makes a thorough study. Facts were collected by the questionnaire method and on the answers received from several hundred persons giving their experience in conversion inductive conclusions were based. It is still one of the best books on the psychology of conversion.

**The Spiritual Life:** By George Albert Coe, now of the Union Theological Seminary, New York: Revell, 1900, \$1.00. Also his *Religion of a Mature Mind*. New York: Revell, 1902, \$1.35.

Professor Coe entered upon this field of study almost at the same time with Starbuck, and his books are interesting early contributions to the subject.

**The Psychology of Religion:** By George Albert Coe. Chicago: The University of Chicago Press, 1916. \$1.50.

This is Professor Coe's latest book, giving in a more complete form his matured views. His definition of religion as "the progressive discovery and reorganization of values" reduces religion largely to ethics and this initial principle pervades the book.

**The Psychology of Religious Belief:** By James Bissett Pratt, of Williams College. New York: Macmillan, 1906, \$1.50.

Part I develops the psychological factors of belief; Part II traces the historical origin of religion; and Part III, on the "Present Status of Religious Belief", discusses the development

*The Bulletin of the Western Theological Seminary.*

of religious belief in childhood, the types of belief in mature life, and the value of God.

**The Psychology of Religious Experience:** By Edward Scribner Ames, of the University of Chicago. Boston: Houghton Mifflin Co., 1910, \$3.50.

This is one of the most elaborate general works on the subject. Part I sketches the history and method of the science; Part II traces the origin of religion in the race; Part III treats of the rise of religion in the individual; and Part IV deals with the place of religion in the experience of the individual and society. It is one of the ablest books on the subject, but the author holds very liberal views on religion.

**The Psychological Phenomena of Christianity:** By George Barton Cutten. New York: Scribner, 1908, \$2.50.

There are thirty-two chapters in this book by a Baptist pastor and educator, each one of which treats by itself some aspect of the religious life, such as the religious faculty, revivals, conversion and prayer, throwing on them the light of illustration and experience gathered from a number of pastorates; a suggestive popular treatment of the subject.

**The Philosophy of Christian Experience:** By Henry W. Clark. New York: Revell, 1906, \$1.25.

"Not twice in a generation does one meet with so valuable an analysis of experimental religion as Mr. Henry Clark gives us in his *Philosophy of Christian Experience*". Marcus Dods.

**Christian Psychology:** By James Stalker, D. D., of the United Free Church College, Aberdeen. New York: Doran, 1914, \$1.25.

An elementary outline of psychology with applications to Christian faith and life; a good book for a beginner in the study of general psychology.

**The Psychology of the Christian Soul:** By George Steven. New York: Doran, 1911, \$1.50.

The author, who is an Edinburgh Presbyterian pastor, treats the religious life as a process of education and traces its development out of sin through conversion to "the capture of the soul by God" and "the soul in the presence of God". It is not only keen in its psychological analysis, but is also a practical aid in the Christian life.

**The Psychology of the New Testament:** By M. Scott Fletcher. New York: Doran, 1912, \$1.50.

An exegetical study of New Testament terms and personal experiences.

**A Psychological Study of Religion:** By James H. Leuba, Professor of Psychology in Bryn Mawr College. New York: Macmillan, 1912, \$2.00.

An attempt to write a psychology of religion on a frankly non-theistic basis.

**Rational Living:** By Henry Churchill King, President of Oberlin College. New York: Macmillan, 1905, \$1.25.

The author applies psychology to the whole field of life, treating of the relations of mind and body, of the intellect and

*The Bulletin of the Western Theological Seminary.*

emotions and will in their relation to life, and making practical "suggestions for living" of high value.

**Jesus, the Christ, in the Light of Psychology:** By G. Stanley Hall. New York: Doubleday, Page and Company, 1916, two volumes, \$7.50.

An elaborate and learned work in which Christianity is resolved into an unfolding psychological idea and spirit in the consciousness of Christendom. It is a typical piece of radical Ritschlianism.

**The Psychology of Religion:** By James H. Snowden. New York: Revell, 1916, \$1.50.

An exposition of the subject on the accepted basis of philosophical theism and Christian faith.

**VII. THE PHILOSOPHY OF RELIGION.**

**Introduction to Philosophy:** By Friederich Paulsen. Translated by Frank Thilly. New York: Henry Holt and Co., 1895, \$2.50.

A work on general philosophy should be read as an introduction to the study of the philosophy of religion, and Paulsen's Introduction is one of the best for this purpose. It is theistic in its groundwork and conclusions and remarkably clear and readable.

**Modern Theories of Religion:** By Eric S. Waterhouse. New York: Eaton and Mains, 1910, \$1.75.

This work in Part I reviews the theories of religion of leading thinkers from Schleiermacher down through Lotze, Ritschl, Martineau, Eucken, to the pragmatists and personal idealists, and in Part II constructs an empirical religious philosophy.

**The Philosophy of Religion:** By George Galloway, D. D. The International Theological Library. New York: Scribner, 1914, \$2.50.

This work in Part I investigates the origin of religion, in Part II inquires into the validity of religious knowledge, and in Part III seeks to find the ultimate truth of religion. It is one of the ablest books in this field.

**The Philosophy of Religion:** By Dr. Harald Höffding, Professor in the University of Copenhagen. Translated by B. E. Meyer. London: Macmillan and Co., 1906, \$3.00.

A profound work which is not always easy reading but repays careful study. It treats the philosophy of religion from the points of view of epistemology, psychology, and ethics.

**The Philosophy of the Christian Religion:** By Andrew Martin Fairbairn, D. D., LL. D. New York: Macmillan, 1902, \$4.00.

A work of the first rank in scholarship, thought, and eloquence. It discusses the deepest questions in connection with the supernatural, evolution, the problem of evil, and the person of Christ with masterly ability and singular beauty of style.

*The Bulletin of the Western Theological Seminary.*

**The Ascent Through Christ:** A Study of the Doctrine of Redemption in the Light of the Theory of Evolution. By E. Griffith-Jones. New York: Edwin S. Gorham, 1900, \$2.00.

This is an attempt to state the leading doctrines of redemption in the terms of biological science, and it is a very suggestive and helpful book.

**Introduction to Philosophy of Religion:** By John Caird, formerly Principal of Glasgow University. New York: Macmillan, 1880, \$1.50.

Profound and somewhat difficult lectures constructing a theistic view of the world on Hegelian lines of transcendental thought.

**Christian Theism and Spiritual Monism:** By Rev. W. L. Walker. New York: Scribner, 1906, \$3.00.

A discriminating work that distinguishes the different kinds of monism and finds in matter an expression of Spirit.

**The World and the Individual:** By Josiah Royce, formerly Professor of Philosophy in Harvard University. Two vols. New York: Macmillan, 1901, \$4.00.

An interpretation of the world and God in terms of idealism, bordering close upon pantheism, but avoiding its pit. One of the most imposing metaphysical structures ever reared by an American philosopher. A more popular treatment of philosophy is his *Spirit of Modern Philosophy*. Boston: Houghton Mifflin Company, 1892, \$2.50.

**The Philosophy of Religion in England and America:** By Alfred Caldecott, Professor of Philosophy in King's College, London. New York: Macmillan, 1901.

A useful handbook stating and criticising the views of leading English and American philosophers on religion.

**The World a Spiritual System: An Outline of Metaphysics:** By James H. Snowden. New York: Macmillan, 1910, \$1.50.

A popular statement of theism in terms of idealistic philosophy.

**A Guide to the Study of the Christian Religion:** Edited by Gerald B. Smith. Chicago: The University of Chicago Press, 1916, \$2.50.

This book of composite authorship gives sketches of the various departments of theology, with brief lists of the most important works on each subject, and is a valuable handbook for the theological student.

**A Philosophical System of Theistic Idealism:** By James Lindsay. Edinburgh: Blackwood, 1917, 12s. 6d.

A very elaborate work dealing with God in his relations to creation, nature, providence, freedom, and immortality, but written in a labored style.

VIII. GENERAL ETHICS.

**Types of Ethical Theory:** By James Martineau. Two volumes. Oxford: Clarendon Press, 1886, \$4.00.

This is a thorough discussion of theoretical ethics, historical, critical, and constructive, and lays broad foundations for the study of the subject.

*The Bulletin of the Western Theological Seminary.*

**The Methods of Ethics:** By Henry Sidgwick. New York: Macmillan, 1903, \$3.00.

This well-known work still stands in the first rank as a searching inquiry into the nature of obligation and discussion of all the leading theories on the subject.

**Ethics:** By John Dewey and James H. Tufts. New York: Holt, 1909, \$2.00.

The aim of this work is "to awaken a vital conviction of the genuine reality of moral problems and the value of reflective thought in dealing with them". The application of ethics to existing social problems is specially helpful.

**The Foundations of Character:** By Alexander F. Shand. New York: Macmillan, 1914, \$3.00.

An elaborate analysis of the primary emotions which are organized in character, but the work does not enter the distinctively moral field.

**The Principles of Ethics:** By Borden P. Bowne. New York: Harper, 1892, \$1.75.

Characterized by Bowne's keenness of thought and brilliance of style. His work aims at two things: "One is the necessity of uniting the intuitive and the experience school of ethics in order to reach a working system. The other is that the aim of conduct is not abstract virtue, but fulness and richness of life".

**A System of Ethics:** By Friederich Paulsen, Translated by Frank Thilly. New York: Scribner, 1899, \$3.00.

Treats the fundamental concepts and values of ethics in an illuminating way.

**The Principles of Ethics:** By Herbert Spencer, Two volumes. New York: Appleton, 1892, \$4.00.

Ethics developed on purely evolutionary lines.

**Is Conscience an Emotion?** By Hastings Rashdall. New York: Houghton-Mifflin, 1894, 75c.

Upholds the objective character of our moral judgments.

**The Nature of Goodness:** By George Herbert Palmer. New York: Houghton-Mifflin, 1903, \$1.10.

A searching and illuminating analysis of the different kinds and degrees of goodness.

#### IX. CHRISTIAN ETHICS.

**Christian Ethics:** By Newman Smyth. New York: Scribner, 1892, \$2.50.

This volume of the International Theological Library is a comprehensive treatment of ethics from the Christian point of view and is a standard work on the subject.

**Jesus Christ and the Social Question (1900); Jesus Christ and the Christian Character (1904); The Approach to the Social Question (1909):** By Francis G. Peabody, New York: Macmillan, \$1.50 each.

These three volumes by the Plummer Professor of Christian Morals in Harvard University are a masterly treatment of

*The Bulletin of the Western Theological Seminary.*

Christian ethics in their application to the problems of the social order. They are characterized by keen insight and great sanity and are of special value to ministers to give them safe guidance through these complex and perplexing subjects.

**The Ethics of Jesus:** By Henry Churchill King. New York: Macmillan, 1909, \$1.50.

President King gives a practical exposition and application of the ethics of Jesus, and his book includes a good bibliography of the subject.

## PRACTICAL THEOLOGY

David R. Breed.

### I. HOMILETICS.

**The Preparation and Delivery of Sermons:** John A. Broadus. New Edition by Charles C. Dargan, pp. 562. New York: Doran, 1878, \$1.50.

This book has, by common consent, first place among modern homiletical works, not because it in all respects the best, but because of its practical usefulness. It has passed through twenty-nine editions and has been used as a text-book in many institutions.

**Homiletics and Pastoral Theology:** William G. T. Shedd. pp. 429. New York: Scribner, \$2.50.

If I could have but one homiletical book for myself, this would be the book. It is a generation old—published in 1867—but its comprehensive character and beautiful rhetoric commend it to the one who seeks larger principles rather than minute rules. The first chapter on "Eloquence and Exegesis" is to my mind unequaled in similar literature.

**Preparing to Preach:** David R. Breed. pp. 455. New York: Doran, 1911, \$2.00.

This is my own book, comprising lectures to my classes. I quote only the words of a reviewer (Prof. T. G. Soares) "Very suggestive as regards the psychology of preaching".

**The History of Christian Preaching:** T. Harwood Pattison. pp. 406. Philadelphia: Am. Baptist Pub. Soc'y., 1903, \$1.50.

This book succinctly traces the history from Samuel, through the synagogue and Apostolic epochs to the present time. Invaluable to one who desires to be a preacher to his own age by thoroughly understanding the message of other men to other ages. The two books next mentioned admirably supplement this and particularize its instruction.

**The Modern Pulpit:** Lewis O. Brastow. pp. 451. New York: Macmillan, 1906, \$1.50.

The radical changes in pulpit methods introduced with the XVIII Century and still carried on into the XX are indicated in an illuminating way. And the preacher is stimulated thereby to a remarkable degree.

## *The Bulletin of the Western Theological Seminary.*

**The Romance of Preaching:** Charles Silvester Horne: pp. 302. New York: Revell, Yale Lectures, 1914, \$1.25.

The special value of this book is that it gives to the preacher a world-wide vision and an age-long inspiration. He is taught the tremendous meaning of his work.

**A Voice from the Crowd:** George W. Pepper. pp. 204. New Haven: Yale University Press, Yale Lectures, 1915, \$1.50.

Brilliant and suggestive. Delivered by a prominent layman, it is specially commended to those who would know what the pew thinks of the pulpit.

I consider the above list sufficient to "begin on"; but there are other valuable works which might be added to the library as means permit and time to read them is found. Some of the best are as follows:

**Yale Lectures on Preaching:** H. W. Beecher. Boston: Pilgrim Press. 1887, \$1.50.

**Lectures on Preaching:** Phillips Brooks. New York: Dutton, 1888, \$1.20.

**The Educational Ideal in the Ministry:** W. H. Faunce. New York, Macmillan, 1908, \$1.25.

**The Minister as Prophet:** Charles E. Jefferson. New York: Crowell, 1905, 90c.

**The Preacher:** J. H. Jowett. New York: Doran, 1912, \$1.25.

### II. PASTORAL THEOLOGY.

The "classic" upon this subject is yet to be written. The minister's work outside the pulpit has not received the attention which it deserves. Homiletics is discussed much more frequently than Poimetics and books upon Preaching far outnumber those on Pastoral work.

**Practical Theology:** J. J. Van Oosterzee. pp. 620. New York: Scribner, 1878.

This large work by the celebrated professor of Utrecht was first published in 1878, but still remains the only really comprehensive work upon the subject. While the treatment is not strictly modern nor entirely applicable to American life, it is nevertheless the first book on pastoral work which should be put into the library.

**The Work of the Ministry:** W. H. Griffith Thomas. pp. 432. New York: Doran, 1912, \$1.50.

The author is a clergyman of the English Church, a professor of Toronto. Consequently parts of his book relate to matters which do not concern Presbyterians. On the other hand, the larger part of the book is eminently helpful and covers much of the minister's activities.

**The Ambassador of Christ:** James Cardinal Gibbons. pp. 404. Baltimore: J. Murphy Co., 1896, \$1.00 net.

This book by a Catholic prelate I have found very stimulating. I think it a good book for the Presbyterian minister to buy.

**The Christian Minister and his Duties:** J. Oswald Dykes. pp. 371. New York: Scribner, 1908, \$2.25 net.

Particularly rich in its closing chapters on pastoral visitation.

*The Bulletin of the Western Theological Seminary.*

**The Christian Pastor and the Working Church:** Washington Glad- den. New York: Scribner, 1898, \$2.50.

Deals principally with the organization of a city church and is very suggestive.

**Modern Methods in Church Work:** George Whitfield Mead. pp. 363. New York: Dodd, Mead & Co., 1901, \$1.50.

This book is frequently commended in other bibliographies. Contains valuable suggestions and is "up to date".

**The Minister as Shepherd:** Charles E. Jefferson. pp. 229. New York: Crowell, 1912, \$1.00.

Inspirational rather than instructive, but in this sense desirable.

**The Church of the Open Country:** W. H. Wilson. New York: Missionary Education Movement, 1911, 50c.

One of the best books on the problems of the country church.

In addition to the above I cordially recommend the following:

**The Building of the Church (Yale Lectures):** C. E. Jefferson. New York: Macmillan, 1910, \$1.25.

**New Life in the Old Prayer Meeting:** J. F. Cowan. New York: Revell, 1906, \$1.00.

**Collection of Papers on the Church and Country Life:** Paul L. Vogt. New York: Missionary Education Movement, 1916, \$1.00.

See also the section on Practical Theology in the very valuable guide to the **Study of the Christian Religion**. University of Chicago Press, 1916, \$3.00.

### III. HYMNOLOGY.

**A Dictionary of Hymnology:** John Julian. pp. 1616. New York: Scribner, revised ed. 1907, \$7.00.

This voluminous work belongs to the public library rather than the private one, as it is chiefly a book of reference. But for any minister who desires to be well informed upon the subject it is indispensable. It is encyclopedic in character, embracing all departments of public praise, psalmody and hymnody, ancient and modern.

**The English Hymn:** Louis F. Benson. pp. 624. New York: Doran, 1915, \$3.50 net.

Like the foregoing, rather a book of reference. The only exhaustive treatment of English Hymnody. One need scarcely look elsewhere for information on this subject, if that is all he desires.

**The History and use of Hymns and Hymn-tunes:** David R. Breed. pp. 364. New York: Revell, 1903, \$1.50.

This is my own book. Text-book in western Theological Seminary and some other institutions. Prof. Soares says of it, "A popular and very satisfactory historical and critical discussion of the Christian hymn—a practical hand-book for the leader of public worship".

The minister who possesses the last two of these books and can readily consult Julian is well furnished for ordinary work.

## *The Bulletin of the Western Theological Seminary.*

There are, however, many other fine books upon the subject. The following are particularly recommended:

- Latin Hymns:** S. A. W. Duffield. New York: Funk and Wagnalls, 1886, \$3.00.
- English Hymns:** S. A. W. Duffield. New York: Funk and Wagnalls, 1886, \$3.00.
- David's Harp in Song and Story:** Clokey. Pittsburgh: United Presbyterian Board of Publication, \$1.00.
- Biography of Gospel Song and Hymn Writers:** J. H. Hall. New York: Revell, 1915, \$2.00.
- Musical Ministries in the Church:** W. S. Pratt. New York: Revell, 1901, \$1.00.
- The Story of the Hymns and Tunes:** Brown and Butterworth. New York: American Tract Society, \$1.50.
- The Best Hymns:** L. F. Benson. Philadelphia: Westminster Press, 5c.
- Music in the History of the Western Church:** Edward Dickinson. New York: Scribner, 1902, \$2.50.

### IV. LITURGICS AND PUBLIC PRAYER.

**Common Prayer:** Of course every minister should possess a copy of the Episcopal prayer-book and familiarize himself with its contents.

**Public Worship for Non-Liturgical Churches:** Arthur S. Hoyt. pp. 163. New York: Doran, 1911, 75c.

A book written to deepen devotional life and give to the parts of public worship other than the sermon the dignity, importance, and influence which should characterize them.

**Extempore Prayer:** M. P. Talling. pp. 302. New York: Revell, 1902, \$1.25.

Intended to correct loose and unsystematic habits and convey correct principles. Comprehensive, scholarly, practical.

**Public Worship:** Pattison. pp. 270. Philadelphia: Am. Baptist Pub. Soc'y., 1900, \$1.25.

A standard treatise upon the subject. Used as text-book or reference in a number of institutions.

I also commend Maitland Alexander's *The Great Step* as a handbook for young communicants, and A. F. McGarrah's *A Modern Church Program* in connection with financial administration.

### V. RELIGIOUS PEDAGOGICS.

As this is a comparatively new subject in theological education and the best books not generally so well known, I have given below a somewhat longer list in detail than under preceding titles.

*The Bulletin of the Western Theological Seminary.*

**Talks to Teachers on Psychology:** William James. pp. 301. New York: Holt, 1899, \$1.50.

The first book to be read by one who would become a proficient teacher, and then read again and again. More generally commended than any other work.

**How to Study and Teaching How to Study:** F. M. McMurry. pp. 324. Boston: Houghton Mifflin, 1909, \$1.25.

Certainly one must know himself how to study before he can become a teacher. This book deals with the fundamentals and does it thoroughly well. It is prescribed reading for all Pittsburgh public school teachers.

**How we think:** John Dewey. pp. 224. Boston: Heath, 1910, \$1.00. Another book dealing with the fundamentals. Decidedly philosophic, but not abstruse, and most useful to all who would direct the thinking of others.

**Principles of Education:** Frederick E. Bolton. pp. 790. New York: Scribner, 1910, \$3.00.

Very exhaustive, covering in a scholarly manner the whole general subject. Valuable for one seeking thorough preparation.

**The Educative Process:** William C. Bagley. pp. 358. New York: Macmillan, 1905, \$1.25.

Not so elaborate as the foregoing but more immediately practical. Full of serviceable suggestions to the would-be teacher.

**The Outlines of Educational Psychology:** William H. Pyle. pp. 276. Baltimore: Warwick and York, 1911, \$1.25.

Substantially a monograph. No other book covers exactly the same ground. The title indicates its character.

The above books deal with general pedagogics—with reference to Normal Sunday School work I add the following:

**A Social Theory of Religious Education:** George A. Coe. pp. 370. New York: Scribner, 1917, \$1.50.

Emphasizes the social standpoint of modern education and brings out its influence in religious education.

**Efficiency in the Sunday School:** Henry F. Cope. pp. 253. New York: Doran, 1912, \$1.00.

**The Making of a Teacher:** Martin G. Brumbaugh. pp. 351. Philadelphia: S. S. Times Co., 1905, \$1.00.

**How to Teach a Sunday School Lesson:** H. E. Carmack. pp. 162. New York: Revell, 1911, 75c.

**The Minister and the Boy:** Allan Hoben. pp. 171. Univ. of Chicago Press, 1912, \$1.00.

**Leaders of Girls:** Clara E. Espey. pp. 214. New York: The Abingdon Press, 1915, 75c.

**The Modern Sunday School in Principle and Practice:** Henry F. Cope. New York: Revell, 1907, \$1.00.

## *The Bulletin of the Western Theological Seminary.*

- The Church School:** W. S. Athearn. Boston: Pilgrim Press, 1914, \$1.00.  
Deals with organization of the Sunday School and has a valuable bibliography.
- Education in Religion and Morals:** George A. Coe. pp. 434. New York: Revell, 1904, \$1.35.  
Deals with the principles of religious education.
- The Country Church and the Rural Problem:** K. L. Butterfield. Chicago: University Press, 1911, \$1.
- Faunce, W. H. P.:** The Educational Ideal in the Ministry. New York: Macmillan, 1908, \$1.25.

### VI. CHURCH ARCHITECTURE.

- Churches and Chapels:** F. E. Kidder. New York: Wm. T. Comstock & Co., small 8 vo., pp. 179, with 67 additional plates.  
This is the best book with which I am acquainted as a guide to ministers who would build inexpensive churches.
- Acoustics:** T. Roger Smith. London: Crosby, Lockwood and Son. 12 mo., pp. 167.  
Treats in familiar terms a subject that every minister should know something about.
- Early American Churches:** Aymar Embury II. New York: Doubleday Page & Co. small 8 vo., pp. 184.  
Especially interesting as a historical survey.
- The Brick Church and Parish House:** Anonymous. Saint Louis: Hydraulic-Press Brick Co. .Quarto. pp. 80.  
Though put out as a kind of advertisement, it is most admirable and will be invaluable to those who desire to erect rather large churches with parish house additions.

### VII. MISSIONS.

James A. Kelso.

- Robinson, C. H.:** History of Christian Missions. New York: Scribner, 1915, \$2.50.  
Treats the methods of missionary work briefly and gives a history of modern missions. The most satisfactory single volume treatment.
- Warneck, G. A.:** Outline of the History of Protestant Missions. Edinburgh: Oliphant, 1906, \$2.80.
- Dennis, J. S.:** Christian Missions and Social Progress. 3 vols. New York: Revell, 1897, \$2.50 per vol.
- Capen, E. W.:** Sociological Progress in Mission Lands. New York: Revell, 1914, \$1.50.

The two last works consist of lectures delivered at the Western Theological Seminary, the former on the Elliott, and the latter on the Severance Foundation. Dennis furnishes a thesaurus of information on the social and ethical influence of modern missions; Capen, with the same aim, presents the most important facts comprehensively. No modern minister can afford to be without one of these volumes.

*The Bulletin of the Western Theological Seminary.*

- Faunce, W. H. P.:** *The Social Aspects of Foreign Missions.* New York: Missionary Education Movement, 1914, 60c.  
An excellent work, especially valuable for its bibliographies.
- Speer, R. E.:** *Christianity and the Nations.* New York: Revell, 1910, \$2.00.  
A discussion of the aims and methods of missions by a missionary statesman.
- World Missionary Conference.** 9 vols. New York: Revell, 1910, 75c per vol. or \$5.00 for the set.  
Contains the reports of the Commissions of the Edinburgh Conference of 1910. A source book for serious students of missions.
- Mott, J. R.:** *The Present World Situation.* New York: Student Volunteer Movement, 1914, \$1.25.
- Clarke, W. N.:** *A Study of Christian Missions.* New York: Scribner, 1900, \$1.25.
- Garvie, A. E.:** *The Missionary Obligation in the Light of Changes of Modern Thought.* New York: Doran, 1914, 75c.  
The last two books treat the bearing of the new conceptions of the Scripture, theology, and non-Christian religions on missionary motives and enterprise. The two books may be read together very profitably, as the former is by a liberal theologian, and the latter by one who is decidedly conservative.
- Brown, A. J.:** *Unity and Missions.* New York: Revell, 1915, \$1.50.  
Foreign Missions are profoundly influencing the idea of union among Christian churches. Dr. Brown treats this influence.
- Stelzle, C.:** *American Social and Religious Conditions.* New York: Revell, 1912, \$1.00.  
Important for the home missionary.
- Dwight, H. O., Tupper, H. A., and Bliss, E. M.:** *Encyclopedia of Missions.* New York: Funk and Wagnalls, 2nd. ed. 1904, \$6.  
A standard work of great value.
- Missionary Biography.** A minister will find missionary biography an inspiring field of literature. It will nourish his spiritual life as well as inspire him with the real atmosphere of the mission field. Only a few of the standard biographies can be mentioned.
- Smith, George:** *Life of William Carey.* New York: Dutton, 1909, 70c.
- Smith, George:** *Henry Martyn.* New York: Revell, no date, \$1.50.
- Blaikie, W. G.:** *Life of David Livingstone.* New York: Revell, 1881, 50c.
- Judson, Edward:** *Life of Adoniram Judson.* Philadelphia: American Baptist Publication Society, 1883, 90c.
- Paton, J. G.:** *John G. Paton, Missionary to New Hebrides,* 2 vols. New York: Revell, \$3.
- Townsend, W. J.:** *Robert Morrison.* New York: Revell, 50c.
- Livingstone, W. P.:** *Mary Slessor of Calabar.* New York: Doran, 1916, \$1.50.

## BOOKS OF GENERAL REFERENCE.

D. E. Culley.

### I. GENERAL ENCYCLOPEDIAS.

- The Encyclopædia Britannica**, 11th. ed., New York: The Cambridge University Press, 1910-11, 29 vols., \$159.50.
- The New International Encyclopedia**, 2nd. ed. New York: Dodd, Mead and Co., 1914, 24 vols., \$120.00.
- Nelson's Loose-Leaf Encyclopedia**. New York: Nelson, 1906-7 12 vols., \$48.00.
- The Everyman Encyclopedia**. New York: Dutton, 1913-14, 12 vols., library binding per set \$8.00.

This list of encyclopedias available in English does not aim to be exhaustive. These are simply the most important and serviceable of the encyclopaedias of a general secular nature that need be mentioned in a list of this kind. They are not all similar in character nor of equal value. The articles in the Britannica are treated more at length and partake more of the nature of a scientific treatise while in the other works mentioned subjects are treated more briefly and popularly. If one general reference encyclopaedia alone is to find a place on the minister's book shelves it should perhaps be **The New International**. The handy, twelve volume work to be had in "Everyman's Library" is mentioned here not because it is on a par with the others but because it is useful and its cost will permit its purchase when one of the others is beyond reach.

### II. RELIGIOUS ENCYCLOPEDIAS.

- Encyclopaedia of Religion and Ethics**: James Hastings, editor. New York: Scribner, 1908- , \$7.00 ea., 9 vols. published to date.
- The New Schaff-Herzog Encyclopædia of Religious Knowledge**: S. M. Jackson, editor. New York: Funk and Wagnalls, 1908-12. 12 vols., \$60.00.
- The Jewish Encyclopedia**: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish people from the Earliest Times to the Present Day: Isidore Singer, editor. New York: Funk and Wagnalls, 1901-06, 12 vols., \$84.00.
- The Catholic Encyclopedia**: An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Ed. by C. G. Herbermann and others. New York: Robert Appleton Co., 1907-12, 15 vols., Index vol. published by the Encyclopedia Press 1914, \$6.00 ea.

It is a matter of great gratification that the English speaking world has access to four religious encyclopedias of such undoubted scholarship and general excellence as those listed. Of course, only on the shelves of the most ambitious private library would one expect to find all four of them. The Hastings and Schaff-Herzog will, however, be found most useful to the serious student, treating, as they do, many subjects not to be found in the Bible dictionaries.

*The Bulletin of the Western Theological Seminary.*

**III. BIBLE DICTIONARIES.**

**A Dictionary of the Bible:** Dealing with its Language, Literature, and Contents: James Hastings, editor. New York: Scribner, 1898-1902, 4 vols. (an extra vol. was published in 1904 containing articles, indexes, and maps) \$7.00 ea.

**Encyclopaedia Biblica:** A Critical Dictionary of the Literary, Political, and Religious History, the Archaeology, Geography, and Natural History of the Bible: T. K. Cheyne and J. S. Black, editors. New York: Macmillan, 1899-1903, 4 vols., \$20.00.

Very radical in its theological positions, and many articles are vitiated by the peculiar views of Cheyne.

**The International Standard Bible Encyclopaedia:** James Orr, editor. Chicago: Howard-Severance, 1915, 5 vols., \$30.00.

**A Dictionary of Christ and the Gospels:** James Hastings, editor. New York: Scribner, 1906-08, 2 vols., \$6.00 ea.

**Dictionary of the Apostolic Church:** James Hastings, editor. New York: Scribner, 1916- , 1 vol. published to date, \$6.00.

**A Standard Bible Dictionary:** M. W. Jacobus, E. E. Nourse, and A. C. Zenos, editors. New York: Funk and Wagnalls, 1909, complete in one vol. \$6.00, indexed 50c extra.

**Dictionary of the Bible:** J. E. Hastings. New York: Scribner, 1909, complete in one vol., \$5.00.

Here again no single private library will be likely to contain all these very excellent dictionaries of the Bible, while the most meager collection will be incomplete without one or two of them. The single volume works are on a par. They are convenient and their scholarship is of the best. If the writer were to recommend one of the larger standard dictionaries, where a choice must be made, he would mention Hastings' 4 volume work as likely to meet the needs of the average student. **The International Standard Bible Encyclopedia** proclaims itself more conservative than the others in its view of the Bible and opposes many of the positions accepted by modern critical scholarship.

**The Dictionary of Christ and the Gospels**, together with the **Dictionary of the Apostolic Church**, when the latter is complete, will form a dictionary of the New Testament alone, and, therefore, while it is a valuable source of information for the New Testament student, it cannot take the place of a dictionary of the whole Bible.

**IV. CONCORDANCES.**

**Exhaustive Concordance of the Bible;** also brief Dictionaries of the Hebrew and Greek Words of the Original, with Reference to the English Words: James Strong. New York: Methodist Book Concern. No date, \$3.00.

**Comprehensive Concordance to the Holy Scriptures** J. B. R. Walker. Boston: Pilgrim Press, rev. ed. 1898, \$1.00.

**Analitical Concordance to the Bible:** Robert Young. New York: Funk and Wagnalls, 7th. ed. 1899, \$5.00.

Of the long list of concordances to the English Bible that have been published in the past, those here mentioned are the best and most useful. Of these, Strong's is the most comprehensive, while Young's arranges all words under their Hebrew or Greek originals, rendering it useful and convenient for students of these languages.

PERIODICALS.

David E. Culley.

I	Atlantic Monthly	Boston:	Atlantic Monthly Co.	\$4.00
	Contemporary Review	New York:	Leonard Scott	5.00
	Fortnightly Review	London:		
	Independent	New York:	Independent Co.	4.00
	London Quarterly Review	London:	Kelly	.88
	National Geographic Magazine	Washington:	National Geographic Society	2.50
	Outlook	New York:	Outlook Co.	4.00
	Quarterly Review	New York:	Leonard Scott	4.50
II.	Assembly Herald	Philadelphia:	Presbyterian Bd. of Pub.	.50
	Biblical Review	New York:	Bible Teacher's Training School	1.00
	Biblical World	Chicago:	Univ. of Chicago Pr.	2.00
	British Weekly	London:	Hodder & Stoughton	.13s
	Expository Times	Edinburgh:	Clark	.8s
	Homiletic Review	New York:	Funk & Wagnalls	3.00
III.	American Journal of Theology	Chicago:	Univ. of Chicago Press	3.00
	Bibliotheca Sacra	Oberlin, O.:	Bibliotheca Sacra Co.	3.00
	Constructive Quarterly	New York:	Doran	2.50
	Expositor	London:	Hodder & Stoughton	5.00
	Harvard Theological Review	Cambridge:	Harvard Univ. Press	2.00
	Hubbert Journal	Boston:	Sherman French	2.50
	Princeton Theological Review	Princeton:	Princeton Univ. Press	3.00
IV.	East and West	London:	Westminster Society for Propagation of the Gospel	.4s 6d
	International Review of Missions	Edinburgh:	International Review of Missions	.8s
	Missionary Herald	Boston:	American Bd. of Commissioners for Foreign Missions	.75
	Missionary Review of the World	New York:	Missionary Review Pub. Co.	2.50
	Moslem World	New York:	Missionary Review Pub. Co.	1.25

*The Bulletin of the Western Theological Seminary.*

This list of periodicals, useful to the pastor or student of religion, aims merely to be suggestive. Completeness is not an ambition of the present publication. It has been difficult, it must be confessed, to reach a decision as to where the limits of the list should be placed. Opinions will differ as to which magazines deserve the preference and it is to be hoped that the printer will leave a few blank pages here where the reader may indicate his own choice. The periodicals mentioned have been grouped for convenience. Group I contains publications of a secular nature which, besides presenting matters of general world interest, often contain articles on religious subjects of much importance. Of course it will not be expected that any one will subscribe for all the magazines in this group any more than he would hope to have all those in the following groups come to his table. From the list he will make his choice or he may be so fortunate as to have access to all of them in the public libraries. Groups II and III contain religious periodicals of value with which the reading pastor will desire to be familiar. Those found in group II are more popular in nature while group III contains theological journals presenting a high standard of scholarship and treating subjects from a more technical point of view. Group IV, it will be apparent, is made up of missionary periodicals. It is cause for gratitude that such an excellent group of periodicals, devoted to the interests of world missions, can be brought together for intimate study of this all important phase of the Church's work in the world of to-day.

# THE BULLETIN

—OF THE—

## Western Theological Seminary

A Review Devoted to the Interests of  
Theological Education

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Edited by the President with the co-operation of the Faculty.

### Contents

The Reformation and the Bible .....	5
Rev. James A. Kelso, Ph. D., D. D.	
The Reformation and Humanism .....	17
Rev. Wm. R. Farmer, D. D.	
John Knox—The Father of Democracy .....	23
Rev. Robert MacGowan, D. D.	
Roman Catholicism Four Hundred Years After .....	41
Rev. John M. Kyle, D. D.	
Literature .....	53

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The Presbytery of Pittsburgh joined with the faculty and students of the Western Theological Seminary in celebrating the four hundredth anniversary of the Protestant Reformation on Oct. 31, 1917, in the Assembly Room of Swift Hall. By the appointment of Presbytery addresses were delivered by Professors Kelso and Farmer and Dr. Robert MacGowan. At the request of the Presbytery the three addresses are published in this number of the Bulletin.

# The Bulletin

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### **The Reformation and the Bible**

President James A. Kelso, Ph. D., D. D.

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It may be truthfully affirmed that the Reformers re-discovered the Bible and gave it once more to the Church and the world. The leaders of Mediæval Christianity had completely buried it under the rubbish of their exegesis, and had made it a closed book both to the clergy and the laity by refusing to allow it to circulate in the vernacular tongue. It is likewise significant that the Mediæval Church produced no great interpreter of the Bible. In fact, there was only one scholar, Nicolas of Lyra, who attempted to write a commentary on the Bible. Nicolas of Lyra died nearly two centuries before the Saxon reformer affixed his epoch making theses to the church door at Wittenberg.

I have said that the Bible was buried during the Middle Ages under the rubbish of exegesis. This consequence, so disastrous to the spiritual life, was the result of their theory which maintained the four senses of Scripture: the literal, allegorical, moral, and anagogical. There was a famous Latin formula which explained the significance of these distinctions:

*Litera gesta docet, quid credas Allegoria, Moralis quid agas, quo tendas Anagogia.*

Translated literally, the formula is as follows: "The literal meaning teaches the things; the allegorical, what one is to believe; the moral, what one is to do; and the anagogical, what one is to hope". One example of the application of this formula of interpretation must suffice: the word, Jerusalem, when taken literally is a city in Palestine; taken allegorically, it is the Church; morally, it signifies the faithful soul; anagogically, the Heavenly Jerusalem. It is only necessary to ponder one moment on familiar passages of Scripture to realize how the real meaning of God's Word would be lost under such a theory. There could be no certainty of interpretation and the exegete could indulge his fancy in the wildest absurdities. The resulting tragedy was that the fantastic explorations of the sacred page became an impassable barrier between the reader and Jesus Christ, whom the writers of Scripture meant to present.

All the reformers rejected and denounced this scheme of interpretation. William Tyndale, the translator of the English Bible, set down his position emphatically: "Thou shalt understand that the Scripture hath but one sense, which is the literal sense, and this literal sense is the root and ground of all and the anchor that never faileth; whereunto if thou cleave, thou canst never err or go out of the way". Luther, through personal experience, had learned the evil consequence of the mediæval method, and in one of his controversial writings in which he addressed Emser he stated his own position with characteristic force: "The Holy Ghost is the all simplest writer and speaker that is in heaven or on earth; therefore his word can have no more than one simplest sense, which we call the Scriptural, or literal". John Calvin's commentaries are an enduring monument, bearing witness to the thorough manner in which he had repudiated the exegetical theory and method of the mediæval Church.

Furthermore, we should clearly and definitely realize that the Church out of which the reformers came did not wish its members to read God's Word and had absolutely

## *The Reformation and the Bible*

forbidden its perusal. Then, as frequently in subsequent centuries, the possession of a copy of the Scriptures was a crime punishable at least by imprisonment, if not by the death penalty at the stake or the gallows. The result was that not only were the common people entirely ignorant of the contents of Scripture, but it was even unknown to scholars and learned men. Robert Stephens, the printer who was born at the opening of the sixteenth century, states that in his day the Doctors of the Sorbonne knew about the New Testament only from the quotations which they found in Jerome and the Decretals. He himself never saw a Bible until he was fifty years of age, and the Saxon Reformer, whose brave deed we celebrate to-day, was a man before he had ever seen a copy of the Latin Bible. At the opening of the Reformation era, the re-discovery of the Greek language and thereby the opening up of the New Testament Scripture in the original, was regarded as a pestilential evil. In England bishops vied with each other in preaching denunciatory sermons against the Greek Testament published by Erasmus. A German writer has set forth this antagonism to the original languages of God's Word in very suggestive and striking phraseology: "They have found a language called Greek at which we must be careful to be on our guard. It is the mother of all heresies. In the hands of many persons I see a book which they call the New Testament. It is a book full of thorns and poisons. As for Hebrew, my brethren, it is certain that those who learn it sooner or later become Jews". This quotation sets in sharp relief the difference between the reformers and their Romanist antagonists with reference to the value of the original languages of Holy Scripture, for all the great Reformation leaders read God's Word in either Greek or Hebrew or in both these tongues.

First let us notice that the re-discovery of the Bible by the reformers was through the channel of personal religious experience. They assigned to Scripture a position of paramount authority in matters of faith and morals, not as a result of speculation or investigation,

but on account of a profound spiritual struggle which had given them intense agony until they saw their own experience to be a struggle which was mirrored in those of the prophets and apostles and thereby they found a way to peace. It is absolutely essential that we grasp their conception of Scripture, which came to them through experimental channels, otherwise we shall be misled as to the ground on which they substituted the authority of the Bible for that of the Church. Frequently the Protestant position is stated in an exaggerated form as we have it set forth in the words of William Chillingworth, an English divine and controversialist who wrote in the eve of the convocation of the Westminster divines: "The Bible, I say, the Bible only is the religion of Protestants. Propose me anything out of this Book and I will subscribe it with hand and heart". This errs from over-statement, implying on the one hand, that the Roman Catholic Church did not recognize the Bible at all and on the other, that the Protestants did not allow any authority to the Church. Against such exaggeration and over-statement we should carefully guard ourselves. The opponents of Luther—Eck, for example—appealed to Scripture to support their views no less than did Luther, but both parties soon discovered that there was a great gulf fixed between their respective conceptions of the Bible.

In discussing this topic Principal Lindsay draws a distinction between the external and internal difference of their conception of the Bible. By the use of the term 'external' he characterizes the radical divergence of opinion as to the extent of the Scriptures. The mediæval theologian included in the Bible the fourteen books of the Old Testament Apocrypha and appealed to them in support of his doctrines. Finally, at the Council of Trent, these Apocryphal books were formally recognized as a part of the canon, and the papal anathema was hurled against the Protestant doctors who had had the boldness to deny their Scriptural character; and it is well for us to remind ourselves that the Roman Catholic

Church still holds to the position authoritatively declared at Trent.

Again, the mediæval theologian and his successor recognized the Vulgate, a translation, as the very Word of God. We have already seen their attitude to the reading of the Scriptures in the Greek and Hebrew, and later the exigencies of controversy compelled them to declare the *ipsissima verba* of the Vulgate to be without error and infallible, a position that is ridiculous in the light of research and has caused intelligent Roman Catholics great difficulties. It is true that the Vulgate is the Word of God, just as much as the English Scriptures or any other translation, yet Luther's experience shows how a devout and profound student of God's Word may be misled through a false interpretation and the resulting incorrect translation of even a single word. *Poenitentia* the Vulgate rendering of the Greek word *μετάνοια* furnished a scriptural basis for the Roman Catholic system of penance, or salvation through works. It is not difficult for us to imagine the delight as well as the astonishment of Luther, in his monkish days, with his soul harried and distressed with a profound sense of guilt, when he discovered through the reading of the Greek Testament that the original of *poenitentia* meant a change of heart and mind and had absolutely nothing to do with the ecclesiastical system of penance. He writes of this discovery with great exultation to his superior, Staupitz, and well he might, for it was a leading factor to his spiritual victory and brought him a real peace of mind. Logically the assigning to the Latin Vulgate its true position as a translation opens up the way for the making of other translations from the original which are equally authoritative with the Latin Version.

These two differences may well be termed 'external', but what is far more important is the internal difference, a difference of attitude towards the Scriptures and of their conception of the contents of the Bible. The mediæval theologian looked upon the Scripture as a

great compendium of dogmas; to him the Bible was a spiritual law, 'a storehouse of divinely communicated knowledge of doctrinal truths and rules for moral conduct and nothing more'. As a consequence of this view, the approach of the Romanist to the Bible is entirely intellectual, for it is the mind, and the mind only, that can grasp the dogmas and the rules for moral conduct. Such a conception is intimately connected with their idea of faith, which is purely an intellectual assent to certain propositions, and this idea logically led the Schoolmen and the antagonists of Luther and Calvin to regard the Bible as a great repository of dogma.

Now the reformers did not deny that a system of doctrine could be built upon the teachings of the Scriptures (witness the Institutes of Calvin and the Loci Communes of Melancthon); but it was not that feature which gave the Scriptures their normative position but rather because they were the 'great means of intercourse with the living spirit of God'. They firmly believed, yea more, they knew through personal experience, that God had spoken to them and would speak to men in the Bible directly, as he had done to the patriarchs, kings, prophets, and apostles. The Scriptures constitute the home of God, they maintained, and it is there that men may find intimate fellowship with their heavenly Father. The reading of the sacred page in the proper spirit will, it is true, give information concerning God and His nature, but it ought to do a great deal more. If our reading is done in childlike faith and trust, it will take us into the presence of the living God; it will bring the believer into as direct contact with the risen, glorified Jesus, the Christian's God, as if he were walking with the Master across the fields of Galilee or along the roads of Judaea. The Bible has accomplished this wonderful effect by recording the blessed experiences of God's saints from the remote antiquity of Israel to the days of the Apostles as they had fellowship with the true and living God, the Covenant God. In the record of the struggle against sin, of the gracious love of God, and in the realization of

## *The Reformation and the Bible*

God's promises, which are yea and amen in Christ Jesus, the reformers saw their own experiences reflected as in a mirror and discovered both to their surprise and satisfaction that the reading of these self-same records generated new spiritual experiences and developed them. The Bible to Luther and Calvin (and what is true of them is equally true of all who claim spiritual kinship with them) was not a book of abstract propositions and dogma, but a book of life, the great classic of the spiritual life, which presents Jesus, the Son of God, the Saviour of the world.

