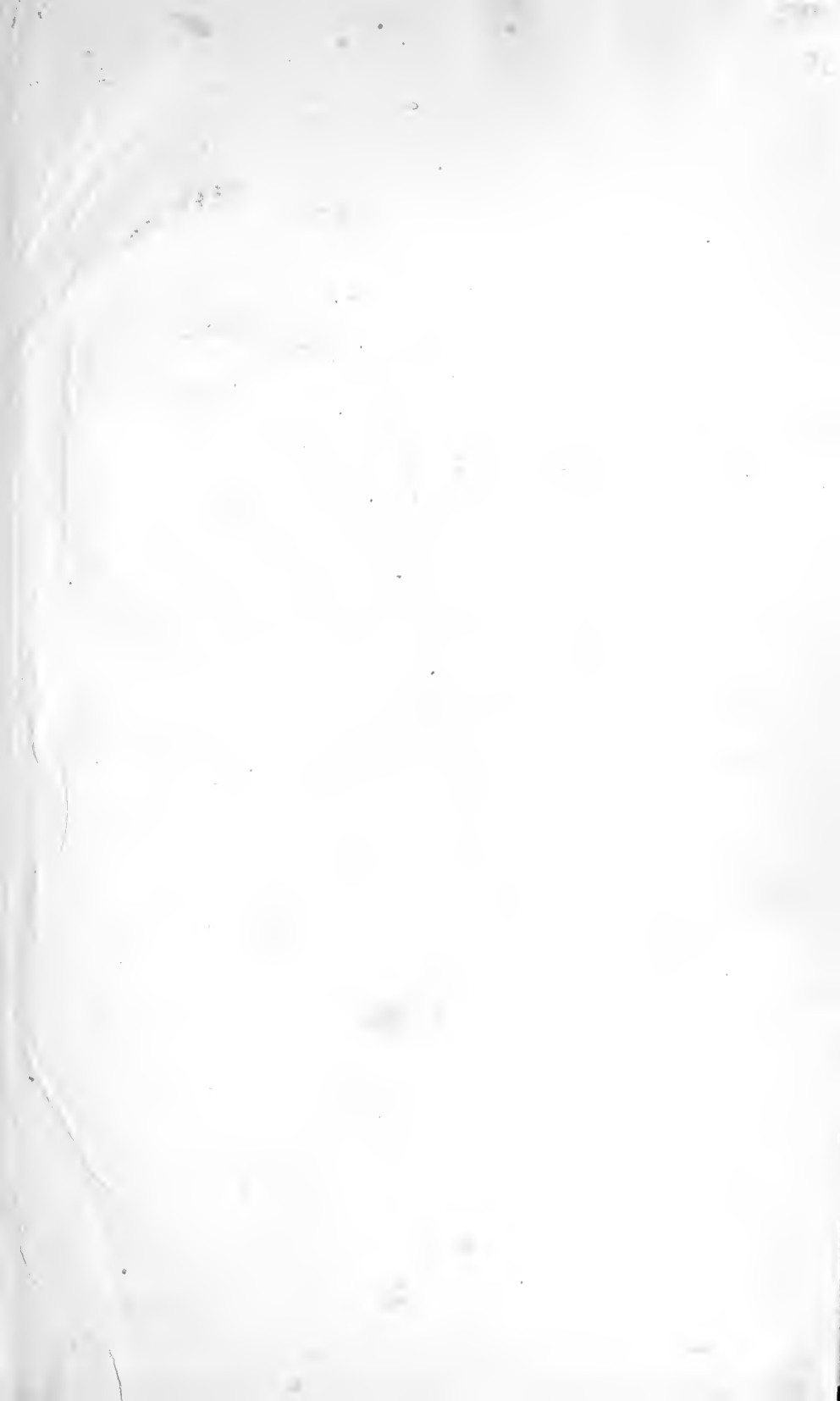
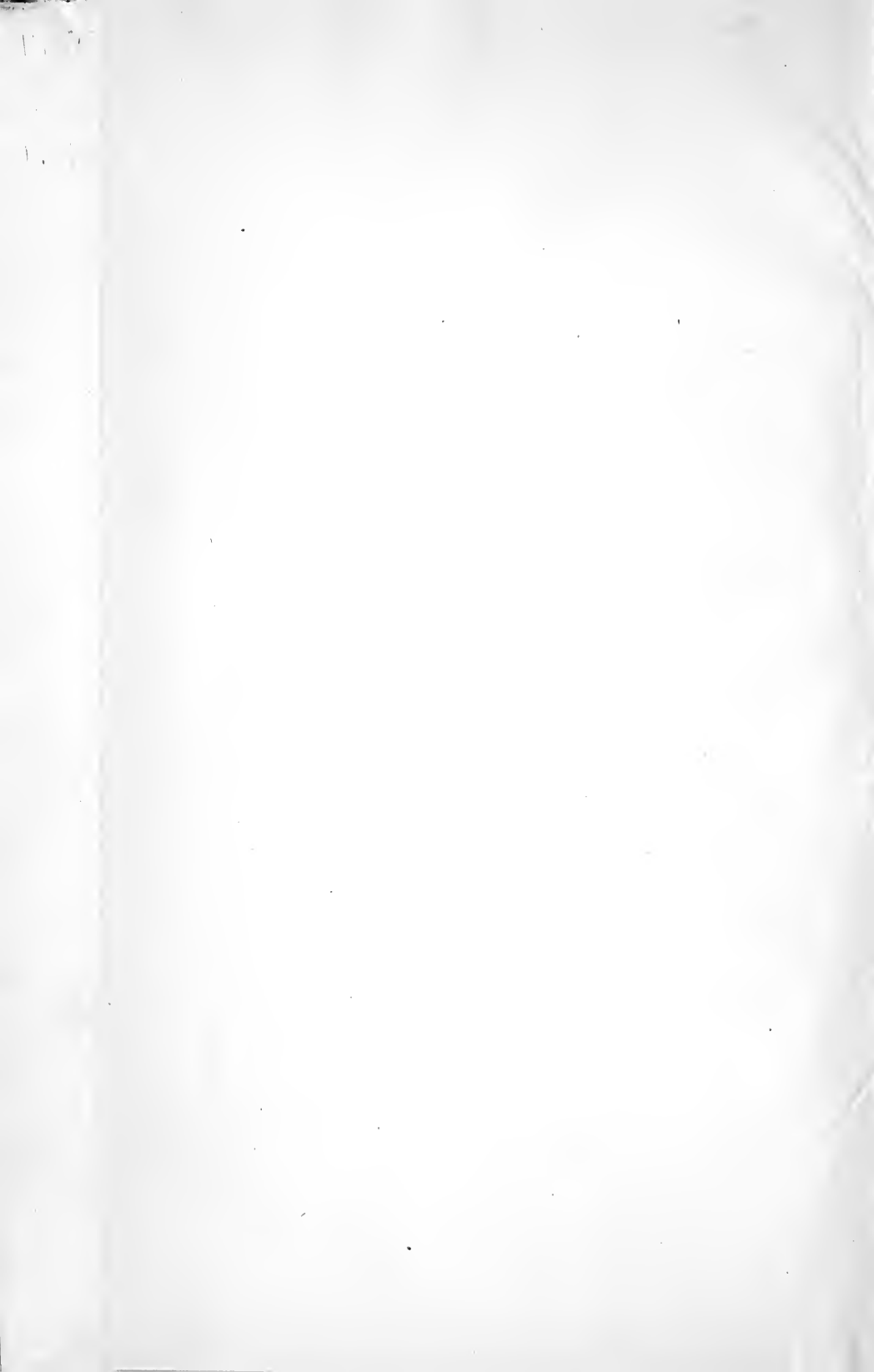




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# The Bulletin of the Western Theological Seminary

VOL. XIII.

OCTOBER 1920 - JULY 1921

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Instructor in Music

The exercises connected with the public opening of the Seminary were held in Swift Hall, September 22, 1920. The formal address was delivered by President James A. Kelso on the theme "The Significance of the Ministry for the World To-day", and is printed, with a few unimportant omissions, in the current number.



# The Bulletin

—of the—

## WESTERN THEOLOGICAL SEMINARY

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VOLUME XIII.

OCTOBER, 1920.

No. 1

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### **The Significance of the Ministry for the World To-day**

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President James A. Kelso

Last winter I heard a spontaneous and impressive tribute to the ministry. It was uttered by a prominent and influential business man, the vice-president of one of the largest manufacturing concerns in the country, one which enjoys an international reputation. The occasion was the annual meeting and dinner of the directors of a business corporation. In the course of the postprandial speeches the toastmaster, noticing that there were some ministers present, and thinking it would be an appropriate subject, proposed a toast to the ministry and called on the prominent capitalist to whom I have referred to respond to it. He arose and prefaced his remarks by stating that he had never made a speech in his life and that he had received no previous hint from the master of ceremonies, but that he could state his convictions in regard to the ministry of Jesus Christ in a single sentence, "The ministry is the only hope of the world".