The mediæval conception of Scripture had landed the Church and especially theologians in a very perplexing dilemma. If the Bible is a repository of doctrine, what are we to do with passages containing genealogies and descriptions of the tabernacle or temple furniture or the wars of Israel? The issue for the mediæval scholar was clear-cut and definite: either he must reject those sections of Scripture or transform them into something else. The second horn of the dilemma was chosen, and the result was the fantastic theory of Scriptural interpretation by its four senses, a theory which we have briefly touched upon at the opening of our discussion. With true ideals of literature and scientific rules of literary interpretation the fore-fold sense theory brings the reader of the Bible to a *reductio ad absurdum*. It required an authoritative interpreter of Scripture and the Church came to occupy the position of this authoritative interpreter with the result that the teacher and her system of interpretation became an impassable barrier between the Christian soul and Jesus Christ as He is revealed to us in the pages of the Bible.

Of course in the last analysis these two radically different ideas concerning the nature of the Bible lead to two divergent conceptions of Christianity which are as far removed from each other as the north and south poles of the celestial sphere; but I can merely mention this without elaborating. Likewise distinct conceptions of Jesus result: to the Mediæval Church He was a teacher

of moral and religious truth; to the followers of Luther and Calvin, the Saviour of man.

The mediæval theologians had accepted the Bible on the authority of the Church. We may ask ourselves the pertinent question, which really forms the heart of our discussion, on what authority did Luther or any other of the reformers accept it. They are all explicit in asserting that the authority of Scripture for them was based upon the witness of the Holy Spirit in their own hearts. The Latin phrase which has become classic in theological literature is *testimonium Spiritus sancti*. All the early Reformation confessions are lucidly explicit in this particular. In the French Confession of Faith of 1559, originally prepared by Calvin himself, we have it set forth in Article IV, where, after the enumeration of the books of the Old and New Testaments, the formula runs: "We know these books to be canonical and the sure rule of faith not so much by the common accord and consent of the Church, as by the testimony and inward illumination of the Holy Spirit which enables us to distinguish them from other ecclesiastical books upon which, however useful, we cannot found any article of faith". In quaint English both the Irish Articles and the Scots Confession set forth the same idea. This self-same conception of the authority of Scripture was held by the Westminster divines, for we read in the chapter on the Scriptures in section 5:

"We may be moved and induced by the testimony of the Church to a high and reverend esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy

## *The Reformation and the Bible*

Spirit, bearing witness by and with the Word in our hearts". In other words the Fathers of the Reformation Church unanimously agree in denying that the Bible has any authority, because of the decrees of Synods or Councils or Popes or General Assemblies and found it on the solid impregnable rock of the testimony of the Holy Spirit. We must ever remember that their position is based upon what they had experienced in their own lives.

Inseparably interwoven with the reformers' idea of the authority and infallibility of the Scriptures was the distinction which they drew between the 'Word of God' and the Scriptures. It is to be noted that this distinction was to them not merely formal but real. Luther recognized God's word in every part of Scripture, but he also maintained it was more evident in some books than in others. He said that certain books, the Gospels, the Pauline Epistles (especially Romans, Galatians, and Ephesians), and I Peter were sufficient for salvation; and that the word of God shines forth with special brightness in the Psalms, the Bible within the Bible. His famous designation of the Epistle of James as an Epistle of straw is to be taken only in a relative sense, but yet it shows that this New Testament Epistle did not fit into his religious experience vitally. The distinction between the Word of God and the Scriptures, I would like to remind you, is also found in the Westminster Standards. The answer to the second question of the Shorter Catechism sets forth 'the word of God, which is contained in the Scriptures of the Old and New Testaments' as 'the only rule to direct us how we may glorify and enjoy him'.

Each one of the great Reformers attempted to define his conception of the Word of God as distinguished from the Scriptures as a written record. Luther explained it as "the Gospel of God which He promised afore by His Prophets in the Holy Scriptures concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power according to the spirit of holiness, by the resurree-

tion of the dead". Calvin termed the word of God "the spiritual teaching, the gate as it were, by which we enter into His heavenly Kingdom", "a mirror in which faith beholds God", and "that wherein He utters unto us His mercy in Christ and assureth us of His love toward us". Zwingli explicitly defines it to be "that our Lord Jesus Christ, the very Son of God, has revealed to us the will of the Heavenly Father, and, with His innocence, has redeemed us from death". A metaphor may be used to make this distinction clear to our minds. Let us regard the Word of God as the soul, the Scriptures the written record as the body, and then we shall grasp the Reformers' distinction.

Again, when our Protestant Fathers maintained the Scripture is the Word of God they were not guilty of a contradiction (Larger Catechism answer to question 3). They meant that the substance of Scripture is the Word of God, and there is no part of the Bible which does not convey the Word of God. The question which can be answered only from a study of their writing, is the sense in which they employed the copula *is*. They never used it in this connection to express logical identity, for they employ as synonyms the terms *contains, presents, conveys, records*; that is, they actually say the Scripture contains, presents, conveys, records the Word of God.

Two very important consequences follow from this distinction. First, the infallibility which they claim for the Bible is a religious infallibility; and secondly, it becomes possible to give adequate recognition to the human element in the Sacred Book. By religious infallibility they meant the authority which inheres in the Scriptures because it presents to the believer the living God, with His threats of punishment for the sinner and His offer of grace to the penitent, the living and the true God as He is revealed to us in Christ Jesus in whom all of God's promises are yea and amen. Calvin set forth this idea of the religious infallibility of the Bible in his *INSTITUTES*.\* "Let it be considered, then, as an undeniable truth that they who have been inwardly taught of the

\**Institutio*, I. vii. 5.

## *The Reformation and the Bible*

Spirit feel an entire acquiescence in the Scripture, and that it is self-authenticated, carrying with it its own evidence, and ought not to be made the subject of demonstration and arguments from reason; but that it obtains the credit which it deserves with us by the testimony of the Spirit”.

Such a view of Scriptures enabled the Reformers to give a sound reason for the presence of the narratives concerning men’s lives, the history of wars, the genealogies of tribes and races. It was the human setting of God’s revelation. It is an important and necessary element of the Scripture, for without it we could not understand the manifestation of God, our Heavenly Father, in the historic Jesus, who was of the seed of David according to the flesh and manifested to be the Son of God by the power of the Spirit. It almost seems in the light of subsequent history that the Reformers and the framers of the early Protestant creeds, the Westminster Standards included, were divinely inspired to avoid making general sweeping statements concerning this human element of God’s Holy Scriptures. They did not base the authority of the Scriptures upon authorship or on any particular view concerning the transmission of manuscripts, and consequently we find no statement in these venerable writings concerning the origin and transmission of Scripture. With respect to the outward or material side of the Bible they confine themselves to enumerating the constituent books of the Bible.\*

From the controversy of the Reformers with the Romanists, and from their own personal experience of the grace of God, there emerged four great Protestant principles in regard to Scripture. They are our precious heritage, to which we should hold with tenacity. These four principles are: (1) That the ultimate authority in matters of faith and practice resides in the Scripture; that within the sphere of religion the Bible as revealing to us the salvation of God in Christ Jesus is the supreme

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\*Later Protestant Confessions were not equally happy in this particular. The Helvetic Confession, for example, claims inspiration for the Hebrew vowel points.

court of appeal for the believer; its authority is not limited by the Church or tradition; (2) That the Bible is sufficient; no other light is needed to mark the way of salvation for the children of men—neither church, nor prelate, nor priest, nor even minister. The humblest man or woman can read it and understand what pertains to salvation; (3) That it is perspicuous. This does not deny that in many parts the Word of God is obscure, but it does mean that as to its central message it is absolutely clear and needs no infallible interpreter; (4) And, finally, it is efficacious. In some passages it may be unilluminating, and even unedifying, yet it remains the chief means of grace which God has given to a sinful world. These four principles of authority, sufficiency, perspicuity, and efficiency apply without any qualification or limitation to the central and culminating message of Scripture which is the gospel of Jesus Christ.

Western Theological Seminary

## The Reformation and Humanism

William R. Farmer, D. D.

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Our interest in the Reformation is not the detached curious interest of the antiquary, but rather that of the historian. There is a more or less clear consciousness of the unity which underlies all the varied movements of the centuries. We look back over the four hundred years which have elapsed since Luther nailed up his Theses on the Wittenberg church door, and know that the spirit which then uttered itself in the language of the sixteenth century and under the conditions provided by the world of that time was an immortal spirit. The task to which he and his followers gave themselves was at bottom one with the work to which we also are called, and to-day we seek again to define the nature of that task, not merely for the sake of an intellectual interest in what they did, but rather because it is only by knowing the meaning of their work that we can understand the obligation which rests upon ourselves.

What then was the Reformation? The answer to that question will depend in some degree upon the angle from which it is viewed. To some it has presented itself chiefly as a great political movement, to others as in the main a profound modification of the structure of society based upon changed conceptions of social and personal ethics: and still others have considered it as merely one of the phases of the Renaissance, having its inner meaning not in itself but in that larger movement of which it was a part. Doubtless we are to recognize in each of these conceptions some part of the truth, but none of them takes us to the heart of the matter. For whatever may have been the bearing of the Reformation upon the political and social structure of Europe, it was in its essence not a political or a social, or even an ecclesiastical movement, but a religious movement. It consisted essentially in a rediscov-

ery of the right relation of a man to his God, and an attempt to express that fundamental truth in the terms of theological formula and ecclesiastical organization.

Our concern at this moment is with certain implications of the two main doctrines of the Reformation, the doctrine of the supreme authority of the Scriptures, and the doctrine of justification by faith. At the heart of these two central articles of the Reformed theology lies a principle which is in a sense more vital to religion than either of them, a principle of which the Reformers themselves were clearly aware, and it is a striking illustration of the irony of history that we should find some difficulty in allowing it to have its full constructive value in the religious life of our own day. I refer to the principle of the validity of individual human experience in the apprehension of spiritual truth, and propose to consider two examples of the operation of this principle in the work of the two chief leaders of the Reformation, John Calvin and Martin Luther. The one illustrates the principle as it was implied in the attitude of the Reformers to the Scripture, and the other exhibits it as the very heart of the doctrine of justification by faith.

The common conception of John Calvin represents him as primarily a theologian, mainly concerned with the systematic and logical statement of the intellectual content of the Reformed faith. He is thought of as a splendid, or terrible, example of the pontifical rigidities of the theological mind, if we may so adapt a fine phrase of John Ruskin. He was the father of Calvinism, the supreme achievement of logic relentlessly applied to the elusive realities of the spiritual life. But, in fact, John Calvin was not at heart either a theologian or an ecclesiastical statesman, but a man of letters, and it is only as we recognize this element in his character that we can rightly appreciate one of the most important contributions which he made to the Reformation.

Calvin's work falls into three main divisions. As a theologian, he formulated, in "Institutes of the Chris-

## *The Reformation and Humanism*

tian Religion", the system of doctrine which bears his name; as a statesman, he organized the political and social structure of the city of Geneva; and as an interpreter of Scripture, he wrote a series of commentaries covering the greater part of the Old and New Testaments, in which he applied for the first time the sound principles of interpretation upon which the best modern exegesis is based. Of these three departments of his great work as a reformer it was the last in which he found himself most at home, and here chiefly he illustrates the principle which has already been indicated as the vital principle of the Reformation, the principle of the validity of human experience, as over against institutional authority, in the apprehension of spiritual truth.

In order to appreciate rightly the significance of Calvin's work as an interpreter, we must consider his relation to the intellectual world in which he lived, the world of the Renaissance. Greek scholars, driven out of Constantinople by the Mohammedans in 1453, had found refuge in the cities of Italy, carrying with them their household gods—the Greek language, Greek literature, Greek culture in general. Under their influence the study of the classics became the intellectual fashion of the day. The barren exercises of abstract logic which formed the content of scholasticism gave place to a new interest in the treasures of the past. From the great universities all over Europe men flocked to northern Italy, to learn Greek, to live for a while in the vital air of the new day, and to carry back to France, Germany, England, something of the spirit of the New Learning. It was more than a new learning; it was a new conception of life, a new point of view, a new standard of value. The novelty of it lay in the tremendous emphasis it laid upon humanity. The Greek classics are the records of human experience, and it is the truth and significance of their content, even more than the perfection of their form, which have made them immortal. It was natural that the New Learning, as it spread through

France and Germany, should be named "Humanism", and that the men who devoted themselves to it, held its point of view, accepted its estimates of value and its interpretation of life, were known as "Humanists". And the heart of Humanism is the recognition of the value of human experience as a guide in the search for truth because it is the one immediate reality, with which the mind is confronted as it enters upon that quest.

Now Calvin was a Humanist before he was a Reformer. In his youth he "went beyond those of his own age", in the new scholarship of Humanism, and the first book which he published was a learned commentary on the *De Clementia* of Seneca. It was from the point of view of a Humanist that he interpreted the Scriptures. In the introduction of his commentary on the Psalms he says that he considers himself especially competent to interpret this part of Scripture because his experience has been in many respects similar to that of David. The significance of this statement lies in its implication that the Psalms are first of all records of human experience, and that their divine authority is mediated through their human reality. The same conception underlies all his exegetical work, and exercises a determining influence on its principles and methods.

Thus we see that, in John Calvin, Humanism became a potent factor in the Reformation, and perhaps it is not too much to say that we are to find here the source of that statement in the Westminster Confession which makes personal experience, and not ecclesiastical authority, the ground of our acceptance of the Scriptures as divine and authoritative.

So much for the principle of the validity of personal experience as an element in the attitude of the Reformers toward the Scripture. Let us now consider the operation of the same principle in the other cardinal doctrine of the Reformation, justification by faith, as set forth by its chief apostle, Martin Luther.

Luther was not a Humanist in the same sense in which we apply that term to Calvin, although he was

## *The Reformation and Humanism*

more or less influenced by that movement as were all thinking men of his time. He remained, to a greater degree than almost any other of the Reformers, under the influence of the older mode of thought. But in another and perhaps even a deeper sense he was a Humanist nevertheless, in that the cardinal principle of Humanism, the authority of personal experience, was for him also supreme. We may say that whereas Calvin became a Humanist, Luther was a Humanist from his birth, being endowed by nature with a spirit so vigorous and ardent that all his deeper experience had a vividness which guaranteed for him its reality and made it the guiding and controlling influence of his life. His religion was not a religion of authority but a religion of experience. For its great central truth, the justification of the individual by faith in Jesus Christ, was an experience before it was a doctrine, and its truth as a doctrine was based upon its reality as a personal experience. It was this confidence in his own experience as a guide, this steadfast obedience to his own heavenly vision, which made him strong to stand alone before the combined power of the empire and the papacy and solemnly declare that he could do no otherwise. It is not surprising that the Epistle to the Galatians had such a fascination for Luther. Certainly none could appreciate better than he the spirit and the significance of a document in which Paul affirms the validity of his own experience, bases upon it all his theology so that his theology is indeed but the interpretation of it, and his apostleship his response to its imperative command.

It seems to be clear, then, that Protestantism is, in its origin and in its essence, a "religion of experience". Through Calvin and Luther, and in different forms and varying degree through Erasmus "the Prince of Humanists", Melancthon, John Colet, and many others, who were influenced by Humanism, the cardinal principle of that movement became a cardinal principle of the Reformation also, so that we may almost say that Protestant Christianity is Humanism raised to its highest

*The Bulletin of the Western Theological Seminary.*

power, Humanism with its face toward God. And as we are celebrating in this year of our Lord nineteen hundred and seventeen the four hundredth anniversary of the birth of Protestantism we should celebrate it not merely by a historical retrospect and retelling of the things that happened then, but by a reaffirmation of the great principle which constituted the inner spirit of those events, a renewal of our allegiance to that principle as it operates in the individual and in the race, and a deepening and strengthening of our faith that in the tremendous experience of this hour we shall somehow come upon a new revelation, a clearer and truer vision of the face of God.

Western Theological Seminary.

## John Knox—The Father of Democracy

Rev. Robert MacGowan, D. D.

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The river that flowed through Europe in Knox's time was the combined product of many streams pouring themselves into the main channel at different points in history. The influences which shaped the great Reformer for his work can be traced comparatively easily though we live at such a distant date. The spirit of the Celtic Church lived on in Scotland. Saint Columba was not a Roman Catholic. His monks and their successors had their own wives, studied and copied the Holy Scriptures—a lost art in Knox's time—and were held true to the purpose of their order by their missionary zeal. In fact not till the twelfth century, the time of Margaret and Malcolm, was the Scottish Church brought into subjection to Rome. Even then, however, there was left a remnant who did not submit to the new authority. The memory of those early disciples of Christ was preserved, and served as a basis for the opposition which arose to the corrupt orders that superceded them. At this flickering light the precursors of Knox lit the torch of the Reformation.

During the Fourteenth and Fifteenth Centuries the plight of the Roman Church in Scotland was worse than in any other part of the world. Owing to her remoteness from the centers of education and culture, the Scottish people were backward and civilization was late in arriving. The Church battered upon their ignorance and for two reasons, a succession of weak minded sovereigns and the backing of the Church in France. She owned half of the wealth of the country, and the chapels, deserted by the people, became places of amusement or of business. The Church was gradually squeezing the land out of the hands of the owners and the fat livings were fought for by the barons or were given to natural

sons of the bishops and to dissolute knights who thus became the spiritual leaders of the people. True religion had perished out of the land. The misery of the people and their mental and spiritual darkness can hardly be over-estimated. Even prominent Roman Catholic writers admit the truth of this statement.

Occasionally a spark of light awoke the blackness. Some Scottish students came from Paris at the time of the general intellectual awakening in Europe and two Universities were established on that model at St. Andrews, 1413, and Glasgow, 1450, the year of the invention of printing, though not till 1508 was a book printed in Scotland. From these a stream of students went to the Continent and to England under special passport. The result is at once apparent, for then Lollardism was rampant there, and the students took back to their own land some of the views which they found prevailing in their classrooms. This movement, the immediate successor of that under Wycliffe and far out-distancing it, spread in other ways to Scotland. Ayrshire, for example, felt its influence very considerably. Possibly this was due to the mendicant preachers or missionary evangelists, as we would call them, who had been inspired by the Wycliffite translation of the Bible of 1384. Of one such "poor priest" John Reseby, by name, we have clear record. He wandered across the Border early in the Fifteenth Century teaching the Gospel direct from the Word of God. There was no place found for him, however, in the benighted land and he was burned at the stake. Fire does not quench fire. The burning influence of such men lived on. In England Lollardism prevailed in spite of King Henry's statute "De Heretico Comburendo" of 1401. In Scotland it spread amongst all classes, even into the palace of the king, causing much uneasiness in Church circles. Bishops were warned to make diligent search for heretics. The students at the University were made to swear that they would do their utmost to put an end to such movements in opposition to the Church, and, above all, in 1494

*John Knox—The Father of Democracy*

the King's Great Council was called to pass judgment upon a number of Lords and Ladies who had been infected by the new doctrines. Bishop Blackadder brought the charges. They were such as the denial that images ought to be worshipped, the assertion that after the consecration of the Mass there is still bread, that we should not pray to the Virgin Mary, that priests should have wives, and that not the Pope, but God only, forgives sins. The prosecution failed and it would seem therefore, whatever elements may have entered into the trial otherwise, that the new opinion had been gaining strength, and had been making a strong appeal to the public mind. New leaders were arising to take the place of those who had suffered for the cause. From Germany came Luther's influence, and in 1525 the Scottish Parliament took the first public stand against the new tenets. They were called "damnable hereses" and "all sic filth and vice". Books and pamphlets of the new faith were forbidden and the ships which carried them to Scotland were to be confiscated and their owners imprisoned. After 1517, when Luther nailed his Thesis to the door in Wittenburg, these books as well as copies of Tyndale's Bible were smuggled into the country, and only a month after the Act of 1525 the king had occasion to warn the sheriff of Aberdeen that heretical books were actually in circulation in his domain.

All these things were preparing the way for a great spiritual leader who could co-ordinate the forces of righteousness and inspire them to victory. He was not long in coming,—John Knox, the Father of Democracy. He was born probably at Haddington in 1513. He sprang from the common people, his father, William Knox, being a feudal dependant of the Earl of Bothwell. Possibly this fact has more to do with the shaping of his thought than we are often inclined to allow. He was educated at the Grammar School in his native town and at Glasgow University, where he was under the instruction of John Major, whose views were very liberal for that time. A man's teachers have a mighty influence in

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molding his views, and Major's influence could not have been lost on Knox. With regard to the Church, he taught that a General Council was superior to the Pope and could restrain, rebuke, and even depose him. With regard to civil government, he taught that princes derived their powers from the people and that the latter have the power lawfully to depose the former on account of tyrannical behavior, Major was not a warm friend of the clergy and lost no opportunity to censure their ignorance, rapacity, and lechery, advising the reduction of monasteries and holy days. Knox was not the first man to imbibe these ideas. Who can tell how much Patrick Hamilton, as well as the other martyrs who followed him to the stake at this time, gained from such teachers? These views, however, were not subjects of lectures. They only appear as little gems of truth in the dark mines of medieval Aristotelianism. Nothing more tiresome can be conceived than those lectures, and Knox, like Buchaman, his great contemporary, sought pastures new in which to feed the mind. The latter wooed poesy. Knox turned his attention to studies for the priesthood. However, it does not seem that he took kindly to the scholastic theology and he in turn became a teacher of philosophy. His class became celebrated and he is said to have outshone his professors in the dialectic art. He was ordained a priest and practised as a papal notary in Haddington. During all this time persecution was running wild and Knox must have been cognizant of it. Patrick Hamilton, of royal blood, educated in the best schools of the Continent, and friend of Erasmus, Luther, Melancthon, and Lambert of Avignon, was burned in 1528 at the age of twenty-four. In 1535 ten names are recorded of men who laid down their lives. Attempts were being made to stamp out the fires of reform. It resulted in this, that many learned men were thrown back upon themselves. It stimulated them to investigate the premises upon which this nefarious temple of murder was built. Knox went back to the Fathers. Augustine and Jerome attracted him. The latter he

## *John Knox—The Father of Democracy*

found, though enshrined as a saint, had had his views banished from the pulpit by Papal decree. The former led him back to the Bible as the fountain of truth. This seems to have happened about 1540 though he did not proclaim himself for the new movement till some years later. In 1546 he was tutor to the sons of Douglass of Longniddry and Cockburn of Ormiston. There he came under the influence of George Wishart, one of the most learned, modest, and patient men Scotland has ever known. Won by this powerful personality Knox accompanied his new master upon his preaching tours. At Dundee an attempt was made to assassinate Wishart, and after that Knox became the sword bearer going before Wishart like a shadow continually with a drawn sword. His enthusiasm never burned out, and Wishart presaged a future of usefulness for the young zealot. On the night when Wishart was arrested Knox begged for liberty to accompany him but was met with the reply, "Nay, return to your bairnies (pupils), ane is sufficient for a sacrifice". His own life was threatened and he had to flee with his pupils to the castle of St. Andrews which was then held by the opponents of Cardinal Beaton. The garrison resisted all attempts of the city Governor at capture and in the mean time Knox carried on his little school as usual. His method of teaching was peculiar. He taught in public, and catechised his pupils in the chapel where he occasionally read and explained chapters from the Bible. Some of the leaders were watching him with deep interest. They were Scotland's reformed preachers and they saw in Knox the promise of a life that would be blessed of God to Scotland. They decided to call him to the ministry. Before the congregation of the castle of St. Andrews, therefore, John Rough, the leading spirit of the place, addressed the young teacher quite unexpectedly. His charge to Knox was the call from a congregation to one whom they perceived suited by gifts to the work of grace and, as the preacher said, it was the voice of God. Was it not therefore a dangerous thing to reject such a call? "In the

name of God and of His Son Jesus Christ and in the name of all that presently call you by my mouth, I charge you that you refuse not this holy vocation but that you take the public office and charge of preaching". Addressing the congregation the preacher said, "Was not this your charge unto me? Do ye not approve this vocation?" They all answered, "It was, and we approve it". Knox was overwhelmed, and he left the building. He tells us that his countenance changed declaring the trouble of his heart, until he was compelled by the voice of the spirit to present himself for preaching. His first sermon, taken from Daniel VII was an indictment of the Roman Catholic Church. It created a great stir and the people said that others had hewed the branches of Papistry but that Knox had struck at the roots. George Wishart they said never spoke so plainly and yet he was burned. Even so will this man be sacrificed in the end.

Here then we see Knox, according to his own description, a great, dark, silent man, with a peculiar gift of keeping himself in the background, suddenly thrust into the leadership of the reformed movement. First, he came from the people and represented his nation. Others had studied abroad and had brought back saving influences. Knox had shared the darkness with his own folk and amongst them he had passed into the light. He knew the conditions better than any other man and was thus divinely fitted to plan for the final victory. Every nation in such a plight must also produce its own leaders. An evolution imposed from without is not sufficient. It does not include all the facts. Secondly, he had seen the spirit that makes for Reformation. Martyrdom had claimed men whom he had called friends. Their fortitude took possession of him, and, instead of remaining in hiding amongst his books, he entered into the fields of conflict knowing well the issues and the rewards. Thirdly, he had seen the beginnings of a new Church. What a strange call to the ministry was his! Yet in after years he regarded it as the expression of God's will for him, and never repudiated it. How different he was

in entering the ministry from the hordes of office seekers who filled the Roman Catholic monasteries! What a noble conception of the ministry he had! Moreover he helped to administer the Sacrament of the Lord's Supper freely amongst those who professed Christ as Savior. In all this he saw the New Testament principle that what makes a Church is not a priest, nor an altar, nor an edifice however beautiful, but the people of God meeting in the name of Christ for fellowship with each other and with His Spirit. Knox had been well taught in the basic elements of the Reformation spirit.

This brings us to the preparatory period of his life. It was three-fold. The first part was his early sufferings in the French galleys. The French, aiding and abetting the Queen Regent in her designs to preserve Scotland for the Roman Church, attacked St. Andrews, which was the hive of the Reformers. The place was battered by the guns of the warships and surrender was compulsory. The agreement was that the prisoners be taken to France without harm and from thence be allowed to travel where they would except to Scotland. The promise was broken, and Knox found himself on a galley bench beside the lowest of criminals,—a cruel fate. He was chained to his companions unable to move by day and compelled to sleep under the benches by night exposed to every kind of weather. The overseer used his lash to good purpose. He was fed on oil and beans, and coarse biscuit. This kind of punishment the French papists meted out to all who did not see eye to eye with them. What a preparation was this in Knox's life for the struggle yet to come! This was the fuel which fed the flame of his apparent violence in after years. Yet he never wrote much about this experience. How pitiful is his phrase, "the sobbes of my heart". This is no time to recite these torments, he says. Yet this one thing he makes clear, that when his body was absent from Scotland it was "his assured hope to preach again in St. Andrews before he departed this life".

*The Bulletin of the Western Theological Seminary.*

In 1549 he was released from the galleys, after nineteen months of the most cruel misery. Apparently the English government was responsible for his liberation, and to England Knox went. There he started his work as a Reformation preacher. For five years he labored in Berwick, in Newcastle-on-Tyne, and London, was offered the Bishopric of Rochester in 1552, and the Living of All Hallows in the Metropolis in 1553, both of which he declined, and was summoned before the Privy Council to explain his attitude. His defense spread his name far and wide throughout England. He was appointed one of the King's Chaplains whose special duty it was to preach throughout the country in order to strengthen the ministers who were often very inefficient. Forty pounds a year was set apart for his salary. We know too that Knox helped to revise the English Prayer Book under Edward Sixth and also to draw up the Thirty-Nine Articles. It may seem peculiar that Knox should have been allowed to work under an Episcopal body. Some have forgotten, however, that the Episcopal Church of that time worked in harmony with the Reformed Churches in Europe. Several of her ministers had been ordained by reformed synods, and official letters from the English Church of that time begin by calling the Reformed ministers Brethren. What Knox learned in England is very clear. His principles were stated at Newcastle and before the Privy Council in London. Asked why he would not accept the Bishopric, he declared that the Episcopal office was destitute of Divine authority in itself, and its exercise in the English Church was inconsistent with the Ecclesiastical Canons. This is the testimony of Beza, a contemporary. Mass he declared to be a superstition supplanting the Lord's Supper and the honor due to Christ alone. He also protested against the new form of Hierarchy,—the substitution of a prince for a pope and the fact that the principal forms of the ancient worship were still approved. Now it is said by some that Knox supported the English Church and its system while he was in England, and that he learned his

*John Knox—The Father of Democracy*

opposition to it from Calvin in Geneva. That is not accurate. It is true that his mind ripened with age and travel, but all the fundamental principles which he afterwards made the basis of the Scottish Church Government were present to him then. Faithfulness to the Bible was his lighthouse amid the darkness. Whatever was not found in or provided for by Holy Writ was to him just the crustaceous adhesion on the hull of the vessel of the Church to hinder her progress and threaten her destruction. Therefore the good ship has to be drydocked occasionally in order to have these foreign substances removed. The Scottish Church certainly came forth to the world with a clean hull, ready to sail in any waters.

This was Knox's first contact with church organization outside of the Roman Church, and to show what he thought of it it is sufficient to say that he opposed the union of the English and Scottish churches vehemently in later years. The English Church under him and the other great reformers amongst her numbers at that time would have become completely reformed had it not been for the mass of the clergy who were in their hearts still true to Rome, the Church from which they had been torn with no consent of their own. Knox early saw the trouble that this was to cause in later years, and he was not deceived when Bloody Mary entered London greeted by an enthusiastic mob. His fellow preachers had already gone or were imprisoned. For some time, however, he continued preaching, attended by vast audiences in different parts of the country. At last he was compelled to leave and January 1554 found him in France. There is the third step, his experiences on the Continent. Here he saw Calvin and under his influence learned much that was to be of profit. He saw a reformed church organized to a high degree of efficiency, and he heard the Gospel from one of the mightiest theologians in history. We must remember, however, first, that Knox had already been preaching before kings and councilors the very truths for which Calvin stood. His "godly letter" in 1554 from Dieppe is sufficient to prove that. (2). The

Scottish Church had been slowly evolving even without the presence of Knox. In St. Andrews he saw the beginning of the movement. The people had become conscious of themselves and had exercised their united authority in calling men to the ministry. The Church Court also took on a form peculiar to Scotland in this way. At that time the country was poorly governed. The result was that robbery ran riot everywhere, and no man could call his life his own. Therefore to accomplish any enterprise it was necessary for individuals to band themselves together for mutual defense and assistance. Those agreements were often presented in legal documents and were binding. Scottish Protestants did this very thing in the year 1557. Their object was twofold,—(a) to maintain, set forward, and establish the Word of God and His congregation, and (b) to endeavor to have faithful ministers who should administer Christ's evangel and the sacraments to His people. The people who composed this body were called the Lords of the Congregation. It was the first of the Scottish Covenants, and at the same time the first organized body of Protestants in Scotland and the first official statement of their aims. In 1558 also they went still further, the Congregation, which was the first name for the whole company of Protestants in Scotland, in order that they might have "the face of a church" chose a number of elders by common election to exercise discipline, and to them the brethren promised obedience. Laymen also assumed the task of preaching for lack of regular ministers. (3). Remember that there were profound differences between the Geneva congregation and the Church in Scotland. For example, Holy Days were abolished altogether in the latter but were revived in the former. Calvin, too, claimed that the civil powers should enforce the judgments of the Church, for example, excommunication, with all pains and penalties. This was repeating in a measure the fallacy of the Roman Church in dictating to the civil authorities, but in the case of the Protestant Church and especially at Geneva it resulted in the spiritual body

coming under the power of the civil magistrates. The people were also compelled to swear to the faith as described in his catechism, and Calvin's severity in this respect caused great suffering. If he himself was not directly responsible, his influence upon the magistrates appears to proclaim him guilty. On the other hand, the Scottish Confession contains a statement to the effect that correction would be made in the case of anything that was not in accordance with God's Word. Nevertheless Knox must have gained much by exchanging views with these great Reformed leaders. At Zurich he met Bullinger and discussed with him the question of the right of the subject to restrain tyrannical rulers. At the same time he was gaining an insight into European politics that was to stand him in good stead in the final clash with the Scottish Queen. One thing more he saw as he contemplated this great question, that England and Scotland, while divergent in Ecclesiastic form, must stand together. The fate of the Reformation, so far as human eyes could see, depended upon that.

It cannot be doubted that Knox was strengthened in his faith and his understanding of doctrine by contact with these great minds. The cardinal principles of Calvinism appear in the Scotch Covenant later: (1) particular election, (2) particular redemption, (3) moral inability in a fallen state, (4) irresistible grace, and (5) final perseverance. No *Supra-Lapsarianism* appears in anything that Knox ever said or wrote. His Bible came first and even the elucidation of Reformation doctrines was as nothing in comparison with the proper understanding of the Word.

In 1557 Knox was invited by a committee of nobles to return to Scotland, and he reached Dieppe on his way home only to find letters awaiting him there advising the postponement of his journey. Matters were not yet ripe for his return. Persecution was still rampant. Walter Mill, in his youth a priest, had been burned at the stake in his eightieth year for preaching secretly in houses and openly in fields and as he said "on the sea also sailing in

a ship". In 1555 Knox had made a short trip to Scotland for the sake of strengthening his brethren who were suffering losses from desertion because of the ambitious schemes of the Queen Regent. In 1556 he had been summoned to appear before the prelates in Edinburgh. He arrived in time but found no one to accuse him. They were afraid to meet him. After his return to Geneva in July 1556 he was again summoned, and this time his effigy was burned in the streets. At Dieppe, while waiting to return and chafing at the delay, he wrote "The First Blast of the Trumpet Against the Monstrous Regiment of Women". It was an unfortunate epistle. Europe was about to be governed by women. Catherine de Medici in France, Mary Stuart in Scotland, and as one historian has said "the most felinely feminine of them all Philip Second of Spain". Against Mary of England and the Queen Regent of Scotland his book was written, but these two in a few months passed from the scene of action and their successors took the Reformer's invectives to themselves. From that moment Queen Elizabeth could not abide Knox, and for other reasons as well Queen Mary hated him. It was a good thing, however, that Elizabeth's councilors understood him or else it would have fared ill with Scotland.

The third or productive period of Knox's life now begins. He arrived in Scotland in 1559 and went to Dundee where the first Scottish Reformed Church was founded. Events moved rapidly. The Queen Regent had watched the movements of the Reformers closely. They had gained in spite of her persecutions, and now the command went forth forbidding the preaching of the Word, and ordering all preachers to be brought before her. The Lords of the Congregation accepted the challenge by saying that they would accompany their spiritual leaders. They drew up a letter stating the principles of the Reformation. (1) It expressed the grief of the Congregation that the Queen had seen fit to oppose their attempt to suppress idolatry. (2) It warned her against exceeding the bounds of her office by usurping

powers in Christ's Kingdom which did not belong to her. (3) It maintained that their preachers were truly God's servants even though they had not passed under the hands of bishops. (4) It informed her that they would continue in the way that they had chosen, submitting to her authority otherwise, but ready to disobey if she interfered in their religious convictions. The years from 1559 to 1567 were crucial in the history of the Reformation, and this is true not of Scotland only. Without Scotland, England's Reformation was undone because a Roman Catholic Scotland united would have put Mary the rightful heir on the throne of England with France to aid her. A Roman Catholic Britain then would have meant the subjugation of Europe again to the ancient yoke. The outstanding issue was that England should assist Scotland. This was specially necessary because France was already pouring her troops across the Channel to help the Regent. Scarcely a month before Knox left for Scotland the kings of France and Spain had joined hands to crush the Reformation in the Treaty of Cateau-Canbresis and Henry Second of France, assisted by Cardinal Lorraine, was laboring to exterminate the Protestants there, a movement that ended in the Massacre of St. Bartholomew. We can see now why Throckmorton wrote from Paris pleading for help for the Scottish Reformers; and why the Strassburg theologian said that the struggle in Scotland was the most important fact in the European situation. Elizabeth was loath to move. Knox she did not favor, and the kind of church which the Reformers sought to establish did not encourage in her any desire to help. Her minister, Cecil, however, won her to his side, and men and money were sent to Scotland. The English fleet appeared in the Forth May 10, 1560. The French troops were compelled to leave and a new prayer was added to the Scottish liturgy, one of "thanksgiving unto God for our deliverance from the French". Lord Cecil was wise when he withdrew his troops and left Scotland to manage her own affairs.

Meanwhile Knox had his hands full. St. Giles was his pulpit and there he lectured to vast audiences, his favorite theme being the prophet Haggai and the building of the Temple. A great Thanksgiving Service was held, and eight churches were established, five superintendents being appointed to minister to them. By the request of Parliament a Confession was drawn up which was approved as being "Hailsome and sound doctrine, groundit upon the infallible Trewth of Godis Word". This is the consensus of opinion among those who know, and it held its place in the Church till 1647 when the Westminster Confession was substituted. Seven days later, August 24th., the Estates decreed that "the bishop of Rome have no jurisdiction nor authoritie in this realm in tymes cuming". All acts of Parliament contrary to the Reformed Faith were annulled, and attendance at the Mass was forbidden under penalty first, of imprisonment, second, of banishment, and third, of death. Lesley, the Catholic bishop of Ross, testified as follows: "The clemency of the heretic nobles must not be left unmentioned since at that time they exiled few Catholics on the score of religion, imprisoned fewer, and put none to death".

The Constitution of the Church had now to be drafted. This was the third work of Knox since his return. In April 1559 the ministers who drew up the Confession were asked to prepare a Book of Church Order and Discipline. In a month it was ready, but for two reasons it was delayed. First, the lords of the estates thought that it would impair their chances of fortune in the new distribution of Church lands which was inevitable. Second, Cecil wanted Scotland to be like England in her Church government, and worked for that uniformity through his minister Randolph. This same thing was attempted at a later date by several of the English kings but it always failed as it did now. Scotland wanted a Church suited to her own conditions and temperament and she got it. The Kirk Session was the first court, as we have seen. The Assembly was the second in

*John Knox—The Father of Democracy*

order and was the legislative body. The Synod was the meeting place of the superintendents, and the Presbytery, which came last, was the weekly meeting of the brethren for prayer and exhortation.

Then came the book of Common Prayer, generally known as Knox's Liturgy. It was a directory of public worship and was usually bound up with the Book of Psalms, indeed it is often spoken of as the Psalm Book. It contained prayers to be read in the churches. Knox tells us that it was not meant as a rule for the learned but as a guide for the ignorant. Preachers were scarce and consequently superintendents were appointed to look after several churches at a time. Under them were Readers and Exhorters, the former to read the Scriptures clearly in the hearing of the people, and the latter to expound the Word and deliver addresses. Both were to teach the children. This was not the final work of Knox, however. His activity on behalf of education deserves high praise, especially when one thinks of the day in which he lived. In conjunction with George Buchanan he planned that a school be put alongside the church in every parish and that attendance be compulsory. Scotch students in Paris and other foreign universities were urged to return to this work. High schools and colleges were to be planted in every large town and the universities were to receive new encouragement. Edinburgh University was founded at this time. The State also was to watch out for the "lads o'parts" and send them to the University in order that the Commonwealth might have educated leadership. The money to provide for this scheme was to come from the Church lands which had been confiscated at the Reformation. Nothing could be fairer, and the scheme would have succeeded even more than it did, but the rapacious barons fell a prey to their greed and failed to support the Reformer. What all this meant to Knox may be gathered from his own words, "I have not four hours in twenty-four for natural rest". He speaks too of plots against his life and of bribes offered for his death: yet the darkest days lay ahead.

Mary's husband died in 1560 and that very year she returned to Scotland. Knox trembled, not afraid for himself but because of the young Church. Mary was a tried politician under her uncle Cardinal Lorraine. She was beautiful also and had a peculiar power of personal fascination. Her voice and her hands have often been mentioned in story, and her gift of tears was most alarming to the pugnacious Knox. She had been brought up in a cruel Court; Huguenots we are told were executed to give pleasure to the ladies there who were bored with the place. With such powerful instruments in her hands Mary might have achieved her purpose but for her impulsive nature which led her into many foolish actions. She betrayed herself again and again. The story of these years is crystallized in the conversation of Knox with Mary. She celebrated Mass a few days after her arrival in the kingdom and Knox said to his congregation that he feared one Mass more than ten thousand soldiers landed on the shores of Scotland. In public he prayed "that God would rid her heart of the venom of idolatry and deliver her from the bondage of Satan in which she had been brought up that this poor realm may escape her vengeance". She summoned him to her presence and charged him that "he taught the people to accept another religion than that which their princes allowed". Knox contended that religion took its origin not from princes but from God, and so subjects were not bound to accept religion from their princes but from God. Have subjects a right to resist their princes? He informed her that parents in their madness are restrained by their children, so may people restrain their princes. "You interpret the Scriptures one way", she said, "and they after another. Who shall be judge?" The answer was, "As the Word teaches you. It is plain in itself". Concerning the relation of subjects to sovereigns he said, "They are bound to obey you, but in God you are bound to keep the laws unto them". In 1563 he was tried for high treason. It is a dramatic scene. When she entered the room Knox was standing at the head of the table and she said "This man

*John Knox—The Father of Democracy*

made me weep and never shed a tear himself. Now I will see if I can make him weep". His cause was so just on that occasion that he was unanimously acquitted, even a Roman Catholic Bishop voting him innocent. It was a terrific struggle, but there lay in the balance the destiny of Empires, aye and the Kingdom of Christ. Had Knox failed then, alas for Europe and the world. But he had been well prepared. He knew the power that lay behind that beautiful woman. Had she been reasonable, seeking the welfare of her people, Knox would have adored her as did so many others, but in his own words "he dared not hurt his conscience or betray the Commonwealth through his silence". Mary sought her own ruin. She rode her fiery steed to the edge of the cliff. No woman can be excused for deceiving others with her blandishments, any more than a man may commit murder blamelessly because he is strong. A woman's beauty has a higher mission, and the issues then at stake were too great to be gambled away for a woman's beauty. Many of the nobles were won to her side, but Knox was unflinching and to him Scotland owes her Church if to any one human. Even to the end of his life he was persecuted and blamed. Yet he preached with the same fervor, thanking God that he was still able to "ding the pulpit in blads". In 1572 he preached on the Massacre of St. Bartholomew, and in November of the same year he died.

Knox has been sorely criticized, being called a bigot, a brute, and a hypocrite. All great men have suffered the same fate. What a crime it was that he should make a woman weep! Some women, and she among them, are peculiarly gifted that way. The fact is, Knox was hewing down a forest and he did not use a surgeon's lance. Even if a few churches were destroyed, though most of them suffered at English hands later, what then? He who has been snatched from a burning house has no right to complain if he is left with a few scratches. These are all minor matters in view of the final victory. Scotland had restated the principles of freedom not only for herself but for the world. Men were redeemed from the fear

of autocracy and modern Europe has something to learn from him. Consider that giant figure before Mary when he sought to guide her in her unfortunate love affairs. "What are you within this realm?" she said. Think of the answer, "Albeit I be neither duke, lord, nor knight, yet am I an humble and profitable member within the same". If Germany had someone to speak thus to the Kaiser a new reformation would dawn upon the world, and another bloody revolution would be avoided. There spoke the representative of the people for all time. Luther dreamed about it, Calvin wrote about it, and Knox did it. He taught the Church the meaning of spiritual leadership in every department of human activity. Is he not rightly called the Father of Democracy? What the people owed to him was seen on the day of his burial when the crowds of all classes gathered in tears around his final resting place, and Regent Morton sounded the key-note to his life when he said, standing by the grave, "Here lies one who never feared the face of man". The struggle was not in vain. Democracy in its most modern sense came to the birth, and if any one should ask even at such a late date as this—What is Democracy?—the answer is found in the words of Queen Elizabeth, when, maddened at Knox's propaganda and fearful of his influence with the people, she exclaimed,—“God keep us from such visitations: the people are to be orderers of things”.

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## Roman Catholicism Four Hundred Years After.

The Rev. John M. Kyle, D.D.

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It is a commonplace to say that the Reformation of the sixteenth century was a great turning-point in history. We sometimes try to imagine what the consequences would have been had such or such an event not occurred. Nothing can be more idle than such speculations, yet who among us has not indulged in them! How different, for example, would have been the history of our own land if George III had been just and reasonable in his dealings with the American colonies. The imagination wearies in the effort to picture what course our political affairs would have taken had our country remained a part of the British Empire. But all the changes which would have resulted had there been no Revolutionary War, and no break between the colonies and the mother country, would have been insignificant when compared with the consequences to us all had there been no Protestant Reformation. In that case there would have been no Pilgrim Fathers, no Puritans, no Scotch and Irish and Dutch Presbyterians, and we would have no civil or religious liberty and no popular education. In the words of Preserved Smith, in his "Life and Letters of Martin Luther", "It is safe to say that every man in western Europe and in America is leading a different life to-day from what he would have led, and is another person altogether from what he would have been, had Martin Luther not lived".

But not only did the Reformation make an incalculable difference to us as Protestant Christians and change our condition in almost every respect; it also influenced profoundly the Romish Church herself. Both for good and for evil, the Reformation movement has affected her course since the day on which Luther struck the first blow by nailing his ninety-five theses to the door of the Castle Church in Wittenberg. Roman Catholic writers

look upon the great schism as a calamity to Christendom which wrought evil and only evil in the world. Fair-minded historians, however, recognize that one of the results of the movement was the abatement of the more glaring abuses in the Romish Church and that in fact the work of the Reformers prolonged her existence and saved Christianity itself from extinction. All candid Roman Catholic writers frankly admit the existence of such abuses while they condemn Luther's course. The author of the article on the Reformation in the Catholic Encyclopedia concedes with the utmost candor that "ignorance, superstition, religious indifference, and immorality were rife". He maintains at the same time that, "while ostensibly aiming at the internal renewal of the Church, the Reformation really led to a revolt against it and an abandonment of the principal Christian beliefs". This bold assertion does not shake our firm conviction that the Reformation was a great and necessary thing and that Luther's methods were the only ones which could have proved effective.