I have described this incident as an introduction to my address because it made a very profound impression on my mind, an impression which the intervening months have not obliterated. Here was a man of affairs, the

executive officer of a large corporation, unaccustomed to public speaking, suddenly called to his feet without the slightest warning, giving spontaneous utterance to a conviction. As he developed the theme, it became increasingly evident that he had been an intelligent and close observer of the Church and the ministry, for the speech was not a flattering eulogy, but included discriminating criticisms and suggestions. I feel that it will be suggestive and profitable, at the opening of another Seminary year, for us to change the assertion of the speaker to a question, and search our hearts as we inquire. Is the ministry the only hope of the world? Is the ministry any hope at all? Of course, as the true minister is a representative of Jesus Christ and a teacher of the religion of the Prophet of Nazareth, the question might be put in other forms such as, Is Christianity the only hope of the world?, or, Is the Church helping this sin-cursed, troubled world to solve its pressing problem? But, as I am addressing ministers and candidates for the ministry, I prefer to put the matter in this personal fashion, Are we the hope of the world to-day in any sense?, or let us put it in words that are less vainglorious, Are we as ministers making, or do we hope to make, a vital contribution to the solution of the stupendous problems—religious, social, and political—which mankind faces in this age of unrest and revolution? Does religion in general, or do the teachings of our Master in particular, offer any hope and inspiration, joy and peace to the world of men to-day, or have they outlived their usefulness and must they give place to a new philosophy or some more supposedly up-to-date system?

In order to answer our inquiry intelligently, let us look at the world of to-day. We are living in a time of upheaval; an awful cataclysm has visited this planet in the form of a world war which has soaked the earth with blood and has brought mankind to the verge of bank-

## *The Significance of the Ministry for the World To-Day*

ruptcy. Prior to 1914 social and political ideas and institutions were in a more or less fixed and static condition. Men in their pride and self-satisfaction, forgetting the occurrences of past upheavals, thought of them as permanent and unchangeable, but since that fateful day, only six years ago but which seems to belong to another epoch, in many lands institutions inherited from hoary antiquity have been destroyed, and in others they have been thrown into a state of plasticity where they may yet be swept away by revolutionary movements or transformed into something new by constitutional methods. No customs or institutions, however ancient or venerated they may have been, are now regarded as inviolable.

The war has resulted in far-reaching political unrest and upheavals. Note what has happened to four strong empires that entered the war with proud boastings. The Ottoman has ceased to exist as an empire; one has been dismembered by the conqueror; a third lies in absolute ruins soaked with the blood of her citizens spilled by the hands of fellow citizens; the fourth, the proudest of them all, glorying in her military past and confident of her position, now lies broken by her conquerors, leading a precarious existence as a socialistic republic. In ordinary times any one of these political changes would have been regarded as epoch-making, but they scarcely seem to impress our imagination as their stupendous nature is beyond our grasp.

No less extraordinary or revolutionary are the social and industrial movements of the day, which do not stand apart by themselves, but involve ethical principles and religious beliefs. The Soviet Government of Russia has not only toppled over the government of the Czar and destroyed an outworn imperialistic system, but it has also overthrown the Church, and has struck at the very tap root of society, the sacredness of the home, by its program of nationalization of women. It is almost

needless for me to remark that, although Russia is remote from us, we have felt in America the repercussion of these political and social transformations.

In England we have witnessed the passing of an aristocratic system: a forceful prime minister has risen from a humble family and organized labor has been formed into a political party actually seated on the opposition benches. In our own favored land the nation has felt the power of organized labor in the past four or five years as never before. While not formally organized into a political party, the leaders of the labor unions have attempted to dictate the policies of both the Republican and Democratic parties, and in the present political campaign are taking a very active part in electing congressmen who are favorable to their programs. During the last Congress one important measure at least was withdrawn and revised at the dictation of the labor unions.

I wonder if many of us have been conscious of the stupendous revolution which has taken place in the industrial life of Italy during the past two weeks in connection with the nation-wide strike of the metal workers. They have seized the factories and have declined to return them to their owners, proposing to operate them and divide the profits among themselves. The government has been afraid to interfere and has maintained neutrality. The editor of one of the leading New York journals states the nature of the change very tersely but accurately: "Property rights in industry have been destroyed without interference from the Government". Possibly we can make this clearer to ourselves if we can imagine results were the American railroad employes to put into operation Mr. Plumb's plan of railroad operation, not by legal and constitutional methods as he proposed, but by seizure of the property, and our Federal Government were too timorous to interfere.

## *The Significance of the Ministry for the World To-Day*

It is no wonder that amid such stupendous upheavals, when customs and institutions hoary with age are passing out of existence, many thoughtful Christian men have raised the question, "Can the Church survive the changing order?" Furthermore, it is highly significant that the signing of the armistice swept away the lofty moral idealism that had been bred by the self-sacrifice and the high aims of the allied nations. For the Frenchman it had been a struggle for the very existence of his beloved *Patrie*, it called forth the highest idealism and sacrifice; for the Britisher, a defence of public law in Europe as embodied in treaties of neutrality; for the American it had been a holy crusade, 'a war to end war', 'a strife for oppressed and helpless people', a war to make the world safe for democracy. Many, in an ecstasy of delight and approbation, imagined a new era, a veritable millennium was soon to be ushered in as a result of the terrible sacrifice which humanity had made. The disillusionment came almost overnight; scarcely had the guns ceased to thunder at the front until there began an orgy of extravagance, profiteering, gambling, immorality, and indifference to religion among the masses of the people the world over. The mood of heroism and exalted idealism had passed and a thoroughgoing moral reaction had set in which has not by any means spent its force to-day.

Amid all this political and industrial chaos and confusion, there is not only an uncertainty as to fundamental moral principles but a gross disregard of moral law where it touches the very springs of human life and the welfare of society. Never were there as many divorce cases in our courts and never was there a lower ideal of the marriage relation in the minds of the masses of the people. Here is the flippant remark, not of a movie actress but of a recent Reno divorcee, as it was reported by a metropolitan journal: "Marriage is like the movies. You can go into the show and if you don't like it

you can get up and go out". To what extent does this reflect a general sentiment current among the masses of the people, or may we regard it with smug complacency as the thoughtless utterance of a moral pervert? The increase of divorce due to the lax views of marriage is not confined to America. England, the most conservative land on the earth in this particular, with high ideals of marriage, faces the same problem. If you are a reader of the London Times, you will be struck with the large space given to the divorce court proceedings and the many decrees issued by the Court not for vague reasons like incompatibility but for the Biblical reason of adultery committed by one or both parties.

Immodesty in women's dress and scandalous conduct on the part of young people are two very good indications of the low moral temperature which now prevails. Last winter a well known New York financial house, in a booklet setting forth a list of investment securities, published an essay on the immodesty of women's dress. A strange setting for an essay on such a subject: but the author, after disclaiming that he was either a moralist or a preacher, stated that public interest demanded a protest against the manner in which decent women were dressing. There was one striking statement that set forth the situation in sharp relief: 'In the dining room of a representative New York hotel or in a fashionable cafe or at a ball the character of a woman could not be determined by her dress. It was impossible to distinguish between a respectable woman and one of disreputable character, for the former was as immodest in her dress as the latter'.

There is no question that there has been a general lowering of the moral sense and the ethical ideals, and this decline is reflected in the popular social life of respectable circles. A minister does not need to make any excuse or offer any apologies for dwelling upon these conditions, when the thoughtful and serious magazines

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and journals of the country are discussing the matter with concern as to the future of the country and the safety of our fundamental social institutions. In a recent number of one of the most influential magazines there is a significant article on the cause of the decline of the moral sense of the young people of respectable society. The author, after making due allowance for the evil influence of the motor-car, the movie, the war, the iconoclasm of the radical intellectuals, and the luxury of *nouveaux riches*, writes 'give all the responsibility you can heap up to the general abandonment of religion'. This woman, for the writer I am quoting is a woman who is one of the ornaments of contemporary American letters, sums up one line of argument by the following emphatic language: "For better or worse, our Western civilization has been built up on the Christian religion; and if the Christian religion decays, many accidents will happen that will puzzle the politicians". Such a statement is a frank confession of faith that Christianity is essential to the well-being and continued existence of our much vaunted civilization. What centripetal force is to the solar system, keeping the planets in their proper orbits and preventing a smash-up, the moral teachings and restraints of our religion are to our social organism and our political institutions. Without them we would have anarchy and disaster.

It is exceedingly significant to me that the opinion which I have just given to you is not isolated or exceptional. It is recognized by leaders in every sphere of thought and action that men and women are in danger of drifting away from their old moorings and destroying the very foundations of society; and that the only way of keeping them true to moral principles is to bring to bear upon them the influence of Jesus and His teachings. It is admitted if not universally, yet in quarters so remote from each other that there is no possibility of collaboration or comparison, that the recognition of the principles

of Christian morality and their practice by the individual is indispensable for the welfare of the world and the solution of its insistent problems. Let us look at some of these testimonies to the power and worth of the religion and faith of which we are teachers.

Shall we turn first to the sphere of international relations to make our observations? Could we find a better one in which to make a test? It is a sphere which has been absolutely disrupted by the occurrences of recent years. We are not only suffering from the bitter hatreds bred by the Great War, but quite a number of wars are still being waged and others threaten to break out. Is there any healing for this barbarous state of affairs? The League of Nations, the subject of bitter controversy among our politicians, has been advertised as the panacea which will bring war to an end. Granting to the League of Nations all the influence in this direction, that its warmest advocates claim (and I am a firm believer in the League of Nations), it will not get us very far in the solution of international relations until not only the diplomats who deal with international matters professionally but the nations which they represent act on Christian principles and from Christian motives. Many so-called practical men would sneer at this as the vague idealism of a minister. But let us answer such contempt by calling the attention of the practical man to the opinion of a brilliant historian and master diplomat, none other than Lord Bryce. This man of letters who has an intimate and practical knowledge of international relations has recently said: "The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of our Lord and Saviour Jesus Christ". Lord Bryce has only uttered the sober truth. It makes no difference whether the present League of Nations or an Association of Nations is put into operation; it remains a fact that either one will be nothing but scraps of paper in the day of



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testing, if the peoples which are represented in the Covenant do not recognize the moral sovereignty of Jesus Christ.

Let us turn to another but closely related question, the world-wide problem of social unrest, a nightmare at the present time to the governments of the world. We give it the convenient and for most of us rather vague designation of Bolshevism. It is found the world over and it is Protean in its forms. A year ago it manifested itself in the police strike at Boston and to-day in Italy in the illegal seizure of property. What form it may take to-morrow no man can predict. The great questions for governments are its control and suppression. All practical men will acknowledge that it is an almost insuperable difficulty. With reference to its solution the New York Evening Post recently published a remarkable statement for which the financial correspondent of the paper in London was responsible. According to this authority, business men in England had come to the conclusion that there were only two ways of coping with the Bolshevik spirit. First the governments might take sterner measures for its control, but they realized in the present inflamed state of public feeling that such treatment would be very dangerous. The other solution, really the only practical one, was a revival of religion. The correspondent went out of his way to make clear that this was not the opinion of religious fanatics or crafty politicians but the well weighed opinion of the most practical of men, hard headed business men. In a very striking fashion this judgment would agree with that of the historian Lecky in his reasons for England escaping the horrors of the French Revolution. Lecky, who had no special predilection for Christianity, regarded the conversion of John Wesley as an epoch in English history because of the profound influence of this great divine upon the minds of the masses of the people. When the eighteenth century closed, Europe

was as much torn to pieces by the influences emanating from France as a result of the revolutionary movement in that land as it is to-day on account of the consequences of the World War and the Soviet revolution in Russia; yet England, just across the narrow waters of the Channel, for various reasons escaped all the horrors of the reign of terror, but, according to Lecky, "a prominent place must be given to a new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the anti-Christian tenets that were associated with the revolution in France".

I shall mention another large and influential group who have come to realize that disaster will overtake them and the present social order if men do not recognize the principles of Jesus Christ and practice them as individuals and groups. I have in mind the leaders of the Labor Movement, especially those of Great Britain. I wonder how many in this audience are aware that an International Conference on Labor and Religion was held in London just one year ago, Sept. 1—5. It was called, not by the bishops of the Anglican Church, and not by the leaders of the Free Churches, but by the recognized heads of the Labor Movement, who frankly stated that with its growth in power and its success in politics their movement was in danger of being overwhelmed by the influence of gross materialism. They needed the purifying and ennobling spirit of religion among the masses whom they represented if they were to achieve the goal which they had set before them.

The stenographic record of the speeches and discussions of the Conference in printed form came into my hands only the other day. The volume is full of material of the profoundest significance and of the great-

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est interest for the minister of Jesus Christ. Take, for example, the titles of some of the speeches: "The Perils to the Workers from Materialism", or "Has Socialism Lost its Soul?", or "Religion Implicit in the Labor Movement". Still more suggestive are the two following titles: "Back to the Galilean!" and "The Need of Religious Power".

A quotation or two will have to suffice to suggest to you the spirit of this Conference. A Norwegian socialist, in a speech of some length, said some very striking things. "I consider, consequently, a good relationship between Labor and Religion—both of which stand for brotherhood—to be the most central and important problem of to-day. . . . And it is not enough that socialism revises its economic and political theories in our time. It is also necessary to renew the movement from religious sources. . . . In my opinion Labor and Religion are engaged in the same work and ought to work along converging lines to a common end".

I feel sure that all of us will be ready to subscribe without any reservation to the sentiment uttered by a lady who took part in a discussion following one of the speeches. "Might I venture a few words. Christ will come. He worked at a carpenter's bench. He scourged those who misused the temple, not because they were doing business, but because they were doing business in a corrupt and illegal and immoral manner. He said that true religion was to 'love thy God with all thy heart and with all thy soul and with all thy strength; and thy neighbor as thyself'. He did not say thy Socialist neighbor, thy Capitalist neighbor, thy Liberal neighbor, or thy Conservative neighbor. He said 'thy neighbor' without any distinction. And if it were possible to love our neighbors even only a little as we love ourselves, there would be no strikes and no immoral oppression, nothing at all to prevent the world from becoming one brotherhood under one God of love" (p.79).

I could bring forward a great many more facts and incidents to prove to you the need of the recognition of the moral sovereignty of Jesus Christ and a realization of the spiritual poverty of mankind. Such a condition constitutes a Macedonian call to young men to devote their lives to the preaching of Jesus Christ, not only that individual men may be saved, but that political and social institutions may enjoy a degree of stability.

The situation and the realization of the danger clearly indicate the nature of our task as ministers of the Gospel. It is not our function to advocate new economic theories or develop social programs, but to remember that we are to preach Jesus Christ and preach the principles of life and duty which he taught, to inspire men with a lofty idealism and instill into their minds the conception of the Kingdom of God on earth. It involves setting forth of the ideal that Christ is to dominate the whole circle of life—personal life, social life, political life, industrial life, international relations, and whatever other legitimate relations men may find themselves. It is exactly what the older ministers termed 'preaching Christ', but only a Christ who dominates the whole circle of life rather than one small arc.

## John Masefield \*

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Rev. George C. Fisher

The renaissance of poetry, both in the reading and writing, is one of the literary phenomena of our day. Half a score of names have become very familiar in this field within recent years. No great singer, no master seer, has yet arisen to take the place of the great Victorians, but there are eager watchers expectantly awaiting the swimming into our ken of some star of the first magnitude. Said the subject of this sketch on the occasion of his visit to America in 1918: "America is making ready for the coming of a great poet. In England, in Chaucer's day, many people were reading and writing verse, then he came. The same intense interest in poetry was shown again just before the coming of Shakespeare. And now in this country you are all writing poems or enjoying them. You are making ready for a master. A great poetic revival is in progress". No one should more eagerly welcome the advent of a master singer than the preacher, for in the deepest things of life they are akin, both must be seers; of the preacher at his best as well as of the poet it must be said,

"He saw thro' life and death, thro' good and ill,  
He saw thro' his own soul.  
The marvel of the everlasting will,  
An open scroll,  
Before him lay."

While not ranking with the great poets of time, the subject of this sketch is by many counted one of the greatest, if not the greatest, English poet of the day. A modern critic writes thus of him, "To say John Masefield is a great poet is to say he has Chaucer's gift of

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\*This paper was written before the publication of Masefield's very recent poems and hence contains no allusion to them.

catching and showing the flavor of persons and circumstances; much of the delicate perception of beauty that was in Keats; much of the color that was in Coleridge, and the plain earth wisdom of Burns; much, even, of the sap and savor of life that was the power of Shakespeare". I shall not attempt a close estimate or critical study of his work, I shall pretend only to speak of some of its phases which have interested or helped me.

First, I would say I have found him interesting. I have experienced in his reading something of the thrill and delight one remembers in Chaucer. His major poems are narrative and abound in human interest, color, and movement. He carries one along. Dante, Goethe, Milton, Browning, the high angels of song, are for our wrestling hours, when, like Jacob at Jabbok, we cling and cry, "I will not let thee go except thou bless me". But one can read Masfield when he is weary and perhaps know the experience he describes,—

"And men in desert places, men  
Abandoned, broken, sick with fears,  
Rose singing, swung their swords again  
And laughed, and died among the spears."

Then he is quotable. Vulgar and utilitarian may be the motive, but I like a poet that is quotable, for to me, that is always a purple patch in a sermon or discourse where the thought is lifted and lighted by an apt quotation in verse. Browning is supremely the preacher's poet, but he is difficult for the speaker to remember and for the average audience to grasp. Masfield's thought may lack profundity, but now and again he hits off a truth in happy phrase. How well the fact that a man's reaping is always like his sowing is put in this stanza:

"All that I rightly think or do,  
Or make, or spoil, or bless, or blast,  
Is curse or blessing justly due  
For sloth or effort in the past.  
My life's a statement of the sum  
Of vice indulged or overcome."

Robertson could have found in "The Seekers", apt quo-

*John Masefield*

tations for his great sermon on "The Illusiveness of Life".

"Friends and lovers we have none, nor wealth nor blessed abode,  
But the hope of the City of God at the other end of the road.  
Not for us are content, and quiet, and peace of mind,  
For we go seeking a city that we shall never find.

\* \* \* \* \*

We travel the dusty road till the light of the day is dim,  
And sunset shows us spires away on the world's rim."

Any mother would sympathize with this,—

"He who gives a child a treat  
Makes joy bells ring on heaven's street,  
And he who gives a child a home  
Builds palaces in Kingdom Come,  
And she who gives a baby birth  
Brings Savior Christ again to earth."