There is no doubt but that the Lutheran movement, as it spread through Germany and through the northern half of Europe, caused a genuine and wide-spread alarm among the leaders of the Roman Catholic Church and, down to this day, she has lived with one eye, as it were, constantly fixed upon the Protestant movement and her one thought has been to prevent its recurrence and to regain as far as possible her lost prestige and power.

The purpose of this paper is to trace the influence of the Reformation movement upon the Romish Church and to show how modern Romanism has developed out of the reaction against Protestantism.

Time after time, as in the Councils of Constance, Pisa, and Basle, efforts had been made to reform the Church in its head and members. These efforts proved futile because the popes, while officially approving the measures for reform, afterwards ignored them and quietly continued to rule as before; so that none of the many abuses in the Church were removed. The history of the

Church for one hundred years previous to Luther makes it extremely doubtful whether any reform were possible by this means. It is true that Luther, early in his career as a reformer, asked for a general council to consider the questions he had raised and that after he had done his work and Rome faced a new situation, the Council of Trent was called to meet it, but the Council of Trent, as we shall see, hardly deserves the name of a reforming council.

Many causes had contributed to the Reformation movement, some of them political and economic as well as religious. With Luther the religious interest was uppermost. His was a deeply religious nature and he impressed his character upon the movement to such an extent that we to-day cannot think of the Reformation without thinking of Luther. We need not suppose that all those who took part in the movement were as sincere and high-minded as he, but large numbers, for one reason or another, broke away from Rome. Besides these there were many who, though shocked by the unblushing abuses to be seen on every hand, yet were not ready to leave the old Church. Some were ready to discard the shell, if they could by this means save the kernel of Christianity. Others, more timid souls, feared to cast aside the shell, lest by doing so they might lose the kernel. In the face of the ruin wrought to the Roman Church, her leaders set about to save her from the threatened annihilation. To make the problem more difficult they were not all of one mind. No less a personage than the Emperor, Charles V, was among those who favored a real reform of the abuses of the Church and a conciliatory attitude toward the Protestants.

The Council of Trent met Dec. 13th, 1545, only two months before Luther's death. It was the last of the great ecclesiastical assemblies which are so prominent in medieval history. It had no successor till the meeting of the Vatican Council in 1869. As it wound along its tortuous course to its close, on Dec. 4th, 1563, the influence of the reactionary party became more powerful and the

determination of the pope and the small band of Spanish Jesuits to prevent any concessions to the Protestants, broke down all opposition. "While many of the worst abuses were removed or concealed, the old hierarchical constitution, and, above all, the despotic authority of the papacy, received a new confirmation. These were the advantages which the Roman Catholic Church reaped from the Reformation, advantages which almost compensated for its loss of territory." The hopes, then, of those who were anxious for a removal of the abuses which had grown up in the Church were only partially realized. Some of the worst abuses, such as the celibacy of the clergy, masses in Latin, communion in one kind, above all, the supremacy of the pope, against which the Reformers protested, were fastened more firmly upon the Church.

The energies of the Council were devoted to the formulation of a creed which stands in complete opposition to the doctrines of Protestantism. The forces of the Medieval Church were rallied around this new standard and brought forth the modern Roman Catholic Church. The decrees of the Council of Trent, epitomized in the creed of Pope Pius IV, stand in irreconcilable opposition to the principles of the Reformation, and remain to this day the cornerstone of the Roman Catholic Faith.

It was the order of the Jesuits, founded upon the eve of the Council, whose representatives did most to bring about this result. A learned and astute Spanish Jesuit, named Lainez, with two or three companions, was the master mind which was able to overcome the more liberal and conciliatory men in the Council and to make the decrees so distinctively anti-Protestant, thus starting the Church upon its new and reactionary course. The Jesuit Order has had a checkered history, but there is no denying that it played a most important part in the counter-Reformation and has finally succeeded in gaining a complete ascendancy in determining the policies of the Romish Church. From the first, its motto has been: *No compromise with Protestants.* To-day Jesuitism is Ul-

tramontanism and Ultramontanism is Romanism. The Vatican Council was the necessary consequence of the Council of Trent. With the Jesuits in control of the policies of the Church, some minor abuses in discipline have been corrected, but the gap between her doctrines and those of New Testament Christianity has been widened until it has become an impassable gulf. Bad as was her teaching in the Tridentine decrees, the Vatican Council, by the adoption of the doctrine of Papal Infallibility, is worse, because now reform, or even the least concession, has become impossible. Rome cannot yield anything to Protestants without stultifying herself. The one thing which the Ultramontane or Jesuit policy is determined to prevent is a repetition of the revolt of the Sixteenth Century. Any movement within the Church, like that of Modernism, is crushed with a relentless hand.

However strong are our convictions as to the justice and righteousness of the Protestant cause, we cannot withhold our admiration as we see the tenacity, the organizing power, and the devotion of the men who strove for the reform of many practical evils against which the Reformers protested and who carried on such a successful and aggressive campaign as to recover much of the ground which Rome had lost. Some of the methods which they employed to accomplish their end we cannot condemn; others, however, deserve the severest condemnation. As the historian Froude has said: "The history of Europe for a hundred years was the history of the efforts of the Church, with open force or secret conspiracy, with all the energy, base or noble, which passion or passionate enthusiasm could inspire, to crush and annihilate its foes. No means came amiss to it, sword or stake, torture chamber or assassin's dagger".

The work of the Counter-Reformation was carried forward by fair means and foul and culminated in modern Romanism. The hand of the Jesuit has triumphed and the full-blown flower, the finished product, is Vaticanism, infallibilism, an irreformable system which is at once anti-Protestant, anti-evangelical, and anti-Biblical to its

core. Let us consider for a little what modern Romanism is and its present position in the world.

1. One of its most notable characteristics is its unbounded confidence in itself and its absolute faith in its ultimate triumph. In the face of serious reverses, of the loss of temporal power, of waning influence and prestige in every Roman Catholic country, of defection from her ranks, of the spread of infidelity and of religious indifference among her adherents, she goes on serenely, making plans not for years but for centuries to come. She calmly holds on her way as though defeat were impossible. She has seen the tides ebb and flow, great movements in human thought spend their force and leave her confident that the future is in her hands. When her influence wanes in France or Portugal, she seeks to recoup her losses by new conquests in America. She is arrogant because she feels so sure that she is to win. She possesses undoubted elements of strength, she has braced herself against assaults from within and from without until she does not doubt that her position is impregnable. She is fully persuaded that the time is not far distant when she will dominate the religious world. It is this self-confidence which makes her so formidable, for the unthinking take her at her own valuation and do not see that she is suffering from megalomania.

Within fifty years both liberal Catholicism and the Old Catholic movement have gone down before Ultramontanism which demands the complete subjection of the individual and of the world itself to the supreme authority of the Pope. It asks no compromise and will grant none. It confidently expects to attain to universal dominion in the person of its infallible head. Papalism and Kaizerism are twin-brothers whose vaunting ambition will not be satisfied until the whole world lies under their feet.

2. A second mark of the Romish Church as it has developed in its reaction against Protestantism is its bitter intolerance toward all who oppose it. We may not be surprised to find that this spirit manifests itself to-

ward the more aggressive and militant class of Protestants, but she is no more sympathetic in her attitude toward High Church Anglicans, for example. Her sharpest shafts, her most withering scorn, are directed against those with whom she has most in common, yet who will not submit to her authority. She sneers at, misrepresents and willfully calumniates Protestants of every name. Take the following which recently appeared in the Jesuit paper "America": "Protestantism is not a religion at all. It has no connection with God Almighty. It does not make for holiness of life. Its object is not the service of God. It does not concern itself with the salvation of souls". When Roman Catholic writers come to treat of Luther and the Reformation they exhaust the vocabulary of vituperation. To us Luther was a great, good and brave man; to them he is nothing but "a seditious Saxon monk" and they heap upon him immeasurable slander and abuse. His writings are distorted, his actions are misinterpreted and everything possible is done to stamp his memory with ignominy. There is no fairness or justice in their treatment of the Reformation which they regard as injurious in its effects. All this is done in obedience to a well-defined plan. It is part and parcel of their policy to instil into the minds of men and women, and even of little children, a bitter hatred of Protestants and Protestantism.

It is true that there are many whose friendly natures are little affected by this poison and that in communities where Rome's adherents are in the minority, she dissembles this hatred, but experience demonstrates that with growing power she becomes more audacious and unscrupulous in her attacks upon her foes. The noblest efforts of Protestants to disseminate the Scriptures, to spread the Gospel and to ameliorate bad social conditions, are spoken of with scorn and contempt. As a Church she is destitute of that Christian charity and sympathy with the honest efforts of others which we have a right to expect from those who claim the Christian name. Her writers insist that the Protestant churches, if not already

dead, are dying. They see everywhere the signs of disintegration and decay. They would have the world believe that the Reformation movement has at last spent its force. This campaign to discredit Luther and Protestantism is carried on without any regard for the truth, through the press, the pulpit, and the confessional, for the purpose of preventing the spread of Reformation principles.

3. From the doctrinal standpoint, four centuries of reaction against the Protestant movement have resulted in carrying the Romish Church farther and farther away from Primitive Christianity. At least twelve new doctrines which were unknown in the early Christian church were promulgated in the Councils of Trent and of the Vatican. By her development of the worship of the Virgin Mary and of the saints she has become to all intents and purposes polytheistic. She is "an anachronism in the midst of our advancing world" and seems to take delight in widening the distance between herself and modern thought. She is not growing better, more receptive of the truth, more liberal in her attitude toward the modern spirit, but on the contrary has wrapped herself in the hard crust of papal infallibility, so that it is difficult to see how she can go further in her development without becoming frankly pagan. It is sheer folly to hope for internal reforms, because her machine has been constructed to crush out all reformers. Every priest is licensed from year to year to celebrate masses and baptisms and to hear confessions. When any priest is suspected of holding views at variance with the teaching of his Church, no noise is made, there is no heresy trial, no opportunity for discussion, but at the expiration of his license he finds that a renewal cannot be obtained until he has given full assurance of his orthodoxy. He finds himself shorn of all power and deprived of every opportunity to propagate his views and faces the stern alternative of humbly submitting to his superiors, or of being driven out of the priesthood and of the Church. There have not been lacking men with sufficient independence

to advocate reforms, but they have soon found that it was impossible to remain in the Church and continue to advocate any change either in doctrine or in practice. It is this suppression of all freedom which prevents any approximation of Rome to Protestantism. The gulf between them cannot be closed until Protestants renounce all the principles which they hold dear and abjectly bow their necks to the papal yoke. Modern Romanism is powerful and unyielding. It holds a consistent and coherent system which after four hundred years is better able than ever to maintain itself in the world.

At the Council of Trent Rome deliberately sinned the sin against the Holy Ghost and turned her back upon the truth of the Gospel and since that time she has not deserved to be called a Christian Church. "It was Rome who was schismatic, and she separated herself formally from the unity of the Church at Trent."

What of the future? Are the Romish and Protestant Churches to go on for all time, each taking its own course? Is the schism of the sixteenth century to be perpetuated? Not a few earnest Protestants, saddened by the spectacle of a divided Christendom, and impelled by a laudable desire for Christian unity, have persuaded themselves that the breach can be healed. They are hopeful that the World Conference on Faith and Order will in some way bring this about and they work and pray for such a consummation. It is a vain hope. Listen to the opinion of Dr. Inge, Dean of St. Paul's, in his sprightly little book, "The Church and the Age":

"Reunion in the twentieth century is a dream; and impatience on our part may only put it off longer. I think you must admit the justice of this observation. The idea of reunion with Rome on any terms except complete submission is really childish. To hold such an expectation is to show that a person has wholly misunderstood the position and policy of the Roman Church. The claim to an universal spiritual empire is an essential part of her whole system. The claim to possess an absolute monopoly

of divine grace is equally essential. It is quite useless to expect recognition as a reward for close imitation, though it may be the sincerest form of flattery. Do you think that the makers of Sunlight Soap would beam on a rival firm which sold a product indistinguishable from their own, and quite as good for cleansing purposes? This perhaps rather brutal analogy hits the nail on the head so exactly that you must please pardon it. Only Rome goes further, and says, "any other soap leaves you dirtier than you were before". There is absolutely no chance of Rome surrendering her claim to a monopoly of Catholic rights and privileges, or of accepting any terms short of absolute submission. If any terms short of this were offered by her, it would be with the intention of withdrawing the concessions as soon as they had served their turn."

And he adds that "the English people are no more likely to pay homage to an Italian priest than taxes to an Italian King".

Movements toward union among the Protestant denominations, especially among those which are most closely related, will probably go on and would doubtless, if accomplished, produce beneficial results. But union with Rome, on any possible terms, would only prove that Protestants had sold their birthright and had betrayed the principles of New Testament Christianity. If, then, there is no hope of bringing Romanists and Protestants together upon any reasonable basis, and if the Protestant Churches are to go on in the face of Rome's hostility, what is our manifest duty as ministers of the Protestant Church?

1. We should do all we can to make the principles of Protestantism better known. Rome would like nothing better than to have Luther and the Reformation forgotten. It is our place to see that they are not forgotten. The Reformers were great and good men and we owe something to their memory. The principles for which they stood are true and their influence has already made

a better world, and the world's future depends upon their maintenance. To stand by these principles will often require courage, but Luther's example and success should be to us an inspiration. The Reformation is our great legacy and trust and there is nothing we should hold dearer.

2. We should assume an attitude of definite opposition to Romish error in doctrine and in practice. We should be firm and unyielding in our defense of the truth. We should cultivate a spirit of manly self-respect. We are not called upon to make bitter attacks upon Romanism, much less upon Romanists, with whom our relations should always be friendly, but we owe it to our consciences and to our God to maintain the right of private judgment, the right of men and women to read and study the Bible for themselves, the right to approach God directly without priestly intervention. It is our place to defend our civil and religious liberty, even though Rome should style us bigots for so doing. It is not bigotry and we should not be frightened by the crack of Rome's whip. The world cannot advance unless Protestant principles and ideals prevail.

People have grown to dislike polemics. So far as this distaste grows out of religious indifference we should do what we can to overcome it. The present war will do something for Protestants if it arouses their fighting spirit. However much we may love peace, we are convinced that there are some things worth fighting for and among them is the Gospel of God's free grace. Horace Bushnell in his famous sermon on "The Character of Jesus" quotes Milton's saying, "There may be a sanctified bitterness against the enemies of the truth". And Alexander Vinet warns us that "A false system has for its accomplice whoever spares it by silence". But in our jealousy for the truth we never should allow ourselves to be intolerant. In all our zeal we should keep in view the conversion of Roman Catholics to the Gospel.

3. As Protestant ministers we should be confident and hopeful of the future of Protestant Christianity.

When all schemes of church union, which embrace the Romish Church, shall have failed, as fail they must, Protestants of every name will be drawn more closely together. In the new age that is dawning, it will be no more possible for autocracy to live in the Church than in the State. Both the Pope and the Kaiser must go; the world has outgrown them. With the removal of these two great barriers to human progress, a united Protestantism will go forward to the conquest of the nations. It is certain that the new age will repudiate Ultramontaniam. It is unthinkable that the theology of Aquinas and the immoral system of morality of Ligouri should dominate the coming generations.

A revival of true religion, a renewed study of the Word of God, like those in the sixteenth century, may come at any time and sweep millions of Rome's adherents into the Protestant fold. The Protestant Church holding the Bible in its hand, with its face turned toward God and the light, is ever near the great source of all spiritual power. Protestantism was born in a revival of religion, so that its hope of victory lies not in the arm of man. It looks not to kings and princes, not to political alliances, for success, but to God Himself.

We should never admit that the Reformation is a spent force. We should ever maintain, as with justice we can maintain, that Protestantism has behind her a glorious past which is but an earnest of a still more glorious future. The ground of our confidence is the fact that evangelical Protestantism partakes of the eternal youth of Christianity.

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## Literature

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### **An Introduction to the Old Testament, Chronologically Arranged.**

By Harlan Creelman, Ph. D., D. D., New York: The Macmillan Co., 1917. \$2.75.

In the preface to this book, the author, who is professor of Hebrew language and literature in Auburn Theological Seminary, explains why, with excellent Introductions to the Old Testament, he has undertaken the task of publishing another book on the subject. In distinction from the customary plan and method followed in Old Testament Introductions, Dr. Creelman states that this Introduction "discusses and classifies the Old Testament literature from the standpoint of history and chronology, i. e., the different books, or sections, or chapters, or verses, as the case may be, are taken up in their chronological sequence as they relate to definite periods of Hebrew history, either as the Old Testament furnishes the history of those periods, or as its literature had its origin in them". The object of the work "is largely to incorporate and make available the results of the best modern scholarship in such form as, it is hoped, will be helpful to intelligent Old Testament study". The author has consulted a wide range of literature as is shown by the list of the principal authorities consulted in the preparation of the volume, by the reference literature given with the different Old Testament books, etc., in the sections introducing each period, and by the frequent quotations in the book.

The book opens with a general introduction to the historical writings. Here the importance is emphasized of differentiating between the narrative material relating to a period or reign, and the literary productions which have their origin in that period or reign. As an example, the author points out that Deborah's Song, Judges 5, in the period of the Judges, is of contemporary origin. But the stories concerning the various judges, narratives relating to this period, were written at the earliest soon after the division of the Kingdom, 937 B. C., while the Deuteronomic editing of these records, incorporating the didactic lessons, is as late as the Exile. Another illustration given is that of the contemporary prophetic records of the eighth century B. C., which are more helpful many times in gaining a true insight into the life of that period than the historical material in the books of Kings, which relates to that century, and much more valuable than the still later representations found in the books of Chronicles.

The author makes clear the manner in which historical literature was composed, and there is an interesting discussion of the historical value of the narrative material. The fundamental interest in the historical books is not, after all, history but religion. In estimating the historical value of the sources of the historical books there are two considerations, the historical or chronological, and the literary. One of the literary elements having a very important bearing on the problem is the tendency of the Hebrew historian, as he reviewed and described an age earlier than his time, to idealize it and to transfer the conditions and conceptions of his own age back into his delineation of the past.

The main end of Hebrew history, in Dr. Creelman's words, was to enforce moral and religious lessons through the agency of the

various forms and kinds of literary material utilized. Hebrew history is, therefore, much more than a mere narration of historical or biographical details. This fundamental religious aim and interest of Old Testament history may be classified from the standpoint of the different religious ideals or principles emphasized by different classes or schools of thought: the prophetic, the prophetic-priestly or Deuteronomic (a mediating school between the prophetic and priestly points of view), and the priestly. Each school furnishes its own special contribution to the moral and religious value of this group of writings, consequently the remarkable variety and inclusiveness in the religious spirit illustrated in the Old Testament history. "The sequence of prophetic, Deuteronomic, and priestly interest and interpretation is the chronological one, though the didactic and Deuteronomic historians did not entirely supplant the earlier type of Prophetic narrators. In accordance with this order, historical and biographical records, dating from the past, were re-told or supplemented in such ways as were deemed necessary to give a clearer interpretation, or different spiritual lessons, or to emphasize cherished religious customs and institutions, from the standpoint of the particular writer or writers."

In the first half of the first four sections, we have an introduction to the narratives of the Hexateuch, relating to the periods from primitive times to the conquest of Palestine. In the second half of these sections is given the chronological outline of the Biblical material, the Hexateuch, largely, relating to the same period. Section 5 gives us an introduction to the history and literature of the period of the Judges, and the chronological outline of the Biblical material of that period. In Section 6, the period of the united kingdom, the same method is followed, and the same is true of Section 7, the period of the divided kingdom; of Section 8, the period of the exile; of Section 9, the Persian period, and of Section 10, the Grecian period, down to 165 B. C. To this last period are assigned Zechariah 9-14, different sections and verses in other prophetic literature, the books of Jonah and Esther, Song of Songs, Ecclesiastes, some proverbs and the compilation of the Book of Proverbs, some psalms and the compilation of the Book of Psalms, Chronicles, the compilation of Ezra-Nehemiah, and the Book of Daniel.

There are three appendices. The first gives the chronological order of the Biblical material of Ezra-Nehemiah on the theory of the priority of Nehemiah's mission. The second presents an analysis of the Song of Solomon according to the "Shepherd Hypothesis". The third appendix is especially valuable with its clear survey of the difficult subject of Old Testament chronology. Four indices are given. Besides the index of names and subjects there is an index of the chronological setting of the Old Testament history and literature, an index to Biblical books, chapters, passages, or verses discussed, and an index giving the citations from those authors who are directly quoted. Typographically, the book shows accuracy and is well printed.

We heartily recommend to the readers of this Bulletin this excellent Introduction. It shows the results of a vast amount of careful, painstaking, and thoroughly scholarly work. The author's point of view and method is frankly in sympathy with the principals and conclusions of modern constructive historical Biblical study. In the main, as the author says, the position of the contributors to Hastings' Dictionary of the Bible is the one represented in this volume. Variant views are also given. Occasionally we wish that the author had given his own conclusions on some questions, for example, the historicity of the narrative, Gen. 14; the

## Literature

accounts of the conquest contained in Joshua 1-11, and Judges 1:1ff, with parallel passages in Joshua; the early narratives in Judges, and especially the later additions to the Books of Amos, Hosea, Micah, Isaiah 1-39, Jeremiah, etc. On page 324 it would be better to use the name, "Song of Songs", instead of Canticles, and elsewhere in the book, "Song of Songs" should be used instead of "Song of Solomon". But these are minor matters. Dr. Creelman has performed his task well. The volume will be of great help to the student of the Old Testament, as he desires to follow the literature and history in chronological order.

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**The Holy Scriptures According to the Masoretic text.** A new translation with the aid of previous versions and with constant consultation of Jewish authorities. Philadelphia: The Jewish Publication Society of America, 5677-1917. pp. XV+1136. \$1.00.

Every student and lover of the Holy Scriptures of the Old Testament must and will rejoice in the advent of this new translation. After having used the version of Isaac Leeser for nearly twenty years, and having noticed several announcements of the forthcoming volume, I looked forward with eager anticipation to its publication, and now that I have had this new version in daily use for six months, my admiration for this edition of the Old Testament increases from day to day, and I am learning to love and appreciate "the sacred writings" more and more. I certainly shall read it through, every word of it, and henceforth make it the basis of all my Old Testament work, having used it in the study as well as in the pulpit since it came into my possession.

"The sacred task of translating the Word of God", says the opening paragraph of the preface, "as revealed to Israel through lawgiver, prophet, psalmist, and sage, began at an early date. According to an ancient rabbinic interpretation, Joshua had the Torah engraved upon the stones of the altar (Joshua 8:32), not in the original Hebrew alone, but in all the languages of mankind, which were held to be seventy, in order that all men might become acquainted with the words of the Scriptures. This statement, with its universalistic tendency, is, of course, a reflex of later times, when the Hebrew Scriptures had become a subject of curiosity and perhaps also of anxiety to the pagan or semi-pagan world".

As to the history of this new translation, the editors tell us that "the need of such was felt long ago. . . . Steps leading to the preparation of a new translation into the English language were taken by the Jewish Publication Society of America in 1892. . . . Sixteen meetings, covering a period of seven years and occupying one hundred and sixty working days, were held, at which the proposals in this manuscript and many additional suggestions by the members of the Board were considered. Each point was thoroughly discussed, and the view of the majority was incorporated into the manuscript. When the Board was evenly divided, the chairman cast the deciding vote. From time to time sub-committees were at work upon points left open, and their reports, submitted to the Board, were discussed and voted upon. The proof of the entire work was sent to each member of the Board for revision, and the new proposals which were made by one or another were in turn

*The Bulletin of the Western Theological Seminary.*

submitted to a vote by correspondence and to a final vote at the last meeting of the Board, held in October-November, 1915. The present translation is the first for which a group of men representative of Jewish learning among English-speaking Jews assume joint responsibility, all previous efforts in the English language having been the work of individual translators. It has a character of its own. It aims to combine the spirit of Jewish tradition with the results of Biblical scholarship, ancient, mediæval, and modern. It gives to the Jewish world a translation of the Scriptures done by men imbued with the Jewish consciousness, while the non-Jewish world, it is hoped, will welcome a translation that presents many passages from the Jewish traditional point of view. . . . The dominant feature of this sentiment, apart from the thought that the christological interpretations in non-Jewish translations are out of place in a Jewish Bible, is and was that the Jew cannot afford to have his Bible translation prepared for him by others. He cannot have it as a gift, even as he cannot borrow his soul from others. If a new country and a new language metamorphose him into a new man, the duty of this new man is to prepare a new garb and a new method of expression for what is most sacred and most dear to him."

What a mass of scholarship there is incorporated in this new edition! "We are, it is hardly needful to say", the editors proceed, "deeply grateful for the works of our non-Jewish predecessors, such as the Authorized Version with its admirable diction, which can never be surpassed, as well as for the Revised Version with its ample learning—but they are not ours. The editors have not only used these famous English versions, but they have gone back to the earlier translations of Wycliffe, Tyndale, Coverdale, the Bishops' Bible, and the Douai Version which is the authorized English translation of the Vulgate used by the Roman Catholics; in a word, upon doubtful points in style, all English versions have been drawn upon. The renditions of parts of the Hebrew Scriptures by Lowth and others in the eighteenth century and by Cheyne and Driver in our own days were likewise consulted." We may feel sure that no pains were spared to give us an accurate and modern reproduction of the sacred text. And to read it in the words of these Hebrew scholars who represent and reproduce the Hebrew consciousness, seems to bring one nearer to the original thought of Inspiration.

In the arrangement of the text and order of the individual books "the present translation follows Jewish tradition, the sacred Scriptures having come down in a definite compass and in a definite text. They are separated into three divisions: Law (Torah, Pentateuch), Prophets (Nebi'im), Writings (Ketubim). Each of these possesses a different degree of holiness or authority".

The text is presented in a pleasing division into paragraphs, just like our Revised Version.

There are very few foot or marginal notes. "We have thought it proper to limit the margin to the shortest compass, confining it to such elucidation of and references to the literal meaning as are absolutely necessary for making the translation intelligible. The rabbis enumerate eighteen instances in which the scribes consciously altered the text. We have called attention to a change of this nature in Judges 18:30."

The sacred divine Name, Jahwe, is rendered "LORD", in capitals, and all personal pronouns referring to the Deity are capitalized. References to the Holy Spirit, however, are spelled with a small initial *s*.

To give the reader a taste and a few samples of the work done in this translation, may I be permitted to transpose here a few

## Literature

verses? To begin with, as is natural, let us look at the opening paragraph of Genesis: "In the beginning God created the heaven and the earth. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters".

One of the most critical and important passages is Isaiah 53, from which I quote a few verses:

"Who would have believed our report?  
And to whom hath the arm of the Lord been revealed?  
For he shot up right forth as a sapling,  
And as a root out of a dry ground;  
He had no form nor comeliness, that we should look upon him,  
Nor beauty that we should delight in him.  
He was despised, and forsaken of men,  
A man of pains, and acquainted with disease,  
And as one from whom men hide their face:  
He was despised, and we esteemed him not.  
Surely our diseases did he bear, and our pains he carried;  
Whereas we did esteem him stricken,  
Smitten of God, and afflicted.  
But he was wounded because of our transgressions,  
He was crushed because of our iniquities:  
The chastisement of our welfare was upon him,  
And with his stripes we were healed.  
All we like sheep did go astray,  
We turned every one to his own way;  
And the LORD hath made to light on him  
The iniquity of us all".

Notice also Psalm 16:10:—

"For Thou wilt not abandon my soul to the nether-world;  
Neither wilt Thou suffer Thy godly one to see the pit."

The following familiar passages are also interestingly rendered:

Proverbs 4:23:—

"Above all that thou guardest keep thy heart;  
For out of it are the issues of life."

Proverbs 10:22:—

"The blessing of the Lord, it maketh rich,  
And toil addeth nothing thereto."

Proverbs 9:10:—

"The fear of the LORD is the beginning of wisdom,  
And the knowledge of the All-holy is understanding."

Job 19:25-27:—

"But as for me, I know that my Redeemer liveth,  
And that He will witness at the last upon the dust;  
And when after my skin this is destroyed,  
Then without my flesh shall I see God;  
Whom I, even I, shall see for myself,  
And mine eyes shall behold, and not another's."

It is only a just tribute to add that the mechanical and typographical make-up of the book is well done. The Lakeside Press of Chicago has given us a beautiful book which it is a pleasure to read.

I wish to close my review with the closing paragraph of the preface: "By the favor of a gracious Providence the present company of Editors was permitted to finish the work which is now given to the public. The final meeting in November, 1915, was closed

## *The Bulletin of the Western Theological Seminary.*

with a prayer of thanks to God that the great task was completed and that the group which during seven years had toiled together was intact. In all humility they submit this version to the Jewish people in the confident hope that it will aid them in the knowledge of the Word of God". And at least one Christian, a Presbyterian minister, joins His Hebrew brethren in thanksgiving to God for this aid to Bible study.

THEO. J. GAEHR, '04.

Whiteland, Ind.

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**The New Testament.** By James Moffat, D. D., D. Litt. New York: George H. Doran Company. \$1.00.

This book is a new edition in smaller form, 16 mo., of a work which was published four years ago. On its first appearance the *Bulletin* reviewed it at length (cf. *Bulletin of the Western Theological Seminary*, Vol. VI, p. 246), emphasizing its great value for both the general reader and the scholar. Its great merit is due to its being a translation based on the "Hellenistic" Greek, the vernacular of the first and second centuries, and partly to the fact that Dr. Moffat has embodied the results of recent philological research in modern speech of a real literary flavor. The loss the reader feels when he misses the flavor of the old Elizabethan English, is made up as gain in the directness and lucidity achieved by the use of the speech of to-day. We can think of no more appropriate gift for a soldier than this edition of the New Testament, and the publishers have rendered a real service in putting the work out in a small 16 mo. volume.

JAMES A. KELSO.

The Western Theological Seminary.

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**The Gospel of John.** An exposition. By Charles R. Erdman, Professor of Practical Theology in Princeton Theological Seminary, Philadelphia: The Westminster Press. 1916. Pp. 178. Price 60 cents.

This little book is an admirable example of a very useful type of exposition. As the author says in his Foreword, "it is one of many approaches to this inspired masterpiece", and we are ready to agree with him in his belief that "it cannot fail to bring us near to the heart of its message". The point of view is religious and practical, rather than critical or theological, and the exposition is unencumbered by any allusion to the bearing of modern criticism upon the interpretation of the Fourth Gospel. The method of treatment consists chiefly in the more or less constant application of a scheme based upon what the author accepts as the main purpose of the Gospel, and consisting of three elements—the testimony borne to Christ by various witnesses, the reaction of belief or of unbelief to this testimony, and the issue of faith in life. There are points at which the application of this scheme requires perhaps a little too much adaptation of the matter in hand, but on the whole, the method is justified by the purpose and plan of the Gospel itself and by the results attained in the way of edification. The style is simple, and the handy form of the volume is admirably adapted to its distinctly practical purpose.

W. R. FARMER.

Western Theological Seminary.

## Literature

**The Gospel of Mark: An Exposition.** By Charles R. Erdman, D. D. Philadelphia: The Westminster Press. 1917. 200 Pages.

This little book contains the complete text of **Mark** in the American Standard Version, divided into sections corresponding, for the most part, to the Revisers' paragraphs. In a few cases one section contains several paragraphs. The text is printed in bold-faced type, so that the eye readily distinguishes it from the exposition, which extends through from one to five pages following each section of text. Thus the expository matter on "The Call of the First Disciples" (1: 16-20) occupies two pages, on "The Parable of the Sower" (4: 1-25) three, and on "The Transfiguration" (9: 2-13) four. This will give some idea of the scope of the work. To use the author's own term, it consists of "outline studies".

The exposition is frequently supplemented by application. There has been little attempt at originality, but the material offered is concise and practical. Critical problems are almost entirely ignored. Evidently it was no part of the author's purpose to deal with these. His general point of view, however, is very conservative.

In publishing this book toward the close of 1917, the Board of Publication no doubt aimed at serving the needs of Sunday School teachers and pupils who will be studying **Mark** during the first part of 1918. The clearness and simplicity of style should contribute greatly to its usefulness in this field, as well as for a wider circle of readers.

FRANK EAKIN.

Western Theological Seminary.

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**The Mythical Interpretation of the Gospels.** Critical Studies in the Historic Narratives. By James Thorburn, D.D., LL.D. New York: Charles Scribner's Sons. 1916. (Winner of "The Bross Prize" 1915).

The task which Dr. Thorburn has set before him in this volume is to refute in detail the arguments of the leading mythicists. He refers frequently to the theories of the older mythical interpreters, as Dupuis, Strauss, and Bauer, but much the greater part of his space is devoted to the views of present-day adherents of this school, notably Mr. J. M. Robertson, of great Britain, Professor W. B. Smith, of America, and Professor Arthur Drews, of Germany. His method is to take, in order, those incidents, characters, place-names, etc., in the N. T. Gospels which are affirmed to be mythical, state the arguments of the writers mentioned above, then argue the case at length from his own point of view. As a mythical origin has been attributed to almost everything connected with the life of Jesus, it follows that the scope of this work is nearly as broad as that of the Gospels themselves.

The author's own position, in general, may be indicated by a few brief quotations. After discussing a number of mythical birth-stories (of Agni, Krishna, Gautama, etc.), all of which have been cited as sources of the N. T. narratives of the birth of Jesus, he concludes: "In all this silly and bombastic nonsense we may, perhaps, recognize here and there a faint gleam reflected from the birth-stories of the New Testament. But one thing is very clear, viz., that the Gospel stories are neither borrowed from, nor mere variants of, the above accounts. . . . The Gospel story of the con-

## *The Bulletin of the Western Theological Seminary.*

ception and birth—whether it be historical or otherwise—pre-supposes a peculiar case of true parthenogenesis, the idea of which has not been borrowed from either Jewish or Gentile sources.”

In his chapter on the Temptation, Dr. Thorburn is equally emphatic in rejecting the alleged direct influence of Zoroastrian or Buddhist parallels. He himself regards the Gospel story of the temptation of Jesus as “a symbolic narrative.” As to whether there was “an actual arch-spirit of evil in person testing the fitness of the future Messiah” he refuses to commit himself. He says: “External influences of a demoniacal nature are, it is true, out of fashion just now; but they might any day be discovered to have some elements of fact in them. The true attitude for the moment, therefore, is one of suspended judgment. . . . After all, it matters but little whether evil thoughts and temptations are injected *ab extra* by a personal power or engendered by internal causes and movements. The result in either case is the same.”

Again, in the last chapter of the book, after speaking of the myth of the ascension of Adonis, the author comments as follows: “Now, it is impossible to compare a scene of this sort with the story of the ascension of Jesus. Whether the apostles and the other earliest Christians were right or wrong, they certainly believed that they had witnessed the departure of Jesus from this world. If this were not a fact of some order, then we are dealing with a case of hallucination or one of imposture. . . . What the writer of the Acts is primarily endeavoring to impress upon his readers is that Jesus, as the son of God and man, after his death and resurrection, passed over from this lower and material to a higher and spiritual mode of existence, i. e., to the kingdom of heaven or of God. And he expresses this idea in the only form in which he himself and his readers, for the most part at least, can grasp it, viz., a temporal and spatial one.”

These quotations will suffice to illustrate Dr. Thorburn's point of view.

The writing of this book has involved a great amount of painstaking labor. Is the result worth the cost? In other words, is it worth while to take the mythicists and their theories seriously? I remember hearing the late Principal Denney say to his students once that he no longer read books discussing the question of whether Jesus of Nazareth ever lived. He had definitely settled that question in his own mind, he said, and for him to give further attention to it would be a waste of time. It is likely that nearly all the readers of this Bulletin feel the same way. Nevertheless, it is not safe to assume that such theories as these which Dr. Thorburn refutes need only to be ignored and will soon die a natural death. The trouble is that not every one ignores them. They have a larger following than some of us may think. Moreover the mythicists are entitled to consideration. Men like Robertson and Smith and Drews are conducting scientific inquiries. If we are convinced that certain of their principles and methods are unsound, and their results consequently untrustworthy, it is for us to show—on substantial scientific grounds—that such is the case. They profess, and probably believe, that they are pointing the way toward the truth: we must not merely affirm but show that the truth lies not in that direction. It is from this conviction and in this spirit, evidently, that Dr. Thorburn has written his book.

Few will find this an interesting book. In this respect it suffers by comparison with Professor S. J. Case's “The Historicity of

## Literature

Jesus", which appeared in 1912. The latter is also more constructive in its character. On the other hand, the work before us has the advantage of giving more detailed information about the mythical theories to those who have not studied them at first hand.

FRANK EAKIN.

Western Theological Seminary.

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**The Survival of Jesus:** A study in Divine Telepathy. By John Huntley Skrine, D. D., pp. 320. New York: George H. Doran Company. 1917. \$2.00.

The secondary title to this book, while it excites inquiry as to what Divine Telepathy may be, comes nearer to indicating the main idea of the author than does the primary title, "The Survival of Jesus"—which most Christians stand ready to accept as applicable to their Lord and Master, who Himself said to St. John, "I am He that liveth, and was dead: and behold, I am alive forever more".

Dr. Skrine is a priest of the Roman Catholic Church, and through the whole of his book indicates that he realizes that he is treading on dangerous ground in suggesting even tentatively, any modification of any of the venerable symbols of the Church to which he belongs. He submits his speculations occasionally to his mother, and to his friend, Langton, to see whether or not he is straying too far from the faith of his fathers. Langton bids him "go on", and his mother, while mildly protesting that she does not exactly understand his philosophizing, requests him to preach on the subject, setting forth his views, in his next Advent sermon.

Encouraged by Langton, and not discouraged by his mother, he allows his new thought, more and more, to take possession of his mind, until he can make the following honest, open, yet confidential, confession to Langton:

"Now, Langton, I hope you won't think this presumptuous in me, but only honesty and confidence in you. I am so bold as to expect that this new science (for all this psychical research—telepathy and the rest—is a science, you know—a quite natural, sound, straight-forward, wholesome one) is going to do great things in religion—very great things. Yes, it is not unbecoming in me to say it, when I know so little about these researches. I am hoping this new knowledge will make all things new in theology, as when Copernicus widened out the skies for us. Why just think! If it made such a difference when we learned that the earth goes round the sun, how will it be if we learn that a man can go round the earth without crossing his door step. But that is what he does, if by thinking a thought in England, he makes a friend think the same in Japan. It will make the earth a new place. And will it stop there? If an Englishman can be in Japan, as well as at home, why not in Mars, provided the Martians have organs of consciousness like our own? New earth and new heavens, too! Shall we not have to re-write all our school books on theology?"

After this extravagant estimate of the wonderful changes that this so-called science of telepathy is destined to bring about, we are not surprised to find that Father Skrine proposes with it, to explain all the great mysteries of the earthly life and death, and resurrection and continued existence of Him, of whom Paul wrote: "Great is the mystery of godliness; God manifest in the flesh; justified in the spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory".

## *The Bulletin of the Western Theological Seminary.*

A good definition of telepathy, as generally understood, is the supposed action of one mind on another mind, at a distance, without the use of words, looks, gestures, or other material signs.

A good definition of a science is the systematic arrangement of the laws of a certain group of occurrences, so that, of necessity, the same occurrences may be most certainly (and we may say scientifically) reproduced by repeating the arrangements that first produced them.

While the Society of Psychical Research, after making all allowances for coincidences, has collected an array of occurrences that seem more easily explained on the theory of thought-transference than on any other theory; after all is said and done, it is true that thought-transference cannot be repeated or reproduced at will at a distance; nor can the receiver of the thought intelligently reply, at a distance.

I am not rash enough to say that telepathy may never rise to a place among the acknowledged sciences of the world, but as yet it is not reliable, and workable, as a convenient method of communication between one mind and another at a distance, and cannot claim to be a science until it is both reliable and workable—at will.

Our author presupposes that Jesus was a Telepathist. He calls attention to statements in the record of His life, such as "He perceived their thoughts", "He knew their thoughts", "He knew what was in man", "He knew who should betray Him". He brings up the case of Nathaniel, "Behold, a man in whom there is no guile", and "I saw thee under the fig tree"; also the case of the woman at the well: "Thou hast had five husbands", and her testimony as to the man who told her all things that ever she did, etc., etc. There is no telepathy here. These cases are more like thought-reading rather than thought-transference, and not at a distance either.

But, argues our author, if Jesus could read thoughts in others, it is no less plain that He could write His own thoughts on the minds of others, and if there was in Jesus telepathy of mind, why not telepathy of soul, and of feeling, and belief, and thus enable Him to convey spiritual life to men and women who followed Him, and "came under the spell of His person", by faith-transference? In this way He caused Peter to say, "Thou art the Christ"; and John to exclaim, "Behold the Lamb of God". He put this belief in them and they took on spiritual life. It was by faith-transference that His true followers were "born again". While miracles of healing might lend themselves somewhat to this explanation, as is claimed, it is difficult to see how nature-miracles could have anything to do with this hypothesis; such as the draught of fishes, the stilling of the storm, or the raising of the dead. Father Skrine evidently sees the difficulty here, and side-steps the miracle of Lazarus by simply saying the "tale" is of "too much disputed history" to be a test of any theory. Of the raising of the widow's son he makes no mention.

In answer to the question of his mother, as to *how* the Lamb of God takes away the sin of the world, he replies: "Do you know, mother, you have asked me the very question I am trying to get some answer to, myself". "We have words and phrases for it, but when we put a meaning to them we often wish to drop the meaning, and the words with it". "Propitiation", "Vicarious Suffering", "Intercession". "These do not truly name our belief any longer". They are what grammarians might call "effete metaphors".

## Literature.

"What happens", asks our author, "to a mortal soul when the Intercessor prevails, and the sinner is pardoned and reconciled?" Let him answer his own question: "Here is the hypothesis I shall put forward of the law by which Christ worked an atonement when He was in the flesh. He atoned men and women who were in His fellowship by means which alone can take away sin—the impartment of life. This impartment of the spiritual life was, in the method of it, the same operation of creative power, as is the propagation of physical life. By living the life of a perfect communion, or self-interchange with God the Creator, Jesus *occasioned* the thing which only the Creator can *cause*, the waking of a human soul into the like communion of interchange with the Source of all Being, God. This occasioning of the life of the Spirit in men is the same operation as the occasioning of life in physical organism; for there the parent does not give the life it possesses in itself, but only by a specific energy of that vitality provokes a potential and latent vitality of an existing germ to become actual, to strike root downward and bear fruit upward. The spiritual propagation is doubtless less easy to image distinctly than the fleshly; but an interpretive image is in these days presented for our service in the law of telepathy or thought-transference, which is being shadowed out by research". This extended quotation is given as an example of the author's style and method of reasoning.

His treatment of the functions of "The Priest", and "The Church" are even more vague and imaginative than his views of the atonement, as he endeavors to bring them, in a round-about way, within the too narrow limits of his telepathic hypothesis, which, to borrow a metaphor from the prophet Isaiah, seems to be as a bed which is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.

E. P. COWAN.

Pittsburgh, Pa.

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**Story of My Life and Work.** By G. Frederick Wright, D. D., LL.D., F. G. S. A. Oberlin, Ohio: Bibliotheca Sacra Company, 1916. pp. XVI+459. \$2.00.

A great variety of currents of ancestry, some of which can be traced back for a period of one hundred thirty years or more; religious influences, deep and strong; natural talents, re-enforced by thorough education and tireless scientific research, have resulted in a life singularly rich and beautiful—that of Professor G. Frederick Wright, who, in the mellow glow of the eventide of life, "while my powers are still unabated", contributed a charming autobiography which we may unhesitatingly call one of the most important and interesting books of the year; thus crowning his remarkable literary career with the most beautiful and readable of all his books. His references to the Civil War and the period of reconstruction are illuminating and fascinating. The chapters entitled "Shipwrecked in Greenland", and "Across Asia" (the latter covering one-third of the entire book), infinitely surpass in spellbinding interest the best sellers of modern fiction. An examination of the list of articles and books written by the professor, comprising twenty-four pages closely printed, reveals a monumental amount of labor, equalled and surpassed within the reviewer's knowledge only by Prof. M. B. Riddle and Professors Philip and David S. Schaff. "My Creed" forms the closing chapter and might be compared to the worthy dome of the noble cathedral of a splendid, consecrated life.

*The Bulletin of the Western Theological Seminary.*

The statement of the inspired sage that "the path of the righteous is as the light of dawn, that shineth more and more unto the perfect day", has been magnificently illustrated and verified in this biography. Those of us who have the pleasure of a personal acquaintance with Dr. Wright will listen with growing interest to his most fascinating descriptions of the unknown regions of our planet and to the many illuminating interpretations of the Word of God. We can only wish that every minister might carefully read this book.

THEO. J. GAHR, '04.

Whiteland, Ind.

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**Virgil C. Hart: Missionary Statesman.** By E. I. Hart, D. D. New York: George H. Doran Co. 1917. \$1.50.

Somewhere in an essay on the writing of biography it was said that all lives may be said to be haunted in a greater or less degree by recurrent thoughts or impressions, which visit and revisit the chambers of the mind until they become the delight or dread of the soul. And really great biography is written only by men who discover to us this haunting thing in the life of which they write.

Virgil Hart was visited and revisited by visions of the Central Provinces of China redeemed from vanity at the revelation of the sons of God. Haunted by this hope he gave his life to the opening up of Central China. He gave it so completely as to make the story of his life a history of Christian Missions in these Provinces.

It is not always that a son, when he turns biographer, can subordinate the details and domesticities to the central passion of a father's life as the father himself did. Dr. Hart makes you love this missionary statesman, but even more he interests you in that great region that claimed his father's devotion. The narrative is a series of colorful sketches of Chinese life, bound together and colored by Virgil Hart's love for that fascinating and heart-breaking country.

G. A. FRANTZ, '13.

Oakdale, Pa.

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**Ancestral Voices.** By John A. Hutton, D. D. New York: George H. Doran Co. 1916. \$1.50.

The title, unfortunately, gives no clue to the contents of this volume, and consequently many a reader will pass it by on the book shelf with a hasty glance. Yet these essays by Dr. Hutton are worthy of careful study because their contents illumine the dark problems that weigh upon the mind in these days, when the fate of civilization hangs in the balance.

The volume, as has been suggested above, is a collection of essays. Their contents may be best apprehended by noting some of the titles: I. The Twentieth Century—So Far; II. Is an Age of Faith Returning?; III. The Cry for Freedom—Nietzsche, the titles of the three first papers, which may be taken as representative. Especially suggestive for the preacher is a group of five papers, entitled "The Sense of Sin in Great Literature". In this section a study is made of the teachings of Coleridge's "The Rime of the Ancient Mariner", "Peer Gynt" by Ibsen, the "La Morte" of Octave Feuillet, and the writings of the great Russians, Dostoevsky and

## Literature

Tolstoy, not to mention lesser lights. The careful study of these chapters will not only enrich a preacher's knowledge of literature, but will also enable him to present the consequences of sin with an unusual vividness. They will tend to induce him to follow up the perusal of these essays on sin with a study of the great literary works upon which the author has drawn.

The last paper, "Is History Repeating Itself?—Julian the Apostate", presents a parallel between the spirit of modern Germany, the result of the terrifying political teachings of a Bernhardi, a Treitschke, a Nietzsche, a spirit incarnate in the Hohenzollern and the Prussian Junker, and the organized attempt to overthrow Christianity by Julian the Apostate in the fourth century. We may characterize this chapter as a successful attempt to interpret the present world situation with the key that the personalities and events of a bygone age furnish.

The general thesis behind these detached papers, and their purpose, may be best learned from the author himself: "The thesis underlying these essays might be put in this way: the nature of man, especially of the man of Western civilization, has, on the whole, taken form. There is in him—the fruit of his long physical and historical travail—an invincible core of wisdom and final prejudice, and any invasion of his catholic human nature, man as an individual and in societies inevitably rises to repel." Many of the problems that worry the perplexed Christian in the dark days of war are treated and solved in these essays, and in many instances the foundations of a tried faith are restored by the lofty Christian confidence of the author.

JAMES A. KELSO.

Western Theological Seminary.

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### The Protestant Reformation and Its Influence 1517-1917. Philadelphia: The Westminster Press, 1917. 75c.

The General Assembly of the Presbyterian Church, U. S. A., at its meeting in May, 1916, made provision for the celebration of the four hundredth anniversary of the Protestant Reformation. The opening of the first act in this great drama of history was the posting of the Ninety-five Theses by Martin Luther on the door of the church at Wittenberg, Oct. 31, 1517. To appropriately commemorate this memorable event, the Committee arranged for a number of addresses at the General Assembly of 1917. The little volume before us contains nine addresses by representative ministers of the Presbyterian Church. Of these, two are by professors of the Western Theological Seminary: "The Origin and Purpose of the Protestant Reformation", by Professor Schaff; and "The Reformation and Humanism", by Professor Farmer. The outstanding facts and the main principles of the Protestant movement are clearly and comprehensively set forth in these nine lectures.

# The Western Theological Seminary

North Side, Pittsburgh, Pa.

FOUNDED BY THE GENERAL ASSEMBLY, 1825

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

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.

Two entrance prizes, each of \$150, awarded on the basis of a competitive examination to college graduates of high rank.

All the public buildings of the Seminary are new. The dormitory was dedicated May 9, 1912, and is equipped with the latest modern improvements, including gymnasium, social hall, and dining room. The group consisting of a new Administration Building and Library was dedicated May 4, 1916. Competent judges have pronounced these buildings the handsomest structures architecturally in the City of Pittsburgh, and unsurpassed either in beauty or equipment by any other group of buildings devoted to theological education in the United States.

For further information, address

President James A. Kelso, Ph.D., D. D.,  
North Side, Pittsburgh, Pa.

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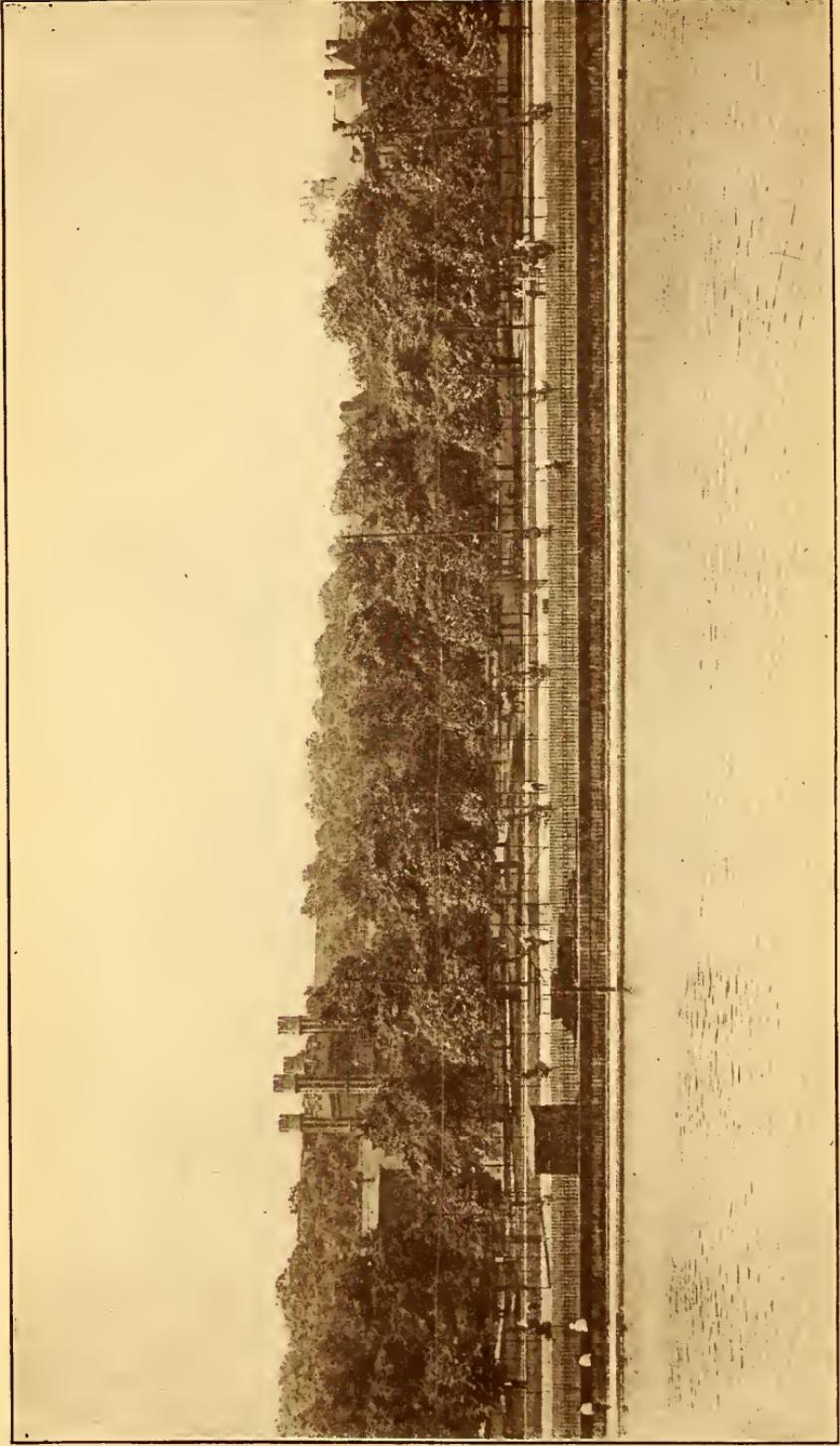
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1917 - 1918

THE BULLETIN  
OF THE  
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SEMINARY

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## HONOR ROLL

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List of Faculty and Students in National Service.

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ALFRED WILSON SWAN, Aviation.

# Calendar for 1918

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THURSDAY, FEBRUARY 21st.

Day of Prayer for Colleges.

WEDNESDAY, MAY 1st.

Written examinations at 8:30 A. M.; continued Thursday, May 2d., Friday, May 3d., and Saturday, May 4th.

SUNDAY, MAY 5th.

Baccalaureate sermon at 11:00 A. M.

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

MONDAY, MAY 6th.

Oral examinations at 2:00 P. M.; continued Tuesday, May 7th, and Wednesday, May 8th.

THURSDAY, MAY 9th.

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

THURSDAY, MAY 9th.

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

Meeting of Alumni Association and annual dinner, 5:00 P. M.

FRIDAY, MAY 10th.

Annual meeting of Board of Trustees at 3:00 P. M.

## Session of 1918-19

TUESDAY, SEPTEMBER 17th.

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

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

WEDNESDAY, SEPTEMBER 18th.

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

TUESDAY, NOVEMBER 19th.

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

WEDNESDAY, NOVEMBER 20th.

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

WEDNESDAY, NOVEMBER 27th. (Noon)—FRIDAY, NOVEMBER 29th. (8:30 A. M.)

Thanksgiving recess.

THURSDAY, DECEMBER 19th. (Noon)—THURSDAY, JANUARY 2d. (8:30 A. M.)

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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†Resigned, Nov. 20, 1917.

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The Rev. William A. Cook, D. D.	Charles N. Hanna
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The Rev. A. P. Higley, D. D.	

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The Rev. William H. Spence, D. D.	

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**Curriculum**

W. H. Spence, D. D.	J. M. Mealy, D. D.
C. C. Hays, D. D.	Wilson A. Shaw

**Annual Meeting**, Thursday before second Tuesday in May; semi-annual meeting, third Tuesday in November at 2:00 P. M., in the President's Office, Herron Hall.

\*Deceased

## 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.

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Professor of Apologetics.

THE REV. DAVID RIDDLE BREED, D.D., LL.D.

Reunion Professor of Sacred Rhetoric and Elocution.

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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. FRANK EAKIN, B.D.

Instructor in New Testament Greek.

PROF. GEORGE M. SLEETH

Instructor in Elocution.

MR. CHARLES N. BOYD

Instructor in Music.

†On leave of absence since Jan. 1918 for war work in France.

**COMMITTEES OF THE FACULTY**

**Conference**

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DR. SCHAFF AND DR. FARMER

**Bulletin**

DR. SNOWDEN AND DR. CULLEY

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## LECTURES

### On the Severance Foundation

THE REV. A. WOODRUFF HALSEY, D.D.

“The Ministry and Missions”

1. The Missionary Motive.
2. The Heart Touch.
3. The Intellectual Life.
4. The Message of the Missionary to the Home Pastor.
5. The Missionary and the Integration of the World.
6. The Lure of Missions.

### Lectures on the Reformation

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

“The Reformation and the Bible”

THE REV. WILLIAM R. FARMER, D.D.

“The Reformation and Humanism”

THE REV. ROBERT MACGOWAN, D.D.

“The Father of Democracy”

### Special Lectures

THE REV. J. H. BAUSMAN, D.D.

“Browning”

THE REV. W. D. BIEDERWOLF, D. D.

“Evangelism”

THE REV. FREDERICK G. COAN

“Missions in Persia”

THE REV. WILBUR F. CRAFTS, D.D.

“Moral Battles Won and On in State and Nation”

THE REV. J. H. EHLERS

“Y. M. C. A. Work in War Countries”

*The Bulletin of the Western Theological Seminary*

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THE REV. C. W. ELDRIDGE

“Progress of Prohibition”

THE REV. JOHN NEWTON FORMAN

“Special Appeal from India”

THE REV. HENRY H. FORSYTHE

“The Minister and His Reading”

THE REV. FRANKLIN F. GRAHAM

“Missionary Experiences in Brazil”

THE REV. J. G. HOLDCROFT

“Appeal for Korea”

THE REV. W. S. HOLT, D.D.

“Board of Ministerial Relief and Sustentation Fund”

THE REV. J. M. KYLE, D.D.

“Roman Catholicism Four Hundred Years After”

THE REV. THOMAS J. PORTER, Ph. D., S. T. D.

“Progress of the Gospel in Brazil”

THE REV. WILLIAM M. WOODFIN

“The Church in Action against the Saloon”

THE REV. GEORGE M. DUFF

Sermon preached on the Day of Prayer for Colleges.

**AWARDS: MAY, 1917**

**The Degree of Bachelor of Divinity**  
was conferred upon

Claudius Argyle Keller	Leo Leslie Tait
Arnold Hilmar Loewe	Frederick Stark Williams
LeRoy Lawther (of the graduating class)	
Clyde Randolph Wheeland (of the graduating class)	

**The Diploma of the Seminary**  
was awarded to

Archie Randal Bartholomew	LeRoy Lawther
John Melson Betts	Frank Bowman Lewellyn
John Keifer Boston	Daryl Cedric Marshall
Ross Elmer Conrad	Joseph Nadenicek
Glenn Martin Crawford	Henry Harrison Nicholson
H. Russell Crummy	Nathan LeRoy Ramsey
Michele Francesco DeMarco	John Lawrence Robison
Joseph LeRoy Dodds	David Lester Say
Alvyn Ross Hickman	Clyde Randolph Wheeland

**A Special Certificate**

was awarded to  
Alexander Gibson  
Thomas Howard McCormick

**The Seminary Fellowships**

were awarded to  
Joseph LeRoy Dodds  
Clyde Randolph Wheeland

**The Prize in Homiletics**

was awarded to  
Joseph Nadenicek

**The Hebrew Prize**

was awarded to  
Robert Lisle Steiner

**Merit Scholarships**

were awarded to

Harry Alonzo Gearhart	Roy F. Miller
Ralph C. Hofmeister	Donald A. Irwin
Wilbur H. Lyon	John Dyer Owens
Duncan Mackenzie	John Craig Porter
James Mayne	Robert Lisle Steiner

## STUDENTS

### FELLOWS

- John Greer Bingham ..... Enon Valley, Pa.  
A. B., Grove City College, 1905.  
Western Theological Seminary, 1916.
- Joseph LeRoy Dodds ..... Saharanpur, India.  
A. B., Grove City College, 1912.  
Western Theological Seminary, 1917.
- Clyde Randolph Wheeland ..... Toronto, Ohio.  
B. D., Western Theological Seminary, 1917.
- Fellows, 3.
- 

### GRADUATE STUDENTS

- Vaclav F. Vancura ..... 314 Marie Ave., Avalon, Pa.  
A. B., Moravian College, 1913.  
B. D., Moravian Theological Seminary, 1915.
- John Veech Wright, Wooster, Ohio ..... 105  
Park College.  
B. D., San Francisco Theological Seminary, 1917.
- Graduate Students, 2.
- 

### SENIOR CLASS

- †Joseph Ephraim Beal ..... 305 Millbridge St.  
A. B., German Wallace College, 1903.
- George Allen Bisbee, Cleveland, Ohio ..... Akron Apts.  
B. Sc., 1906, and M. S., 1915, Case School of Applied Sciences.
- Giovanni Battista Bisceglia, (Carpino, Italy) ..... 118  
University of Pittsburgh.
- Marion Elmer Blosser, Apple Creek, Ohio ..... 318  
Ohio State University.
- Edward Lewis Brandner, Leoti, Kan. .... 944 Ridge Ave., N. S.  
A. B., Park College, 1913.

†Pursuing selected studies.

*The Bulletin of the Western Theological Seminary.*

---

†J. Calvitt Clarke .....Haysville, Pa.  
Ph. B., Oskaloosa College, 1913.

Harrison Davidson, Turtle Creek, Pa., R. F. D. 1 .....110  
A. B., University of Pittsburgh, 1915.

Clair Boyd Gahagen, Dayton, Pa. ....308  
Ph. B., Grove City College, 1915.

Harry Alonzo Gearhart, Mosgrove, Pa., R. F. D. 2 .....316  
A. B., Grove City College, 1915.

Ole Curtis Griffith, Louisiana, Mo. ....317  
A. B., Missouri Valley College, 1915.

†Harney, Mrs. Mary Stewart, Lexington, Ky. ...c/o Y.W.C.A., Pgh.  
Sayer College.

Ralph C. Hofmeister, Enon Valley, Pa. ....303  
A. B., Cedarville College, 1914.

Alois Husák, Siroké Pole, Moravia, R.F.D. 2, Box 6C, Coraopolis, Pa.  
State Real Schule, Neustadt, Moravia.

Wilbur H. Lyon, Canonsburg, Pa., R. F. D. 2 .....305  
A. B., Grove City College, 1914.

Ralph I. McConnell, East Brook, Pa., R. F. D. 1 .....306  
A. B., Grove City College, 1914.

Duncan Mackenzie, (Isle of Skye, Scotland)....1458 Dormont Ave.  
University of Pittsburgh.

James Mayne, Belfast, Ireland .....216  
University of Pittsburgh.

Howard Rodgers .....101 W. Montgomery Ave., N. S.  
A. B., Grove City College, 1915.

Fitz Patrick Stewart, Ne Plus Ultra Village, Trinidad, B. W. I..304  
A. B., Lincoln University, 1915.

John Barr Weir, Wooster, Ohio .....202  
A. B., College of Wooster, 1913.

Senior Class, 20.

---

MIDDLE CLASS

Harry Blaine Clawson, R. F. D. 1, Parkwood, Pa. ....314  
A. B., University of Michigan, 1916.

David Earl Daniel, Hawthorn, Pa. ....114  
University of Pittsburgh.

†Pursuing selected studies.

*The Bulletin of the Western Theological Seminary.*

---

Donald Archibald Irwin, Washington, Pa. . . . .	204
A. B., Washington and Jefferson College, 1916.	
Jonathan Edward Kidder, Knoxville, Tenn. . . . .	218
A. B., Maryville College, 1916.	
J. Max Kirkpatrick, Shirleysburg, Pa. . . . .	302
Grove City College.	
Murdock John MacIver, (Nova Scotia, Canada), Boston, Mass. . . . .	208
A. B., 1913, and A. M., 1914, West Lafayette College.	
Harry Waldron McConnell, New Athens, Ohio . . . . .	315
A. B., Franklin College (Ohio), 1916.	
William Wilson McKinney . . . . .	6022 St. Marie St.
A. B., 1914, and A. M., 1916, University of Pittsburgh.	
William Franklin Mellott, Wooster, Ohio . . . . .	209
A. B., College of Wooster, 1916.	
John Dyer Owens . . . . .	2435 Maple Ave., N. S.
A. B., Grove City College, 1916.	
John Craig Porter . . . . .	3125 Perrysville Ave., N. S.
A. B., University of Pittsburgh, 1916.	
Owen William Pratt, Jasper, Ind. . . . .	203
A. B., Wabash College, 1916.	
George Oswald Reemsnyder . . . . .	5435 Aylesboro Ave.
University of Pittsburgh.	
‡Walter Payne Stanley, Baltimore, Md. . . . .	304
A. B., Lincoln University, 1916.	
Robert Lisle Steiner, Oakmont, Pa. . . . .	204
A. B., College of Wooster, 1916.	
Kalman Toth (Nagy Geres, Zemplen, Hungary) . . . . .	Rossiter, Pa.
Gymnasium in Debreczen, 1901.	
John Elder Wallace, N. S., Pittsburgh, Pa. . . . .	205
A. B., College of Wooster, 1912.	

Middle Class, 17.

---

**JUNIOR CLASS**

Samuel Neale Alter, R. F. D. 1, Tarentum, Pa. . . . .	309
A. B., Grove City College, 1917.	
George Kyle Bamford, Belfast, Ireland . . . . .	105
Grove City College.	

‡Withdrew for war service.

*The Bulletin of the Western Theological Seminary.*

---

Robert Harvey Henry, Saltsburg, Pa. ....	109
A. B., Defiance College, 1917.	
Harold Lee, Valencia, Pa. ....	311
A. B., Waynesburg College, 1917.	
Lyman Newell Lemmon, R. F. D. 1, Mt. Pleasant, Pa. ....	215
A. B., Franklin College (Ohio), 1917.	
‡Hubert Luther McSherry, New Florence, Pa. ....	115
A. B., Pennsylvania College, 1915.	
Joseph Albert Martin, R. F. D. 47, Greenville, Pa. ....	108
A. B., Grove City College, 1917.	
John Ely Moore, Cleveland, Ohio ....	110
A. B., College of Wooster, 1914.	
Charles Francis Richmond, Pittsburgh, Pa. ....	210
Allegheny College.	
John Christian Rupp ....	Wall, Pa.
A. B., Lebanon Valley College, 1906.	
Theodore George Shuey, R. F. D. 2, Swoope, Va., 1308 Arch St., N.S.	
LL. B., Hamilton College of Law (Chicago), 1917.	
Paul Steacey Sprague, Sewickley, Pa. ....	217
A. B., Wabash College, 1917.	
Joseph Stulc, Skvorec, Bohemia ....	418 Arch St., N. S.
A. B., Dubuque College, 1917.	
‡Alfred Wilson Swan, Nankin, Ohio ....	310
A. B., College of Wooster, 1917.	
John Tomasula, Vamoslucska, Hungary ....	116
Bloomfield Theological Seminary.	
Abraham Boyd Weisz, N. S., Pittsburgh, Pa. ....	206
A. B., Grove City College, 1917.	
Junior Class, 16. ..	

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RESIDENT MINISTERS

Rev. Franklin Floyd Graham, Caetaté, Bahia, Brazil ....	118
Grove City College, 1907. Western Theological Seminary, 1910.	
Rev. Thomas J. Porter, Ph.D., S.T.D., Campinas, Brazil, 127 Robin- son St., Oakland.	
Westminster College (Pa.), 1881. Western Theological Seminary, 1884.	
Rev. Samuel Thomas Simpson, St. John's N. F. ....	103
McGill University. Presbyterian Theological College, Montreal.	
Resident Ministers, 3.	

‡Withdrew for war service.

SUMMARY OF STUDENTS

Fellows . . . . .	3
Graduates . . . . .	2
Seniors . . . . .	20
Middlers . . . . .	17
Juniors . . . . .	16
Resident Ministers . . . . .	3
Total . . . . .	<u>61</u>

REPRESENTATION

Seminaries

Bloomfield Theological Seminary .....	1
Presbyterian Theological College, Montreal .....	1
Moravian Theological Seminary .....	1
San Francisco Theological Seminary .....	1
Western Theological Seminary .....	5

Colleges and Universities

Allegheny College .....	1
Case School of Applied Sciences .....	1
Cedarville College .....	1
Debreczen, Gymnasium in .....	1
Defiance College .....	1
Dubuque College .....	1
Franklin College (Ohio) .....	2
German Wallace College .....	1
Grove City College .....	13
Hamilton College of Law .....	1
Lebanon Valley College .....	1
Lincoln University .....	2
McGill University .....	1
Maryville College .....	1
Michigan, University of .....	1
Missouri Valley College .....	1
Moravian College .....	1
Ohio State University .....	1
Oskaloosa College .....	1
Park College .....	2
Pennsylvania College .....	1
Pittsburgh, University of .....	9
Sayer College .....	1
State Real Schule, Neustadtl, Moravia .....	1
Wabash College .....	2
Washington and Jefferson College .....	1
Waynesburg College .....	1
West Lafayette College .....	1
Westminster College (Pa.) .....	1
Wooster, College of .....	6

**States and Countries**

Bohemia . . . . .	1
Brazil . . . . .	2
British West Indies . . . . .	1
Hungary . . . . .	2
India . . . . .	1
Indiana . . . . .	1
Ireland . . . . .	2
Italy . . . . .	1
Kansas . . . . .	1
Kentucky . . . . .	1
Maryland . . . . .	1
Missouri . . . . .	1
Moravia . . . . .	1
Newfoundland . . . . .	1
Nova Scotia . . . . .	1
Ohio . . . . .	9
Pennsylvania . . . . .	31
Scotland . . . . .	1
Tennessee . . . . .	1
Virginia . . . . .	1

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Vice President: John E. Wallace              Treasurer: W. W. McKinney

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Secretary-Treasurer: A. B. Weisz

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Vice President: Ralph C. Hofmeister              Treasurer: R. Lisle Steiner

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James Mayne                      R. H. Henry  
Dr. Breed

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Duncan MacKenzie              S. N. Alter  
H. B. Clawson                    A. W. Swan  
J. M. Kirkpatrick                Dr. Farmer

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W. H. Lyon, Chairman  
Student Volunteer Band

**Athletics**

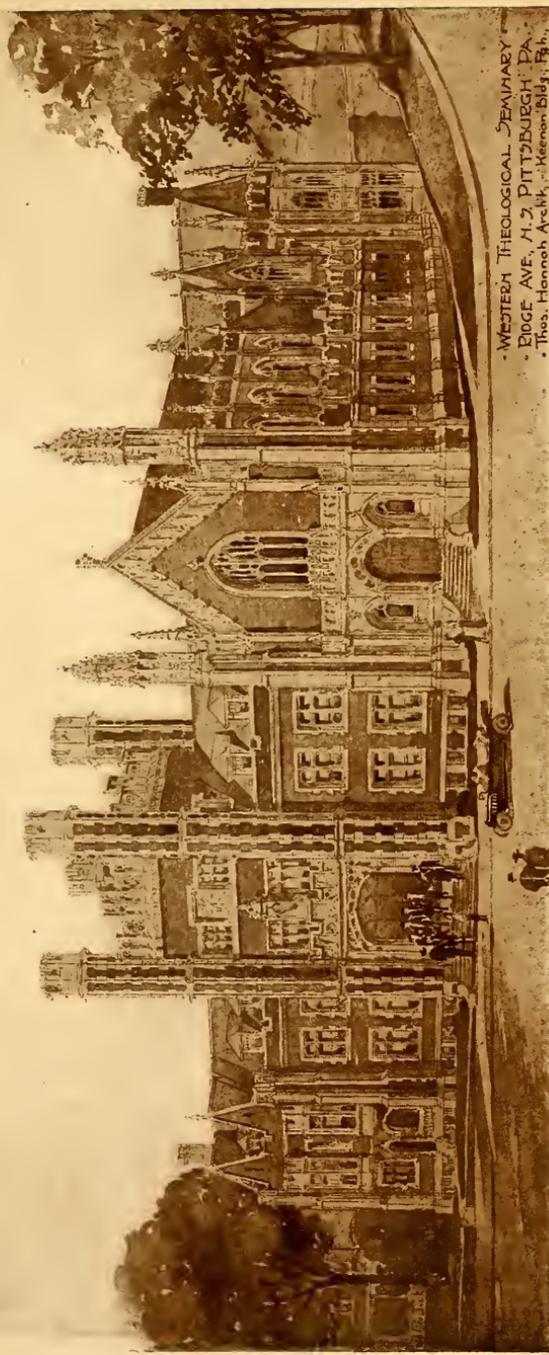
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John E. Moore

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O. C. Griffith                      A. B. Weisz  
Dr. Snowden

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W. H. Lyon, Chairman  
Howard Rodgers                  J. A. Martin  
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WESTERN THEOLOGICAL SEMINARY  
EDGE AVE., 71-7, PITTSBURGH, PA.  
Theo. Hannah, Archt., Keenon, Bldg. Eng.

ADMINISTRATION BUILDING AND CHAPEL



### **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 ninety years of her existence, two thousand three hundred and twenty-three students have attended the classes of the Western Theological Seminary; and of this number, over eighteen hundred have been ordained as ministers of the Presbyterian Church, U. S. A. Her missionary alumni, one hundred thirty-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 sections 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. It is 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 every type of modern church organization and work. 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 center; 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.



MEMORIAL HALL



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. Seminary Hall was torn down November 1, 1914, to make room for the new buildings.

The first dormitory was made possible by the 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 reunion of the Old and New School branches of the Presbyterian Church.

The old Library building was erected in 1872 at an expenditure of \$25,000, but was poorly adapted to library purposes. It has been replaced by a modern library equipment in the group of new buildings.

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 \$146,970; 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 an unusual design for a college 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. The architecture is of the type known as Tudor Gothic; the materials are re-enforced concrete and fireproofing with the exterior of tapestry brick trimmed with grey terra cotta. The center 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.

The erection of two wings of a new group of buildings, for convenience termed the administration group, was commenced in November 1914. The corner stone was laid on May sixth, 1915, and the formal dedication, with appropriate exercises, took place on Commencement Day, May fourth, 1916. These buildings are removed about half a block from Memorial Hall, and face the West Park, occupying an unusually fine site. It has been planned to erect this group in the form of a quadrangle, the entire length being 200 feet and depth 175 feet. The main architectural feature of the front wing is an entrance tower. While this tower enhances the beauty of the building, all the space in it has been carefully used for offices and class rooms. The rear wing, in addition to containing two large class rooms which can be thrown into one, contains the new library. The stack room has a capacity for 165,000 volumes. the stacks now installed will hold about 55,000 volumes. The reference room and the administrative offices of the library, with seminar rooms, are found on the second floor. The reference room, 88 by 38 feet, is equipped and decorated in the mediæval Gothic style, with capacity for 10,000 volumes. The architecture of the entire group is the English Collegiate Gothic of the type which prevails in the college buildings at Cambridge, England. The material is tapestry brick, trimmed with gray terra cotta of the Indiana limestone shade. The total cost of the two completed wings was \$154,777.00, of which \$130,000.00



SOCIAL HALL



was furnished by over five hundred subscribers in the campaign of October, 1913. The east wing of this group will contain rooms for museums, two classrooms, and a residence for the President of the Seminary. A generous donor has provided the funds for the erection of the chapel which will constitute the west wing of the quadrangle. The architect is Mr. Thomas Hannah, of Pittsburgh.

There are four residences for professors. Two are situated on the east and two on the west side of the new 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 Earl R. Marvin, as a memorial to Mrs. Matilda Rumsey Marvin. It is the center of the social life of the student body, and during the past year, under the auspices of the Student Association, four formal musicals and socials have been held in this hall. The weekly devotional meeting of the Student Association is also conducted in this room.

### **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 commons began Dec. 1, 1913; the management is in the hands of a student manager and the Executive Committee of the Student Association. For the year 1917-18 the manager is Mr. Gahagen of the class of 1918. It is the aim of the Trustees of the Seminary to furnish good wholesome food at cost; but incidentally the assembling 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 elementary 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.

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. Those who pass this examination with Grade A are exempt from the linguistic courses in Greek (i. e. Courses 13 and 14). Those making Grade B or C are required to pursue Course 14, while a propædeutic course (No. 13) is provided for students who do not take this preliminary examination or who fail to pass it. (See page 46).

College graduates with degrees other than that of Bachelor of Arts are required to take an extra elective study in their senior year. If an applicant for admission is not a college graduate, he is required either to pass examination in each of the following subjects, or to furnish a certificate covering a similar amount of work which he has actually done:

(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, Falkenburg's, or Cushman's standard works.

(6) Natural Science—Biology, Geology, Physics or Chemistry.

(7) Social Science—Political Economy and Sociology.

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

### **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 (p. 3).

### **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 27, 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.

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 in at least three departments, one of which shall be either Greek or Hebrew Exegesis.

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

### Christian Work

The City of Pittsburgh affords unusual opportunities for an adequate study of the manifold form 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 services at the Presbyterian Hospital, at the Old Ladies' Home and the Old Couples' Home, Wilkesburg, 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 Teacher 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.

### **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 giving 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.



REFERENCE LIBRARY—SWIFT HALL.



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 is now housed in its new home in Swift Hall, the south wing of the group of new buildings dedicated at the Commencement season, 1916. This steel frame and fire-proof structure is English Collegiate Gothic in architectural design and provides the Library with an external equipment which, for beauty and completeness, is scarcely surpassed by any theological institution on this continent. The handsome beam-ceilinged reading room is furnished in keeping with the architecture. It is equipped with individual reading lamps and accommodates many hundred circulating volumes, besides reference books and current periodicals. Adjoining this are rooms for library administration. There is also a large, quiet seminar room for all those who wish to conduct researches, where the volumes that the Library contains treating particular subjects may be assembled and used at convenience. A stack room with a capacity for 150 to 160 thousand volumes has been provided and now has a steel stack equipment with space for about 50,000 volumes.

The Library has recently come into possession of a unique hymnological collection of great value. It consists of 9 to 10 thousand volumes assembled by the late Mr. James Warrington, of Philadelphia. During his lifetime Mr. Warrington made the study of Church Music his chief pastime and had gathered together all the material of any value published in Great Britain and America dealing with his favorite theme. The Library is exceedingly fortunate in the acquisition of this note-

worthy collection, which will not only serve to enhance the work of the music department of the Seminary but offers to scholars and investigators, interested in the field of British and American Church Music, facilities unequalled by any theological collection in the country. The collection occupies a separate room in the new building together with Mr. Warrington's original catalogue and bibliographical material. The latter has been arranged and placed in new filing cabinets, thus rendering it convenient and accessible. Already in recent years, before the purchase of Mr. Warrington's collection had been thought of for the Library, the department of hymnology had been enlarged, and embraced much that relates to the history and study of Church Music.

Other departments of the library also have been built up and are now much more complete. The mediæval writers of Europe are well represented in excellent editions, and the collection of authorities of 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. 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, people, 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, the leading writers are given a place without regard to their creed. Increasing attention is being 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 number of volumes in the Library at present is, approximately, 35,000. This reckoning is exclusive of the Warrington collection and neither does it include unbound pamphlet material. Over one hundred periodicals are currently received, not including annual reports, year books, government documents, and irregular continuations. A modern card catalogue, in course of completion, covers, at the present time, more than half the bound volumes in the library.

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 4 daily except Saturdays; Saturdays, from 9 to 12.

No formal instruction in the use of the library is given at present, but it is desired that individual students who wish to know how to use library tools intelligently shall feel free to ask for individual instruction, and the librarians are glad to coöperate with any department in arranging for class work.

The 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 buildings.

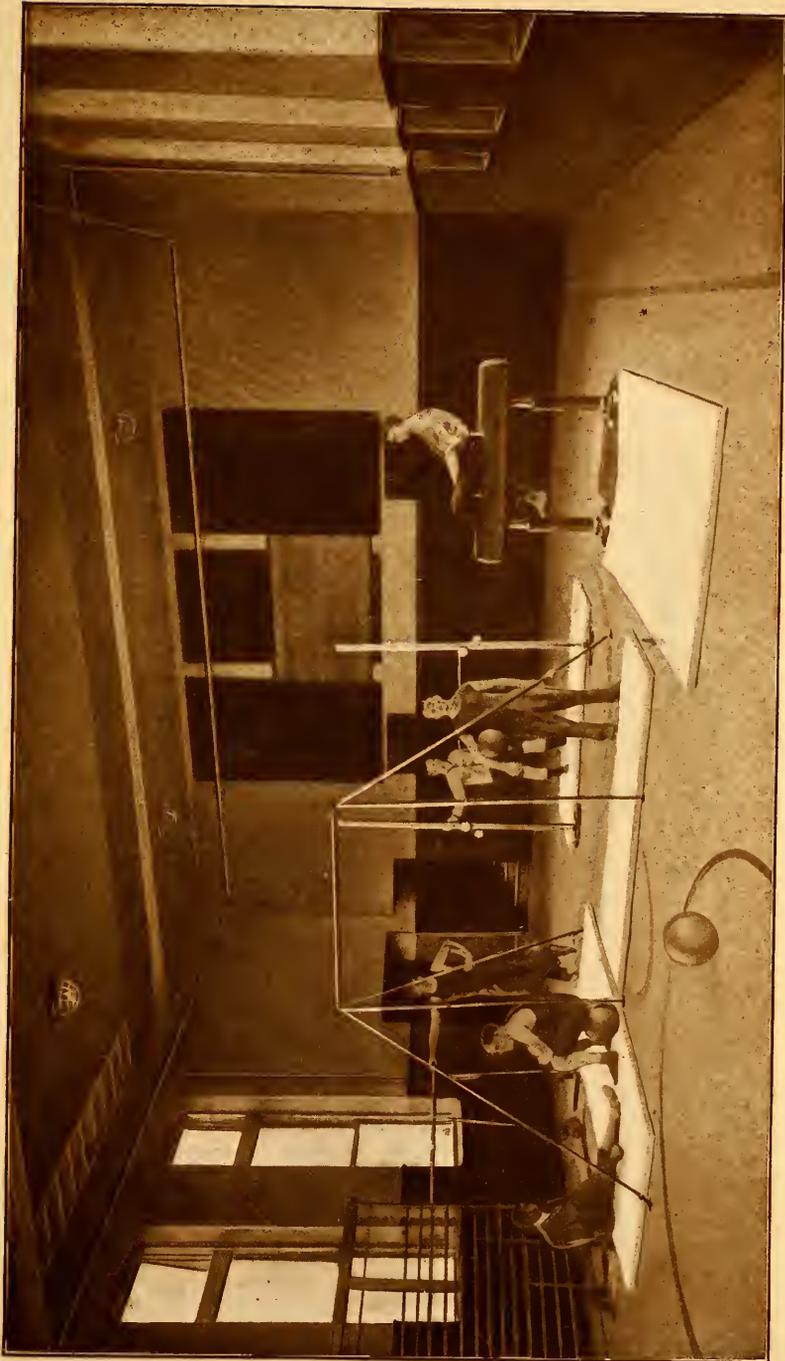
The library has the following periodicals on file:

American Catholic Quarterly Review.	Ancient Egypt.
American Journal of Semitic Languages.	Art and Archaeology.
American Journal of Archaeology.	Assembly Herald.
American Journal of Philology.	Atlantic Monthly.
American Journal of Sociology.	Auburn Seminary Record.
American Journal of Theology.	Biblical Review.
American Lutheran Survey.	Biblical World.
	Bibliotheca Sacra.
	British Weekly.

*The Bulletin of the Western Theological Seminary.*

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- Catholic Historical Review.  
Chinese Recorder.  
Christian Commonwealth.  
Christian Educator.  
Christian Endeavor World.  
Christian Statesman.  
Christian Work.  
Churchman.  
Congregationalist.  
Constructive Quarterly.  
Contemporary Review.  
Continent.  
Cumulative Book Index.  
Dubuque Evangelist.  
East and West.  
Educational Review.  
Expositor  
Expository Times.  
Glory of Israel.  
Harvard Theological Review.  
Herald and Presbyter.  
Hibbert Journal.  
Homiletic Review.  
Independent.  
International Journal of Ethics.  
International Review of Missions.  
Interpreter.  
Jewish Quarterly Review.  
Journal Asiatique.  
Journal of American Oriental Society.  
Journal of Biblical Literature.  
Journal of Egyptian Archæology.  
Journal of Hellenic Studies.  
Journal of Presbyterian Historical Society.  
Journal of the Royal Asiatic Society.  
Journal of Theological Studies.  
Krest'anské Listy.  
London Quarterly Review.  
Lutheran Quarterly.  
Mercer Dispatch.  
Mittheilungen und Nachrichten des Deutschen Palästina-Vereins.  
Missionary Herald.  
Missionary Review of the World.  
Moslem World.  
Nation, The  
National Geographic Magazine.  
Neue Kirchliche Zeitschrift.  
New Church Review.  
New World.  
Nineteenth Century and After.  
North American Review.  
Outlook.  
Palestine Exploration Fund.  
Pedagogical Seminary.  
Pittsburgh Christian Advocate.  
Prayer and Work for Israel.  
Presbyterian.  
Presbyterian Banner.  
Princeton Review.  
Princeton Seminary Bulletin.  
Quarterly Register of Reformed Churches.  
Quarterly Review.  
Reformed Church Review.  
Religious Education.  
Revue Biblique.  
Revue D'Assyriologie.  
Revue de L'Histoire des Religions.  
Sailors' Magazine.  
Social Service Review.  
Society of Biblical Archæology, Proceedings.  
Survey, The  
Theologische Studien und Kritiken.  
Theologisch Tijdschrift.  
United Presbyterian.  
U. S. Official Bulletin.  
Wiener Zeitschrift für die Kunde des Morgenlandes.  
Wisconsin Presbyterian.  
Wooster Voice.  
Word Carrier.  
World Outlook.  
Yale Review.  
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.



GYMNASIUM



### **Physical Training**

In 1912 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 handball courts. It is open to students five hours daily. The students also have access to the public tennis courts in West Park.

### **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 dormitory and in rented rooms pay an additional twenty dollars for natural gas and service.

All students who reside in the dormitory and receive scholarship aid are required 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 . . . . .	\$ 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.

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\*During the current term, owing to the high cost of food, the price of boarding was raised to \$5.00 per week.

2. The distribution is made in four installments: on the first Tuesdays of October, December, February, and April.

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 student must take, as the minimum, 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, 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 Sem-

*The Bulletin of the Western Theological Seminary.*

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inary of the Presbyterian Church in the United States of America, located in Allegheny City, Pennsylvania''. The proper legal form for making a bequest is as follows:

I hereby give and bequeath to the Trustees of the Western Theological Seminary, of the Presbyterian Church in the United States of America, incorporated in the State of Pennsylvania, the following:—

Note:—If the person desires the Seminary to get the full amount designated, free of tax, the following statement should be added:—The collateral inheritance tax to be paid out of my estate.

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

Chair of Apologetics . . . . .	\$100,000
Apartment for Professors . . . . .	50,000
Chair of Missions . . . . .	100,000
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 eight 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 \$146,097, was dedicated, and four years later, May 4, 1916, Herron Hall and Swift Hall the north and south wings of the new quadrangle, were 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; as well as eight scholarships amounting to \$22,331.10. The whirlwind campaign of October 24—November 3, 1913, resulted in subscriptions amounting to \$135,000. This money was used in the erection of the new Admin-

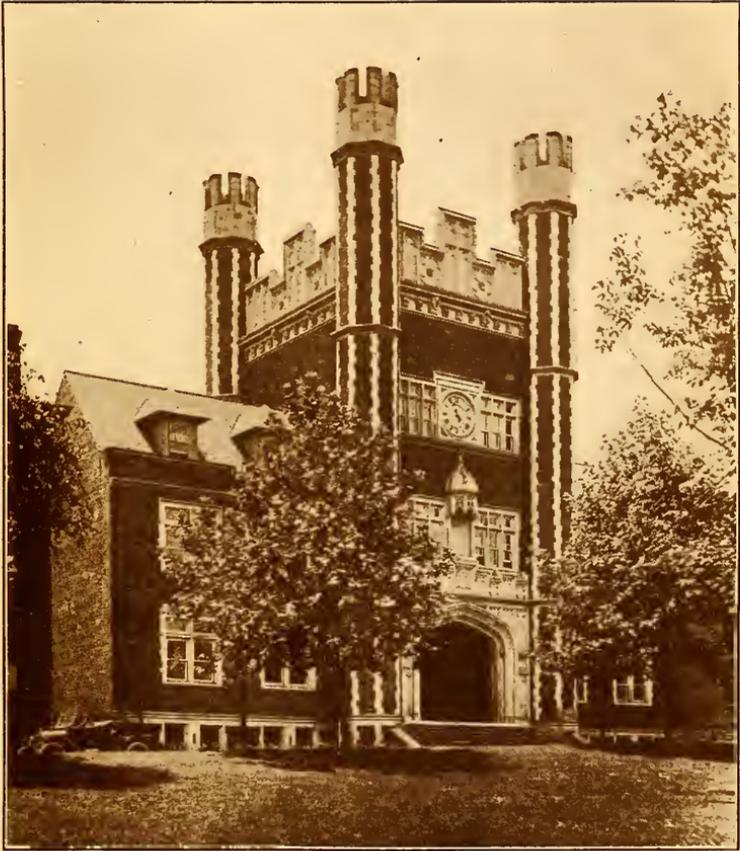
istration Building, to take the place of Seminary Hall. A friend of the Seminary has subscribed \$50,000 for the erection of a chapel; as soon as the war is over and conditions in the business world become more normal, the chapel will be erected according to plans already adopted. During the present term an effort has been made to raise an additional \$150,000 to cover a deficit of \$88,000 incurred in the erection of Memorial Hall and Herron and Swift Halls, and in addition to enlarge the endowment funds of the Seminary. Attention is called to the special needs of the Seminary—the endowment of additional professorships and the completion of the building program.

### **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.



HERRON HALL.



## *The Bulletin of the Western Theological Seminary.*

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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.
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.

## *The Bulletin of the Western Theological Seminary.*

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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 Moorehead Scholarship, founded by Mrs. Annie C. Moorehead, 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.
- \*63. The Andrew Reed Scholarship, founded by his daughter, Anna M. Reed.
64. The Bradford Scholarship, founded by Benjamin Rush Bradford.
65. The William Irwin Nevin Scholarship, founded by Theodore Hugh Nevin and Hannah Irwin Nevin.

### **Courses of Study**

A thoroughgoing revision of the curriculum was made at the beginning of the academic year 1910-11, and additional modifications have been introduced in subsequent years. The growth of the elective system in col-

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\*Special Prize Scholarship (vide. p. 60).

leges 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, Middlers, and Seniors; twelve hours of Graduate Students. Elocution and music will not be counted either in the fifteen or twelve 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, O. T. Prophecy, and Introduction to the Epistles. 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.