Passing with mere mention the rythm and beauty of much of Masefield's verse that brings rest and delight to the spirit, I would dwell on what is probably the most significant characteristic of our author—his democracy. He has been termed "the greatest among all modern poets of the people". His exceedingly wide and varied experience of life, bringing him into contact with the masses of men, gives him sympathy with humanity in the rough, and to them he dedicates his songs in "Consecration".

"Not of the princes and prelates with perwigged chariotiers  
Riding, triumphantly laureled, to lap the fat of the years,—  
Rather the scorned—the rejected—the men hemmed in  
with the spears;

"The men of the tattered batallion which fights till it dies,  
Dazed with the dust of the battle, the din and the cries,  
The men with the broken heads and the blood running into  
their eyes.

"Others may sing of the wine and the wealth and the mirth,  
The portly presence of potentates goodly in girth;—  
Mine be the dirt and the dross, the dust and scum of the  
earth."

In his introduction to the "Scarlet Letter" Hawthorne acknowledges that, though going back two centuries for the setting and characters of his immortal tale, there lay, in the lives of the commonplace men that surrounded him in the dreary custom house, abundant

material for romance. "The page of life that was spread out before me seemed dull and commonplace only because I had not fathomed its deepest import. A better book than I shall ever write was there". Markham has a fine sentence about the poet,—“All of life is material for his seeing eye and his thinking heart, as he makes the wonderful familiar and the familiar wonderful”—a sentence that has its application for the preacher as well as the poet, by the way.

Now it is from the page of life spread out before him that Masefield takes his characters, and his seeing eye and thinking heart enable him to clothe with the glory of poetry their common and almost vulgar life. All the heroes of his longer poems, if heroes they may be called, are common people, very common, some of them. Saul in "The Everlasting Mercy" is one of Begbie's "Twice Born Men", with his duplicate in almost any Salvation Army Barracks. His "Widow in the Bye Street", "who rose from ragged mattress before sun and stitched all day until her eyes were red, and had to stitch, because her man was dead" may be found down many a by street. "Dauber", the would-be painter of the sea, is a man of high dreams and mediocre ability. Lion, Michael, Mary, in "Daffodil Fields" are ordinary children of ordinary farmers. These common people Masefield sets forth in the ordinary surroundings of their native habitat, portrayed in the language common to their sphere. He paints them with the wart. But to him they are not common, and when we enter into sympathy with him we begin to share his sense of the wonderful in the familiar.

I think no one can read Masefield sympathetically without a deepening sense of the pathos and tragedy of common life. His ear is sensitive to the "Still, sad, music of humanity"—and who that has not heard that note can be either poet or preacher? Old Alcinous, marking the tears of Odysseus as the bard Demodocus sings of



*John Masefield*

the fall of Troy, asks "And tell me why you weep and grieve within your breast? This the Gods wrought, they spun the thread of death for some, that others, in time to come, might have a song". Back of the song, underneath the song, the tragedy, the sorrow; the two inextricably mingled in life. Masefield is sensitive to this. He tells us his purpose in writing "The Widow in the Bye Street". When he had finished "The Everlasting Mercy" he felt he ought to write something unlike it, that "as I had shown one thing that often happens in life, the seemingly unworthy person made happy for no apparent reason, so I ought to write of the opposite, the seemingly worthy woman made heartbroken for no apparent reason". The setting of the poem is sordid; the withered old mother in all the poverty and barrenness of her life; Jim, her son, "The squab" as Anna calls him, the youth in the puppy love stage; Anna, the woman whose feet take hold on hell, the spider who weaves her thread about the callow youth, "married or not, she took men by the brain, sucked at their hearts and tossed them back again"; Shepherd Ern, Anna's paramour, Jim's rival, for whose murder he is hung. These are the characters. "So the four souls are ranged, the chess board set. The dark invisible hand of secret fate brought it to come to being that they met after so many years of lying in wait". The setting is the sphere in which such people move; the scene, one enacted again and again in life. But it is not a story of lust and murder, though lust is pictured with rather a realistic pen; it is a story of the love, patience, suffering, and heroism of a mother heart beating in the withered breast of the blear-eyed old woman. One rises from the reading realizing afresh the tragedies enacted in common life, prepared to say of many a common scene, as Jacob said of Bethel,— "Surely God is in this place and I knew it not".

"Daffodil Fields" opens with a description of ordinary English landscape, nothing about it to sug-

gest romance or tragedy,—“The smoke of all three farms lifts blue in air as though man’s passionate mind had never suffered there”; but Quiller—Couch says, “Neither in the design nor in the telling did or could Enoch Arden come near the truth of Daffodil Fields”.

“The Dauber” feels in his breast the sting and hunger of the artist’s creative instinct, the quenchless thirst for beauty; he would paint ships, the sea, and seamen. He goes to sea that he may learn through experience. Cursed, kicked, ridiculed by the rough crew, his sketches erased, his ideal unappreciated, he follows the gleam, keeps his ideal undimmed; in the awful hell of the Horn where “in that month’s torment while she wested he was never warm nor dry, nor full nor rested” he wins his manhood, conquers fear, gains the respect of the crew; then just as fair skies and quiet seas are won, a few days out from Valpariso, he falls from the rigging and dies. It is the pathos of Moses on Pisgah, the pathos of Lincoln dying when the war was won, the pathos of souls that have dreamed great dreams and suffered for them, then died in sight of the promised land.

He feels the pathos in a life going out without a tear. At least we think we catch the pathetic note in his bit of verse entitled “Bill”.

“He lay dead on the cluttered deck and stared at the cold  
skies,  
With never a friend to mourn for him nor a hand to close  
his eyes;  
‘Bill, he’s dead,’ was all they said; ‘he’s dead, ’n there  
he lies.’

“The mate came forward at seven bells and spat across the  
rall:  
‘Just lash him up wi’ some holy stone in a clout o’ rotten  
sail,  
’N, rot ye, get a gait on ye, ye’r slower ’n a bloody snail.’

“When the rising moon was a copper disk and the sea was  
a strip of steel,  
We dumped him down to the swaying weeds ten fathom  
beneath the keel.  
‘It’s rough about Bill,’ the fo’castle said, ‘We’ll have to  
stand his wheel.’ ”

But, though he feels the pathos of life, let us not think

*John Masefield*

there is about our poet any sickly sentiment, any note of whimper, any flutter of white flag, in his attitude towards life. He is tremendously virile. He exults in the thrill of abounding physical life, the play of supple muscle, pulse of bounding blood, zest of contest. Again and again occur stanzas reminding one of Browning's lines in "Saul"

"Oh, the wild joys of living! the leaping from rock up to  
rock,  
The strong rending of boughs from fir trees, the cool silver  
shock  
Of the plunge in a pool's living water."

Take Saul Kane's contempt for men

"Who'd never felt the boxers trim  
Of brain divinely knit to limb,  
Nor felt the whole live body go  
One tingling health from top to toe."

Or test by your own youthful experience the lines,

"The men who don't know to the root  
The joys of being swift of foot,  
Have never known divine and fresh  
The glory of the gift of flesh,  
Nor felt the feet exult, nor gone  
Along a dim road on and on,  
Knowing the bursting glows,  
The mating hare in April knows,  
Who tingles to the pads with mirth  
At being the swiftest thing on earth."

And not less virile is our poet's attitude towards man's spiritual life. Here again one is reminded of Browning in his high courageous note. "He welcomes each rebuff that turns earth's smoothness rough". He exults in a soul rising triumphant over hardship, failure, apparent defeat, schooled and disciplined by adversity. From the terrible experience of a sailor in rounding the Horn, the Dauber comes forth a man. He has lost fear: "He sang as he scrubbed, for he had done with fear, fronted the worst and looked it in the face; he had got manhood at the testing place". His fine poem on the ship "Wanderer" has the same theme. Three times the beautiful ship puts out to sea only to come limping back,

the victim of storm or accident,—

“So, as though stepping to a funeral march,  
She passed defeated homewards whence she came,  
Ragged with tattered canvass white as starch,  
A wild bird that misfortune had made tame.”

At last her name is associated by the sailors with misfortune and defeat and spoken in contempt. They expect her to return, a coward, beaten, thing. But one day she puts out and does not return. The poet sailor watches for her long months and years till one day he sights her in a southern port at Christmas tide,—

“Come as of old a queen untouched by time,  
Resting the beauty that no seas could tire,  
Sparkling as though the midnights rain were rime,  
Like a man’s thoughts transfigured into fire.”

As he looks, one of her crew begins to sing some tune of Christmas day; soon men on other ships join in the song,

“Over the water came the lifted song—  
Blind pieces in a mighty game we swing;  
Life’s battle is a conquest for the strong;  
The meaning shows in the defeated thing.”

With Browning, he glorifies life’s ideal. “What I aspired to be and was not, comforts me”. He who follows some high and holy vision will find in it strength and comfort in weakness, and final rest and victory, though he die with his ideal unattained. So it is with “The Dauber”. Beauty is the ideal of this man. He would set down on canvass all the various scenes, all the shifting beauty of the sea. In this ideal he loses himself; it enables him to forget the rough horse play of the sailors,

“He dipped his brush and tried to fix a line,  
And then came peace and gentle beauty came  
Turning his spirit’s water into wine,  
Lightening his darkness with a touch of flame:  
O, joy of trying for beauty, ever the same,  
You never fail, your comforts never end;  
O, balm of this world’s way: O, perfect friend.”

It strengthens him for experiences before which his very soul trembles. As the ship approaches the Horn where

he must bear his part with the sailors, they tell him of its many terrors he may expect,—“Hell of continued toil in ice and snow, frostbitten hell in which the westers blow shrieking for days on end, in which seas gulf the starving seamen till their marrows freeze”. Then a thought occurs within the painter’s brain “like a bright bird”,—this experience will enable him to paint things never attempted before.

“That was what his work meant; it would be  
A training in new vision—a revealing  
Of passionate men in battle with the sea,  
High on an unseen stage, shaking and reeling;  
And men through him would understand their feeling,  
Their might, their misery, their tragic power,  
And all by suffering pain a little hour.”

So it is loyalty to his ideal that enables the Dauber “to bring his honor round the Horn unstained”. For the joy that is set before him he endures the cross. Toughened, virilised by his rough experiences, established at last in the respect of the crew, the Mate thinks to wean him from the folly of his painting,—“And now you’ll stow that folly, trying to paint. Cape Horn has sent you wisdom over the bow if you’ve got sense to take it. You are a sailor, By God, before you were a woman’s tailor”. But the Dauber answers “No”. Then comes the fall from the mast. Death cuts short the artist’s dream. But he is undefeated. Broken, dying, on the deck he cries “It will go on”. There is in the closing stanzas of this great poem something reminiscent of the mood of “The Grammarian’s Funeral”. The Dauber lies in majestic quiet on the deck under a sail cloth far beyond the cut of the blast or the chill of the wave.

“Night fell, and all night long the Dauber lay  
Covered upon the table; all night long  
The pitiless storm exulted at her prey,  
Huddling the waters with her icy thong.  
But to the covered shape she did no wrong.  
He lay beneath the sail cloth. Bell by bell  
The night wore through; the stars rose, the stars fell.

“\* \* \* \* \* all night through  
The green seas on the deck went washing by,

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Flooding the half deck; bitter hard it blew.  
But little of it all the Dauber knew—  
\* \* \* \* \* He was off duty."

The body is committed to the sea and soon the ship makes Valpariso. One can but think that in his beautiful picture of the boat coming majestically into the haven Masefield is thinking of Dauber's spirit that has come into port grandly and never struck sail to a fear.

"Onwards she thundered, on; her voyage was short,  
Before the tier's bells rang her into port.

"Cheerily they rang her in, those beating bells,  
The new come beauty stately from the sea,  
Whitening the blue heave of the drowsy swells,  
Treading the bubbles down. Three times three  
They cheered her moving beauty in, and she  
Came to her berth so noble, so superb;  
Swayed like a queen, and answered to the curb."

In its spirit Masefield's poetry is profoundly religious. Perhaps his two best known poems are "The Everlasting Mercy" and "The Widow in the Bye Street". In the first he pictures a man made happy without reason, and this happiness comes through conversion. Boldly and powerfully, Saul Kane tells his life story. Scenes and words may savor of coarseness sometimes but there is always present the ring of sincerity. To the student of religious psychology the entire poem is worthy of careful study.

At its close "The Widow in the Bye Street" rises to great religious height. The old Mother is kneeling with her condemned son in his cell calling his mind away from the thought of coming doom to things eternal.

"Don't think of that, but think, the mother said,  
Of men going on long after we are dead.

"Red helpless things will come to birth,  
And hear the whistles going down the line,  
And grow up strong and go about the earth,  
And have much happier times than yours and mine;  
And some day one of them will get a sign,  
And talk to folk, and put an end to sin,  
And then God's blessed kingdom will begin.

"God dropped a spark down into everyone,  
And if we find and fan it to a blaze  
It'll spring up and glow, like—like the sun,

*John Masefield*

And light the wandering out of stony ways.  
God warms his hands at man's heart when he prays,  
And light of prayer is spreading heart to heart;  
It'll light all where now it lights a part.

“And God who gave his mercies takes his mercies,  
And God who gives beginnings, gives the end.  
I dread my death; but it's the end of curses,  
A rest for broken things too broke to mend.  
O Captain Christ, our blessed Lord and Friend,  
We are two wandering sinners in the mire,  
Burn our dead hearts with love out of thy fire.

“And when death comes, Master, let us bear it  
As of thy will, however hard to go;  
Thy cross is infinite for us to share it,  
Thy help is infinite for us to know.  
And when the long trumpets of the judgment blow  
May our poor souls be glad and meet again,  
And rest in Thee.” “Say, ‘Amen,’ Jim.” “Amen.”

Latrobe, Pa.

## The Revised Version and Other Recent Translations of the Bible.

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By Rev. David E. Culley, Ph. D.

The present generation seems destined to witness a multiplicity of revisions and new versions of the Scriptures and parts of the Scriptures. Already in recent years the whole Bible, or portions of it, have been repeatedly translated or revised in most of the languages of the Christian world, and in Great Britain and America this phase of Christian activity has been specially marked. It is true that in this particular the New Testament has received the lion's share of attention hitherto. That such should be the case is but natural, however, and to be expected in view of the fact that the motives operative in the production of new versions of the Scripture are likely to make themselves felt first in the sphere of the New Testament, just as any fresh enterprise touching the Scriptures of both Testaments almost always concerns itself first with the New as likely to produce results of greater interest and moment to the Christian world, and the present activity in Scripture translation is no exception to the rule.

In the entire history of the Church in the English speaking countries two periods only have been very active in the production of new versions of the Bible. The interest of other ages was centered elsewhere so that they, no doubt, experienced no great need for activity in this direction. The periods referred to are: first, the Reformation, or, to be more exact, the century following the break from Rome; and second, our own age.

The particular problem that the Reformation period attempted to meet was the need to acquaint the common man with the Word of God. The zeal that fired Tyndale, Coverdale, and their successors in the great en-



terprise of the period grew out of their ambition to see the ploughboy, and the merchant too, able to buy and read a copy of the Word of God in English. In brief, the one problem which lay before all these workers from Tyndale to the Jacobean Committee, to whom we owe the Authorized Version, was a problem of intelligibility, how to present the Scriptures to their readers in the most intelligible English form. Having this as their one object, they were not so much concerned about the accuracy of the original text, or knotty problems of Hebrew or Greek syntax, and lexicography, as they were about English phrase and vocabulary. As a result, their work is not a reflex of the Hebrew or Greek Bibles, but rather more closely mirrors the Latin text of the Vulgate. It was not a time for concern about the form of the text in the original Biblical languages, and some of them made no pretense about it but confessed freely in their prefaces that their translations were based upon the Latin and German versions; for their purpose a rendering of these versions into English sufficed. For them the urgent need was to give their generation the Word of God in their own language wherein they were born, and, in fulfilling this high mission, these excellent artists succeeded in performing a magnificent service to the English Church of their age. And as a matter of fact also they builded better than they knew at the time, for, while they sought to serve their own day, their work satisfied the demands of the English speaking Christians for the Scriptures for generations to follow; and when the Version of 1611 had made its way into the hearts of the subjects of King James, it was destined to remain the accepted and acceptable form of the Word of God down to the age of Queen Victoria.

But another and very different problem in connection with the Sacred Scriptures arose in the Christian world during the 19th century. In the years intervening between the Jacobean Age and the Victorian Age,

and especially during the last century, Biblical scholarship had made such strides forward, on the one hand, and the languages into which the earlier generations had first rendered the Scriptures had so completely changed, on the other hand, that the obligation that rested upon the Church to foster the virtue of Christian knowledge demanded a new and modern version for the new and modern age. The great advance made in the science of textual criticism of the new Testament and in its lexicography, together with a better knowledge of the language, gave the scholarly world a New Testament to which the ploughboy and the merchant no longer had access in their mother tongue.

So the work of translation or revision of the Sacred Books must needs be begun anew and carried forward with a zeal equal to that which fired the energy of Tyn-dale and Coverdale in the earlier day, if the most far-reaching gains made in Biblical scholarship in the new age were to be conserved to the Church and the world. But the task was no easy one. To many in the 19th century it must have seemed exceedingly uninviting. The difficulties involved were so tremendous. Theirs was no longer the situation which faced the translators of the earlier period. It was no longer a matter of English Bible or no English Bible, but of a better Bible, an English Bible that would be as nearly a mirror of the original Scriptures as they left the hands of their writers as that may be possible in a translation. That was the new ideal. There were reasons why men who were best qualified for this great undertaking should hesitate before putting their hands to the work. There were first the technical difficulties of the task itself of which more anon, but the chief deterrent must have been the objection that great numbers of Christian people were sure to offer to a version that sought to displace the English Bible of their fathers in their study and affections. Millions then living had been brought up on the

Authorized Version. It was a most sacred heritage and so not lightly to be set aside or superseded, even by a version that promised the advantage of greater accuracy and could claim to represent a more authoritative text of Scripture.