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## **Hebrew Language and Old Testament Literature**

DR. KELSO, DR. CULLEY

### **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 student thoroughly familiar with the chief exegetical and critical problems of the Hebrew Scriptures.

1. **Introductory Hebrew Grammar.** Exercises in reading and writing Hebrew and the acquisition of a working vocabulary. Gen. 1-20. Four hours weekly throughout the year. Juniors. Required. Asst. Prof. Culley.

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

2b. **The Minor Prophets or the Psalter.** Rapid sight reading and exegesis. One hour weekly throughout the year. Seniors and Graduate. Elective. Asst. Prof. Culley.

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

7a. **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. Seniors and Graduates. Elective. Asst. Prof. Culley.

7b. **Elementary Arabic.** A beginner's course in Arabic grammar is offered to students interested in advanced Semitic studies or those looking towards mission work in lands where a knowledge of Arabic is essential. One or two hours weekly throughout the year depending upon the requirements of the student. Asst. Prof. Culley.

### **II. Critical and Exegetical Courses**

#### **A. Hebrew**

4. **The Psalter.** An exegetical course on the Psalms, with special reference to their critical and theological problems. One hour weekly, throughout the year. Seniors (1918-19). 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 (1917-18). Elective. Prof. Kelso.

## The Bulletin of the Western Theological Seminary.

**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 (1918-19). Elective. Prof. Kelso.

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

*In order to elect these courses the student must have attained at least grade B in courses 1 and 3.*

### 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 (1917-18). Required. Prof. Kelso.

**8b. The History of the Hebrews.** A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. One hour weekly throughout the year. Juniors and Middlers (1918-19). 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 (1917-18). Elective. Prof. Kelso.

**11. Old Testament Prophecy and Prophets.** In this course the general principles of prophecy are treated and a careful study is made of the chief prophetic books. Special attention is paid to the theological and social teachings of each prophet. The problems of literary criticism are also discussed. Syllabus and reference works. Required of Seniors, open to Graduates. Two hours weekly throughout the year. 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 is examined in detail. One hour weekly throughout the year. Seniors and Graduates (1918-19). 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**

DR. FARMER, MR. EAKIN

### **A. Linguistic**

**13. Elementary Course in New Testament Greek.** The essentials of Greek Grammar are taught. The First Epistle of John and part of John's Gospel are read. Attention is also devoted to the committing of vocabulary. The text-book used is Huddilston's "Essentials of New Testament Greek". Required of all Juniors not exempted by examination (see page 27). Four hours weekly throughout the year. Mr. Eakin.

**14. New Testament Greek.** This course includes:—(1) Reading from the Greek N. T.; (2) A Study of N. T. Grammar and Syntax; (3) Committing to memory of N. T. Vocabulary. One hour weekly throughout the year. Juniors. Required. (See page 27). Mr. Eakin.

**14a. Sight Reading in the Greek New Testament.** In this course the aim is to give the student facility in reading the New Testament in its original language. Attention is also devoted to critical and exegetical problems as they are met with. Middlers and Seniors. One hour weekly throughout the year. Elective. Mr. Eakin.

**14b. The Apostolic Fathers.** A study of The Didache. The Epistle of Barnabas, The Shepherd of Hermas, The Epistle of Clement to the Corinthians, and other Christian writings produced in the period immediately following New Testament times. The Greek text is used. One hour weekly throughout the year. Elective. Mr. Eakin.

**14c. Greek Papyri.** A study of these ancient documents, recovered from the sands of Egypt, which have revolutionized our conception of New Testament Greek. One hour weekly throughout the year. Elective. Mr. Eakin.

Courses 14b and 14c are given in alternate years: the course offered in 1918-19 is 14b. These courses are open to all students having the requisite knowledge of Greek.

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

### **B. Historical (English)**

**16. The Life of Christ.** In this course a thorough study is made of the life of our Lord, using as a text book the Gospel narrative, as arranged in the Harmony of Stevens and Burton. Two hours weekly throughout the year. Juniors. Required. Prof. Farmer.

*The Bulletin of the Western Theological Seminary.*

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**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, and is designed as a preparation for course 20. 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.

**20. 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 1918-19 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, first, of forming a judgment on the question of its authorship and its value as history, and, second, of enabling a 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 offered in alternate years, the course given in 1918-19 being 19b.

**21. Introduction to the Epistles.** A critical study of the Pauline Epistles, with special reference to questions of Introduction. One hour weekly throughout the year. Seniors and Graduates. Required. Prof. Farmer.

**22. General Introduction to the New Testament.** An introduction to the study of the canon, text, etc., and of critical problems connected with individual N. T. books and groups of books. Lectures. One hour weekly throughout the year. Juniors. Required. Mr. Eakin.

**23. Introduction to the Gospels.** At the beginning of the first semester in the Junior year this subject is presented in lectures. 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. Offered in alternate years (1917-18). Elective. Open to Middlers, Seniors, and 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. Required of Seniors, and open to Graduates. 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 teachings 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. (See course 45).

## Church History

DR. SCHAFF

The instruction in this department is given by text-book in the period of ancient Christianity and by lectures in the medieval and modern periods, from 600 to 1900. In all courses, reading in the original and secondary authorities are required and maps are used.

**30. The Ante-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



A VIEW OF THE PARK FROM THE QUADRANGLE.



## *The Bulletin of the Western Theological Seminary.*

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opposition of Judaism and Paganism from without, and heresy from within; union of Church and State; Monasticism; the controversies over the deity and person of Christ; Ecumenical Councils; the Pelagian controversy. Two hours weekly throughout the year. Juniors. Required. Prof. Schaff.

### **31. Medieval Church History, 600 to 1517 A. D.**

(i) Conversion of the Barbarians; Mohammendanism; the Papecy and Empire; the Great Schism; social and clerical manners; Church Government and Doctrine.

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

(iii) Boniface VIII and the Decline of the Papacy; the Reformatory Councils; German Mysticism; the Reformers before the Reformation; Renaissance; Degeneracy of the papacy.

(iv) Symbolics; Protestantism and Roman Catholicism. Fifteen lectures. Three hours weekly (i & ii, first semester, iii & iv, second semester). Middlers. Required. Prof. Schaff.

**32. The Reformation, 1517 to 1648.** A comprehensive study of this important movement from its inception to the Peace of Westphalia. Two hours weekly, first semester. Seniors. Elective Prof. Schaff.

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

**34. American Church History.** The religious motives active in the discovery and colonization of the New World; Roman Catholic Missions in Canada and the South; the Puritans,—Roger Williams; Plantations; the planting of religion in Virginia, New York, Maryland, Pennsylvania; the Great Awakening; Francis Makemie and Early Presbyterianism; Organized Presbyterianism, the New England Divinity; the German Churches; Religion during the Revolution; Methodism; the Unitarians and Universalists; the American Republic and Christianity; the Presbyterian Churches in the 19th. century; Coöperative and Unionistic movements; Christian literature and theological thought. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Schaff.

**36. History of Presbyterianism.** Its rise in Geneva; its development in France, Holland, and Scotland; its planting and progress in the United States.

## **Systematic Theology and Apologetics**

**DR. SNOWDEN, DR. CHRISTIE**

**37. Theology Proper.** Sources of Theology; the Rule of Faith; God knowable; the method applied to the study of System-

## *The Bulletin of the Western Theological Seminary.*

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atic Theology; nature and attributes of God; the Trinity; the deity 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. Two hours first semester, three hours second semester. Middlers. Required. Prof. Snowden.

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

41a. Philosophy of Religion. A thorough discussion of the problems of theism and antitheistic theories; and a study of the theology of Ritschl. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Snowden.

41b. The Psychology 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.

## **Practical Theology**

**DR. BREED, PROF. SLEETH, MR. BOYD**

**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.

## *The Bulletin of the Western Theological Seminary.*

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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.

**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 Scriptures. 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 course 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. The prayer-meeting and prayer-meeting talks. 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.** The pastor's personal and private work. Individual work for individuals. 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. 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 throughout the year. 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. One hour weekly throughout the year. Open to students of all classes. Elective. Mr. Boyd.

**D. The Cecilia Choir**

The Cecilia Choir is a mixed chorus of sixteen voices, with a number of substitute singers. 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. Several concerts are given each year to illustrate certain important principles; and an annual concert during commencement week. Concerts are also given from time to time in various churches.

**E. Poimenics.**

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

**58. Pedagogics.** History, Nature, and Methods. Catechetics, Normal class work, and teacher training. Fifteen exercises, first and second semesters. Lectures and books of reference. 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.

**Christian Ethics and Sociology**

DR. SNOWDEN, DR. FARMER

**61a. Christian Ethics.** The Theory of Ethics considered constructively from the point of view of Christian Faith. One hour 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 Græco-Roman world as set forth in the Acts and the Epistles. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

**Missions and Comparative Religion**

DR. KELSO, DR. CULLEY

The Edinburgh Missionary Council suggested certain special studies for missionary candidates in addition to the regular Seminary curriculum. These additional studies were Comparative

*The Bulletin of the Western Theological Seminary.*

Religion, Phonetics, and the History and Methods of Missionary Enterprise. Thorough courses in Comparative Religion and Phonetics have been introduced into the curriculum, while a brief lecture course on the third subject is given by various members of the faculty. It is the purpose of the institution to develop this department more fully.

**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 delivered from time to time by 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. Offered in alternate years. Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

**68. Phonetics.** A study of phonetics and the principles of language with special reference to the mission field. One hour weekly throughout the year. Elective. Open to all classes. Asst. Prof. Culley.

**7b. Elementary Arabic.** (see page 44).

**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 His- tory of NT Times . . . . .	2		Life of Christ and His- tory of NT Times . . . . .	2	
NT Introduction . . . . .	1		NT Introduction . . . . .	1	
NT Greek . . . . .	1		NT Greek . . . . .	1	
*NT Greek (elementary course) . . . . .	4		*NT Greek (elementary course) . . . . .	4	
Church History . . . . .	2		Church History . . . . .	2	
Apologetics . . . . .	1		Apologetics . . . . .	1	
Theology . . . . .	2		Theology . . . . .	3	
*Philosophy and Meta- physics . . . . .	2		*Philosophy and Meta- physics . . . . .	2	
Hymnology . . . . .	1		Hymnology . . . . .	1	
Elocution . . . . .	1		Elocution . . . . .	1	
Hymn Tunes . . . . .	1		Hymn Tunes . . . . .	1	

\*Courses intended for students who are inadequately prepared.

*The Bulletin of the Western Theological Seminary.*

Middle Class

OT Exegesis . . . . .	2	OT Exegesis . . . . .	2
OT History . . . . .	1	Canon and Text OT . . .	1
NT Exegesis and Intro- duction . . . . .	2	NT Exegesis and Intro- duction . . . . .	2
Church History . . . . .	3	Church History . . . . .	3
Theology . . . . .	3	Theology . . . . .	3
Homiletics . . . . .	2	Homiletics . . . . .	2
Sacraments . . . . .	1	Church Government . . .	1
Church Music . . . . .	1	Church Music . . . . .	1

Senior Class

Homiletics . . . . .	1	Homiletics . . . . .	1
Pastoral Theology . . . .	1	Pastoral Theology . . . .	1
NT Theology . . . . .	2	NT Theology . . . . .	2
OT Prophecy . . . . .	2	OT Prophecy . . . . .	2

ELECTIVE STUDIES

Middle Class

OT Exegesis . . . . .	1	OT Exegesis . . . . .	1
Elocution . . . . .	1	Elocution . . . . .	1
Music . . . . .	1	Music . . . . .	1

Senior and Graduate Classes

OT Exegesis . . . . .	3	OT Exegesis . . . . .	3
Introduction to Epistles	1	Introduction to Epistles	1
Modern Church History	2	Modern Church History	2
History of Doctrine . . .	1	History of Doctrine . . .	1
American Church His- tory . . . . .	1	American Church His- tory . . . . .	1
Presbyterianism . . . . .	1	Presbyterianism . . . . .	1
Study of Special Doc- trines . . . . .	1	Study of Special Doc- trines . . . . .	1
Psychology of Religion	1	Psychology of Religion	1
Philosophy of Religion	1	Philosophy of Religion	1
Pulpit Drill . . . . .	1	Pulpit Drill . . . . .	1
Pedagogics . . . . .	1	Pedagogics . . . . .	} 1
Modern Missions . . . . .	1	Personal Evangelism	
Christian Ethics . . . . .	1	Christian Ethics . . . . .	1
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
Phonetics . . . . .	1	Phonetics . . . . .	1
Sight Reading NT Greek	1	Sight Reading NT Greek	1
Apostolic Fathers . . . .	1	Apostolic Fathers . . . .	1
Greek Papyri . . . . .	1	Greek Papyri . . . . .	1
Septuagint Greek . . . .	1	Septuagint Greek . . . .	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 conditions as to major and minor subjects, theses, etc., shall be the same as for graduate students, except that in this case students must elect 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.

### **Relations with University of Pittsburgh**

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.

The following formal regulations have been adopted by the Graduate Faculty of the University of Pittsburgh with reference to the students of the Seminary who desire to secure credits at the University.

1. That non-technical theological courses (i. e., those in linguistics, history, Biblical literature, and philosophy) be accepted for credit toward advanced degrees in arts and sciences, under conditions described in the succeeding paragraphs.

2. That no more than one-third of the total number of credits required for the degrees of A. M. or M. S. and Ph.D. be of the character referred to in paragraph 1. In the case of the Master's degree, this maximum credit can be given only to students in

the Western Theological Seminary and the Pittsburgh Theological Seminary.

3. That the acceptability of any course offered for such credit be subject to the approval of the Council. The Council shall, as a body or through a committee, pass upon (1) the general merits of the courses offered; and (2) their relevancy to the major selected by the candidate.

4. That the direction and supervision of the candidate's courses shall be vested in the University departments concerned.

5. That in every case in which the question of the duplication of degree is raised, by reason of the candidate's offering courses that have already been credited toward the B. D. or other professional degree in satisfaction of the requirements for advanced degrees in arts and sciences, the matter of acceptability of such courses shall be referred to a special committee consisting of the head of the department concerned and such other members of the Graduate Faculty as the Dean may select.

6. That the full requirements as regards residence, knowledge of modern languages, theses, etc. of the University of Pittsburgh be exacted in the case of candidates who may take advantage of these privileges. In the case of the Western Theological Seminary and the Pittsburgh Theological Seminary, this paragraph shall not be interpreted to cancel paragraph 2, that a maximum of one-third of the total number of credits for the Master's degree may be taken in the theological schools.

The minimum requirement for the Master's degree is the equivalent of twelve hours throughout three terms, or what we call thirty-six term hours. According to the above resolutions a minimum of twenty-four term hours should be taken at the University.

### Fellowships and Prizes

1. Fellowships paying \$500 each are assigned upon graduation to two members of the senior class who have the best standing in all departments of the Seminary curriculum, but to no one falling below an average of 8.5. 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.\*

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 works 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 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 four installments in the middle year, provided that the recipient continues to maintain the grade "A" in all departments during the

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\*On account of lack of funds only one fellowship will be awarded until further notice.

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.

5. In May, 1914, Miss Anna M. Reed, of Cross Creek, Pa., established a scholarship with an endowment of three thousand dollars, to be known as the Andrew Reed Scholarship, with the following conditions: The income of this scholarship to be awarded to the student who upon entering shall pass the best competitive examination in the English Bible; the successful competitor to have the use of it throughout the entire course of three years provided that his attendance and class standing continue to be satisfactory.\*

6. Two entrance prizes of \$150 each are offered by the Seminary to college graduates presenting themselves for admission to the junior class. The scholarships will be awarded upon the basis of a competitive examination subject to the following conditions:

(I) Candidates must, not later than September first, indicate their intention to compete, and such statement of their purpose must be accompanied by certificates of college standing and mention of subjects elected for examination.

(II) Candidates must be graduates of high standing in the classical course of some accepted college or university.

(III) The examinations will be conducted on Thursday, Friday, and Saturday of the opening week of the first semester.

(IV) The election of subjects for examination shall be made from the following list: (1) CLASSICAL GREEK—Greek Grammar, translation of Greek prose, Greek

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\*The income from this fund is not available at present.

composition; (2) LATIN—Latin Grammar, translation of Latin prose, Latin composition; (3) HEBREW—thorough study of Hebrew Grammar, translation of Hebrew prose; (4) GERMAN—translation of German into English and English into German; (5) FRENCH—translation of French into English and English into French; (6) PHILOSOPHY—(a) History of Philosophy, (b) Psychology, (c) Ethics, (d) Metaphysics; (7) HISTORY—(a) Ancient Oriental History, (b) Græco-Roman History to A. D. 476, (c) Medieval History to the Reformation, (d) Modern History.

(V) Each competitor shall elect from the above list four subjects for examination, among which subjects Greek shall always be included. Each division of Philosophy and History shall be considered one subject. No more than one subject in Philosophy and no more than one subject in History may be chosen by any one candidate.

(VI) The awards of the scholarships will be made to the two competitors passing the most satisfactory examinations, provided their average does not fall below ninety per cent. The payment will be made in two installments, the first at the time the award is made, and the second on April 1st. Failure to maintain a high standard in class room work or prolonged absence will debar the recipients from receiving the second installment.

The intention to compete for the prize scholarships should be made known, in writing, to the President.

### **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., and President A. T. Ormond.

THE L. H. SEVERANCE MISSIONARY LECTURERSHIP. 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 second course was given during the term of 1914-15 by the Rev. Arthur J. Brown, D. D.; his subject was "The Rising Churches in the Mission Field". The third course was given during the term 1915-16, by the Rev. S. G. Wilson, D. D.; his subject was "Modern Movements among Moslems". The fourth course (postponed from the term 1916-17) was given in October, 1917, by the Rev. A. Woodruff Halsey, D. D.; his subject was "The Ministry and Missions". The fifth course was given in January, 1918, by the Rev. J. C. R. Ewing, D. D., LL. D., C. I. E.; his subject was "Some Developments of Religious Thought in India".

### **Seminary Extension Lectures**

In recent years a new departure in the work of the Seminary has been 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), in the Shadyside Presbyterian Church (1912), and in the North Presbyterian Church (1917).

(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); in the First Presbyterian Church of Uniontown, January and February, (1914); in the North Presbyterian Church, N. S. Pittsburgh, (1916); at the Central Y. W. C. A. of Pittsburgh, (1917).

(3) "Theology of the Psalter", four lectures, by President Kelso, Ph.D., D. D., in the Third Presbyterian Church (1911); in the First Presbyterian Church of Wilkinsburg (1915).

(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).

(6) "The Psychology of Religion", five lectures by Rev. James H. Snowden, D. D., LL. D., in the Presbyterian Church of Oakmont, Pa. (1915); First Church, Wilkinsburg, Central Church, N. S., Pittsburgh, First Church, Beaver, First Church, Beaver Falls (1916); College of Wooster, Alma College, (1917); First Church, of Johnstown, (1918).

(7) "The Personality of God", five lectures by Rev. James H. Snowden, D. D., LL. D., at Coe College, (1917).

(8) Lectures in connection with the Four Hundredth Anniversary of the Protestant Reformation, given in the Sixth Presbyterian Church, Pittsburgh (1918): "The Reformation, Its Origin and Progress", Dr. Schaff; "The Reformation and the Bible", Dr. Kelso; "The Reformation and the Individual", Dr. Farmer; "The Reformation and the Church", Dr. Schaff; "The Reformation and the English Speaking World", Dr. Kelso; "The Reformation and Congregational Singing", Dr. Breed and the Cecilia Choir.

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Bisceglia, J. B.	S.	118
Blosser, M. E.	S.	105
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Clawson, H. B.	M.	314
Clemson, D. M.	T.	Carnegie Building.
Cook, Rev. W. A., D. D.	D.	5817 Torresdale Ave., Philadelphia, Pa.
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Crutchfield, J. S.	D.	2034 Penn Ave.
Culley, Rev. D. E., Ph. D.	Prof. & R.	210 Kennedy Ave., N. S.
Dantel, D. E.	M.	114
Davidson, Harrison	S.	110
Dickson, C. A.	T.	316 Fourth Ave.
Dodds, Rev. J. L.	F.	Saharanpur, India.
Duff, Rev. J. M., D. D.	D.	Carnegie, Pa.
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Finley, J. B.	D. & T.	c/o Colonial Steel Co.
Fisher, Rev. S. J., D. D.	Sec. of T.	5611 Kentucky Ave.

*The Bulletin of the Western Theological Seminary.*

Gahagen, C. B. ....	S. ....	311
Gearhart, H. A. ....	S. ....	316
Gibson, Rev. J. T., D. D. ....	D. ....	Farmers Bank Bldg.
Graham, Rev. F. F. ....	R. M. ....	118
Gregg, Rev. David, D. D., LL. D. ....	Pres. Emer. 362 Washington Ave., Brooklyn, N. Y.	
Gregg, John R. ....	V-Pres. of T. ....	Woodland Road.
Griffith, O. C. ....	S. ....	317
Hanna, Chas. N. ....	D. ....	5761 Bartlett St.
Harbison, R. W. ....	D. & T. ....	Sewickley, Pa.
Harney, Mrs. Mary S. ....	S. ....	c/o Y. W. C. A., Pittsburgh.
Hays, Rev. C. C., D. D. ....	V-Pres. of D. ....	Johnstown, Pa.
Henry, R. H. ....	J. ....	109
Higley, Rev. A. P., D. D. ....	D. ....	Cleveland, Ohio.
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Hinitt, Rev. F. W., D. D. ....	D. ....	Washington, Pa.
Hofmeister, R. C. ....	S. ....	303
Holland, Rev. W. J., D. D. ....	T. ....	5545 Forbes St.
Husak, Alois ....	S. ....	R. D. 2, Box 6C, Coraopolis, Pa.
Irwin, D. A. ....	M. ....	204
Jones, Rev. W. A., D. D. ....	T. ....	136 Orchard St.
Kay, James I. ....	D. ....	Forbes Ave.
Kelso, Rev. J. A., Ph. D., D. D. ....	Pres. ....	725 Ridge Ave., N. S.
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Kidder, J. E. ....	M. ....	218
Kirkpatrick, J. M. ....	M. ....	302
Laughlin, James, Jr. ....	D. & T. ....	Lyndale Ave., N. S.
Lee, Harold ....	J. ....	311
Lemmon, L. N. ....	J. ....	215
Lloyd, D. McK. ....	T. ....	208 S. Linden Ave.
Logan, Geo. B. ....	D. & Pres. of T. ....	1007 Lyndale Ave., N. S.
Lyon, John G. ....	T. ....	Commonwealth Bldg.
Lyon, Wilbur H. ....	S. ....	305
McClintock, Oliver ....	T. ....	Amberson Ave.
McCloskey, T. D. ....	D. ....	Oliver Bldg.
McConnell, H. W. ....	M. ....	315
McConnell, R. I. ....	S. ....	306
McCormick, Rev. S. B., D. D. ....	D. ....	c/o University of Pittsburgh.
McEwan, Rev. W. L., D. D. ....	D. ....	836 S. Negley Ave.
*McJunkin, Rev. J. M., D. D. ....	D. ....	Oakdale, Pa.
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McSherry, H. L. ....	J. ....	115
MacIver, M. J. ....	M. ....	118
Mackenzie, Duncan ....	S. ....	1458 Dormont Ave.
Marquis, Rev. J. A., D. D. ....	D. ....	Cedar Rapids, Iowa.
Martin, J. A. ....	J. ....	108

\*Died, Jan. 28, 1917.

*The Bulletin of the Western Theological Seminary.*

Marvin, S. S. ....	T. ....	Bryn Mawr, Pa.
Mayne, James .....	S. ....	216
Mealy, Rev. J. M., D. D. ....	D. ....	Sewickley, Pa.
Mellott, W. F. ....	M. ....	209
Miller, J. F. ....	D. ....	206 Waldorf St., N. S.
Moore, J. E. ....	J. ....	110
Owens, J. D. ....	M. ....	2435 Maple Ave., N. S.
Porter, J. C. ....	M. ....	3125 Perrysville Ave., N. S.
Porter, Rev. Thomas J., Ph. D. .	R. M.	127 Robinson St., Oakland.
Potter, Rev. J. M., D. D. ....	D. ....	Wheeling, W. Va.
Pratt, O. W. ....	M. ....	203
Read, Miss Margaret M. ....	Sec. to Pres. ....	51 Chestnut St., Crafton, Pa.
Reemsnyder, G. O. ....	M. ....	5435 Aylesboro Ave.
Reid, Rev. A. M., D. D., Ph. D. .	D. ....	Steubenville, Ohio.
Richmond, C. F. ....	J. ....	210
Robinson, Alex. C. ....	D. & T. ....	Sewickley, Pa.
Robinson, Rev. J. Millen, D. D. .	D. ....	Steubenville, Ohio.
Robinson, Wm. M. ....	T. ....	Carnegie Bldg.
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Shuey, T. G. ....	J. ....	1308 Arch St., N. S.
Simpson, Rev. S. T. ....	R. M. ....	103
Sleeth, George M. ....	I. ....	749 River Road, Avalon, Pa.
Slemmons, Rev. W. E., D. D. ....	D. ....	Washington, Pa.
Smith, Rev. J. Kinsey, D. D. ....	D. ....	812 St. James St.
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Snowden, Rev. J. H., D. D. ....	Prof. ....	723 Ridge Ave., N. S.
Spence, Rev. W. H., D. D. ....	D. ....	Uniontown, Pa.
Sprague, P. S. ....	J. ....	217
Stanley, W. P. ....	M. ....	315
Steiner, R. L. ....	M. ....	204
Stewart, F. P. ....	S. ....	304
Stulc, Joseph .....	J. ....	408 Arch St., N. S.
Swan, A. W. ....	J. ....	310
Tomasula, John .....	J. ....	116
Toth, Kalman .....	M. ....	Rossiter, Pa.
Vancura, Rev. Vaclav .....	G. ....	314 Marie Ave., Avalon, Pa.
Wallace, John E. ....	M. ....	205
Wardrop, Robert .....	T. ....	c/o Peoples National Bank.
Weir, J. B. ....	S. ....	202
Weir, Rev. W. F., D. D. ....	D. ....	Wooster, Ohio.
Weisz, A. B. ....	J. ....	206
Wheeland, C. R. ....	G. ....	Toronto, Ohio.
Wright, Rev. J. V. ....	G. ....	105

SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A. M.	Sr.	Church History-32,33 PROF. SCHAFF	Church History-32,33 PROF. SCHAFF	O. T. Prophecy-11 PROF. KELSO	O. T. Prophecy-11 PROF. KELSO	Heb. Sight Reading-2b PROF. CULLEY
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31 PROF. SCHAFF	Church History -31 PROF. SCHAFF	Apostolic Age-17 PROF. FARMER
	Jr.	Life of Christ-16 PROF. FARMER	Theology-37 PROF. SNOWDEN	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 Arabic-7b PROF. CULLEY	Comparative Rel.-65 PROF. KELSO Arabic-7b PROF. CULLEY	Pedagogics-58 and Evangelism-49 PROF. BREED	Psychology of Religion -41a PROF. SNOWDEN
	Mid.	Church History -31 PROF. SCHAFF	(1st Sem.) O. T. History-8 PROF. KELSO (2d Sem.) N. T. Exegesis-20 PROF. FARMER	Theism-38a PROF. CHRISTIE	N. T. Exegesis-20 PROF. FARMER	Sacraments and Church Government 59-60 PROF. BREED
	Jr.	Theology-37 PROF. SNOWDEN	(1st Sem.) O. T. History-8 PROF. KELSO (2d Sem.) N. T. Introd.-22 MR. EAKIN		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	Intro. to Epistles-21 PROF. FARMER O. T. Exegesis PROF. KELSO	N. T. Theology-26 PROF. FARMER (1st Sem.) O. T. History-8 PROF. KELSO (2d Sem.) N. T. Exegesis-20 PROF. FARMER (1st Sem.) O. T. History-8 PROF. KELSO (2d Sem.) N. T. Introd.-22 MR. EAKIN	N. T. Theology-26 PROF. FARMER	Pulpit Drill-48 PROF. BREED Aramaic-7a PROF. CULLEY
	Mid.	Homiletics-46 PROF. BREED	Homiletics-46 PROF. BREED		Heb. Sight Reading-2a PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.	Hebrew-1 PROF. CULLEY	N. T. Greek-14 MR. EAKIN		Homiletics-42, 45 PROF. BREED	Life of Christ-16 PROF. FARMER

SCHEDULE OF HOURS

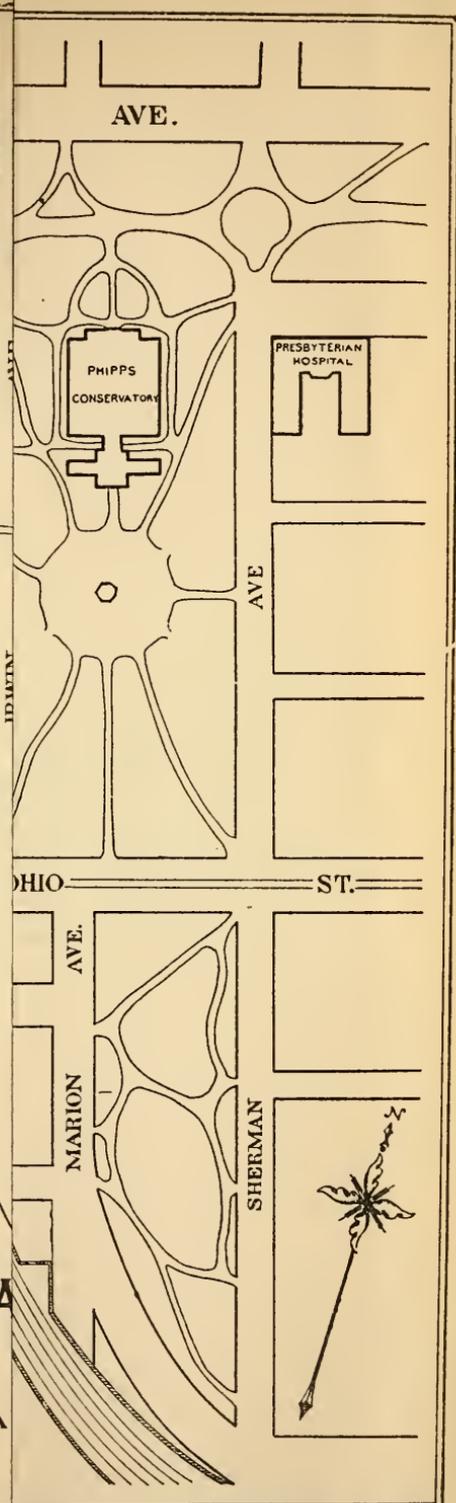
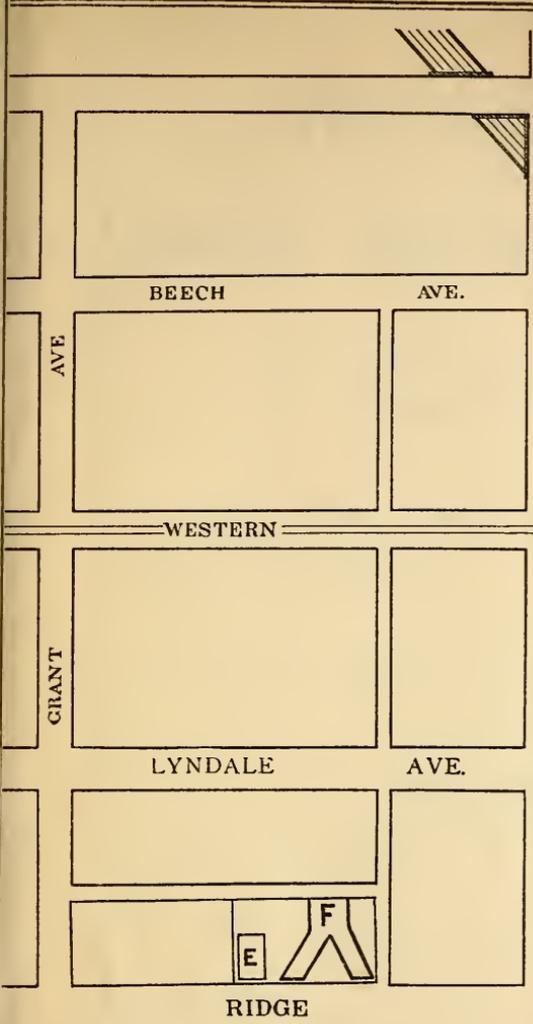
HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
A.M. 11.30	Sr.	Homiletics-47 PROF. BREED (1st Sem) Antitheistic Theories-38b. PROF. CHRISTIE (2d Sem.) Theology -39 PROF. SNOWDEN	Conference	Am. Church History-34 PROF. SCHAFF  Theology-39 PROF. SNOWDEN (1st Sem) N. T. Greek-13 MR. EAKIN (2d Sem) Homiletics 42, 45 PROF. BREED	O. T. Theology-25 PROF. KELSO	Christian Ethics-61a PROF. SNOWDEN
	Mid.					
	Jr.	Music-54 MR. BOYD			N. T. Greek-13 MR. EAKIN	N. T. Greek-13 MR. EAKIN
P.M. 1.30	Sr.			Elocution-52 PROF. SLEETH	(1st Sem.) The Psalter-4 (2d Sem.) Wisdom Literature-6 PROF. KELSO	
	Mid.	Church Music-54 MR. BOYD	Elocution-51 PROF. SLEETH			
	Jr.	Elocution-50 PROF. SLEETH	N. T. Greek-13 MR. EAKIN			
2.30		Church Music-55 MR. BOYD	Apostolic Fathers-14b MR. EAKIN			(Elective Courses are in heavy type)
3.30		Sight Reading-56 MR. BOYD	N.T. Sight Reading-14a MR. EAKIN			

## **Index**

Admission, Terms of .....	26
Alumni Association .....	64
Awards .....	12
Bequests .....	38
Boarding .....	37
Buildings .....	22
Calendar .....	3
Cecilia Choir, The .....	52
Christian Work .....	31
Conference .....	30
Courses of Study .....	42
Biblical Theology .....	48
Christian Ethics .....	53
Church History .....	48
English Bible .....	48
Hebrew Language and O. T. Literature .....	44
Missions and Comparative Religion .....	53
New Testament Literature and Exegesis .....	46
Practical Theology, Department of .....	50
Homiletics, Pastoral Theology, Sacred Rhetoric, Elocution .....	
Church Music, The Sacraments, Church Government .....	
Semitic Languages .....	44
Sociology .....	53
Systematic Theology and Apologetics .....	49
Degree, Bachelor of Divinity .....	56
Dining Hall .....	25
Diplomas .....	29
Directors, Board of .....	6
Directory .....	65
Examinations .....	28
Expenses .....	37
Extension Lectures .....	62
Faculty .....	8
Committees of .....	9
Fellowships .....	59
Gifts and Bequests .....	38
Graduate Students .....	28
Graduate Studies and Courses .....	56
Gymnasium .....	37
Historical Sketch .....	21
Lectures:	
Elliott .....	61
Extension .....	62
On Missions .....	53
L. H. Severance .....	62
List of .....	10
Library .....	33
Loan Fund .....	38
Location .....	21
Outline of Course .....	54
Physical Training .....	37
Preaching Service .....	30
Preaching Supply, Bureau of .....	31
Presbyteries, Reports to .....	40
Prizes .....	59
Religious Exercises .....	29
Representation, College and State .....	18
Schedule of Lectures and Recitations .....	68
Scholarship Aid .....	37
Scholarships, List of .....	40
Seminary Year .....	28
Social Hall .....	25
Student Organizations .....	19
Students, Roll of .....	13
Students from other Seminaries .....	28
Trustees, Board of .....	4
University of Pittsburgh, Relations with .....	57
Warrington Memorial Library .....	33
Y. M. C. A. .....	31
Committees .....	20







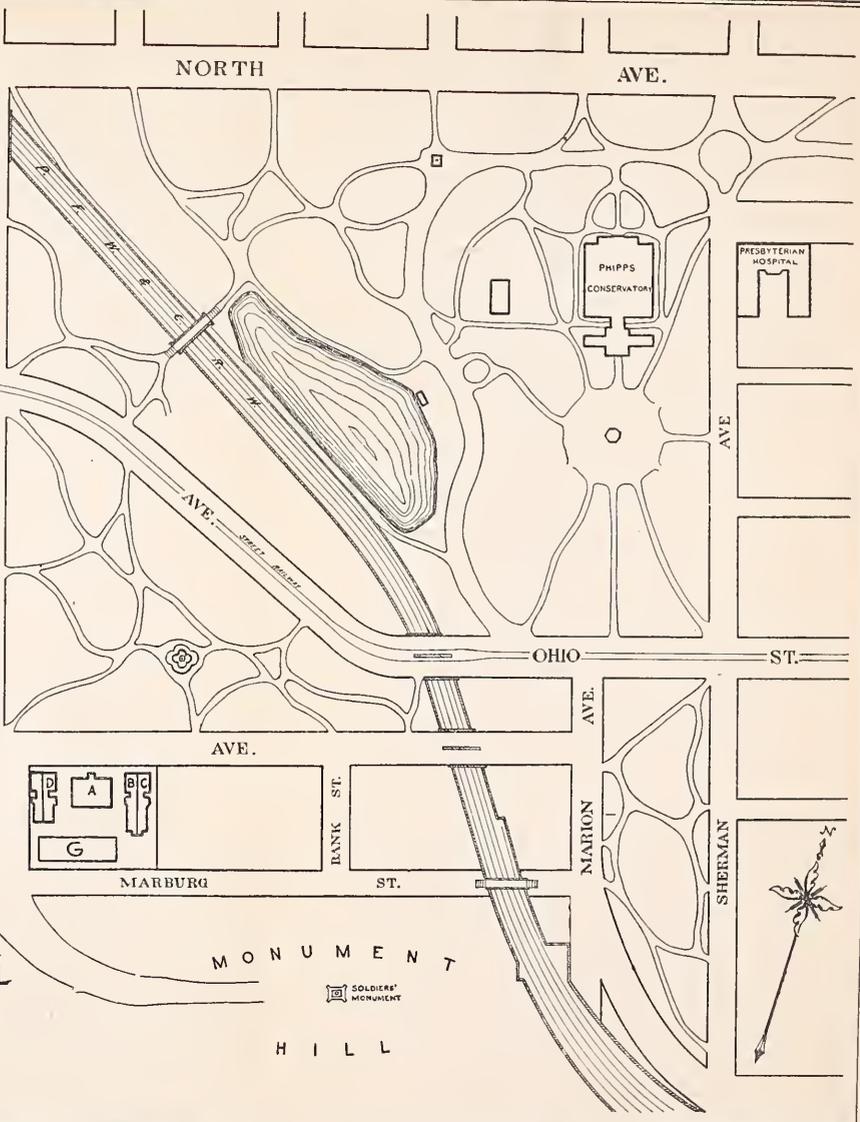
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# THE BULLETIN

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### Contents

Spiritual Leadership . . . . .	5
President Weir C. Ketler	
Preparing to Commune . . . . .	18
Rev. George Taylor, Jr., Ph. D.	
Immortality . . . . .	54
Rev. Albert J. Alexander, D. D.	
Literature . . . . .	63

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# The Bulletin

—of the—

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### **Spiritual Leadership**

President Weir C. Ketler

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My purpose is to magnify, if I can, the calling of those who lead the nations forward by an appeal to the higher spiritual nature of man.

In these days there is a tendency in some places to minimize the importance of things of the spirit. Men seem to have their eyes turned on the world that they can touch, and taste, and hear, and smell. The material things of life are not only one of the goals, but, too often, apparently the only goal of many a man's ambitions.

There are many educational institutions to-day where the spirit of the students is animated by largely material motives. And I am not so sure that these motives are simply selfish ones. They represent the spirit of the times. These students regard such callings as that of the teacher or preacher with a kind of half-veiled tolerance or even with open disgust and ridicule. To them these callings have little appeal to what they may choose to call red-blooded Americanism. They may be all right for the weaker brethren or for that strange freak of nature the "grind", but to them they seem to hold no future worth while. They fail to stimulate their imaginations.

Their typical teacher is an easy-going, absent-minded sort of an individual, who at best is an impractical

*The Bulletin of the Western Theological Seminary*

dreamer. Their preacher is a sombre-hued, sour-visaged creature, whose chief interests lie in drawing fine theological distinctions.

Nor in fact are such conceptions, exaggerated as they may be, common only to immature students. I have found men of wide business experience and large affairs who regarded the life of a college professor in a sort of idyllic way. To them, the college professor who wasn't in the class room from eight to ten hours a day seemed to be leading a retired life. Activity or the accomplishment of details of office routine were their standards of achievement.

The world, in fact, or a portion of it, has regarded the preacher and the college teacher as a kind of parasite on the body politic; parasites, which, no doubt, have accomplished some good and which, for the present at least, must be tolerated, but none-the-less parasites.

There has, perhaps, been some ground for these ideas and occasionally, maybe, some just ground. Some teachers may have failed to rise to the opportunities which are theirs. Some may have been willing to rest on the laurels of the past and allow a dry-rot to creep into their lives. The ideas and teachings of others may at times have been fantastical and impracticable and may have been creatures of a dream-world and only fit for such a shadowy land.

Ministers have occasionally failed. Some have rusted out. They have been lazy of mind or lazy of body. They have concerned themselves exclusively about the fine points of dogma and procedure and have forgotten the big facts and passions of their faiths.

On the whole, however, the men in such professions are able leaders and are living varied, strenuous, and helpful lives. Whatever the world is and what it is to be, has depended and still depends in no small measure on the vision and power of these leaders of men.

My hope to-day is that I may show that the biggest things in life are essentially the things with which the spiritual leader deals and that the hope of the future,

## *Spiritual Leadership*

just as the progress of the past, rests in the realm of ideas.

History is, I suppose, the record of mass movements. And yet to the average man it is something simpler than that and something, at the same time, that has a more vivid imaginative appeal. It is to us the record of the lives of great men. It is the record of the great deeds and the great thoughts of the leaders of men. There is something in us which unerringly bids us to do homage to the great men of our time and of all times. They sum up and express the noblest aspirations, the highest purposes, and the greatest achievements of the mass of everyday men and women.

And it is my firm conviction that to lead this mass of common men and women in any great movement, an appeal must be made to their spiritual natures. In fact I believe that in history few great movements have taken place which have not been justified to, or by, the common man on distinctly idealistic grounds. The common man often fails to judge correctly, but he will seldom do any truly great thing unless he is working for what he conceives to be a great and noble cause.

As we turn our eyes to the men who stand out as glowing milestones on the road to the past, we might classify them into religious leaders, literary men, warriors, and statesmen. And it might be hard to parcel out to each of these classes the share it has had in the progress and life of the world. The Past just as the Present is a great complex of activities and interests and all are needed to make up the whole.

There can be no question, however, of the great place that religious and moral leaders have in the world-life of the past. They have appealed to that idealistic side of human nature. Whatever of practical and selfish value their systems have had, their strength lay in the fact that they tried to lift men to higher spiritual levels. They gave to their day and generation a new and higher idealistic standard. And the purer that appeal the greater is the place that history has accorded them.

*The Bulletin of the Western Theological Seminary*

Confucius was the great moral teacher of China. He had the power of lending a halo to the past. And he gave to his system of morals a religious fervor which not only appealed to the higher instincts and aspirations of his own pupils, but which has thrilled the generations of Chinamen from his day, 1200 B. C., to the present time. Many of the great statesmen and warriors of his country and many of the great physical achievements of the race have long since passed into oblivion, but the ideas of Confucius still live and still mould the lives of men.

Mohammed found in Arabia the descendants of Hagar. They were a restless people, who had no political unity and who were simply roving nomads of the desert. In religion they were idolators. Mohammed succeeded in winning these Arabs away from their idolatry and in ultimately welding them into a political as well as a religious unity. He gave to them a higher conception of the dignity of human life. For their old idolatry, he substituted a monotheistic religion, a religion which blended many Jewish and Christian elements, and which strongly and profoundly stirred the imaginations of these sons of the desert. They were filled with a religious zeal for the spread of their creed and determined to carry it abroad whatever the cost. Their victorious campaigns and their many conquests were after all the result of a passionate belief in their religious ideals.

The names of Savonarola, Luther, Calvin, Knox, all suggest men who, in a larger or smaller way, were able to change the characters of men and women, shape the destiny of nations, and set in motion ideas which are today embodied in our institutions and in the warp and woof of our society. Their instruments in accomplishing such a mighty work were simply ideas. They stirred men's hearts to a realization of the beauty and sweetness of a gospel of life; they brought to their minds a realization of the truth of those doctrines and gave them an insight into the tragedy of a failure to follow their teachings. And the higher natures of men responded to such stimuli and history was made.

## *Spiritual Leadership*

Should one care to emphasize the importance of the work of spiritual leaders, one could marshal a great array of names, and, in fact, the task of writing the record would exceed human strength.

I pass, therefore, to the literary lights of history, and here again we find that the greatest of our poets and novelists are those whose appeal is to the deeper spiritual nature of man, whose ideals are high and who have a sane, helpful attitude towards life.

Such names as Dante, Milton, Shakespeare, Goethe, Wordsworth, Browning, and Tennyson, all symbolize for us the best things in life. In them we find the soul of man striving after the things that are of lasting worth. Their philosophy is seldom tinged with hopelessness. They have faith in their fellow man. There is little of that despair and mere sensuality which have tinged the work of men of a lower order. The work they have done appeals to us to-day in so far as it reveals to us the spiritual truths of life. No one can estimate the effect of these literary leaders on the world, but it is safe to say that their ideas have had a more permanent and a more vital influence than the products of many a maker of "things" of their day.