But in spite of these difficulties, the work was finally undertaken, and when completed a new era was inaugurated in the history of our English Bible. Let us hasten to acknowledge the indebtedness of the English speaking Christian world to the devoted scholars who so faithfully did their work and so courageously met the imperative need for a more accurate English Bible. And let us not hesitate to acknowledge also, before going further, that the results of their labors were all that could be hoped for, if not all that could be desired, in the light of the aims the revisers had set themselves. For, of course, it is in the light of these aims that we must judge their work. They did not propose to neglect the work of the Jacobean Committee or to displace it. The Church was not likely to be tolerant of such a step at that time, so, as the earlier committee "never thought, from the beginning, to make a new translation but to make a good one better," the revisers undertook to make the King James Version better. The wonderful felicity of phrasing of the Authorized Version—its rhythm, its strength and melody, which had contributed so much to make it the first classic of our literature, they sought to leave unchanged in so far as that was consonant with their chief aim, which we may now define as two-fold: first, that of modernizing the English of the older versions in those instances only where its obsolete character completely obscured the meaning for a reader of the 19th Century; and second, that of conforming the English version to the text of the Old and New Testaments in the original languages.

Such was the general aim of the revisers and our question is whether they succeeded in attaining unto it.

And the answer to this question must be in the affirmative. They changed the older version only in those places where it was necessary to modernize its obsolete vocabulary and where the Authorized Version failed to represent the original text.

But when we ask ourselves whether their work is satisfactory from our point of view, a point of view which is much more modern than was theirs, we are compelled to answer this latter question in the negative. And, for the purpose of a clear understanding of the situation in pointing out why this is so, we must distinguish between the work of the New Testament Committee and that to which we owe the Revised Old Testament. For while in the one part of the general task—that of preserving the language and phraseology of the older version—the work of both committees was nearly or more nearly on a par, in the more important element of their undertaking—that of conforming their version to the original texts—their work was very unequal.

In the first place so far as the English of the new version goes, although the Old Testament scholars outrivalled their New Testament colleagues in this phase of the work it must be confessed that the failure of both committees in this part particular was all too conspicuous. It was one of their own number, was it not, who is reported to have remarked at the completion of their work that it was “the greatest literary bankruptcy of the 19th Century”? The chief mistake of both committees was that they ever attempted to revise the older version. To tamper with the style, diction, phraseology of another and very different age is always to court failure, and this is just what the revisers undertook to do. As well might one attempt to wear the dress of Shakespeare’s day on the streets of London or New York today and endeavor to seem natural. Elizabethan English cannot be recast into the forms of a Victorian Age any more than the Nineteenth Century can breath the atmosphere

of the Sixteenth. But in dealing with the other phase of their double task, the Revisers had more chance of succeeding. Here it was a technical problem which confronted them. Here they must discover the very best text of the originals and translate it in accord with the best knowledge of the idiom of the Greek and Hebrew.

Now it is just here that the work of the two committees shows the greatest inequality. It is true that the New Testament Committee had considerable advantage over their coworkers on the Old Testament. The science of textual criticism of the New Testament had arrived at definite results when the work of the Revisers was begun. Tischendorf, Tregelles, Westcott and Hort, and others had prepared the way. And, although lower criticism had by no means given the world a finished New Testament text—nor is it completed today for that matter—yet the text of the New Testament can be said to have reached a fairly satisfactory state of restoration at the time when the Revisers were busy upon it. And the New Testament Committee took advantage of this fact. The Old Testament scholars, on the other hand, had a very different situation to deal with. It is, of course, true that they had the same Hebrew text of the Old Testament which we possess today. It has not changed one vowel point since the days of the Massorettes. It is the same text which the post-Reformation scholars had before them. So in working out this part of their task the Old Testament Revisers simply attempted to make their translations conform to the Massoretic Hebrew text.

Now again it was precisely this attempt to render the Massoretic Text into English that was the cause of their comparative failure. Perhaps we may say that their work was done too soon. In the first place, the science of textual criticism had not been developed for the Old Testament as it had for the New. Some work had been done—yes, we may say that considerable work had been accomplished by scholars here and there work-

ing independently—but for some reason the revisers were somewhat timid in breaking with the view of the past on the value of the Massoretic Text. Many of them certainly knew that it was unreliable—yes, hopelessly corrupt in many passages—yet with remarkably few exceptions they refused to break with it, preferring the Hebrew Bible of Josephus and the Jews and refusing to use the Greek Bible of Paul and the early Christian Church as a corrective or control of the Hebrew text. It is true that to use the ancient versions of the Old Testament (Greek, Latin, Syriac) as a critical apparatus upon the basis of which to emend the Hebrew text was a practice that was not yet extensively followed by Old Testament scholars, yet it is the only textual control to which we have access in the absence of ancient Hebrew MSS. and moreover the practice offers excellent results today to the Old Testament student. And so it is that it may be said that, in consideration of the stage reached by textual study in the Old Testament, the Revised Version was made too soon.

Again we must conclude that the attempt was untimely from the point of view of the then current knowledge of Hebrew syntax and lexicography. Great strides forward have been made in both these spheres since 1890. Perhaps it is not too much to affirm that the average Hebrew student leaving our seminaries today knows his Hebrew idiom better than did some of the scholars on the Revision Committee. At least he can be trusted, I hope, not to make some of the errors in translation which mar many passages in our Old Testament in the Revised Version. Comparative Semitic Grammar has aided greatly in supplying this better knowledge of Hebrew. And when we recall that Wright's Comparative Grammar did not appear until 1890, and that it was a pioneer in this field, it will be evident that the Old Testament revision was attempted a little too soon. But just as Comparative Semitic Philology has aided in the recovery

of the knowledge of Hebrew idiom, so we have gained much also from the same source for Hebrew lexicography. Our access to Babylonian and Assyrian Literature, for example, has clarified many an obscure word or passage in the Hebrew Old Testament.

And so it is that the new version is already out-distanced by the advance in our knowledge, and new translations are as necessary now in view of the Revised Version as the Revised Version was necessary in view of the Authorized Version.

But we are not going to have to wait long for new versions. In fact some excellent new translations have already appeared for the New Testament, such as Dr. Weymouth's translation, "The Twentieth Century New Testament" and Dr. Moffat's translation. Dr. Weymouth's work—in fact all these translations—came as a protest, we may say, against the barbaric English of the Revised Version. In this sense their aim was a more intelligible English, and Weymouth's and Moffat's translations combined with this an attempt after a better representation of the original Greek text both from the point of view of the text itself and the idiomatic language in which it was written. Dr. Moffat's translation especially is a work of great merit. It combines literary beauty with accuracy of scholarship to an unusual degree and cannot too highly be recommended to all students of the New Testament.

In the sphere of the Old Testament we are not so far along. No translation of the entire Old Testament has appeared in English since the Revised Version except the New Jewish version which was published in 1917, a praiseworthy translation deserving consideration. But we are naturally more concerned about the work of Christian scholars; and while they have furnished us with no version of the entire Old Testament, yet they have produced several excellent translations of separate books. Professor Driver translated certain books, such

as Jeremiah and the Psalter, also Professor Cheyne. And we should mention here also the translations found in the Polychrome Bible. Other scholars have combined translations with commentaries. The most notable of these is Sir George Adam Smith's translation of the Minor Prophets, in the Expositor's Bible, a work of the highest merit. Its English is above reproach, and its use of our best helps for textual control is on a par with the most satisfactory work done today in this important sphere of Old Testament study. Another more recent work, incorporating a translation, is that of Prof. Burney in his Commentary on Judges, reviewed by the present writer in the April number of the Bulletin for this year—a modern translation in every particular. But the work of the greatest importance that has yet been done in rendering the Old Testament text into modern English is that of Prof. John E. McFadyen, Professor of Old Testament Language and Literature in the United Free Church College, Glasgow. The following books in his translation have appeared to date: The Wisdom Books (Job, Proverbs, Ecclesiastics), Lamentations, The Song of Songs, The Psalms, Isaiah, and Jeremiah. They bear the titles "Psalms in Modern Speech", "Isaiah in Modern Speech", etc. These translations are rich in vivid and happy renderings of their poetic originals. They make the great literary and spiritual personalities of the Hebrew people stand out for us, and their messages come with a clarity and vivid character which they have not hitherto had in any English rendering. Without going into detail, the following features characterizing these translations may be briefly noted.

(1) Professor McFadyen has based his translations on the best resultant text of the Old Testament to be had today; that is to say, he has not hesitated to allow the text of the great ancient versions to take the place of the Massoretic Text when the former had evidently preserved the better text. And at times he has even



resorted to conjectural emendations, a course that is occasionally a necessity if we are to arrive at any meaning whatsoever in many passages of the Old Testament.

(2) Passages that are evidently poetry are printed as such. This fact in itself is a great aid in understanding and appreciating a given passage. Of course the revisers followed the same practice in Job, Psalms, Proverbs, and the Song of Songs; but much of the prophetic writings is poetry, a fact which is much more easily appreciated when poetic passages are printed in rhythmic form.

(3) Quotation marks are used quite as we would use them in modern writing, and why not? Even this slight matter helps the reader to grasp the force of many a passage.

(4) Occasionally Professor McFadyen has found it necessary to rearrange the order of the verses, or certain passages, and even at times to confess that it is impossible to translate a passage—we have lost its meaning entirely—and in this latter case the wise course to pursue is obviously to acknowledge that we cannot decipher the thought in the present condition of the text.

And so Professor McFadyen and other scholars, working upon their own initiative, are doing for us what the revisers failed to do, and soon, let us hope, we will have a modern English version of the Bible that will be abreast of the best Biblical knowledge of our age and couched in English that the ploughboy can read and understand, and which the cultured student of the Scriptures can appreciate and enjoy.