Even the great warriors of the past have not failed to grasp the importance of an appeal to those higher sentiments of man. Patriotism and loyalty are two of the finest traits of human character; and what general has not stirred the hearts of his men with appeals to these qualities? Napoleon said that morale is to arms as three to one. His address to his soldiers as they descended into the plains of Italy and his speech before the Pyramids glowed with a spiritual quality which thrice armed his men for the tasks that lay before him. His ideas gave to his men a belief in his cause and a willingness to fight for the great aims which he set before them. Had Napoleon appealed to his men on purely selfish grounds, if conquest and the domination of weaker nations had been his avowed aims, he would have met with a far different response.

*The Bulletin of the Western Theological Seminary*

Cromwell found that men filled with religious zeal, whose aims were high and whose motives were unquestioned, were more than a match for the high-born cavalier. A consecration for the stern realities of war strengthened his armies more than glittering armor and gleaming swords.

And who, to-day, has not thrilled to read Kitchener's message to the soldiers of England or Pershing's words at LaFayette's tomb: "LaFayette, we are here". That sentence is an expression of that fine quality of gratitude and of our determination to pay our debt in heaped up and overflowing measure. I believe that many of the great generals of history have not only had an ability for organization and a knowledge of tactical maneuvers, but that they have been deeply convinced of the merits of their cause and have been able to inspire their followers with a similar confidence in their aims.

As we turn to political movements and to the statesmen who have been outstanding figures in history we see the same facts in even clearer perspective.

The French Revolution was the result of the leaven of ideas. The French peasant did not revolt simply because he was oppressed. He had been oppressed for centuries and even at the time his lot was a better one than that of his German brother. He can hardly be said to have revolted because of selfish hopes. He revolted because he had been stirred to a realization of the oppression and tyranny of those in authority and because of an aspiration for a higher state for himself and his fellows. The philosophers and literary men of the times had fanned to a flame the latent spirit of freedom in their hearts. They had touched deeper and better elements in human life. Such ideas as liberty, equality, and fraternity became hallowed by a kind of spirituality and became the controlling motives in the lives of the French peasants.

Our own Civil War shows in a vivid way the power of ideas and the almost inevitable appeal to higher motives to justify any great movement. The two great

## *Spiritual Leadership*

questions involved were the questions of Secession and Slavery. Both of the issues had long been before the country. The question of Secession had come to a climax in the debates between Webster and Hayne. The statesmen of the North from this time on were convinced of the soundness of Webster's reasoning and there grew up a belief that the Union could not be dissolved. Around this belief there clustered, moreover, memories of the sacrifices of the Nation's founders and their hopes for its future. Many men were convinced that, should our experiment in democracy fail, the cause of political freedom would not recover from the shock for decades, perhaps centuries.

The South had a political propagandist of great ability and influence in Calhoun. Untiringly he argued for States' Rights. He stimulated in every possible way a sectional feeling in the South. He glorified the history and institutions of the Southern States and let no opportunity pass to assert the right of secession.

The greater and by far the more fundamental issue of the war was slavery. And it was this issue, which was a moral one, that justified the extreme measures of the North and of the South. At the time the Union was formed it was the conviction of most thinking leaders that the institution of slavery was wrong morally and economically and that it was only a matter of years until it would be abolished. Jefferson, who held this view, inserted in the Ordinance of 1787 governing the Northwest Territory, a clause preventing the introduction of slavery into that territory. The invention of the cotton-gin and other developments seemed to make slavery popular and profitable in the South. Those who were interested in slavery now began to look for arguments to justify its existence and extension. It became the business of Calhoun and other Southern statesmen to glorify this institution of the South. They began to look upon it as a cherished heirloom from the past. Around it gathered many happy memories. The Church was called in to approve and justify it. And when the Confederacy was

*The Bulletin of the Western Theological Seminary*

formed, slavery was the cornerstone of the structure. And though the Constitution said nothing about it, Stephens, the Vice-President, said: "The New Constitution has put at rest forever all the agitating questions relating to our peculiar institution, African slavery. The foundations of our new government are laid, its cornerstone rests upon the great truth that the negro is not the equal of the white man, that slavery-subordination to the white man is his natural and normal condition. This, our new government, is the first in the history of the world to be based upon this great physical, philosophical, and moral truth. The great objects of humanity are best obtained when there is conformity to the Creator's laws and decrees".

Such a view, strange as it may seem to us now, must have been held in a form more or less modified by the mass of the Southern people. Had they not been convinced of the justice of their cause, had it not, somehow, appealed to their finer qualities as having a moral and spiritual justification, they never would have fought so long and so well.

The North on its side opposed the institution on purely moral grounds. The leaders in the anti-slavery agitation were as fearless and as outspoken as the prophets of old. Their passion and their mission was to free this country from the curse that lay heavy upon it. To them the institution was contrary to the laws of the Creator and was manifestly opposed to the great doctrines of Christianity. They were willing to pay any price, to suffer martyrdom indeed, if that curse could be removed. They were true crusaders for their cause; and their energy, enthusiasm, and above all, the deep sincerity of their convictions won a growing party in the North to a belief in the immoral character of the whole business.

That sentiment was not marred by selfish ideas. It sprang from the innate idealism of the people of the North. It was an expression of the better side of their nature.

## *Spiritual Leadership*

It is true some did not see the issue as clearly as did others. It is true that many in the North were not in favor of the idea of freeing the slaves at all. But it is also true that without that moral issue and the conviction that accompanied it, the struggles of the North would have had a vastly different aspect and the outcome might have been greatly changed.

No one saw the moral and spiritual aspects of the war more clearly than did Lincoln. He knew that in the origin of slavery the North shared almost equally with the South the blame. He felt that there might be a stern but just providence which would exact a heavy penalty from both the North and the South. He felt that God might will that the war "continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn by the sword". And yet he never wavered in his conviction that, whatever the price, it must be paid, and that with God's guidance and help a victory for the right would be won. Without such a belief in the moral worth of the aims for which he fought, Lincoln's load, which was heavy at best, must have become unbearable.

The present struggle in which we are engaged has many points of similarity with our own Civil War. At first the moral issues were somewhat confused and involved. Now those issues have emerged and few can fail to recognize them.

Just as Calhoun and his associates in the South carried on for years an active propaganda in which slavery and secession were justified and glorified, so the rulers of Prussia for the past fifty years have called on their statesmen, philosophers, teachers, writers, and ministers to justify and glorify the Prussian dynasty, its autocratic, faithless, and brutal policies, and to prepare them for this supreme struggle for the mastery of the world.

Many people have wondered why the German commonalty fights on in the face of great odds and at such a tremendous sacrifice. We wonder why they do not throw

off the heavy yoke they wear. The explanation is the same as that in the case of the South in the Civil War. They are convinced that there is a justice in their cause. Their philosophy is, of course, to us brutal and cruel to an unheard-of degree. It is the philosophy of Nietzsche. It is he who calmly asserts that nations and leaders of nations are above the restraints of morality; that while morality and moral restraints are well enough for the common herd, they should not be regarded seriously by leaders and thinking people. To him, such human or inhuman traits as egotism, cruelty, arrogance, retaliation, and appropriation are given ascendancy over such virtues as loyalty and humility and are pronounced necessary constituents in the moral code of a natural aristocracy.

Strange as such a philosophy is to us, to the Prussians it rings true. Such perverted ideas of morality, and a belief in the possibility of a super-man, and a super-race springing from the Prussian stock, have a strange fascination for them. By them they justify themselves in the violation of treaties, the wanton destruction of cities, the bombing of non-combatants, the sinking of passenger vessels, the shelling of hospitals, the ravaging of countries, the ruthless mutilation and murder of men, women, and children.

They seem to conscientiously believe that they have evolved a civilization which is far superior to any that has been evolved in the past, and, in fact, a civilization which could not possibly have been evolved by any other nation. That great achievement, so they believe, was reserved for them. And consequently on them rests the responsibility for its wide diffusion. So fixed has this idea become in their minds, that they have been fired with an almost religious and missionary zeal for the spread of this new gospel of Kultur. Through it they have exalted and glorified their sacrifice and their military endeavors.

The following quotation from an article written by a famous Berlin lawyer reveals clearly this exalted view of

## *Spiritual Leadership*

the character and destiny of the German Kultur. He says: "Both the English and the French missions to the world have had their day, and have done their part, but the more firmly we now close our ranks against them, the better it will be for German Kultur. As the Romans, so the British, they have prepared the soil on which Kultur can flourish, but to create Kultur was not in their power. There are races which are incapable of influencing the world. Such nations are destined to hew wood and draw water for the dominant nations. If they cannot fill this inferior office, they must perish".

Due to such misguided leadership and such perverted teachings, this strange, fantastic, and cynically cruel philosophy has become to the Germans a kind of religion which appeals to their spiritual natures. And believing their mission to the world to be a great one, they justify their pagan practices by appeals to their pagan gods.

We have heard much in these days about the failure of Christianity. I say it hasn't failed yet. And while our soldiers and those of our allies battle against our pagan foes, Christianity still lives. It has failed in Germany, or rather it has been twisted into a gargoylike shape to bolster up devilish beliefs and practices, but the spirit of Christ is still in the world. And Christian preachers and teachers deserve no small credit to-day for the valor and determination of our country at this hour. It is to those who have believed and preached and taught the ideals of Christ that much of the credit, for the continued resistance of our Allies, must be given.

We are truly thankful that the German propaganda to break down Christianity has failed. How often in the past few years have the scholars of Germany sent abroad great clouds of ideas to overcome those who believed in the Bible and Christianity. And while at first these attacks bent the line at some places, while some were swept away into unbelief and a few turned traitor and went over to the enemy, yet the lines were not broken. Christianity still lived.

*The Bulletin of the Western Theological Seminary*

Nor have we and our English and Scottish brethren been simply content to dig in and hold the trenches. Many vigorous and successful counter attacks have been launched into the enemy's lines. And I hope that never again will we turn to Germany for spiritual guidance. She has shown, surely beyond a doubt, that she is not fit to be our religious teacher.

I think I hardly need to dwell on the fact that in this war we and our great Allies fight for no selfish aims; we fight for justice. We fight, too, for the great democratic and humanitarian ideals that underlie our national life. And without these ideal aims, without the appeal to the best that is in us, our fight would scarcely have been begun.

The President of this Nation has become the spokesman for the humanitarian cause. He has stated in clear and certain terms the objectives for which we fight. The unselfish and broad humanitarian character of these aims have thrilled America and the world. They have touched the responsive chord. They have spurred us to action, for they typify our highest conception of philosophy and religion.

So, to me, your calling is one which is of supreme usefulness and one which should come with a great imaginative appeal to every leader or prospective leader of men. You deal with the fundamental things in the lives of men and women and in the histories of nations.

Literary men, warriors, and statesmen have been able to accomplish great and lasting missions in the world only as they have appealed to man's idealism, his higher self.

And what cause can be greater than to help in the spread of Christianity? I believe we should be careful to place the emphasis in the ministry on spiritual leadership rather than on business management, social leadership, or pastoral efficiency, important as they may be. I believe that we should grasp more firmly the great doctrines of our faith and that we should saturate our lives with its meaning, its sweetness, and its hope. The lives

## *Spiritual Leadership*

of ministers of the gospel should be lives of crusaders for Christ who with zeal and passion strive to bring to the minds and the hearts of men this greatest of all visions, this philosophy of brotherly love, this gospel of hope and salvation. For yours is a mission to bring to the world a system of thought and a body of ideals which hold the supreme place in human endeavor, a philosophy which has inspired and sustained myriads of men and women, a religion which has brought hope and comfort and progress to a hopeless, suffering, and stagnant world.

GROVE CITY COLLEGE.

## Preparing to Commune

by

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The studies which follow are the outgrowth of an essential need in the life of the Church. Two facts gripped me early in my ministry. The first was that the requirements for Church membership were being lost sight of in the desire to increase the numbers, and that a generous leniency was being granted in order to get members enrolled. But while this was true in the home Church, the demands on the foreign mission fields were infinitely greater and more sacred, including quite frequently the test of ability in soul-saving service before full membership could be enjoyed. The second was that, after all, the minister had very little to do with shaping the ideas of his flock in the essentials of Church doctrine. Even the most effective expository preaching and constructive prayer-meeting talks had the disadvantage of all lecture work without the interchange of ideas and questions. Also the minister's touch with the Sabbath School could only be narrowed to one class, or superficially spread over many at different intervals. In other words, he did not through these avenues succeed in impressing the lives with the great privileges of Church membership. The conclusion was reached that if the Church is to hold her members true to the faith and the vital truths of her life, the work must be done with the boys and girls who enter chiefly through the Sabbath School. While their lives are plastic and impressionable, the truths received are not lost; and a thorough instruction through such a pastor's class in all our churches would go far to insure the generation to come a Church in whose life there abides more vitally and intelligently the essential truths of evangelical faith. It was out of such a conviction that these studies have

## *Preparing to Commune*

grown. No sweeter satisfaction has come to any one than has come to me through the abiding faith and true Christian spirit in many of those who have studied its pages as they appeared in 1913.

In the above year these studies were given to the public in a booklet, entitled, "Preparing to Commune". This booklet contained only the questions and answers as they appear here with the scriptural references attached. As its circulation increased and it became known to the churches through its use, many urgent letters reached me asking for fuller explanation of the studies. In the annotations which appear here I have written down the substance of my discussion before the class. These notes do not profess to be complete in any sense of the word. They are intended only as suggestions that the reader may better understand the author's point of view. They appear in this number of *The Bulletin* upon the suggestion of President James A. Kelso and will later be reprinted in booklet form for use in catechumen classes. In a general way, they are designed for children of twelve or over. With some few explanations and additions by the minister such children can readily understand their truths and profit by them. They have already proven a source of great blessing to the many members who have studied the faith of the Church through them.

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### STUDY ONE

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#### THE BIBLE

##### 1. *Where is God's Word recorded?*

It is recorded in the Holy Scriptures.—Ex. 20:1, 2; Eph. 6:17; Gal. 1:11, 12.

The Bible is the word of God. It contains the truth which will lead men into the way of salvation. In it we find different kinds of literature: history, like the five books of Moses, or the Gospels; drama, like the book of Job; poetry, like the Psalms; and philosophy of life, like the books of Ecclesiastes and Proverbs. God uses these different forms as mediums through which He brings truth to the hearts and minds of men. Each one contains His very own word.

## *The Bulletin of the Western Theological Seminary*

### *2. How was this word sent to us?*

It came through holy men, inspired by the Spirit of God.—II Peter 1:21; II Sam. 23:3; Luke 1:70; I Cor. 2:13.

Inspiration is the influence of the Spirit of God upon the minds of the Scripture writers, so that what they taught, God taught. God so impressed the hearts of these men with the truth that they could not go wrong in expressing it. The writers however were not machines, but living men; and God spoke through their personality and training. For example, Luke being a physician places the emphasis on the miracles of Jesus. Matthew being a Jew makes the King the key-note of his Gospel. Paul being a logical thinker saw in the message of Jesus a system of doctrine.

### *3. What do these holy men reveal to us?*

They reveal the way of salvation.—John 20:31; Rom. 15:4.

The Bible has only one message—the hope of salvation for men. This has been revealed in different ways. In the Old Testament we have symbols, such as the tabernacle, the priest, the prophet, the king, the altar of sacrifice, and the Ark of the Covenant. Each one of them stood for something greater than the people of the olden times knew. These symbols pointed to the hope of a salvation which was to come. This was fulfilled in Jesus Christ who tabernacled among men, who was prophet, priest, and king, whose cross was the altar of sacrifice, and whose blood was sprinkled on the Mercy Seat of God for the forgiveness of sins.

### *4. Into what two parts is their message divided, and how many books in each?*

The first part is the Old Testament, which contains 39 books.

The second part is the New Testament, which contains 27 books.

The Bible is divided into two parts. In the Old Testament there are 39 books. The first 5 are books of law, the next 12 are historical, the next 5 are poetical, the following 5 are Major Prophets, and the remaining 12 are Minor Prophets. The New Testament has 27 books. The first 4 are biography, the next book is history, then come the 13 Pauline letters, the 8 general letters, and the last which is an apocalypse. There have been about fifty different writers for these books, but the same theme runs through each. It is just as though fifty artists living in different ages had each worked out independently one panel of a great portrait, and when those panels were brought together in centuries later it was found that they made one portrait, that of Jesus Christ. In speaking of the two parts of the Bible we must keep in mind the hand of God which makes them one in their message.

### *5. Name four representative books and men in the Old Testament message.*

Books: Genesis, Exodus, Psalms, and Isaiah.

Men: Abraham, Moses, David, and Isaiah.

## *Preparing to Commune*

We name these four books because they represent the great things in God's Word. Genesis is the book of origins, and in it we have the beginning of all things,—creation, life, man, sin, salvation, family, murder, etc. Exodus is the book of law, and in it lies the foundation of man's relations. Psalms is the book of devotion which expresses the inner life and the deepest desires of the human heart. Isaiah is the book of prophecy and contains the hope of redemption which was to be fulfilled in Christ. We might name as a fifth book, Daniel. It is the book of victory and describes the ultimate conquest of God's Kingdom.

The men are also representative. Abraham is the father of the faithful. Moses is the great law-giver. David is the great king. Isaiah is the great prophet.

### *6. What great truth does this message teach?*

The existence of one true and living God.—Deut. 4:35, 39; Isa. 43:11; 45:21.

The message of the Old Testament shows that the one true and living God rules the world. There are many accounts of His conflict with the gods of other nations, like the ten plagues of Egypt, or the battle of Carmel. In each case the Bible shows the supremacy of God. Later in the history of Israel, when these children of God were snatched from Palestine into Babylonia, they learned in a truer way that He was everywhere and could be sought in prayer.

### *7. Under what form is this taught?*

The Covenant: The Everlasting Covenant.—Gen. 3:15; 15:1-21; 17:7; Jer. 32:38-40.

The Mosaic Covenant.—Ex. 20:1-17.

This is a covenant of eternal life. A covenant requires two parties. In the Bible God is the one party and man is the other. We can see what God is willing to do by His promises as they are revealed in the Scriptures. We can learn in the same place what is required of men through faith, repentance, and obedience. If either God or man fails to fulfill his part of the contract there can be no covenant. In the Bible we have two outstanding covenants: the Everlasting and the Mosaic. There are others, like the covenants with Noah, David, etc., but these two are the most important.

### *8. Which Covenant is fulfilled, and which continued by the coming of Jesus?*

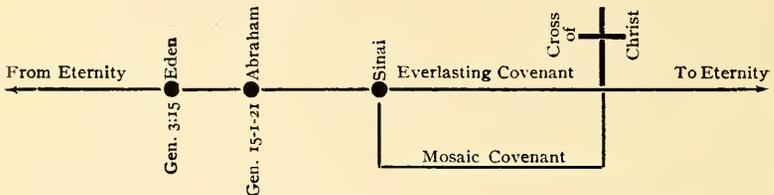
The Mosaic Covenant is fulfilled.—Matt. 5:17; Heb. 8:7.

The Everlasting Covenant is continued.—Isa. 9:6; 11:1; 52:13; 53:12; Heb. 1:1-4.

The Everlasting Covenant, which is the Covenant of Grace in the Cross, had no beginning and has no end. It existed before the foundations of the world, but was first revealed to men during the sin in the garden.

## The Bulletin of the Western Theological Seminary

That promise to Eve was confirmed to Abraham, and continued through Jesus Christ on the Cross of Calvary. We are living under this Covenant to-day. The Mosaic Covenant, which is the Covenant of the Law, began when the law was given to Moses on Mount Sinai and continued until the perfect man, Jesus Christ, fulfilled it. In Him both these Covenants merged, and to-day we cannot realize the full blessings of the Everlasting Covenant unless we are keeping the Covenant of the Law. Dr. David R. Breed of the Western Theological Seminary shows this effectively in a very clear diagram given below.



### 9. Where is the account of Christ's life and sacrifice revealed?

It is revealed in the writings of the New Testament.—Acts 1:1-5; 4:12; John 3:16; 17:3.

The one message of the New Testament is the hope of the world through the life and sacrifice of Jesus. There is no other book which contains this hope and no other way by which we can be saved. This is written on every page.

### 10. Name four representative books and men in the New Testament message.

Books: Luke (or any Gospel), Acts, Romans, James.

Men: John the Baptist, Peter, John the Apostle, Paul.

These two books and two letters represent the different phases of Christianity. Luke (or any Gospel) gives the history of Jesus and His works. Acts relates the account and struggle of the early Church. Romans states the doctrine of salvation. James emphasizes the practical side of the Christian life. We might add the book of Revelation because it gives us the victory of Christ as a final hope for the world.

The four men are also representative. John the Baptist is the forerunner of Jesus, and is the last of the prophets and first of the disciples. He is the link between the Old Testament and the New. Peter is the rock of faith and stands to Christianity in the same relation as Abraham did to the Hebrew religion. John is the revealer of Christ, for no one of the disciples understood Jesus like the one who leaned on His bosom. James was the presiding officer of the early Church. Paul was the great missionary. He carried the Gospel to practically the known world.

### 11. Where do we find the following passages, and can you repeat them?

The Ten Commandments.—Ex. 20:3-17.

## Preparing to Commune

The Beatitudes.—Matt. 5:3-12.

The Lord's Prayer.—Matt. 6:9-13.

These three passages should be committed to memory. In the Commandments we have that law which is necessary to right conduct. In the Beatitudes we have the ideal of life which is essential to every true Christian. In prayer we have the way to keep these things alive in our characters. They should, therefore, be written upon our hearts in the blood of Jesus Christ.

### 12. *How should the Bible be studied?*

It should be studied prayerfully.—Ps. 119:9-13.

It should be studied daily.—Ps. 1:2; Josh. 1:8.

It should be studied as a personal message from God. Ps. 119:16-18.

Each of these three ways for the study of the Bible is necessary. In our quiet devotion we should always pray for the presence of the Holy Spirit before we read God's Word. The Spirit is to lead us into the truth, and without Him this book is only a human production; but with Him it is the word of life. The Bible must be studied every day. The one who is in the habit of reading the Bible daily and misses one or two days will notice the difference upon the disposition and the actions. We lose something we can never regain. The Bible can only be read as a personal message. We feel that God is speaking to us individually. We are unconsciously saying to ourselves, "He means me".

### 13. *With what spirit should we regard the Bible?*

With a spirit of reverence; for it is sacred and different from other books.—Deut. 4:2; Prov. 30:5, 6; II Peter 1:19, 20.

There is a tendency to-day to think of the Bible as merely literature, as a book like other books. But we must remember it is the only literature which has in it an authentic personal hope for one who has sinned. I heard Dr. A. T. Ormond, a great philosopher, say that he could not read the Bible as he did any other book because of that scarlet thread of hope which was moving in and through each word. It is different from all books and should be read with the spirit of reverence.

*The following prayer to be prayed by each member of the class:*

Our Father which art in heaven, fill our hearts with a love for the truths in this Book of Life. Let us daily and prayerfully seek its treasures. Reveal unto us from its every page the gift of Thy Son and our Saviour, Jesus Christ, in whose Name we pray. Amen.

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## STUDY TWO

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### SIN

#### 1. *How did sin enter the world?*

By a free act man disobeyed the will of God.—Gen. 2:16, 17; 3:6; Rom. 5:12.

## *The Bulletin of the Western Theological Seminary*

The Bible's simple account of how sin came into the world is the most profound ever written. Any one can understand it. In the garden of Eden there were two trees—the tree of life and the tree of knowledge. Man could eat of the fruit from the tree of life and still love God with all his heart; but the fruit from the tree of knowledge would steal away his desire to walk with God. Knowing this, man, of his own free-will, ate of the tree of knowledge, and immediately he became afraid of that fellowship with God which was so pleasant before. It started a rebellion in his heart, and this is sin.

### *2. What is sin, then?*

Sin is any opposition, conscious or unconscious, to a personal God.—Jas. 4:15, 16; Lk. 12:47.

Sometimes we think of sin as breaking a law. I like to think of it as opposing and wounding the love of a Person. When a mother tells a child not to do a thing which is harmful and the child does it, the mother's love is wounded. She never thinks of the law. When God tells us to keep His Commandments, His love is hurt if we fail to keep them. Therefore, men commit sin when they love something else better than they love God. Sin comes through an opposition to this personal God, just as salvation comes through a loving trust in Jesus. The sin may be unconscious in two ways. First, we may be ignorant of the existence of the Saviour, like some of the heathen; or, second, we may have reached the condition in which we do not realize that we are sinning against Him.

### *3. Are any of us free from sin?*

No, we have all sinned.—Rom. 3:23; I John 1:8-10; Eccl. 7:20.

Sin finds a place in each of our lives. The nearer we live like Christ, the more we realize this and the more we see our unworthiness of His love. A stain on a table cloth which is soiled will scarcely be noticed, but if the cloth be spotlessly clean, even a finger mark will destroy its beauty. So the purer our lives are the more our little wrongs will be felt. To-day we are losing the sense of sin because we do not realize keenly the nearness of God.

### *4. How does sin appear in our lives?*

It is made known in our unbelief, our evil thoughts, our evil deeds, and our omission of right deeds. Mk. 16:16; Jer. 17:9; Matt. 15:19; I John 3:4; Jas. 4:17.

The evidences of sin in our lives are many; but unbelief and a lack of trust in God are at the root of them all. This starts our evil thoughts, our evil deeds, and our omission of right deeds. If we love God, all evil thoughts are driven away as soon as they come knocking at the door of our hearts. But if we do not love Him there is nothing to keep them out, and they soon take possession. In time these evil thoughts issue in evil deeds, and cause us to turn aside from doing what we ought to do. The first evidence of such sin is the lost sense of God's nearness.

## Preparing to Commune

### 5. *What does the Bible tell us about sin?*

All sin is known to God.—Heb. 4:13; Jer. 17:10.

All sin deserves to be punished.—Rom. 6:23.

The Bible teaches two things about sin. The first is that no sin can be hid from God; and while the world, our friends, and our family may never know, yet God knows. We mean so much to Him that our wrongs impress His life like the pictures on the sensitive plate of the camera, and He feels our lack of love. The second is that sin should be punished. God has made us in such a way that unless we do the things which are prompted by a love for Him, we shall bring punishment on ourselves. Just as men and women are condemned and punished before the court of justice by their own evil acts; so are we if we live contrary to the will of God. We all know the justice of this.

### 6. *For what reason is sin punished?*

All evil should be punished in order to check further sin.—Ezek. 39:23; Gal. 6:7, 8; II Peter 2:9.

There are two reasons for this punishment. The first is that the love of sin is contrary to God's desire for His children. He has made us in His own image, and He condemns in our lives anything which hurts the desire for this true life. The second is that punishment checks sin. Just as the child learns the danger of fire by being burned, so man learns the danger of sin by its effect upon his mind and body. We should soon be destroyed by our own sin if God did not safeguard our lives by punishment.

### 7. *If we fail to heed it and continue our sin, what then?*

We grow out of fellowship with God, and wander from Him.—Ps. 14:2, 3; I John 1:6; Hos. 4:8-10.

We shall love evil deeds, die in our sin, and lose heaven.—John 3:19; 8:24; Rev. 22:11.

If we continue in sin we finally become its slaves. We are enmeshed in its net. It is a gradual process. We do not notice the presence of sin at first, but, little by little, thought by thought, deed by deed, and day by day, we grow out of fellowship with God until we learn to love our evil deeds, to enjoy our wicked companionships, to take full delight in our impure thoughts, and at last to end our lives through crushing the spiritual nature. This shuts us out from a fellowship with God, and, according to the Bible, is spiritual death and hell.

### 8. *What is it that leads us into sin?*

We are led into sin by temptation.—Jas. 1:13-15.

### 9. *What is meant by temptation?*

Temptation is anything which draws us away from God.—Jas. 1:14, 15. There is always something which brings the evil desire into our lives,

## *The Bulletin of the Western Theological Seminary*

which turns our hearts away from God, which takes us out of the proper course, and which makes us sin. We call this power or influence, temptation. It is different in each life, but its strength is just as powerful in all.

### 10. *From whence does this temptation come?*

It comes from within—our evil thoughts and evil desires— and is prompted by Satan. Jas. 1:14; Matt. 15:18, 19; Jas. 1:13; Lk. 4:1-12; 22:31.

The field of temptation is within our hearts. The object without only excites the desire within; so that the difference between the man who drinks and the man who does not, lies in the condition of the heart. The saloon is no temptation to the one who does not drink, because it finds no room in the heart where it might live. Temptation ties to the evil thoughts and evil desires of the heart. These are prompted, not by God, but by Satan.

### 11. *For what reason is temptation permitted?*

By resisting temptation, we strengthen our lives for Jesus.—Jas. 1:2, 3; I Peter 1:7.

A life grows by resistance. The butterfly which is helped in its struggle to break through the cocoon is greatly weakened and never fully develops. The struggle is necessary to the strength of the butterfly. The muscles of our body also grow by the resistance of constant exercise. Just so a life with Jesus finds its strength in overcoming evil, and we are stronger characters because we must battle against the sin of the world. Jesus, as the Author of salvation, was made "perfect through suffering". It is only by resistance that any Christian can grow, and if we never have any temptations we will never have any strength.

### 12. *What, then, are the results of temptation?*

If we yield, we are led deeper into sin, and resistance is harder.—Jas. 1:2, 3; I Peter 1:7.

If we overcome, we are given greater power and God's help.—I Cor. 10:13; Jas. 4:7.

The result of temptation is two-fold. On the one hand, a failure to resist a temptation makes us weaker for the next. The boy who allows a problem in arithmetic to get the better of him because it is hard, will soon find that most of the problems are hard, and that the study of arithmetic will never be mastered. Each time we lie, or steal, or forget to pray, we put ourselves in that condition where the resistance against doing such things is harder and our backbone is weaker. On the other hand, we are given greater strength with each conquered temptation. The girl who masters the spelling lesson each day, even though she is compelled to work over-time, will never find any difficulty in spelling, but a sense of mastery will come into her life. Just so each time we say "No" to a

## *Preparing to Commune*

sin, our hearts receive a new power which will grow each day, bringing with it new conquests and a consciousness of God's constant help.

### 13. *In what way may temptation be resisted?*

We resist temptation by prayer.—Lk. 22:40, 46; Matt. 6:13.

We must have some means for defeating temptations. The most powerful is prayer. Those who in the presence of sin keep their hearts in communion with God, can never fall, and God will never fail them. I know a man whose life, home, and family had been ruined by drink, and he was a slave to the saloon. The curse had such a grip on him that he could not pass a place where it was sold. A friend gave him the simple secret of closing his eyes in prayer whenever he came to a saloon. He did so; and he not only quit drinking but restored his home and re-established his family to their former privileges. We resist by prayer.

### 14. *What is the reward of overcoming temptation?*

A crown of life.—Jas. 1:12.

We must not look for rewards in the Christian life, but anyone who continues to defeat this desire in the heart for sin will be crowned with life eternal through Jesus Christ our Lord.

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*The following prayer to be prayed by each member of the class:*

Blessed Father, we have all sinned and done evil in Thy sight; we have failed to appreciate Thy love and Thy fellowship; like sheep we have wandered from Thy fold, and have been weakened by temptations; but we seek Thy forgiveness in Jesus Christ, our Redeemer. Amen.

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## STUDY THREE

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### SALVATION

#### 1. *From whom does salvation come?*

It comes from God, through Jesus Christ.—I John 5:11; Rom. 5:8; Eph. 2:4, 5.

Salvation is the gift of God. When man sinned in the garden of Eden a darkness came into his life. It was just as though he were shipwrecked on a vast ocean, with no helper or friend, with no life-boat, with no welcoming light, and with a cloud of guilt hovering over him. It meant destruction unless someone brought aid. God provided the way of escape. He sent the life-boat of promise which was to be realized fully in the blood of Jesus Christ on the cross of Calvary. He is the Friend we need and those who trust themselves to Him are saved. It is God's provision for a world in sin.

## *The Bulletin of the Western Theological Seminary*

### *2. Who is Jesus Christ?*

Jesus Christ is the only begotten and eternal Son of God.—Lk. 3:22; John 20:31; Mk. 9:7.

If Jesus is our Saviour, He must fulfill certain conditions. He must be a perfect man, because if we find a flaw in His life or His teachings we cannot trust Him. He must be more than a man, for no mere human being can forgive sins. He must be very Deity revealing to the world the great heart of God and making that Father's life live in the flesh. This could only be accomplished by the Son. He must have come from the bosom of the Father, for only as such is His authority accepted.

### *3. Why do we believe Jesus is the Son of God?*

Jesus claims to be God's Son.—Matt. 11:27; 16:16, 17; John 17:1; John 3:16.

His life, His character, and His resurrection prove that claim.—Matt. 11:4-6; John 9:32, 33; Acts 4:33.

His power in the hearts of men shows it.—II Cor. 4:8-10.

There are three reasons for believing that Jesus is the Son of God. 1st—His own word. He told us that He spoke only the things which He had heard from His Father; and that He and His Father are one. 2nd—His unique and unselfish life among men proves His deity. He had power over the waves, the body, the mind, the soul, and death. Sickness vanished at His touch. The lame walked. The blind saw. The dead lived. Only God Himself could have lived or even described such a life. The resurrection was the only natural issue. The world would have been surprised had Jesus not risen from the dead. 3rd—Christ is known better to-day than anyone in the world. He is a real power in the hearts of men. The drunkard, the thief, the stained, the bruised, and the broken have been transformed by Him. Whole cities and countries are being won in His Name, and the army is constantly increasing. The greatest test of His deity is the redeemed lives of His followers.

### *4. Why did Jesus come into the world?*

To express God's love for mankind.—John 3:16; I John 4:10.

To save us from sin and give us eternal life.—Lk. 19:10; 15:1-32; Mk. 10:45; I Tim. 1:15.

Jesus came to earth as the Saviour. We must remember that man, the greatest of God's creations, whom God loved better than a mother loves her child, was deep in sin and drifting towards destruction. God tried every way, altars, ark, prophets, law-givers, etc., to save him, but they all failed. Some greater expression of His love had to be shown. His own life had to be given. It was then that He sent His Son rather than lose man. It is the greatest measure of God's love. It is as high as the heavens, as broad as the whole world, and deep enough to reach the worst sinner. It provides a way by which the sinner might have life

## *Preparing to Commune*

eternal; for, in this Son, God loves us into an eternal life with Him. Christ is our Friend forever.

### *5. How did Jesus express God's love for us and save us from sin?*

He suffered the death of the Cross on our behalf.—Eph. 5:2; I Peter 2:21-24; Isa. 53:5, 6; Gal. 1:4; 2:20.

The two results of sin are condemnation and a debased nature. The two-fold deliverance of salvation is given in Toplady's hymn—

"Be of sin the double cure,  
Cleanse me from its guilt and power".

Jesus shed His blood on the Cross that the guilt and power of sin might be removed. The blood, to the Jews who understood the sacrificial system, was a symbol of life. When the animal shed the blood, the life went out. This is the meaning of Christ as the Lamb of God. He gave His life on the altar of Calvary for the world. There are three things that can be said of His death. It is penal, because it delivers us from our offences, because it did something for us which we could not do for ourselves, and thereby took away our guilt. It is vicarious, because by His death on the cross He paid the ransom for our lives. It is expiatory, because it cleansed us from all our sins.

### *6. How does this sacrifice of Jesus help us?*

It provides a way for the forgiveness of our sins.—Eph. 1:7; Col. 1:14; I John 1:7.

Forgiveness is the distinctive contribution of Christianity to religion. It is the only religion which offers forgiveness, and men must have this element. The death of Jesus was to make possible the forgiveness of our sins. We find no forgiveness in nature, in law, or in ethics, but only in Christ's death. And no one can grow in the true life unless there is a feeling in the heart that the past is gone, that the mistakes are forgotten, that the wrongs are righted. This has been made possible only in the blood of the Saviour on Calvary.

### *7. What, then, do we mean by "the forgiveness of sins"?*

We are freed from the guilt of sin.—Ps. 103:3; Rom. 8:1; Acts 13:38, 39; Rom. 3:24, 25.

We are restored to favor with God.—Lk. 15:22-24; Rom. 5:1, 2.

We have peace of conscience.—I John 3:20.

Let me illustrate. Here is a man who has wronged his mother, perhaps robbed her and then left home. Everywhere he goes the deed haunts him and mocks him. In the course of time the mother dies and he has never sought her forgiveness for his wrong. It so oppresses him each day that as a last resort he comes to God, and that past deed stands out upon his heart as a blot. But he finds in Christ that something which Christ did, that no one else could do for him. It gives him a feeling that his sin

## *The Bulletin of the Western Theological Seminary*

is forgiven not only by Christ but by the mother, that he is restored again in His fellowship, and he realizes a peace of conscience. There is nothing else could bring this condition to his heart. Only Christ's forgiveness can give us as sinners a confidence in the future.

### 8. *When we are forgiven, how does it affect our lives?*

Our sins are cleansed and forgotten by God.—I John 1:7; Isa. 1:18; Ezek. 36:25; Isa. 43:25.

We are given power to resist sin and temptation.—John 17:15.

We receive a new heart.—Eph. 4:23, 24; Ezek. 36:26; Ps. 51:7.

When we are forgiven, we feel a sense of mastery which comes from this new friendship in Christ Jesus. The old life and the old sins hamper us no more. But a new power enters, a new heart is received which makes the resistance of sin and temptation easy. That which was once a dread has been conquered, that which was once a burden has been removed, that which was once an estrangement has been turned into a true friendship, and we go on with an ever increasing power in the Christian life.

### 9. *When we are forgiven, what about the deeds we have done?*

They are not taken away, but still remain.—Gal. 6:7-9.

The condemnation upon them is removed.—Rom. 8:1-4.

When possible, we must make amends.—Lk. 19:8-10.

Some people forget that the deeds which we do leave their marks on our characters and our lives. These can never be removed. We have read of the little boy whose father drove a nail in the post for each bad deed until the post was filled; and then the boy realizing what it meant, began to live a better life. Each good deed brought out a nail, but the boy noticed that the holes remained, even though the disapproval of his father was gone. The same is true with our bad deeds. The disapproval of God is gone when we are forgiven but the scar remains. When it is possible for us to right wrongs we must do so, for Christ wants the bad accounts on the page all cancelled before we can begin a true friendship with Him.

### 10. *Do we not still need to be forgiven?*

Though in favor with God we need to be forgiven every day.—Heb. 7:25; 13:15; Matt. 18:21, 22.

The Saviour tells us that we need to be forgiven every day. It may not be so much in our deeds, but all of us think evil of others and need our dispositions changed. We get angry when we should not. We say things that are unkind. We tell things that are not entirely true, and a multitude of other matters enter into a day's experience to show that we constantly need the forgiveness of Christ.

## *Preparing to Commune*

### *11. How can we obtain this forgiveness of sins?*

We must repent of our sins, and look unto Jesus for strength.—Lk. 15:18-20; John 6:40; 3:14, 15.

We must confess our sins and forgive others.—Ps. 51:4; Prov. 28:13; Matt. 6:12-15.

Christ is always ready and wanting to forgive. But we must ask it. We must show the sorrow in our heart. We must acknowledge our sins and take a new trust in Christ and His strength. The real measure of our forgiveness lies in the way we forgive others. The prayer says, "Forgive us our debts as we forgive our debtors".

### *12. How do we know when we are forgiven?*

We shall have a hatred for sin and a love for righteousness.—Heb. 1:9; Rom. 7:22; Ps. 1:2.

We shall have an increasing likeness to Jesus Christ.—Col. 3:8-10; II Cor. 4:16; Rom. 12:2.

Some people imagine that they can commit a sin, tell Christ they are sorry, and then in a short time commit the same sin over. If such people had received forgiveness the first time they would not have done it again. The fact that they did it is an evidence that their repentance was not sincere. It is only when we have a hatred for the sin which Christ has forgiven, and never willingly do it again that we can know that Christ has forgiven us. In other words, we shall hate the thing that we once loved, and fill our hearts with the righteousness of Christ. Each day we shall grow to be more like Him. He will ever be in our hearts and in our lives. We shall find ourselves asking whether this is what He would have us do. Just as two people living together grow to be like each other, sometimes even in looks, so our friendship with Christ makes us like Him.

### *13. Who, then, can be saved?*

Only those who accept, trust, and serve Jesus.—Acts 16:31; Gal. 2:20; Lk. 9:23; Acts 9:6.

The evidence of our forgiveness is trust and service. If we have no confidence in Jesus we shall not understand His forgiveness. But if we are willing to put our whole lives into His care and do what He wants us to do, there will never be a sting in our hearts nor a prick in our conscience for any length of time. We shall accept Him as our Saviour and trust Him as our Friend and serve Him as our Master. This is salvation.

### *14. What do we receive if we continue in salvation?*

We receive eternal life.—John 3:36; 5:24.

We must remember that complete salvation is a life and not a single act. It is not something we can acquire in a day, in a month, or in a year. It is something we must live always, the old and the young alike. No one is free at any time from the need of salvation. From the cradle to the

## *The Bulletin of the Western Theological Seminary*

grave it is one struggle against sin and for righteousness. A daily victory in this struggle means eternal life.

*The following prayer to be prayed by each member of the class:*

Our Heavenly Father, we thank Thee for Jesus Christ, who taketh away the sins of the world; and we beseech Thee that His sacrifice upon the cross may cleanse us from all sin, and save us unto eternal life, in the Redeemer's Name. Amen.

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### STUDY FOUR

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#### CONFESSING CHRIST

1. *What are the essentials of salvation?*

We must believe and confess Jesus Christ.—Rom. 10:9, 10.

Salvation is the pearl of great price which every one must possess to be satisfied. Two steps are essential to get it—belief in Jesus Christ and confession of Him. Belief touches our whole life. It is something more than knowing, something more than feeling, something more than acting; it is all three. If we say we believe in Christ and do not keep His commandments, we deceive ourselves. The test of our belief is the way we live it. One very necessary part of belief is confession. We cannot refrain from telling the things which have gripped our hearts. Those who show no interest are sure to have no conviction. Confession, then, is the index of our salvation.

2. *What does "confessing Christ" mean?*

It consists in letting others know that we have taken Jesus as our Saviour, our Master, our Helper, and our Friend.—John 1:20; Rom. 10:9; Matt. 28:20; John 15:14.

There are several things we will tell if we are saved. Jesus will be the great subject of our conversation. We shall show others how He saved us from our sins. Our whole life will be subjected to Him as the one who owns us and has bought us with a price. We shall rejoice in that constant help which we receive in every experience. The world will know that in our hearts there abides a living Friend who ever walks by our side. This will be our confession by life and words to all whom we meet.

3. *What two parts are necessary to make our confession acceptable?*

We must first surrender our inner life to Him.—Matt. 12:34, 35; Prov. 23:7; Rom. 10:10.

We must then declare that surrender publicly.—Lk. 9:26; 12:9, 10; Rom. 10:9.

There are always two sides to every confession—the inner and the

## Preparing to Commune

outer. It has a life within the heart before it is known to the world. This inner life must always be surrendered as the first step. The second step comes when the inner life is made known to the world by words or deeds. When this confession publicly is different from the inner life then there is something deceitful, something false, something wrong. People who live close to God can feel this lack of harmony between the inner life and the outer life. Jesus could, and He often asked questions to show that the person was deceived. The rich young ruler is an example.

### 4. *How do we surrender our inner life?*

We surrender by believing on Jesus Christ.—Acts 16:31.

We also do it by making our secret life holy.—Matt. 5:16; I Peter 2:12.

We might think of the heart as composed of many rooms. One for our imaginations, another for our desires, another for our affections, another for our friendships, another for our money, etc. When we believe in Jesus we give Him the key to each room. He is the Host, the One who says what shall enter there. Perhaps the world never sees how many things Jesus sweeps out of the room when He first comes in, but He keeps on sweeping until all the rooms of our inner life have been made clean and holy, and we have surrendered them to Him. This is very important for complete confession.

### 5. *How do we publicly express this surrender?*

We bear witness for Jesus in word and deed.—Matt. 10:32; Acts 5:32.

We unite with His Church.—Acts 2:41, 42.

Once we have given Christ control of our inner life we become object lessons for God, living epistles, burning proofs of the fact that Jesus died for our sins. The first evidence of the inner surrender is our changed conduct and interest. A transformed life is the best testimony of God's redeeming grace. The word we speak will tell others that we belong to Christ. Our deeds will show a kindness and thoughtfulness which is prompted by love. In our school, in our play, in our homes, and among our friends we shall be known as Christians. We shall find our place in the Sabbath School and make our public confession in the church. No one who has surrendered the inner life to Christ could do otherwise.

### 6. *Are there any reasons why we should confess Christ?*

Love—If we love Him, we must show it.—Rom. 1:14, 15; Lk. 7:44-47.

Obligation—We owe it to our Saviour.—Rom. 5:8; II Cor. 5:14, 15.

Command—God has commanded us to do it.—Phil. 2:11.

We must confess Christ for three reasons.—1. If we love Him we cannot help but show it. No sons or daughters could stay around their mothers for any length of time without expressing their love in some way or other. Neither could the mother keep from fondling the child. It is the same with our love for Jesus, and confession is the thermometer of this love. 2. When we know what Christ has done for us in His

## *The Bulletin of the Western Theological Seminary*

death on the cross that we might be His friends, we should be ungrateful indeed if we did not openly claim Him as our very own. 3. The Bible tells us to do it, and to every Christian this is the final guide to His faith. It is the command of the God who made us, loves us, and knows what is best for us.