The revisers did their work in their day and perhaps the results, for the time being, were more happy than they could have been had the workers proceeded upon the basis of a more thorough and more scientific handling of their original text. They prepared the Christian world for later, more accurate, and better

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translations, and for this we owe them our gratitude. We scarcely realize what a storm of protest their work met from devout Christian people and how courageously and patiently they answered their objectors. They were pioneers, and they who come after them have an easier and more pleasant road over which to go and we may expect greater and better things from them in the present and not far-distant future.

## Literature.

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**The Theology of the Epistles.** By H. A. A. Kennedy, D.D., D. Sc.  
New York: Charles Scribner's Sons. 1920. \$1.35.

Dr. Kennedy is Professor of New Testament Exegesis and Theology in the United Free Church College at Edinburgh and is well known in theological circles in both Europe and America through his books. The present work belongs to the "Studies in Theology" series, familiar to ministers and students as including Peake's "Critical Introduction to the New Testament," Souter's "Text and Canon of the New Testament," Moffatt's "Theology of the Gospels," and other titles scarcely less notable. It is a good series, and the book before us is a good book. It is good without being large, which fortunately is possible. There are only 255 pages, one of the requirements of the series being brevity.

Now it would be easy to assume that the writing of a small book, having as its aim a semi-popular summary of a limited and already well worked field, would call for no more than a moderate equipment of scholarship. But this assumption would be a great mistake. To produce a really successful book of this character and scope is in fact a difficult task. It demands not only a mastery of facts but also a balanced judgment and a sense of proportion such as only ripe scholarship can give. Another important factor is the matter of style. To cover an enormous field of investigation under constant limitations of space, and to turn out a finished product that anybody will read—this is a result which few can hope to achieve.

Happily Professor Kennedy has the requisite scholarship. We would have learned that from this book if we hadn't known it before.

And he has the other requisite of style. Witness this (with much as good) on a subject so threadbare as that of the personality of Paul:—"No figure in early Christianity stands out before us in such glowing clearness as its greatest missionary. The frankness of his self-revelation, the overmastering sway of his personality, the sheer force and sweep of his Christian faith, the enthusiasm of his devotion to Christ, all combine to focus our interest on this master-builder of the early Church" (p. 6). Or this, about "Hebrews":—"More careful research has shown that the book is unique in New Testament literature. Its affinities with crucial conceptions of Paulinism are obvious. But it especially represents the blending of a distinct type of culture with Christian belief, and serves to remind us of the varieties of thought which found a home in the Christian society" (p. 11). Or this, expressing so vividly the changed atmosphere which one feels upon turning from the Letters of Paul to later Christian writings such as I. Clement, Hermas, and Barnabas:—"The splendid enthusiasm of Paul's spirituality has vanished, and in its stead there has emerged a correct, commonplace piety which claims from its adherents self-control, patience, obedience, and brotherly love, and furnishes them with an elaborate series of maxims, intended to regulate their conduct from day to day. We sorely miss the freshness and spontaneity of Paul's experience. There are no surprises of heroic faith, no outbursts of self-forgetting devotion to Christ, no bold ideals of service and consecration. 'A common greyness silvers everything'" (pp. 222-23).

One is tempted to go on quoting, for the book is eminently quotable. The following extracts will illustrate the balanced judgment which characterizes the discussion of almost every point:—

“Here [on the question of the extent to which primitive Christianity was influenced by its environment], it may be admitted, the materials for arriving at a judgment are accumulating in bewildering variety. Hasty conclusions are attractive, and usually erroneous. In no field of inquiry is it more needful to resist large generalizations, until the evidence has been adequately sifted, and its bearings carefully weighed” (p. 2). The next extract is a sane contribution to the discussion of an important subject that has been much to the fore since the appearance of Deissmann’s “Bible Studies” and subsequent books:—“Hence we have to keep in view, on the one hand, the artless and occasional character of Paul’s letters, and, on the other, their claim, born of a personal assurance of contact with the Divine, to be the medium of a Gospel, a redeeming message, which has a right to challenge attention and obedience. If we give each of these aspects its due place, we shall be able to avoid two easy misconceptions: we shall not demand a rigid logic in the apostle’s pastoral counsels and instruction, nor painfully labour to harmonize apparent inconsistencies in order to reach completely rounded ideas; and we shall remember that he does not write as a contributor to the sum of human knowledge, even the knowledge of God, but as a man redeemed by Christ, who is convinced that he holds the Divine secret of peace of conscience and life eternal for all the burdened children of men” (p. 5).

Yet it should not be inferred that Dr. Kennedy’s positions are always mediating, or that he is lacking in independence of thought. Commenting on Paul’s wrestlings, in Romans 9-11, with the problem of God’s dealings with Israel, he says:—“But in the course of his argument he tries to account for the actual circumstances of the case by the Pharisaic theory that God has mercy on whom he pleases and makes stubborn whom he pleases. This is plainly to ignore the moral conditions of the Divine activity” (p. 62). Again, having occasion to refer to the eschatology of the Synoptic Gospels, he has the following word anent the attitude of Jesus toward the “last things”:—“In an atmosphere of such eager expectation of the Parousia as that in which the report of Jesus’ words was handed down, his sayings were exposed to modifications likely to stamp them with eschatological features. But after due allowance has been made for such influences, there remains a residuum of evidence which cannot be explained away. Here we can only touch the subject. Various utterances of Jesus appear to imply that he expected the Kingdom of God to be consummated within a comparatively short period” (p. 110).

It is interesting to note that I. Peter is treated as a genuine work of the Apostle and as therefore a witness, with Paul’s writings, to the thought of Christian leaders in the primitive period. The Johannine Epistles are omitted from consideration entirely. The reason, stated in the Preface, is obvious. Their thought “could not be adequately treated apart from the Fourth Gospel.” The remaining “Catholic Epistles,” together with the “Pastoral Epistles” traditionally ascribed to Paul, are grouped together as presenting “The Theology of the Developing Church.” They are characteristic products of the “post-Pauline evolution . . . , having in view a wide circle of Christian communities and dealing principally with the

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perils which beset Christian life and doctrine between, say, 90 and 150 A. D."

Professor Kennedy, with some other writers, prefers to speak of "heathen-Christians" rather than "Gentile-Christians." It may be questioned whether the phrase is a happy one, for American readers at least.

Another minor criticism may be ventured. It has to do with the references, in foot notes and in the Bibliography at the close, to French and German works of which good translations are not only available but are in general use. What is gained, in a book of this character, by constantly using the original titles in referring to such works? It may give the book an added appearance of learning, but it is idle to suppose that Dr. Kennedy has been influenced by any such consideration as this. Yet he consistently refers to Deissmann's "Licht vom Osten" rather than to "Light from the Ancient East," to Cumont's "Les Religiones Orientales dans le Paganisme Romain" rather than to "Oriental Religions in Roman Paganism," and so with other works.

FRANK EAKIN, '13.

Western Theological Seminary.

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**Freedom and Advance.** By Oscar L. Joseph. New York: The Macmillan Company. 1919. 269 pp. \$1.75.

The author informs us in his foreword that he has done his best in the midst of a busy parish to produce this book. He appends a list of a hundred and eighty books, mostly recent, which he quotes and uses for sources in what might be termed a study of the Tendency of Modern Theology. The subjects he deals with are chosen not from any theoretical or systematic standpoint but because they are the questions he has found, in his position on the staff of the "Methodist Review," which are uppermost in the minds of the religious leaders of the day.

He has aimed at being stimulating and suggestive rather than exhaustive. I would characterize his work as sane, safe, and satisfactory rather than stimulating or suggestive. For to be suggestive one must indicate a large reserve of significant facts, whose study may support or destroy the position taken, and he has thrown the whole subject open. And to be stimulating one must be heretical, at least from the reader's standpoint, and even pugnacious in tone. It is of significance however in showing the interests, the tendency, and the condition of the modern, successful American minister's mind.

I. The first four chapters of the book deal with the problems of Authority, the Bible, the Person and the Work of Christ.

The voice of authority, according to him, is to be "a type of preaching with a spiritual accent and a note of dynamic assurance." How far we have moved, not merely from the ban, the bull, and the encyclical, but from a book of discipline, a confession, a creed! He reviews, rapidly, the change wrought in this tone by the Protestant Reformation, whose essence is individualism. He is led, by Forsyth, and the Neo-Hegelian influence, to God as the ultimate authority. He immediately adds the additional belief in the authority—the

"final authority"—of God in Christ. I would have expected a liberal to only admit that Christ was an authority "on" God. He winds up this discussion by indorsing the liberal's demand that "the tentative character of dogma and the finality of faith" be not confused. This chapter, rapidly read, will no doubt satisfy both sides equally. However, it is not on a scale generous enough to be an irenicon between the religious bolshevists and the theological bitter-enders.