### *7. How does confessing Christ benefit us?*

It brings us salvation from sin and death.—Rom. 10:10.

Christ will intercede for us with God.—Matt. 10:32, 33.

It gives us courage.—Acts 21:13.

It brings us into fellowship with God.—I John 1:7; 4:15.

There are many blessings which come to us when we confess Christ. Paul says that salvation is only gained through the avenue of confession. The assurance of life eternal comes when we manifest Christ's redeeming grace to the world. Now if we live the life of Jesus among those with whom we associate, and are not ashamed of Him in any crowd, Jesus will not be ashamed of us before His Father, but will intercede for us. It is a great thing to have such a Friend to plead our cause before God. It gives us courage and strength. Once we have declared our desire for the Christian life before the world we cannot help but live it honestly unless we become a bundle of excuses and explanations. The benefit of that Christ-life will be a constant communion with God. There is no greater blessing in any life than just this presence of God.

### *8. How does our failure to confess Christ affect us?*

We are guilty of disobeying Christ's command.—Lk. 9:23, 24.

We show ingratitude for Christ's love for us.—I Tim. 1:15.

We are disobedient to God's command and that spirit of resistance to what we know is good brings into our lives hatred instead of love, lack of faith instead of courage, defeat instead of victory. We feel no obligation to Christ whose friendship to the world has made us all His debtors. (cf. 6.)

### *9. What do we lose through failure to confess Him?*

We lose the love, help, and companionship of Jesus.—John 14:2; Lk. 9:26.

We never know the joy of service in helping others.—Acts 8:5-8, 39; Lk. 15:7.

We are denied before God.—Matt. 10:32; II Tim. 2:12.

The failure to confess Christ is quite serious. 1. We lose the only true friend the world has ever known. Human friendships fail at some point but the help, love, and companionship of Jesus is sure at every turn. The world is dying for the Friend who died for this world. 2. It robs us of that joy which we have in a willing service for others. Next to the joy of being saved there is no joy so sweet, no romance so thrilling, no

## *Preparing to Commune*

experience so satisfying as that of helping another to Christ. 3. The loss is fatal when we remember Christ's own words that He will deny before God those who deny Him before men. We cannot see God without the Son. We cannot be saved except through the recommendation of Christ.

### 10. *How does confessing Christ help others?*

They are influenced by our example to confess Him.—John 13:35; 4:8, 29, 39.

Every one in the world has an influence either for good or for bad. We are responsible for it. If it be good, we must keep in good company. Our first step is to show the world that we stand for Christ. A man who does that with sincerity becomes like a great rock resisting the drift of sin in the world. Others will follow his example. If we only had the records, we should find that a large percentage of people who confess Christ do it under the influence of another's action. It is the outstanding fact in every evangelistic campaign. One goes up because the comrade does. Our influence is telling.

### 11. *How does our failure to confess Christ affect others?*

We put a stumbling block in another's way.—I Cor. 8:9, 13; 10:32.

No one desires to be a stumbling block in any person's way. I heard of a wealthy man whose life was good and moral, but who had never joined the church. A certain pastor approached two young men who lived across the street from this wealthy man about confessing Christ and joining the church. The young men pointed to this man of means as better than many in the church. The pastor visited the wealthy man and told him how he influenced these young men. The result was that the wealthy man joined the church, and two Sabbaths later the young men. What a burden would have been on that man's life if he had been the means, through his example, of leading those young men astray!

### 12. *How old must we be to confess Christ?*

We must be old enough to love and serve our Saviour.—Matt. 19:13-15; Eccl. 12:1; Lk. 2:42-49; Acts 2:38, 39.

We cannot say how old in years anyone ought to be. Some learn faster than others and some love Jesus sooner than others, but we should be old enough to know what Jesus is to us, and to feel that there is no work which would bring greater pleasure than the work for Christ in the church.

### 13. *Do you desire to confess Christ now?*

*The following prayer to be prayed by each member of the class:*

O blessed Master, we need Thee as our Saviour, our Companion, and our Friend; and we seek Thy strength and courage, that we might stand before men boldly, without fear, and in the power of Thy Holy Word. This we ask in Thy dear Name. Amen.

## *The Bulletin of the Western Theological Seminary*

### STUDY FIVE

#### CHRISTIAN LIFE

1. *To whom was the name "Christian" first applied?*

The members of the Church at Antioch were first called Christians.—Acts 11:26.

"Christian" is the name for one who belongs to Christ. In the early days it was never given to any outside the Church. All of those who bore the name had taken up the work and were shoulder to shoulder with others in the service. Because of the opposition and persecution, it required a great deal of courage for them to take the name. It originated in connection with Peter's work at Antioch. The mob called the followers of Jesus "Christians".

2. *How was this name used in the early Church?*

It was used to express contempt and mockery.—Acts 26:28; I Peter 2:15, 16.

We can understand how different the followers of Jesus were from the people of Antioch. There was something about these Christians that made them stand out,—their lives, their ways, their characters, their acts, etc. Their very presence was a rebuke to the way the people were living in Antioch and it made them scornful. In contempt and mockery they cried after them "Christians", much as many people in this country say "Dago", "Hunky", "Mick", etc., only not for the same cause. In each case the name was intended to express how much the person who was given it is beneath the consideration of those who applied it.

3. *Who has the right to be called "Christian" to-day?*

Those who have accepted Christ as their Saviour.—Rom. 10:9, 10.

Those who are striving to live the Christ-life.—Lk. 9:23-26; Ps. 15:1-5.

To-day Christian is a name of highest respect even though the lives of those who bear the name are no better than the early Christians. There are two necessary conditions which give us the right to this name. In the first place, we must have Jesus as our Saviour. We must have confessed Him before men. In the second place, we must strive to live His life. Some people confuse confession with the Christian life. Many make a true confession but fail to keep it alive by prayer and the study of the Bible, and therefore never really experience what we mean by the Christian life.

4.—*In what way do we strive to live the Christ-life?*

By a complete surrender of our lives to Christ.—Phil. 1:21; Gal. 2:20.

We surrender everything in our life that is evil.—I John 2:15-17; Matt. 6:24.

## *Preparing to Commune*

We strive to do only that which is good.—III John 11; Rom. 12:2.

All life is energy but the Christian life is energy which is directed by Jesus Christ. The Christian has a bias towards Christ. If Christ is directing it, there can be no evil. The question that arises here is what shall be the standard of right and wrong. In such an enlightened age, when people know the demands of Christ, I am willing to leave it to the first thoughts of the conscience. If there be a shadow of doubt, or the least hesitation, or a question in our minds about anything we do, we can be sure it is wrong. That must be surrendered. We must not wait, or argue the case, or else we will spoil the first thoughts of our conscience. This sifting leaves only that which is good, and our hearts must be ever on the lookout for something which we might bring into them that will drive out the evil and encourage the good.

### *5. What is required to live a Christian life?*

We must know Christ.—John 10:14, 15; 16: 12-15; Rom. 8:14.

We must love Christ.—John 15:9; 21:17.

We must trust and obey Christ.—John 2:5; Matt. 7:21.

We must serve Christ in soul-winning.—Lk. 22:32; Mk. 16:15, 16; Prov. 11:30; Lk. 19:10.

The requirements of any life form a chain. If one link is broken the mission of the chain is not fulfilled. This is so true of the five links given here for the Christian life. A full knowledge of Christ leads to love. A sincere love for Him grows into trust. An intelligent trust issues in obedience even when we cannot see all the way: "One step enough for me". And a loving obedience to Christ brings a warm passion for souls. After all, seeking the lost is the real mission for every Christian.

### *6. Are these requirements met all at once?*

No, we add to our Christian life each day.—Phil. 3:12-16; Eph. 4:15.

Too many become discouraged because their Christian lives are not perfected in a few months. They forget that the Church is only a school, under the tutorship of Jesus. Only those who desire to learn can enter such a life. No child gets an education in a year. It takes a lifetime to know all that the child desires to know, and so it is with the Christian life. But as Christ enters each day in a fuller way, sin goes out. The process means a life-long struggle, each day adding but a little.

### *7. What helps have we for adding to our Christian life?*

The instruction of God's Word.—Ps. 119:11; Josh. 1:8.

Strength through a life of prayer.—I Thess. 5:17; Eph. 6:18.

Joys in working for Christ and the Church.—Jas. 2:14, 17, 22; Acts 4:36, 37.

Encouragement of Christian fellowship.—I Thess. 5:12-14.

## *The Bulletin of the Western Theological Seminary*

There are four valuable helps. 1—The text book is the Bible. "Give us this day our daily bread". Just as the body needs food, just as the mind needs exercise to grow, so does the spiritual nature need spiritual bread. This heavenly manna is in God's Word, which contains every precept, every lesson, every instruction that we need to know in order to live a right life. It is the storage place which contains the only food for a new-born soul. 2—If the Bible is the food, prayer is the respiration of the Christian. It keeps the soul refreshed and healthy. We cannot get along without it. It is the means by which we bring the elements of strength into our souls. 3—Service is the physical side of the Christian life, the outlet for those desires which have been made Christ's through His word and our prayers. Precepts are always best preserved by living them and each one not lived is lost. 4—The fellowship with those who know the love of Christ always brings an uplift. Let it be said of us as Paul said of Onesimus: "He refreshed me".

### 8. *When is our Christian life the happiest?*

When it is a life of service for others.—Acts 10:38; 20:35; John 15:8; Matt. 23:11.

The testimony of most people is that they are happiest when they are working, and especially when they are doing something for another for which they expect nothing in return. The service in the Christian life is always unselfish. The only pay we receive is the satisfaction of doing some good and the peace of mind with God. This, after all, is the greatest gift to anyone.

### 9. *What service should Christians render to others?*

We should speak kind and encouraging words.—Rom. 12:10; Heb. 12:1, 2; II Peter 1:7.

We should give to the poor and needy.—Acts 3:6, 7; Rom. 12:13, 15.

We should become missionaries.—John 1:40-46; 4:28, 29, 39.

The unselfish service can be given in many ways. If we are Christians, we will always look for something good in everyone and will tell them about it. More people criticise than encourage. Groups of boys and girls will be seen talking about someone else. It is unchristian. They say unkind words. We can also give to the poor and needy. In every town or city we find those who would accept help. And on the mission field we find many needy. The greatest way to serve is by personal work. We do not need to go to China to be missionaries. There are plenty of opportunities at home,—boys and girls not in Sabbath School whom we could help to Christ.

### 10. *Why should we give our lives in service for others?*

It will make us great in the eyes of Jesus.—Matt. 23:11; 20:26, 27.

It is following the example of Jesus Christ.—Matt. 20:28.

We are happier giving than receiving.—Acts 20:35.

## Preparing to Commune

Jesus taught His disciples that greatness consists in serving. The Psalmist says that to be a door-keeper in the house of God is better than to dwell in the tent of wickedness. True service is prompted by a love for those whom we serve. We must not forget that Christ's mission was to others, those who were unworthy. He gave His life in that work. This is the true test of greatness, and there are always more blessings come to us in such giving. How much happier we are in sending gifts than in receiving them! Christ's death has fixed the price of eternity. It is a sacrifice for others. Paul counts this a real joy.

### 11. *What is the reward for such a Christian life?*

We shall receive the crown of life eternal.—Matt. 25:34-40.

The end of any life is determined by the desires. If we love bad company and live for ourselves we shall experience these things after we die. But if we keep fellowship with God and live our lives in a service for others we shall have as our reward a delight in the life more abundant,—the life with God.

### 12. *When should we begin such a life?*

In our youth, that we might bring the best life to Christ.—Eccl. 12:1.

We should always give the best to God. In their burnt-offerings, the Hebrews gave the animal or bird without blemish,—the best of its kind they had. We give our best life when we are young, before much sin has stained it. If we wait until we have squandered our energies in the pleasures of the world, and then come to God, we bring a broken life with us. The best gift to God is a young life without sin.

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*The following prayer to be prayed by each member of the class:*

Most gracious Father, we thank Thee for the privilege of this Christian life of service, and for the example of unselfishness in Thy Son. We pray that we may strive to speak kind words, to help someone in need, and to bring some soul to the feet of our Saviour. We ask it in Jesus' Name. Amen.

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## STUDY SIX

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### FAITH AND PRAYER

#### FAITH

#### 1. *What is faith in Jesus Christ sometimes called?*

It is called "Saving Faith".—Matt. 1:21; Acts 4:12; 15:11.

Saving faith is the distinctive faith of the New Testament. We ought to distinguish between a faith in God and a faith in God unto salvation. We may believe in God as the Creator of the world, as the Giver of every

## *The Bulletin of the Western Theological Seminary*

good and perfect gift, as the One who dwells in the hearts of men; and at the same time we may not have the faith which saves. A saving faith is a trust in what Christ as God's only begotten Son has done for us which we could not do for ourselves.

### *2. What is "saving faith"?*

The surrendering of ourselves as sinners to Christ's rule.—John 6:37; Matt. 11:28-30.

The receiving of Christ and feeding upon Him as the giver of pardon and spiritual life.—John 1:12; 4:14; 6:35.

Saving faith contains three things. 1—We must realize that we are sinners, that our hearts are not cleansed, that our dispositions need redeeming, and that our thoughts need purifying. We must believe that Christ ruling in our hearts can change these conditions in our inner life. We must be willing to trust ourselves entirely to Him as able to accomplish this. 2—In this home of our inner life we must receive Christ, not as a guest whom we put into the spare room where we ourselves scarcely ever enter, but as the Host, or Master of the home, who is constantly in every room, filling them with the light of His truth. 3—We must also believe that when we fail to measure up to God's demands that there is a pardon given by Christ which takes away the weights and burdens of the past in order that we may live the spiritual life. We constantly feed on Him. The table in this home of our inner life is set with the good things of Christ's redemption.

### *3. Upon what does saving faith rest?*

Upon the witness of the Holy Spirit, through the witness of the Bible.—I John 4:12, 13; 5:7-10.

The writers of the Bible bear witness only as they are inspired by the Holy Spirit, and it is the Spirit who reveals the saving faith. There is no salvation in nature, in law, in philosophy, or in any other work, book, or experience outside of that which is revealed to us in the Bible, and the Spirit has made that testimony sure.

### *4. To what does the Holy Spirit bear witness?*

Especially to the person and work of Jesus Christ as the object of this faith.—John 16:7-11, 14; 15:26; Acts 17:18.

We must remember that Jesus Christ revealed unto us God as the Father, and that the Spirit was sent into the world by the Father and Son to reveal unto us the Son, and to lead us into His truth. The Holy Spirit, therefore, brings to the hearts of men and women Jesus Christ as the object of faith. That is His especial work, and we should never be persuaded that Christ is the Saviour of the world unless the Spirit made it real to us.

## Preparing to Commune

### 5. *How is this faith made known in our lives?*

It is made known in our good works.—Jas. 2:14-26.

With Jesus Christ faith is something which touches the whole life. It is not merely an intellectual assent, but it is something which reaches the heart and issues in the life and the deeds. If we have this faith in Jesus, our life in the school will be Christian, our business relations will be honest, our friendships will be true, our home life will be unselfish, and the quiet hours in our own rooms will be full of God's presence. We shall not only show our good works in the church but everywhere we go. To say that we believe in Christ and live no different from those who make no profession is to deceive ourselves. We must act as we think, and live as we believe.

### 6. *What is the reward of this saving faith?*

We are made true children of God.—I Pet. 1:9; Gal. 3:26; Rom. 8:14.

Our life is made cheerful, trustful, and triumphant.—Gal. 2:20; II Tim. 1:12; 4:7, 8.

The child has implicit faith in the mother and the father. Boys and girls think that the father can do anything, and trust his judgment and his example. In like manner, when we have a saving faith we become true children of God. We believe He can do anything in us, and we trust His word as it is given in the Bible and as it comes through our conscience, knowing that it is the best for our lives. Then our lives will be a great blessing, not only to ourselves but to others. This is the reward.

## PRAYER

### 1. *What is prayer?*

Prayer is the communion of the soul with God through Jesus Christ.—John 15:16; 16:26; 14:13, 14.

Prayer is talking with God. When we have a friend whom we love dearly, we are anxious to be in his presence. Sometimes we have much to say to him. Sometimes we have nothing in particular to say, but we always feel the influence and warmth of his presence. This is what we mean by prayer. There will be many times when we have much to talk over with God, and then there will be times when we shall have nothing to say, but, if we love Him, it will be strengthening and helpful to know that He is near and to feel the new desires, the new impulses, and the new warmth in our hearts as a result. Christ has made this communion with God possible.

### 2. *What is the secret of true prayer?*

It is our love for Jesus.—John 15:7, 10.

Then every thought of Jesus becomes a prayer.—John 14:10.

The basis of both faith and prayer is a love for Jesus, that love which grows out of our trust in Him as the Saviour so that we never have any

## *The Bulletin of the Western Theological Seminary*

experience either of sorrow or of joy, of temptation or of power, that He does not fill and satisfy. With such a love in our hearts every time we think of Jesus, we shall find our thoughts a prayer unto Him, a desire to have Him near us, an anxiety to love Him better, an effort to make ourselves worthy of His friendship. This is the condition of true prayer.

### *3. What are some of the essentials of true personal prayer?*

Honesty—an expression of our true self.—Matt. 6:5.

Secrecy—in the quiet of our rooms or hearts.—Matt. 6:6.

A habit—we should always be in the spirit of prayer.—Eph. 6:18; I Thess. 5:17.

There are three essentials of true prayer. 1—We must be honest. God knows all our thoughts, our desires and our plans, and therefore, our prayers must be an expression of our true selves. When Jesus said that we should not pray as hypocrites, He referred to the Grecian actor who wore over his head a large mask which contained a sounding board that the people in the great amphitheatre might be able to hear him. It was a false representation of the man. So in our prayers we must be true to self. We must have no reservations of thought or desire, but we must tell it all to God. 2—The greatest prayers have always been the shortest, and in secret. When He was alone Christ prayed: "Not my will, but Thine be done". Oftentimes we are at a loss to know how to frame our prayer in words, but our hearts are burdened and God reads the language of the burdened heart without our speaking it. Alone is the great place for prayer. 3—If our lives are what they ought to be and we realize that God is within our hearts and that Christ is walking at our side we shall always be in the spirit of prayer.

### *4. About what should we pray?*

We should ask for everything that we need.—Phil. 4:6; Jas. 1:5, 6; Matt. 7:8.

We should pray about everything that vexes us.—Matt. 5:44; I Tim. 5:5; Gen. 32:11.

We should seek God's counsel about everything we do.—Matt. 14:19.

We should pray for others.—Lk. 23:34; Acts 7:50; Phil. 1:3-7.

There is nothing too trivial to talk over with God. He is interested in all our needs, in everything that vexes us, in our daily experiences, in our little trials, in our anxieties, in our sicknesses, in everything that we do. He asks us to come to Him and He will help us. We should also pray for others,—our parents, our pastor, our teachers, our friends, our playmates, the missionaries, those who are sinning, those who are tempted, and everyone who needs the helpful presence of God through Jesus Christ.

### *5. After we have prayed, what should we do?*

We should labor with God toward the answering of our prayers.—Neh. 4:9.

## Preparing to Commune

Most of us make the mistake of believing that when we have prayed we have cancelled our debt with God. The main object of prayer is to prepare our hearts and lives that God can use us in answering that prayer. If the thing about which we are praying means nothing to us, it can mean nothing to God. We must labor over it and God will work through our labor. To pray God to save someone and do nothing to help Him is unchristian.

### 6. *In what spirit should we pray?*

The spirit of submission and obedience.—Matt. 26:39; John 15:7-10.

The spirit of earnestness and perseverance.—I Thess. 3:10; Gen. 32:26.

The spirit of faith and belief.—Mark 11:24; 21:22; Heb. 11:6.

There are certain conditions which produce the true spirit of prayer. It must be made in submission to the rule of God in the universe and in obedience to the word of Jesus Christ in God's book. It must be filled with an earnestness which shows that we mean it and with a perseverance that will, like Jacob, wrestle with God until that prayer has been answered. It must be uttered in a faith that nothing can break and with a belief that the God who promises will grant the request. These are the conditions which create the atmosphere for true prayer. The answer lies with us, for God is always willing. We must give Him an opportunity through our faith.

### 7. *Are our prayers always answered our way?*

No. God's way is always the best for us.—I John 5:14, 15; Matt. 7:9.

It would not be best for God to grant all our prayers. We are not all abiding in Him, and His promise is, "If ye abide in me, and my words abide in you, ask whatsoever ye will and it shall be done unto you". There is no limit to the possibilities of prayer but the condition is an abiding, trusting, holy life. If the sinful man would have his request granted, the world would be wrecked in a short time. It is a grand provision that God answers only prayers which come through the avenue of the abiding life. In this way, God's presence in our lives is only for good.

### 8. *Have you been taught to pray every day?*

Everyone who enters the church ought to pray every day. There ought to be a set time when we go apart with God and pour out our souls to Him. We ought to cultivate a desire to talk with God as well as to sit in His presence. This can be accomplished only through a continuous daily exercise. If we do not pray for one day, we know it. If we do not pray for two days, our family knows it. If we do not pray for a week, everyone who meets us knows it. We are not in the spirit of Christ.

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*The following prayer to be prayed by each member of the class:*

Our Father which art in heaven, Hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven; give us this

## *The Bulletin of the Western Theological Seminary*

day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen.

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### STUDY SEVEN

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#### CHURCH MEMBERSHIP

1. *What two kinds of Churches are mentioned in the New Testament?*

The Invisible Church and the Visible Church.—Heb. 12:23; Acts 14:23.

When we think of the Church, there rises in our minds the many denominations—Presbyterian, Methodist, Baptist, Christian, Roman Catholic, and many others. But in the New Testament there are only two, the visible and the invisible. God intended His work to be done in a unity of spirit with the one great aim of saving the world for Christ. Anything in the doctrine, in the government, in the administration, and in the life of any Church which destroys such a unity of spirit is wrong and should be cast out. It does not mean that there should be necessarily only one denomination, but it does mean that there should be only one Christ.

2. *What do we mean by the invisible Church?*

The whole company of true believers who have been, are, and will be saved in the blood of Jesus Christ.—Matt. 16:18; Eph. 1:22, 23.

The invisible church is the church of the saints, all those who have been, are, and will be saved. The individual organizations and denominations will ultimately pass away, but the faith in Christ which has bound them together will endure forever, making them one people. They will be gathered from all corners of the globe, from every clime, and from every country into one fellowship. The sole qualification is a faith in Christ as the Lamb of God. These will live forever as the invisible church. They will be "those who have had their robes made white in the blood of the Lamb".

3. *What do we mean by the visible Church?*

A smaller company of professing believers in Christ, organized for worship and for service.—I Cor. 1:2; 4:17.

The visible church is any local organization where men and women are trained for the invisible church. It may be any denomination which believes in the redemption of Christ. This is the only kind of a church which is recognized in the New Testament. A membership in this visible church, however, is no guarantee of one in the invisible church, because people sometimes use church membership as a cloak to cover their sins, and to make people around them believe they are good. Some people

## *Preparing to Commune*

imagine when they have joined the local church that their names are written in the Lamb's Book of Life. This is not so. All who are saved in the separate churches are made members of the invisible church.

### *4. What is the great object of the Christian Church?*

To glorify God, by establishing His Kingdom, both in the hearts of believers and in the world.—Eph. 4:11-16; Acts 26:17, 18; Heb. 10:25; II Cor. 8:5.

The Christian church has only one mission,— the making of saints, people in whose lives dwells a living, active faith in Christ. Her object falls into two lines of work. 1—It is to save others. The only reason for the existence of the church is that the world might be redeemed; not only those whom we love—our friends, our playmates, and our acquaintances,— but every one—black, yellow, brown, white; every nation, both at home and abroad. If she fails in this mission she fails in everything. 2—Equally important is the training and the nourishing of those who have been redeemed,—the members. If there were no place to assemble for worship, for the study of God's word, for the fellowship of prayer, and for the unity of effort in work, those who have accepted Christ would soon lose their faith and their religion. The church, with its preaching service, its prayer-meeting, its Sabbath School, its fellowship, and its work in all departments, keeps the hearts of the members warm to Christ and makes their consciences sensitive to hear the voice of God.

### *5. Why should all Christians become church members?*

Christ requires it.—Lk. 12:8; Matt. 10:37-39; Rev. 3:5; cf. Rom. 10:9, 10.

It is necessary to receive the fullest blessing.—Rom. 14:19; II Tim. 2:22.

It is necessary for the good example.—John 13:15; I Thess. 1:7.

It is necessary for the good we can do others.—Heb. 10:24, 25.

There are four reasons for becoming members of the church. 1—Christ made it clear that unless we are willing to stand with those who work for Him we are not His followers. It is true that the Saviour organized no church during His earthly life, but He gave men an opportunity either to come with Him or not. To be His disciples they had to follow Him and His people. This was His church. He demands that we do the same. 2—The church is a school with Jesus Christ as the teacher, and the Christian life is a continuous growth. Unless we remain in this school, learning more about Christ and His service each day, we shall lose the desire, the love, and the interest for Him and His work. 3—Every one of us at some time is an example for some one else. Our lives, our characters, our deeds, and our words are copied by others. Thus, every time we enter a Christian church we testify that Christ arose from the dead and is reigning in the hearts of His followers to-day. This is the best example we can show to a world lying in sin. 4—The church

## *The Bulletin of the Western Theological Seminary*

becomes a channel through which flows our service. In the church young Christians are directed to do real Christian work, and many can be helped in the name of Christ's church who would not be helped if they stayed out of it. We have more courage and strength when we do things with others.

### *6. What are the duties of church members?*

To honor Christ as Saviour and Lord.—Rom. 1:16, 17; II Tim. 1:8, 12.

To be conscientious in attending the church services.—Mk. 1:21; Lk. 4:16; Acts 13:14.

To help in the support of the church.—I Cor. 16:2.

To take part in the church work.—Acts 4:36, 37; 9:6.

To live the Christ-spirit with the other members.—John 13:34, 35.

There are five duties for every church member. 1—The greatest is a reverence for Christ as Lord and Saviour. We must have a sense of God's nearness in order to have the spirit of worship which is the one essential for the church life. We can see the lack of this in the way some members treat the church, Christ's Name, and religious work; also in their attitude during the praying, the singing, and the preaching. We must remember that the things of God are holy. 2—If we have this reverence we will seek the house of God because we feel Christ's presence there, and enjoy the spiritual uplift of His people. We must not only attend the preaching services, the Sabbath School, and the Young People's hour, but also, and especially, the prayer-meeting. 3—Those who love Christ will support the church. Just as soon as we join we should make a definite pledge with the treasurer and pay weekly. We should give as much as we can, making it a matter of our conscience. Even though that amount be small we should give it, remembering that God will bless us for it. 4—It is a good plan to do a good turn for the church each day. We can invite others to work in the Sabbath School, to assist in the Missionary Societies, and to do the thing which we see needs to be done. It would mean so much more to us if our interest were greater. 5—The church is like a big family. To talk about any one in it, to treat them unkindly, to be unsympathetic with their interests, or to fail to do anything we can to make them happy, is to wrong Christ and to destroy His spirit in the church.

### *7. Desiring to become a church member, do you subscribe to the following?*

You believe the Bible is God's Word, and take it as the guide for your life.

You accept Jesus Christ as your personal Saviour and Friend.

In the strength of that Saviour, you will strive to live a Christian life.

You will diligently study His word and seek His help in daily prayer.

You will endeavor to bring others to the Saviour.

## *Preparing to Commune*

It is intended that these statements will be prayed over and thought over before they receive our assent. To make the teachings of the Bible our daily guide, to have Christ as our friend, to experience prayer as our daily help, and to live for souls as our daily passion is a great promise for anyone to make and should not be entered into lightly. Some real evidence must be given that we believe in Christ.

### *8. Upon what authority are these conditions based?*

Upon the authority of God's Word, which contains the faith of the Church.

God's word is the basis for everything that is right and good in the church and in the world. In proportion as the church has departed from it, trouble has arisen. It is the only true authority. We cannot take the inner light of the Quaker because it changes with the individual. We cannot follow the conscience of the free-thinker for the same reason. We cannot accept the church as the Roman Catholic because at times the church has been in error. We cannot depend on the reason as the rationalists for there are many things which the reason cannot explain and which must be accepted on faith. All these things differ with different individuals. They are liable to go wrong. But the Bible is a trustworthy guide because it is the word of God, who never changes, and should be the authority of every church member.

### *9. What are the different forms of church government?*

The Presbyterian, which is representative, and governed by a Presbytery.

The Congregational, which is democratic, but consults with Councils.

The Romish, which is autocratic, and has its supreme authority in an individual.

1—The Presbyterian form of government is representative like the United States. The individual communicant members elect the elders who constitute the session. This is the first court of the church. Then comes the Presbytery, the Synod, and finally the General Assembly, each one being made up by a representation from the other. 2—The Congregational Church has two principles, the independence of the local church and the fellowship with other churches. This fellowship is accomplished through a council, which is a temporary body called into existence by some need that has arisen. It is composed of pastors and delegates of the invited churches, and also of invited individuals. It has no authority. It is only advisory. 4—The Roman Catholic Church is ruled by the individual. The supreme authority rests in the priest or the Pope. It is like an absolute monarchy.

### *10. Which one do you believe to be the best, and why?*

### *11. Have you ever been baptized?*

## *The Bulletin of the Western Theological Seminary*

### 12. *Are your parents anxious for you to take this step?*

Children should not be taken into the church unless they have the consent of their parents or the guardian as the case may be. It is necessary for the child to have the sympathy and support of the home in order to live the Christian life.

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*The following prayer to be prayed by each member of the class:*

O Christ, Thou who art Head of the Christian Church, we thank Thee for its organization, its fellowship, and its privileges; and we pray Thee that our membership in it may bring new joys to ourselves and blessings to others. In Thy Name we ask it. Amen.

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## STUDY EIGHT

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### THE SACRAMENTS

#### 1. *What is a sacrament?*

A sacrament is a holy ordinance instituted by Jesus Christ.—Matt. 28:19; 26:26, 27.

Three words are sometimes used when speaking of a sacrament. These are symbol, rite, and ordinance. It is well to learn their meaning. A symbol is a visible representation of an invisible truth. The American flag is a symbol of liberty. A rite is a symbol employed for some sacred purpose, such as the laying on of hands in ordination. But an ordinance is a symbolic rite representing a central truth of the Christian faith which is to be observed perpetually. Thus a sacrament is an ordinance of divine institution, applicable to all believers, and denoting some spiritual action. The word comes from the Latin "sacramentum" which meant the oath that was taken by a Roman soldier, promising to obey and follow his commander even though it lead to death. When the Christians are partakers of the sacrament it is a sign that they have made an oath of allegiance to Christ as their leader, and will do what He desires them to do even though it mean death.

#### 2. *What are the parts of a sacrament?*

An outward and visible sign, given by Christ.—Luke 22:19, 20.

An inward grace expressed by the sign.—Matt. 3:11.

A sacrament has two parts. 1.—The outward visible sign which has been given by Christ. Men in every age have sought after some representation of religious truth. They have wanted to see it in a picture so they could understand better. This is why God gave the Ark which represented His presence. Jesus knew this, and when He had something which must be ever before men He gave them an outward sign like the water

## *Preparing to Commune*

in baptism, the bread and wine in the Lord's Supper. They are the things which people see every day. 2—There is also the inward grace which is expressed by that sign. The grace comes through the fellowship with Christ which we enjoy in the sacraments. In baptism, the acceptance into the family of God and the consequent indwelling of the Holy Spirit bring a new life and a new warmth to our souls. In the Lord's Supper, the fellowship with Christ in His sufferings and the appeal which they make to our newly chosen way bring to our souls a new sympathy for the unsaved and a renewal of our friendship with Jesus. This grace is the important part of the sacrament. The sign is given because it enables people to remember the truth.

### *3. What is it in us that makes the sacraments a means of grace?*

It is our faith as we receive them.—John 6:58-68.

If we have no faith in the sign, the sacrament means nothing to us. There are many dangers attending the signs given by God. The greatest is that the outward thing becomes a fetish, and we worship it instead of what it represents. The Ark of Jehovah had lost its power in Israel when it ceased to contain the presence of God for that nation, and during the life of Eli the loss was discovered. Israel was sorely pressed in battle, and brought the Ark to lead them. They believed it to have magic power, an Alladin's lamp which they might rub for God's help. They forgot it was only a symbol. So also the serpent of brass. But they found that there is no saving value in the sign. The value is in our own heart. It depends upon how much we believe in the truth which it represents.

### *4. What are the two Sacraments of the New Testament?*

Baptism and the Lord's Supper.

The Roman Catholic Church has seven sacraments, perhaps because seven is a sacred number in the Bible. They are Baptism, Lord's Supper, Confirmation, Penance, Orders, Matrimony, and Extreme Unction. But Christ gave only two—Baptism and the Lord's Supper. Following Christ's command, the Protestant Churches observe these two which have been instituted by Christ.

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## *BAPTISM.*

### *1. What is Baptism?*

It is an outward washing with water as a sign of inward cleansing by the Holy Spirit.—Acts 22:16; Mk. 1:4; Titus 3:5.

In the sacrament of Baptism the two parts are quite clear. The sensible sign is water. It is something we can see every day and the sight of it reminds us of this ordinance. The inward grace comes through the Holy Spirit. Water contains the idea of cleansing, the washing away of our sins, the making of our lives clean like that of Christ. This is a condition of fellowship with Christ. I like to think of Baptism as an initia-

## *The Bulletin of the Western Theological Seminary*

tion into Christ's fellowship. It gives us a right to be called His disciples and His friends. We take His name. If we should adopt some boy into our homes and give him our name we should be compelled to have the sanction of the court before he can take that name. This is the idea of Baptism. It indicates a family relationship. We are grafted into Christ, a child of God by adoption, and are made a member of the visible church.

### *2. What authority have we for Baptism?*

Our Saviour submitted to the baptism of John, and we should follow His example.—Matt. 3:15; Mk. 1:9.

Christ commanded us to be baptised.—Mk. 16:16; Matt. 28:19; John 3:22.

Two reasons may be given for being baptized. 1—We follow Christ's example. But we must remember that Christ's baptism differs from ours in a very vital way. In Christ there was no sin to be taken away and no pardon to be granted. He was a Son without adoption. We come into this ordinance only through adoption and many sins must be forgiven before we can claim the new relationship in its fullest measure. 2—The Saviour told us to be baptized, and His word ought to be law, and is law unto every Christian.

### *3. What is required before we can be Baptized?*

We must repent and believe in Christ's death and resurrection.—Mk. 1:4; Acts 2:38, 41; Col. 2:12.

There are two requirements for Baptism. 1—We must repent of our sins, not merely be sorry—for we may be sorry and never cease sinning—but change our whole attitude towards life. We must not love the things of the world but seek the desires of Christ. We must turn from our evil ways to the love of the Father. 2—We must believe that Christ died to forgive those sins and that He rose from the dead to live in our hearts that through His fellowship we might be strengthened against sin and for righteousness. The question naturally arises, how can the baby do this? The outward form in the Baptism of the child is practically the same as in the older person. But the inward grace is assumed by the parent or guardian. On the guarantee of the parent the child is to be raised in the Christian home, in the Christian faith, and in the Word of God, so that at an early age he will give himself to Christ and take upon himself the responsibility of his own faith. The promise was given to Abraham and his children. The baby becomes a child of the covenant.

### *4. What, then, should Baptism show in us?*

That our hearts have been cleansed.—Gal. 3:27; Titus 3:5; Gal. 2:20.

That we belong to Christ, and are dedicated to God.—Rom. 6:3; John 3:5.

The best symbol of a true Baptism is the cleansed heart. When we have truly been set apart for God and a service in Christ's Kingdom by

## *Preparing to Commune*

this sacred act, we shall feel that we belong to God. Of course, to many people Baptism is only a form like a graduation exercise or any other public appearance, but to the true believer it is a sign that God's presence will never go out of the life. When we dedicate a church building to the worship of God we call in God's presence to abide in it always, and the true worshiper feels His presence there. So in Baptism we call in the presence of Christ to cleanse our heart and make it His home for ever more.

### *5. In what ways has Baptism been administered?*

Immersion, pouring, and sprinkling.

There are three forms practised in the administration of the water in Baptism. 1—In immersion, the person is dipped into the water so that the body is entirely covered. The symbol is that of being buried with Christ in baptism. This is practised by the Baptists and the Christians. They never baptize children. 2—In pouring, the water is poured from a vessel over the head of the candidate and allowed to run down over the garments. 3—In sprinkling, the hand is placed into the baptismal font and the water clinging to the hand is allowed to moisten the head of the candidate. Each outward form has but one mission, that of representing the cleansing of the Holy Spirit.

### *6. What determines the value of our Baptism?*

Not how much water, but how it affects our life.—John 13:10.

We must remember that the outward act is always a form—the thing which must perish. It suggests to the person the truth which it represents. Therefore, it makes no difference whether it takes a pool of water or a sprinkle so long as it makes the proper appeal to the heart of the one who is being baptized. Christ said to Peter that if he washed only his feet he would be clean, every whit. The important thing is the effect it has upon the life, for the only Baptism which is valid is that wherein there has been a change of heart. The mere form means nothing, the changed heart means everything.

### *7. How are we Baptized?*

Into the Name of the Father, and of the Son, and of the Holy Spirit.—Matt. 28:19.

Some of the disciples baptized in the name of Jesus only. But when they did it in His Name, it carried with it all the requirements of a religion which saves. These are stated in this formula.

### *8. What does this formula mean?*

That we receive God as our Father, Jesus Christ as our Saviour, and the Holy Spirit as our Sanctifier.

In this formula we have the whole of the Gospel. The one great revelation of Christ to the world is the Fatherhood of God. It makes us

## *The Bulletin of the Western Theological Seminary*

God's children and Jesus Christ our brother. We cannot conceive of a religion which is designed to save without the three persons of the Trinity. There must be the Father in order to have the Son. The Son implies the fashioning of the Holy Spirit and there can be no salvation without the Son.

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### LORD'S SUPPER.

#### 1. *What is the Lord's Supper?*

It is a memorial to the risen Christ, representing, in the bread and wine, His sufferings and death.—I Cor. 11:23-26.

The Lord's Supper must always be looked upon as a fellowship with Christ, a communion with God. That is why we call it a memorial to the risen Christ. It is a token that He abides in our hearts and is a more real possession to-day than He was when He walked upon this earth. It must represent the sacrifice of Christ on the cross because only as we believe in Christ's redemption can we enjoy His fellowship. Several different names are given to the sacrament. It is called the Eucharist, which denotes a thanksgiving for the blessing of redemption; or the Host, which refers to the bread and wine mingled together in the wafer and points especially to its sacrificial character. There are still other names but each one conveys the same idea as to the meaning of the feast, namely, a fellowship with Christ made possible through a belief in His saving death.

#### 2. *What do the Bread and Wine represent?*

The bread represents the broken body of our Saviour.—Mk. 14:22.

The wine represents the shed blood of our Saviour.—Mk. 14:23,24.

The outward sensible signs in the Lord's Supper are bread and wine. Christ took the elements which were used at the common meal and consecrated them as a memorial. The bread was to represent His body broken by the crown of thorns, the nails of the cross, and the pierced side, and also His life upon which we feed as the Bread from heaven. The wine was to represent His blood which was poured out in the sweat drops of Gethsemane and on the cross.

#### 3. *How should this feast be observed?*

As a memorial feast.—Ex. 12:14; Lk. 22:19,20.

As a communion.—I Cor. 10:16; John 13:34,35.

As an act of consecration and service.—I Cor. 11:28; Lk. 22:16-18.

There are three things to be remembered in observing the Feast. 1—It must be in remembrance of Jesus as He lived among men and His death for the forgiveness of sins. 2—It must be a communion where we sit together as a family, and where every discord of spite, hatred, and revenge is lost in the kindness of this love feast. God must be the

## *Preparing to Commune*

warmth and presence in our hearts. 3—It must be an act of consecration. The disciples went from the feast with Jesus to suffer even death at the hands of men that His gospel might live. We must go from the Lord's Table with a deeper love for those that are in sin, and with a determination to do everything that our redeemed life might be possessed by them. Each communion season must bring a greater joy and a more spiritual uplift or it is failing in its mission.

### *4. What, then, should it mean to us?*

Renewed forgiveness of our sins.—I Cor. 5:7; 11:26; Heb. 9:14,22,26.

Evidence of our union with Christ in His sacrifice.—I Cor. 10:16; John 6:53.

Renewed fellowship with Christ.—Jno. 6:58; Lk. 24:32.

There is no place where our sins appear so scarlet as before the white cloth of the communion table. But those who partake of this feast in faith will see written across that cloth by the very hand of God and in the scarlet blood of Jesus Christ these words: The blood of Jesus Christ, my Son, cleanseth you from all sin. The confidence which we have in our hearts in this promise is an evidence that we are forgiven, and have a union with the Saviour. We must go out from the table with more strength, more peace of conscience, and more love for sinners.

### *5. Who, then, should eat this feast?*

Only those who are truly following Jesus Christ.—Mk. 14:14.

By following Jesus Christ we mean believing in His redemption and living His life. We all come far short of what we ought to do. We all sin and our minds are polluted many times with evil thoughts, but once we have a faith in Jesus whatever our deeds may be they will have but one direction, one trend, and that is towards God in Jesus Christ. If we have this inclination in our hearts, this new center in our lives, we can eat of the feast and be blessed in doing so.

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*The following prayer to be prayed by each member of the class:*

O God, our gracious Father, we thank Thee for the blood of Thy Son, which cleanseth our hearts from all sin; and we pray that as we partake of the symbols of His broken body and His shed blood, we may be taught our part in His Kingdom. In His Name we ask it. Amen.

Wilkinsburg, Pa.

## Immortality\*

by

Rev. Albert J. Alexander, D.D.

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One of the outstanding facts in the religious life of the present generation is the emptiness and barrenness of the average Christian thinking upon the subject of immortality. In the poetry of Dante and the art of the later Middle Ages, that part of life which lay beyond the grave was one of the main centers of human interest. The future absorbed men's thoughts. The curiosities, the fears, hopes, and enthusiasms of men were focused upon it. The teaching regarding immortality had the value, not of a dead and useless tradition, but of a vital and architectonic truth, creatively organizing the thought and life of the time about itself. It is no accident that we have still to go back to Bernard of Cluny for our best hymns, or hymn, on the heavenly life, a hymn that is wholesomely objective and free from the self-consciousness and the artifice of the modern "Romantic School" of hymnology.

Necessarily Protestantism involved a great shifting of emphases, and nowhere more than here. It stresses the moral and spiritual worths of the present. It insists on the high spiritual possibilities of the secular life, holding that eternity has already set in. It preaches that the business of religion is to get men "not to die right and to get into heaven after they die but to live right and get into heaven before they die". Thus Protestantism seeks to enrich the life that now is with the wealth of religious motive found in the conviction of the now-present power and grace of God. All this we are very sure marks a distinct gain, both for life and for religion.

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\*Immortality, an Essay in Discovery, Co-ordinating Scientific, Physical, and Biblical Research. By B. H. Streeter and others. New York: Macmillan and Co. 1917. \$2.25.

## *Immortality*

But some other features of this Protestant shifting of emphases have not been so happy in themselves nor in their effect upon life and religion. The Medieval Church had doubtless gone beyond what is revealed, beyond even what is fairly to be inferred from the facts of spiritual experience and Scripture. It had undertaken to give definite content to the future life in descriptions of Purgatory, Heaven, and Hell, the inhabitants of each, their abodes, their modes of life, occupations, pleasures and pains, and the relationships of the departed to those remaining in this world. But this work of creative thought and imagination served at least to make the heavenly life a reality. It made the church militant on earth and the church triumphant in heaven real aids to one another; both were seen as wings of one army. This treatment of the future stood for the solidarity of the spiritual world and its experiences and disciplines. It was inevitable that Protestantism in lopping off the doctrine and practice of the invocation of saints, prayers for the dead, and some other of the perhaps too luxuriant growths of this medieval *mythus*, should go to extremes. It did go to extremes; and by its attitude of negation and of marked reserve toward the future life, popular Protestantism has done much to rob the world of spirits of all warm vital content for the thinking of modern men. We still assert—if we repeat the creed—our belief in “the communion of saints”. But the real and vital sense of oneness with those who have gone, and even the very consciousness of spiritual continuity between this life and that, has passed out of the thinking of the average Protestant. To say this is to say that we have allowed ourselves to be robbed of some of the most splendid motives of the Christian life, motives eloquently set forth by Paul and by the author of the Epistle to the Hebrews.

Such—freely stated—is the point of view of the group of writers of this volume with reference to the attitude of recent generations of Christians toward immortality.

*The Bulletin of the Western Theological Seminary*

Their contention is that the need to-day is for a fresh concentration of thought upon the life of the world to come. The hope is that by the new insight granted to fresh creative thinking the whole heavenly country may be rediscovered and may be clothed with reality for the thinking and life of the men of to-day. The same co-operative method of scholarly investigation is used in dealing with the whole problem which was so successfully employed by some of the same Oxford writers when they dealt with "Foundations" and "Concerning Prayer". In other words, men who are specialists in their departments here co-operate in order to treat adequately one of the great current problems of the religious life.

The full implication of the Christian view of man, "destined for religion, destined also for immortality", as well as the teachings of our Lord and of Paul regarding the future and the inferences from the reappearances of Jesus to the faith of his early disciples, are worked up by placing this material, not in a setting of Medieval Heaven and Hell ideas, still less in the setting of Jewish Apocalyptic concepts, but in a framework supplied by modern science, psychology, Biblical criticism, and comparative religion. Even the bearing of telepathy, of spiritism, and of the data gathered and classified by the Psychical Research Societies, are duly considered and evaluated; as are also the deliverances of theosophy and the newer philosophico-religious cults, Eastern and Western. Probably never before has the attempt been made in the compass of one volume to show the bearing of so many of the manifold lines of modern ethical and religious thinking upon the whole problem of immortality.

The value of these studies is none the less real because their results must necessarily in some cases be negative, and in others purely speculative. Thus it is a positive gain to be assured by a leading authority in brain surgery when speaking of the "Relation of Mind and Brain"—a very fresh treatment of a well-worn

## *Immortality*

theme—that the facts of medical science do not warrant the assertion of an absolute dependence of mind on brain; that there is indeed much to show that the tie of the soul to the body becomes in some phases of even this mundane life exceedingly attenuated. Thus there is a telepathic bond of sympathy between mother and child and between friend and friend which insures understanding though no vocal or other sensible medium of communication be involved. Add to this the ability of some minds through great concentration, or when in the trance state, to “photograph” the contents of other minds, at hand or at a distance, and a high degree of the independence of the mind of its ordinary physical instruments would seem to be reasonably established.

The treatment of Spiritualism (in what may be called its higher or more respectable or “academic” phase) is not only fair; it is sympathetic. Such investigations as Sir Oliver Lodge and others have carried on, investigations bound to increase in number and in the earnestness of their quest as the result of the war, are held to be not only natural but to have a truly spiritual motive. Because of the impoverishment that our thoughts of the future have suffered through pre-occupation with this life, men and women are impelled to make these essays in discovery. The findings reached as to their success are somewhat mixed, yet not necessarily inconsistent. Thus one contributor holds that the concrete and definite “messages” yielded by the medium to Sir Oliver Lodge were in reality based upon data lying in the sub-conscious mind and memory of the sitter, and were not viridical communications from the departed “Raymond”. Nevertheless, Sir Oliver and his family are held, apparently on the *a priori* ground of the nature of mind and the constitution of the spiritual world, and on the analogy of other mystical experience—to be in real touch with the departed son and brother. The contact is held to be “telepathic”. The argument savors of the mysticism of Maetterlink’s “Blue Bird”. In other words, when we think—concentrate intelligence

and imagination—upon the spirit world and our departed friends therein, they *are* with us and we *are* with them. Thus it is held that belief in spirit communion (as distinguished from communication) is reasonable where it “springs from the sense of the superior reality of person to process, of spirit to matter”. On the other hand, the belief in immortality based on a “material phantom”, in other words on “ghosts”, even the respectable ghosts of P. R. Societies, robs the thought of the immortal life of dignity and of the higher ethical values, and thus ultimately leads to denial and loss of faith.

The treatment of the “Resurrection of the Dead” and of “Hell” by two eminent exegetes, Canon Streeter and the Rev. C. W. Emmett, the latter an authority on Jewish Apocalyptic literature, are among the most illuminating chapters in the volume. The New Testament sayings on both subjects are placed against the background of the religious ideas made current in the Apostolic age by the four books of the Maccabees and other Apocryphal and Apocalyptic literature. According to the consensus of present day scholarship these writings furnish, in good part, the vocabulary and forms of religious thought of New Testament times. It is held that Jesus and Paul used the current conceptions of the age but that they handled them freely—they upon occasion put more and other meanings into words and ideas than their average cotemporaries put into them. Thus both Jesus and Paul reject the idea of a crass “flesh and blood” resurrection which in popular Apocalyptic expectation was to fit the religious dead for sharing in an earthly Messianic kingdom. Both assert that the dead are raised; the existence of the future is not the merging of individual personality in the unindividuated Infinite, nor is it the shadowy existence of a ghost world. On the other hand, the physical and social conditions of this life will not be projected into that. There will be no need for marrying or giving in marriage. Paul asserts that the instrument of the individual life yonder shall *not* be the same as that used here. “Thou sowest

## *Immortality*

not that body that shall be". He speaks too of "a spiritual body", that is, of a body that shall fit a "pneumatic" or spiritual state as aptly as the "flesh and blood" body fits this physical environment. The next life shall be not less but more rich and glorious and full of individual and personal distinction than this life. This is what to Jesus and Paul the term "resurrection" stands for. It stands also for the carrying into the future life and there conserving that supreme value of the whole creative process up to this time—the individual soul. Tennyson has in "In Memoriam" expressed the thought:

"Eternal form will still divide  
The eternal soul from all beside  
And I shall know him when we meet".

No account is taken of the difficult passage about "flesh and bones", of Luke XXIV—39. But Luke's phrase here reflects in all probability a later and "materialized" version of the resurrection narratives and presents little difficulty to the student who reads the sayings of Jesus in the light of present-day gospel criticism.

The doctrine of "Hell" of popular religious thinking is shown to be not strictly Biblical, but rather a creation of the Middle Ages. The Old Testament teaching regarding Sheol is quickly summarized. Then the great change of views which marked the rise of the Apocalyptic literature B. C. 200 to A. D. 100 is evaluated in its influence upon New Testament language and ideas. Here is a wealth of material which has only recently been discovered or studied in its bearing upon the New Testament problem. Persian influence upon Jewish thought is also taken account of. Within the New Testament some books (Paul, John, I John) speak only of a judgment and "death" as awaiting the sinner. In the synoptic gospels there is a striking difference between Luke and Matthew in the report of our Lord's words upon future punishment. The "softened" form in Luke is probably the more original, Matthew's severity showing "definite traces of later controversies between Jews and

Christians''. These controversies "have left their mark in the heightening of the severity (of Matthew's report) of our Lord's language against Pharisees and other unbelievers and apostates''. In like manner the Apocalypse reflects the sufferings of the infant church in the Neronian persecution. The thought of the Revelation, of Peter, of Jude "is throughout of the immediate enemies of the gospel, not the mass of mankind, whether living or dying, whose fate is practically ignored''. The significance of the doctrine of Hell, then, for these books is that it vindicated the justice of God in the eyes of the persecuted and suffering Christian communities. Religious history shows that the belief in Hell "has always owed much" to these experiences of bitterness and of persecution.

On the other hand, an approach to the subject on the ethical side is found in the teachings of Jesus. There is a sharp distinction here between those who enter the kingdom and those who will not, between those who accept the gospel and those who reject it, between the sheep and the goats. As to the actual condition of the latter, the New Testament tells us very much less than is generally supposed. The "unquenched fire" and the "undying worm" are of course figures of speech suggested by the well known spectacle of the Jerusalem city dump in the valley of Hinnom. The term "*aeonian*" means properly not the "everlasting" of our revised version but "age-long". So the word "eternal" refers not to duration but to quality, and to an order above time; it looks to that which is spiritual and strictly "ageless". None of these terms therefore can be fairly taken to imply everlasting duration.

In the absence of more definite teaching, it was inevitable that the Christian community should go beyond the New Testament in picturing to itself the future state of the unsaved. The history of early efforts to imagine that state is sketched, followed by an account of the "hardening of the doctrine" in the Medieval Church, and the various modern revolts against it. The author

## *Immortality*

himself trusts "the larger hope". He holds that "the hope of a future of progress and amendment is no minimizing of sin". As to the end of those who persist in evil, it is final extinction. "If, as is probable, blasphemy against the Holy Ghost, means an obstinate refusal to recognize the good, this refusal, if persisted in, must at last destroy the power of doing so. Such a state would be hopeless: the soul could only cease to be."

Two writers, in addition to the editor, essay a re-statement of the doctrine of Heaven. Canon Streeter holds that "quality of life" must be the guiding conception in all thought of the world to come. Thus there are not alone the three gradations of blessedness and misery of Medieval theology, but many such gradations. He recognizes intermediate stages before the soul arrives at Heavenly perfection; stages however whose disciplines shall be not mainly penal and cleansing (R. C. Purgatory) but of the positive and joyous sort incident to growth and progress and attainment. As for Heaven, if we would secure a mental picture of its life, we must stress the ideas of love (wealth of social relations and activity); of creative work and the fellowship thus insured with God; of fresh thought and growing appreciation of truth; of beauty and æsthetic appreciation; and of humor or the kindly sense of joy and thankfulness in all life about one. In other words, Heaven is human life as we know it taken at its best and raised to the highest power. The essay "A Dream of Heaven" stresses in another way the incompleteness of the soul's preparation, on leaving this world, for the fullest life beyond. "We need to be trained to it and yet to remain ourselves." If we were turned suddenly into angels or some sort of perfect beings "we should be but domestic pets kept by God". Fear of death is due to ignorance about the "undiscovered country". But the interest in that country is, under present world-conditions, again becoming acute. The need is for fresh essays in discovery made by earnest thinkers who will assemble all that we know from life and Scripture and spiritual experience and, concentrat-

*The Bulletin of the Western Theological Seminary*

ing attention upon this knowledge, will throw it out into the future as a search light. "The path of discovery" will be found in prayer, that is, in the faith that God will reveal something of Heaven to us here and now if we are in earnest about it; in a living theology that will throw off all slavery to Jewish Apocalyptic and to Thomas Aquinas and pay the price of that mental concentration and fresh original thinking that will enable us to carry the spiritual gains of the past and the spiritual insights of the present out into our life in the modern world. As for the goal, let that be conceived not so much in terms of the "Beatific Vision", with its absorption into God, its loss of personal distinctions, and its obliteration of social relations. Let the goal be conceived rather in terms of "friendship" with all the re-affirmation thereby implied of the eternal worth of individual personality, and of the abiding value of social relations. These values thus conserved and carried over into our thought of the Heavenly life capitalize for us the gains of the whole biological process hitherto.

In conclusion it may be said that while the reader may disagree with the authors at times as to the value of particular lines of material handled, or may take exception to isolated parts of the argument, the book as a whole well meets Emerson's test of a good book, in that it stimulates the reader to fresh thought on his own account upon the whole subject. The reviewer would recommend the work as one that will be likely to start the student upon his own "Essay in Discovery".

BEAVER, PA.

## Literature

**Haggai, Zechariah, and Malachi.** By W. Emery Barnes (Cambridge Bible for Schools and Colleges) New York: G. P. Putnam's Sons. 75 cents. 1917.

This volume takes the place of an earlier commentary in this series by T. T. Perowne. In the scholarly introductions the author has embodied the results of recent research with reference to history, literary criticism, and Hebrew prosody, as these subjects bear upon the interpretation of these three prophetic works. Very interesting to an American scholar is the comparison of the American Standard Version with the English Version and the tribute to the superiority of the former (p. LIV ff.). We wonder why there is no explicit statement as to the use of the Revised Version as a basis for the exposition. The exegesis of this volume is sane and scholarly, characteristics for which the Cambridge Bible is deservedly prized.

JAMES A. KELSO.

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**The Prophets of the Old Testament.** By Professor Alexander R. Gordon. New York: George H. Doran Co. \$1.50. 1918.

At the present time we cannot have too many expositions of Biblical prophecy which are based upon sound principles of exegesis and are true to historical perspective, because the war seems to have furnished a rare opportunity for fanciful vagaries. Interpreters—among them many devout and sincere Christians—have thrown to the winds all the teachings of history and the laws of language in order to find their own outline of future world history in the prophetic books of Scripture. Professor Gordon has furnished the Church with a book which will help to counteract the misleading, and we may justly say vicious, influence of much of the popular religious literature of to-day. He fully recognizes the historical basis of Biblical prophecy, and in his exposition he brings out the great ethical and religious principles which constitute the transcendent glory of Old Testament prophecy. The early history of the prophetic movement in Israel is traced in the opening chapter under the title, "The Dawn of Prophecy", down to Elijah, and then follows a presentation of the message of each of Israel's heroes of the faith. In view of the present situation, especially timely are the last three chapters, which deal with the origin and development of Apocalyptic prophecy. Dr. Gordon's earlier book, "The Poets of the Old Testament", would lead us to expect the ripest scholarship and the finest literary craftsmanship in this later volume, and we are not disappointed.

\*JAMES A. KELSO.

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**A Concise History of the Presbyterian Church in the U. S. A.** By Rev. William Henry Roberts. Philadelphia: Presbyterian Board of Publication. pp. 85. 1917. 50 cents net.

The new edition of this work, which first appeared in 1888, brings the history down to date. Dr. Roberts has been fitted, by his most

## *The Bulletin of the Western Theological Seminary*

able career as Stated Clerk of the Assembly, now extending over 24 years, to form a masterly conception of the progress of the American Presbyterian Church, and by his habit of mind to set it forth in compact and clear statement. Not only are the historic occurrences and movements presented, but also the formation and purpose of the different Church Boards. The little volume would serve a most useful purpose as a historical *vade mecum* for our intelligent laymen, and for our ministers serve as a skeleton for a series of lectures, the skeleton, of course, to be filled in by readings in the larger treatises. Examples of fair and unimpassioned statement are found in the description of the Adopting Act of 1729 and the causes of the disruption in 1837. There is only one statement, so far as I can see, which might call forth a serious interrogation,—namely, that Dr. Marcus Whitman saved the far Northwest for the United States. The name of Jonathan Edwards the elder, I am sorry to see, is not mentioned. It is true that eminent man did not survive his transfer to Princeton College, but it is a great memory that he was associated with that institution and that, before accepting the presidency, he wrote in strong words commending the Presbyterian form of government.

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**Children's Devotions.** By Gerrit Verkuyl. Philadelphia: The Westminster Press, 1917. 25 cents.

This little book contains private and united prayers for children, and suggestions for Bible Reading, missionary work, and clean books. The compiler has followed wise methods and furnished useful material for the teacher in the Primary Department of the Sabbath School.

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**Concerning Prayer, Its Nature, Its Difficulties, and Its Value.**  
Edited by Canon B. H. Streeter. New York: Macmillan & Company. 1917. \$2.50.

This book of five hundred pages and two indices advances on the supposition that "back of most men's minds there is the belief, more or less clearly defined, that Prayer is an activity, the value of which is so open to question, that for the men and women who have to carry on the world's work it decidedly is not worth while; it may safely be left to ministers and monks and pious ladies who have nothing else to do". Even the more religiously-minded to-day are perplexed about the questions which arise in connection with prayer. They ask, "Can we believe in Providence at all? Has prayer any meaning in a universe governed by universal law? If God wills our good and knows our needs, why tell Him of them in prayer? What bearing on actual life have the rites of Christian worship?" This book goes on to show in a very able and oftentimes very fascinating way that the essence of true prayer embraces the whole of Christian life and conduct; and that prayer, the great and creative spiritual force, is the only power which will solve the economic, political, and social problems of unexampled difficulty which must be attempted by nations financially exhausted, vitally weakened and depressed on account of the acute moral and psychological reaction following such an epoch of strain as this present war.

The book contains fourteen chapters, written by eleven different authors: a lady, three laymen, two parish clergymen, two clerical

## Literature

dons—all Anglican, a theological tutor, a Congregational minister, and an American professor belonging to the Society of Friends. Most of these writers met in a series of conferences in which the subjects contained in this book were freely and frankly discussed. After each essay had been written, it was read and criticised before this body, and then rewritten for publication. They are, therefore, well thought through theses written by deeply religious souls. The point of view in most of the essays is more that of a philosopher than of a theologian. There is a remarkable degree of agreement in the general sympathy and attitude towards the subject as a whole, but the vital points in which discussion occurs leave the mind of the reader confused as to the real meaning of prayer. In other words, the main trouble with such a book is that it gives truths and not truth. We are forever asking ourselves how the paragraph or passage links up with the general subject of the book. It seems to contain side-tracks of religious discussions, but the main line is lost in the multitude of other issues, the value of which is not clearly related to the subject of prayer. This makes it unhealthy for the reader who takes the last thing he has read as the truth on the subject.

However, for the discriminating reader, the book is a real contribution to religious thinking. It is vigorous in its mentality, unhampered in its expression of thought, and clear in its conclusions. It has many flashes of insight to the man whose experience in thinking has not closed his heart to an appreciation of progressive thought. Again and again, as we go through its pages, we find it answering the very questions which we have been asking about sin, repentance, suffering, war, the world order, the value of worship, and many others. Each writer relates these to prayer, but oftentimes in such a mechanical way that we close the book feeling that its value lies in its explanation of certain religious experiences rather than in its illumination of the subject of prayer.

Let me quote just one of the many fine passages which the reader will find scattered throughout the book and which will refresh him along the way. "To move about the world without prayer is to miss the sight of that divine and recreative spirit which its ugliness and sin conceal but cannot quench. To pursue one's ends without prayer is to do so empty of creative resource. To pass men by without it, or to greet or remember them without it, is not to know them. It is in the particulars of his work and conversation that man makes or mars his part in the Kingdom of God; how, then, shall he not pray for them?"

During each year the minister ought to read three or four books which stimulate his thinking, even though he does not accept all the findings. This is such a book and it will find a useful place in the growth of the minister's spiritual life.

GEORGE TAYLOR, JR., '10.

Wilkesburg, Pa.

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**The Psychology of Religion.** By George Albert Coe. Chicago: University of Chicago Press. 1916. \$1.50.

**A Social Theory of Religious Education.** By George Albert Coe. New York: Charles Scribner's Sons. 1917. \$1.50.

Professor Coe, now of Union Theological Seminary, New York, has won an audience that will always be interested in new work

## *The Bulletin of the Western Theological Seminary*

from his pen, and these two books will attract and hold their attention. The first one is his contribution to the comparatively new field of the psychology of religion and is strongly marked with the individuality of his own mind. The test of any such book in these days is whether it has in it any religion, and Professor Coe comes perilously near to adding another book on the psychology of religion without any religion. He does bow to God and mention "the Christian tradition" in the Preface, but little notice is taken of either of these in the body of the book. Even on so fundamental a subject as the hope of personal immortality the best he can say is that "there is nothing in the nature of the case that can justly rebuke it". The second book is better conceived and wrought out as a whole, while the first work gives the impression of a series of independent articles heaped or tied together as a book. The social theory of religious education calls for the teaching of a thorough democratization of our social order almost to the point of a thoroughgoing socialism. Professor Coe wants socialistic teaching applied right in the home and Sunday School, but, until socialists can agree on just what socialism is and until there is wrought out some consistent and practicable system on this line, parents and Sunday School teachers would be sadly at sea to know what they are to do; in fact, Professor Coe would doubtless be hard put to himself if he were required to be clear on this point. Both books are suggestive and not to be passed over by those who are interested in these matters.

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**Brahmadarsanam, or Intuition of the Absolute; Being an Introduction to the study of Hindu Philosophy.** By Sri Ananda Acharya. New York: The Macmillan Company. 1917. \$1.25.

Hindu philosophy is a vast mist or sea of mud, and this little book gives the reader some first-hand knowledge of it as set forth in clear English by a native Hindu. It reads beautifully in places, but it is nearly always vague and confusing, and, when one gets at the real essence of it, it is pantheism pure and simple. The pill is none the less bitter and poisonous because it is sugar-coated.

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**Souls in Khaki.** Arthur E. Copping. Foreword by General Bramwell Booth. New York: George H. Doran Company, 1917. pp. XXII, 212. \$1.00.

These are the amazing adventures of Mr. Copping. At least they amazed Mr. Copping. To us the most amazing thing is the fact that the British War Office allowed Mr. Copping to go where he could experience them.

General Booth informs us that the present fratricidal war is of inscrutable agony for "Salvationists", apparently because there is a Salvation Army in Germany. But Mr. Copping actually seems to enjoy, in a way, the dangers and heroisms and humors of the hour. He may not be an orthodox Salvationist; but he is a robust Englishman, with stout leather shoes and not the slightest intention of playing the bare-foot pilgrim.

It may be saying too much to prophesy that we have in this book a permanent relic of the war; but we certainly have an astonishingly valuable view-point—of the pious, tea-drinking, senti-

## Literature

mental, and unconquerable Englishman. The unique value is gained by presenting to us the soul of a Salvationist—though it is not quite clear whether the author belonged to that church where there are no laymen before the war, or joined it as a means of getting to the front. He starts to give us accounts of Salvationist Souls—but the most valuable fact is the reflection of the way in which that type of Englishman has taken the war.

A large part of the book deals with the cases of two Salvationists, one a sailor in the Navy, another a soldier in the Army, who gave their lives for their fellows. He appoints himself a sort of psychological detective to track down these cases. The rest deals with his experiences at the front.

One cannot forget the Adjutant and the Adjutant's wife, who were so excited on the subject of sausages. One need not add that the Adjutant's commission was one issued by General Booth.

Mr. Copping enjoyed the experience of being shelled; and assures us that he felt no fear. Others have corroborated this phenomenon. It astonished him, for he had nearly fainted a few days before, when he saw a bleeding finger. He attributes it to his faith in the angels waiting to receive him.

He found a Salvationist who had converted a company, much to the shame of the chaplain. He admits, however, that many of the converts relapsed when they got back to the comparative security of rest quarters.

He caused a good deal of commotion by his trip. He was mistaken for a staff officer, from the red cap-band of the Salvation Army, I presume. He spent several hours waiting for a limber to carry him and his bags to the rear. The Englishman cannot visit the trenches without luggage, it seems.

It is a curious book. The soul in khaki is Mr. Copping's own soul; and it is a typically British soul.

A. P. KELSO, '10.

Mt. Pleasant, Pa.

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**Jewish Theology.** By Dr. K. Kohler. New York: The Macmillan Company. 1918. pp. xiii, 505. \$2.50.

The President of the Hebrew Union College of Cincinnati has produced a book that was evidently intended to be, and doubtless will be, accepted as an authoritative statement of the position of the Reform Jew. As far as one who is an outsider to that association,—I suppose they would resent the term, communion—is in a position to judge, he has done his work admirably. The polemic note is lacking; only occasionally does the Jewish attitude to our Saviour manifest itself. It will not irritate the Christian. It was not intended to.

As a guide to prospective rabbis it is innocuous and will not stir the orthodox Jew from his hopes or his despair. It calmly sets aside what we should imagine that the average Jew holds most dear, and is of high significance as showing how the ubiquitous, out-cast race is gradually assimilating Christian ideas, even when they resolutely refuse to be assimilated to the Church. It admirably proves the thesis that men adopt Christianity, but cannot be adopted into it,—an essential, but not often emphasized fact.

Dr. Kohler's theology is interesting, which much theology is not. But it fails to be gripping. There is none of the prophetic fire of an Isaiah, nor the haunting notes of a Jeremiah. This is

## *The Bulletin of the Western Theological Seminary*

so, in spite of his claiming that modern Judaism is a perpetuation of the prophetic standpoint. I believe that the failure of Judaism lies in its inability to see that it is the spirit and not the standpoint of the prophet that is of significance. It is not what they believed, but the way they believed. That is why both Jesus and Paul could claim the spiritual heritage to the Old Testament, while the literal followers exchanged their birthright for a mess of theological pottage. Dr. Köhler's theology echoes Isaiah and Amos and the Babylonian Captive, but he has not sat at their feet. Life was a profound problem for them; and their answers governed their actions. He solves the problems far too easily, and his solutions have no bearing on life.

Such a charge can only be proved by examining the book. And it must be borne in mind that it is a charge that is laid on Reform Judaism, and not on the author as an individual.

It is the way that men think which really counts. It is the method rather than the result in theology which tells. The casuistic principle, that the end justifies the means, is nowhere so productive of error as in religious thinking. And the most serious objection to the book as a book, the faith as a faith, is that he offers no real method. He is as slippery as the ordinary Unitarian. His negatives are his only positives. He can take no out-and-out stand. To be precise he does not limit himself to the medieval creeds of Ibn Daud of Toledo, Hisdai Crescas, or Maimonides; he does not accept the mantle of the rationalistic Philo or Moses Mendelssohn; he does not either accept or reject the Mishnah or the Talmud, nor even utilize them to any extent; he does not even offer a clear view of his stand towards the Old Testament. That is, his method is neither historical, experimental, nor mystical. And yet, paradoxically, his interpretation of the Jewish mind is authoritative, for the Jew has never known a higher authority than his own national beliefs and opinions. Therein lies the key to the often reiterated charge that they are a hard-necked race; therein lies the secret of the tragedy, that they refused the Messiah, because he claimed the authority.

This weakness of method appears in the way in which he interlard the constructive phase of his work with the historical allusions to Jewish rabbis and philosophers. There is no tracing of the changes in the development of Jewish thought. Such an omission might be pardoned, if these rabbis were well-known. But allusions to obscure and relatively unimportant thinkers only confuse the issue. Apparently any Jew is an authority in religious matters. And the weakness shows itself in the very guarded attitude towards modern Biblical criticism. I believe that he accepts Wellhausen but no reader could prove it. He does not refer to him, but quotes his followers with approval, when it suits his purpose.

Such a method offers no definite view as to the scope or value of the theology. It may be unsympathetic to say so, but it seems as if the Judaism that mimics the Y. M. C. A. with a Y. M. H. A. and does not even have the originality to choose a distinctive name, now imagines that it needs a theology to keep in the fashion. It impresses one as a ready-made theology.

The system is divided into three parts—Judaism's view of God, of Man, of Israel or the Kingdom of God.

The author deals first with God as known to man,—what the rabbis called the revelation of Noah. Religion is the consciousness of God, appearing successively as the fear, the knowledge, and the love of God. The covenant is nothing but the Jewish name for religion. These great assumptions are touched very lightly; there is

## Literature

little appreciation of the difficulties and problems inherent in them. It is the rabbi and not the philosopher that appears at this point. However, so far his theories may be granted.

But when he deals with the peculiarly Jewish conception of the Idea of God, we look for some rich and interesting interpretation of Israel's great thinkers; but we look in vain. It is a very commonplace treatment. The names of God in the Old Testament are discussed. He even disinters that ancient theory that the name Elohim indicates original polytheism. JHVH—thus it is printed—means to “throw down” or “overthrow”. It was pronounced Ehyeh. This may be so, but no proof is forthcoming; not even its source is indicated. Much of the criticism is of similar value,—unsupported, unproven. For instance, the most important step in Jewish theology was taken when the name, JHVH, was given up, according to Kohler. If this is so, then modern Judaism should rely on those who gave it up and not on the worshippers of JHVH, the prophets, as sources of guidance.

Judaism has no proof to offer of the reality of this idea of God. The medieval Jehudah ha Levi, the “highest” of Jewish philosophers, made the historical fact of the revelation to Israel the basis for such a faith. But one feels that Dr. Kohler would not care to sustain that thesis.

An “exquisite” Oriental fable, of children digging holes in the sand and pouring water from the sea into them—in order to empty the ocean—is sufficient justification for the agnostic position that he takes. God is incomprehensible. In spite of that, Judaism offers a system of attributes and he accepts it.

It is largely familiar ground, very familiar.

But we may note the novel theory that Kadosh, “holiness”, originally signified “unapproachable”, as fire is unapproachable; and that it finally signified “spiritual loftiness” and “condescending mercy”. This is questionable. It seems as if he has accepted late interpretations for original significances. Likewise witness the discarding of the Old Testament view of God's wrath for the sweeter sentiments of Beruriah, the noble wife of Rabbi Meir, that “not sinners shall perish from the earth, but sin”. Such assumed mercifulness on God's part is “a far deeper and worthier view of God than that of Paulinian” grace. In Judaism grace is an incentive to moral improvement, not a bait to make men believe. . . . Such words are certainly neither a deep nor a worthy interpretation of Paul. It is simply childish.

Justice and not love is what we need; but with curious inconsistency he claims that there has been more love manifested by Judaism, the religion of law and justice, than by the so-called religion of love. We might respond that there has been more justice done in this world by the Christians than by the followers of the great Lawgiver. But such arguments are stupid Chestertonianisms and do not offer a foundation for a living faith.

In the next breath Dr. Kohler smiles over the Haggadists who Judaized God. I suspect he parts company with them.

The third phase of this doctrine of God deals with the Jewish view of God as the World-Master. Creation he leaves as a problem that will ever confront thinking men. Miracles are denied. There are no single or exceptional miracles; all is a miracle. The problem has really never been understood before. . . . We have heard such talk before and can duly estimate it. It attempts to cut the Gordian knot; but this particular knot is made of steel. Likewise there is no problem of evil. That is where Judaism and Christianity part

## *The Bulletin of the Western Theological Seminary*

company. "There is no evil before God." Such words may seem to ignore the problem of sin and salvation, and consequently the Cross and Calvary, but I believe that they are used because of the Cross and Calvary, and that the Jew, because of his refusal to accept Christ, has been forced to relinquish many of his spiritual treasures, been unable to remain true to the Old Covenant.

The Angels and Satan receive typical treatment. Even Satan himself would be puzzled to know whether he was considered a reality by Judaism or not. The rabbis said that the prophets and sages were the true angels. This is comforting. There are angels everywhere—even in Cincinnati. Such theology closely resembles that of the Modernist in the Roman Catholic Church—one cannot be sure of its seriousness.

The second part of Jewish Theology deals with Man. It is a commonsense dualism—mind and body,—but never a moral dualism, as in Parseeism. That is true and very significant. The Paradise Story does not give us a dogmatic theory of the origin of man. Nor has the race ever fallen. Judaism does not believe in original sin, but in hereditary righteousness. (And Schopenhauer only approved of Judaism because of its belief—the basal belief—in original sin.) Certainly if this is true of Judaism, then reform Judaism is very different from the religion of the Old Testament. Free will, of course, offers no obstacle. There being no evil, there is no moral responsibility to worry us. Sin is only straying from the right path. Repentance is simply a return to God. His own inner transformation brings the sinner back and wins him forgiveness. It is all very simple, but it is all very false for it is insufficient; just as all photographs are false, for they cannot present the true color of the face. This is life in false colors. Man is the child of God—there are two ways of believing that; and Dr. Kohler's way is not the Christian way.

The evisceration of sacrifice from the religion of the Jew is noteworthy. Congregational prayer in the synagogue has gradually superseded this sacrificial cult; all reference to the latter has been eliminated from the "reform liturgy". No remarks need to be added. The soul that in the Epistle to the Hebrews is described as counting the blood of the covenant as an unholy thing cannot continue to trust in the blood of bulls and goats. The past is dead and gone. So Dr. Kohler would argue. Then the modern Jew is not a Jew, as Paul argued—at least, not an Israelite.

He accepts immortality, rejects the resurrection, and disposes in a few pages of the grand ethical problem of individualism, though he adds a few more on the moral elements of civilization.

The third part is a vague polemic and a vaguer effort to give the Jew something that he can call his own. Israel is the elect among the nations, to be the religious guide to mankind. It is the priest-people with the treasure in its law of Holiness. In the Babylonian Captive—he accepts the modern theory of Deutero-Isaiah—we have the climax of Jewish thought. The nation is the Messiah. *The Jew and not a Jew* is to save the world. Curiously he accepts both Christianity and Islam as products of Judaism. Christ is a minor figure. Paul is the creator of Christianity; and Providence is responsible for its development. True, Paul's theology is more pagan than Jewish, but that enabled Christianity to play the part of proselyter for Judaism more successfully. Islam fosters intellectualism and sewed the seeds of modern civilization. The Mosque, the Church, and the Synagogue—these three; and the greatest of these is the Synagogue.

## Literature

What is the Synagogue? Owner of the Torah! That and nothing else apparently, for he discards circumcision as not a sacrament nor a means of admission to Israel. One suspects that modern Jews omit the rite and will find themselves vindicated. Dietary laws—particularly in regard to pork—disciplined the medieval Jews. "The question remains whether they still fulfil their real object of consecrating Israel to its priestly mission." Reform Judaism does not encourage the Jew in thus separating out from the people of the land. And he advises them to consider keeping the Sabbath on Sunday, with a possible two hours on Saturday to symbolize the whole day; and the Jew in Moslem lands to keep Friday. The Pass-over is a day of exuberant joy; the feast of weeks is the farmer's holiday. But the day of Atonement and the New Year's day are days that Judaism will make the great days in humanity's life. This then is what the Jew has to give the world—the Synagogue, as an institution and a liturgy centering in the day of Atonement and New Year's day. The Jew, thus, is seen as considering that no serious task or difficulty confronts man; in his individual life he need fear neither sin nor the future. The kingdom of God is chiefly the brotherhood of man—and when translated into actions means works of uplift and reform and charity.

There is, a Christian believes, a deeper hunger than that.

This book should be read and pondered. Much so-called Christianity resembles this view of life so nearly that there could be no better cure for latitudinarianism than to see itself in the Jew. It is a bankrupt faith offering to settle all obligations by the payment of a few cents on the dollar. If all that Christianity has to offer is the Sabbath and the Sunday meeting—narrow conception of the Church, that it is—and Christmas, to a ruined world, how much better are we? But there is Christ. And of course Christ is lacking from a Jewish Theology.

I believe that we should welcome such a work. It is driving the Jew to think,—something he has resolutely refused to do for centuries. As a religion it is in the dust. This reform Judaism may try to convince the Jew that there is where he belongs. But it cannot finally prevail.

The light will break.

That will be the most astonishing religious event since the Incarnation.

Mt. Pleasant, Pa.

A. P. KELSO, '10.

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**The Christian Doctrine of Reconciliation.** The Cunningham Lectures for 1917, by the late Principal James Denny, D.D. New York: George H. Doran Co. 1917. \$2.00 Net.

Reconciliation is the central and vital fact of the Christian Religion. "In the experience of reconciliation to God through Christ is to be found the touchstone of all genuine Christian doctrine; whatever can be derived from this experience and is consistent with it is true and necessary; whatever is incompatible with it lacks the essential Christian character." Reconciliation regenerates; in its widest reach it involves reconciliation between men as individuals, classes, and nations, and reconciliation to the order of providence and to life.

The need of reconciliation implies a personal relationship, necessary for human blessedness and the attainment of the highest good,

## *The Bulletin of the Western Theological Seminary*

between God and man, which relationship has been impaired by sin.

We need not speculate on the origin of sin. We know it as a fact in conscience and experience. The man who has not in himself the key to Paul's doctrine of the sinfulness of human nature does not know himself.

It is along the path followed by Bushnell and McLeod Campbell we will find the ultimate secret of Christ's reconciling power. Christ enters into perfect oneness with the human race through passionate sympathy and love to the uttermost. In virtue of this oneness he takes on Himself all the burdens of the race, especially the burden of sin. He enters intimately into its meaning for both man and God. The love of God manifested in Christ, who through it becomes one with humanity and bears its sins, submitting to the utmost that sin can do, yet loving on, finds its highest and most moving expression in the Passion of Christ. Jesus died for our sins. The love revealed in his death is revealed signally in relation to them and there is no simpler way of describing the effect of his death than to say it dispels the despairing conviction that for us sin is the last of all things in which we must hopelessly acquiesce, and evokes the inspiring conviction that the last of all things is sin-bearing love through which the sinner may be reconciled to God.

The human reaction to this love of God in Christ is faith. If a man with the sense of his sin upon him sees what Christ on His cross means, there is only one thing for him to do, one thing inevitably demanded in that moral situation; to abandon himself to the sin-bearing love which appeals to him in Christ, and to do so unreservedly, unconditionally, and forever. This is what the New Testament means by faith. When a man has faith in this sense, he is righteous, he is reconciled.

One marked characteristic of Dr. Denny's book is his emphasis on experience. "It is a commonplace of modern theology that no doctrine has any value except as it is based on experience." This emphasis permeates and in a great measure moulds his entire treatment of his subject. The reader feels himself moving in the realm of reality all the time. One cannot escape the conviction that Dr. Denny writes from a profound personal experience of reconciliation. Yet he would not substitute experience for Scripture. The experience of reconciliation was obviously the main characteristic of New Testament life. But this experience embodied in the New Testament is the touchstone by which we must try our own; and, should our interpretation of what we call the experience of reconciliation prove inconsistent with it, its right to be called in any properly historical sense Christian is questionable.

The book is tonic in its stress on the fundamentals of the Christian faith. Sin is a tremendous and terrible reality. "A generation trained upon natural science is apt to extenuate sin, to ascribe it to heredity, to environment, to irresistible natural impulses which will be outgrown and had best be forgotten; it is not thought of in any serious way as creating a responsibility which must be faced as all it is before the weight of it can be lifted from the conscience." But the wrath of God against sin is a real thing. Against it He reacts in the whole system and constitution of things under which the sinner lives. There is an objective side to the Atonement which does justice to this element in God's nature. "What pursues man in his sin and appeals to him is not love which is thinking of nothing but man, and is ready to ignore and defy every thing for his sake; it is a love which in Christ before every

## *Literature*

thing does homage to that in God which sin has defied." The death of Christ as a concrete historical fact is magnified. Of all human experiences death is the most tremendous and solemn and that from which nature most instinctively recoils. That death is a debt to nature does not preclude the fact that it is the wages of sin. In a Theistic universe, a universe where the spiritual and physical interpenetrate, death is the consummation of God's reaction against sin. In this light we must view the death of Christ. The tendency on the part of some to deprecate the Passion as a concrete historical fact, to separate the mere physical death from the spirit of love and obedience which characterized that death, as if the spirit were the only thing that counted in the work of reconciliation, is idle. God does not deal with us as merely spiritual or merely physical beings but as beings in which the spiritual and physical interpenetrate and Christ bore our sins supremely on his heart in the very act and instant of bearing them in his body on the tree.

It is a book that will repay the preacher's reading and re-reading; its spirit and thought cannot but influence his life and vitalize his message.

G. C. FISHER, '03.

Latrobe, Pa.

## Index

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### ARTICLES

Subject	Author	Page
Bibliography		
Bible, The: General Works .....	<i>Dr. Kelso</i>	11
Comparative Religion .....	<i>Dr. Kelso</i>	7
General Reference, Books of .....	<i>Dr. Culley</i>	73
Historical Theology .....	<i>Dr. Schaff</i>	50
New Testament .....	<i>Dr. Farmer and Mr. Eakin</i>	30
Old Testament .....	<i>Dr. Kelso and Dr. Culley</i>	11
Periodicals .....	<i>Dr. Culley</i>	75
Practical Theology .....	<i>Dr. Breed</i>	66
Theological Propædæutic .....	<i>Dr. Kelso</i>	7
Theology Proper .....	<i>Dr. Snowden</i>	56
Immortality . . . . .	<i>Rev. A. J. Alexander, D.D.</i>	268
Preparing to Commune .....	<i>Rev. George Taylor, Jr., Ph.D.</i>	232
Reformation, The		
John Knox—The Father of Democracy .....	<i>Rev. Robert MacGowan, D.D.</i>	99
Reformation and the Bible, The .....	<i>Rev. James A. Kelso, Ph.D., D.D.</i>	81
Reformation and Humanism, The .....	<i>Rev. William R. Farmer, D.D.</i>	93
Roman Catholicism Four Hundred Years After .....	<i>Rev. John M. Kyle, D.D.</i>	117
Spiritual Leadership .....	<i>President Weir C. Keller</i>	219

# Index

## LITERATURE

Title and Author	Reviewer	Page
Ancestral Voices—By John A. Hutton	<i>James A. Kelso</i>	140
Brahmadarsanam, or Intuition of the Absolute—By Sri Ananda Acharya		280
Children's Devotions—By Gerrit Verkuyl		278
Christian Doctrine of Reconciliation, The—By James Denny	<i>G. C. Fisher</i>	285
Concerning Prayer—By Canon B. H. Streeter and Others	<i>George Taylor, Jr.</i>	278
Concise History of the Presbyterian Church in the U. S. A., A.—By William Henry Roberts		277
Gospel of John, The—By Charles R. Erdman	<i>William R. Farmer</i>	134
Gospel of Mark, The—By Charles R. Erdman	<i>Frank Eakin</i>	135
Haggai, Zechariah, and Malachi—By W. Emery Barnes	<i>James A. Kelso</i>	277
Hart, Virgil C.: Missionary Statesman—By E. I. Hart	<i>G. A. Frantz</i>	140
Holy Scriptures According to the Masoretic Text, The	<i>Theo. J. Gahr</i>	131
Introduction to the Old Testament, An—By Harlan Creelman	<i>Frederic B. Oxtoby</i>	129
Jewish Theology—By Dr. K. Kholer	<i>A. P. Kelso, Jr.</i>	281
John, The Gospel of—By Charles R. Erdman	<i>Wm. R. Farmer</i>	134
Mark, The Gospel of—By Charles R. Erdman	<i>Frank Eakin</i>	135
Mythical Interpretation of the Gospels, The—By James Thorborn	<i>Frank Eakin</i>	135
New Testament, The—By James Moffat	<i>James A. Kelso</i>	134
Prophets of the Old Testament, The—By Alexander R. Gordon	<i>James A. Kelso</i>	277
Protestant Reformation and Its Influence, The		141
Psychology of Religion, The—By George Albert Coe		279
Social Theory of Religious Education, A—By George Albert Coe		279
Souls in Khaki—By Arthur E. Copping	<i>A. P. Kelso, Jr.</i>	280
Story of My Life and Work—By G. Frederick Wright	<i>Theo. J. Gahr</i>	139
Survival of Jesus, The—By John Huntley Skrine	<i>E. P. Cowan</i>	137
Virgil C. Hart: Missionary Statesman—By E. I. Hart	<i>G. A. Frantz</i>	140

# The Western Theological Seminary

North Side, Pittsburgh, Pa.

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

A post-graduate scholarship of \$500 is annually awarded the member of the graduating class who has the highest rank and who has spent three years in the institution.

Two entrance prizes, each of \$150, awarded on the basis of a competitive examination to college graduates of high rank.

All the public buildings of the Seminary are new. The dormitory was dedicated May 9, 1912, and is equipped with the latest modern improvements, including gymnasium, social hall, and students' commons. The group consisting of a new Administration Building and Library was dedicated May 4, 1916. Competent judges have pronounced these buildings the handsomest structures architecturally in the City of Pittsburgh, and unsurpassed either in beauty or equipment by any other group of buildings devoted to theological education in the United States.

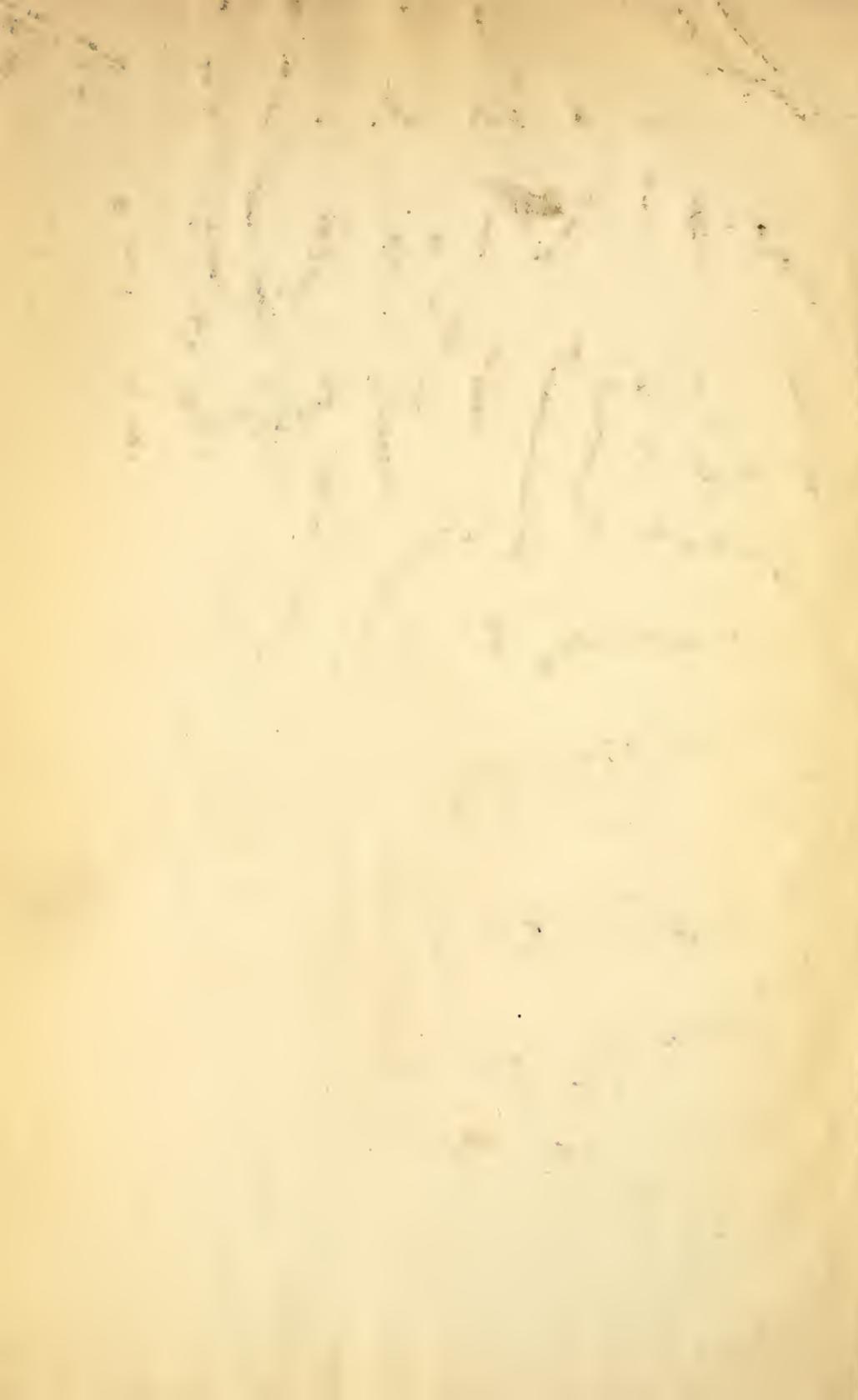
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