The Bible, of course, is the crux of the matter. After telling us that it is a vital book and to be studied historically, that we may see the channels through which the river of grace flows, he adds that it is to be studied religiously. Not merely is it an extraordinary literary treasure, but it cannot be understood fully by logic and speculation (exegesis and theology) but by "the sympathetic intuitions of a vital Christian experience." This is very close to the Catholic position, which argues, quite cogently, if this position is taken, that the bulk of the Church are not spiritually fit to read the Bible. It is interesting, I believe, in showing how the free and advanced are returning to what is really the reactionary positions which the Reformation destroyed. Of course he maintains the rights of criticism, on the very effective ground that the Master and his great follower were very free in the use of the Old Testament. But what can one ask for more than to hear that the New Testament is the land of corn and wine and the "most joyous book" in the world?

The Roman Catholics possess and value most highly the Christ of Experience, and the Protestants, the Jesus of History. These two are one. Here Mr. Joseph would part company with some of the free and advanced leaders. He thinks the most promising avenue for the new Christology to take is not logic, but psychology. We are to think of the incarnation in terms of redemptive experience. I should judge that he means that the Nicene formulas were creations of the intellect, even if intellects of Greeks, and that we need formulas that are an outcome of actual experience. But as long as we draw a line, however vague, between experience and history, I do not see how we can ever have a formula for the Church, though each Christian may be able to work one out for himself. Still he admits that even metaphysics, though largely arid and fruitless, cannot be safely discarded. The verdict of a Hindu ascetic is accepted as a prophecy (of the new Christological formula?). "There is this difference between Christ and the other religions of the world. All the others are passing away or will pass away. Christ alone remains."

After this somewhat dangerous, because uncertain, ground taken about the person of Christ, he emphasizes the evangelical tenet that it was the cross at Calvary and not the Sermon on the Mount that was central in Christ's work. The early Church was impressed by "the unique grace of redemption" rather than by the "singular glory of (Christ's) character," and of course even less by the novelty of his views. Again we have in our advance a return to older positions. The liberal may at last see all the truth.

II. The next four chapters deal with the practical working out of the positions assumed in the first four. Christian living is the chief element that will give Christianity authority. Its successful application and vindication in life will give it greater prestige than all external trappings and support. It will be proved, scien-

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tifically. But Christian Experience cannot be standardized. Hence the varieties of Christians and the problem of Christian leaders, or ministers. In discussing the origin and function of the Christian ministry, he denies that our Lord did more than establish it, not defining its position or function. This position—which as Presbyterians we are supposed to deny—enables him to accept the principle of Newman, of an evolving constitution for the Church. But he emphatically rejects the historic episcopate, as a follower of Wesley must. He quotes Lightfoot as characterizing the language of Ignatius and Cyprian as blasphemous and profane. An historical slip is found on page 121. "The theory of apostolic succession is a purely legal fiction, first hatched in the brain of Cyprian the lawyer and endorsed by Ignatius the one-time slave." Ignatius died 117, and Cyprian died 258. In this day of Church unity, chaotic or coherent, there is no greater problem. Not merely will the character of the Church union depend on the answer given, but the character of the Church and its Christianity follow on it. It will be settled either by a Church council—the united church of Christ in America will be presbyterian, even if only for a session, when it may throw away the principle of popular, representative government for a self-perpetuating group—Bishops, curia, or Board—or retain it permanently. The two great tasks of the Church are to provide Worship, which is the leading of the soul to communion with God, and Religious Education. These two are organically connected. Church History shows a great cycle,—The *Ecclesia, discens, docens, regnans, divisa, Privatorum*, and to-day *discens* again.

III. The last four chapters deal with the social tendency of modern American Christianity, an account of Comparative Religions, which is to shed so much light upon the task confronting the Church in Missions. He ends this collection of essays with one upon the "Here and the Hereafter." The argument for immortality is based upon the spiritual progress of the Christian community, which is evidence not merely of further spiritual and moral progress here, but for the individual hereafter. The argument has all the weakness of so-called liberal theology, but it is the most effectively written paper in the book.

IV. In conclusion we find that the typical American mind of to-day,—and that which is popular and successful is typical,—has two outstanding marks. First, a genial, scholarly breadth of mind, a little too ready to make compromises and to attempt to harmonize what never can be harmonized, but which looks down upon idle disputes, and is ready for great things. That is eminently hopeful. The other mark is less worthy. This "emancipated liberal" mind finds it hard to define the What, the Why, and the How of Christianity. The yoke of dogma has been lifted; it has made belief easier, but it has given an infinitely harder goal to be reached, for we hardly know where we are going or how we are to get there. One wonders whether the exchange is worth what it has cost.

A. P. KELSO, '10.

James Millikin University, Decatur, Ill.

Department of Biblical History and Literature.

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**The Children's Great Texts of the Bible.** Edited by James Hastings. New York: Charles Scribner's Sons. 1920. 6 vols. \$3.00 each. \$15 the set.

Readers of the Expository Times will be glad that the editor is making permanent and available a few of the children's sermons that have appeared each month in the department entitled "Virginibus Puerisque." To these have been added a great many more. Dr. Hastings seems indefatigable. It is refreshing to find that the scholar who is responsible for such works as "The Encyclopædia of Religion and Ethics" and "The Dictionary of the Bible" is not unmindful of the needs of the children and of those who have charge of their religious instruction.

The first three volumes which have appeared satisfy the high expectations aroused by the reputation of the author. He himself tells us that they are all original and are "fresh studies in the light of God's Word." The arrangement is somewhat the same as in his series on "Great Texts" and "Greater Men and Women of the Bible," except that the source of the material unfortunately is not given. The texts follow the order in which they appear in the Bible, although the context often must be disregarded. If only the publisher will insist on a good index in the last volume, the practical value of this collection to the pastor and parent will be enhanced.

Dr. Hastings is wise in keeping the parent, as well as the preacher, in mind. When we consider the reprehensible rubbish which even our best denominational book stores still palm off on unsuspecting mothers in search of Bible stories for Sunday afternoons, we hope that many parents will be introduced to this series of sermons. They can well be read aloud, as they abound with interesting stories and are short, averaging about five pages, with over seventy sermons to each volume. The English child, however, must be farther advanced in his knowledge of the Bible and general literature than the American child, if the knowledge taken for granted by Dr. Hastings is a criterion. Here the background is far different, and the material must be simplified, and in most cases only one point chosen from it to be driven home.

Books like these are a welcome change after the miserable flood of children's "sermonettes" of late years, with all sorts of devices to capture attention. Religious education experts warn us against the use of objects, but doubtless many ministers will nevertheless forget this when they draw upon this material.

The practice of having a short message for the boys and girls of the congregation is evidently becoming the wise custom in England as here. Ministers know that they not only can lodge many ideas in the impressionable hearts of their child listeners, but occasionally throw out a few needed hints to hardened adults as well. Above all, children can be trained in church attendance and made to realize that they have a part in the services.

STANLEY A. HUNTER.

North Presbyterian Church, Pittsburgh.



## Literature

**My First Communion.** By Rev. Hugh Thomson Kerr, D.D., LL.D., pastor of Shadyside Presbyterian Church, Pittsburgh, Pa. Philadelphia: Presbyterian Board of Publication. Pp. 61. 1920. Price fifty cents.

Dr. Kerr has compelled advance interest in his booklet by the choice of an inviting title. The minister, the parent, the Sunday School teacher, and whoever is concerned to have young people confess Christ and begin the Christian life intelligently, will say at once, "This is just what I've been looking for." And indeed the boy or girl, looking forward to the First Communion, will with a certain shy eagerness welcome these helpful pages. But the author has performed his task, not merely to recognize a sentiment, such as quite naturally is associated with so blessed and sacred an experience as one's First Communion, although that sentiment is most appropriately considered; he has written to instruct and stimulate.

The young communicant will prize the certificate of church membership, signed by the pastor directing the service of reception, by whose hands this First Communion was administered. The hymn, beginning, "Oh Jesus I have promised," is significantly described as "My Covenant." A chapter is devoted to a description of the feelings with which one comes to the Lord's Supper for the first time, with some helpful observations touching the privilege of coming, and a detailed account of the administration of the Sacrament. A second chapter gives the order for adult baptism and for reception into full communion of those who had been baptized as children, as these orders are suggested in "The Book of Common Worship."

There are six more chapters, interpreting the meaning of being a Christian, the meaning of confessing Christ, the meaning of being a Church member, the means of growth in Christian living, the temptations that must be faced and the way to meet and overcome them, with a final appeal to be "Loyal unto the Last."

The full value of the booklet cannot be possessed by one pre-Communion reading. It is a book to be studied. It will be a good basis for pastors' communicant classes. Any one who learns what is herein taught will know how his church differs from others, how his own is made up and governed, what are its major undertakings, and what are the outstanding duties he assumes in becoming a member. Moreover, the student of these stimulating pages will get much more than an outline. He will find himself rejoicing and quickened in the direction of the ideals of a good member of the Church of Jesus Christ.

GEORGE N. LUCCOCK, '81.

Wooster, Ohio.

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**The Menace of Immorality in Church and State.** By Rev. John Roach Straton, D.D., Pastor of Calvary Baptist Church. New York: George H. Doran Company. 1920. \$1.75.

The unsettled condition of the times through which we have been passing, during the last few years, has produced a certain degree of disregard for law both civil and moral. The result is, that many practices which would not have been tolerated a few years ago, are in vogue to-day. Not because they are right, nor because the moral law has changed, but because of the changed attitude of

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mind on the part of masses of the people. This change has been wrought by the tendency to and the practice of worldliness rather than godliness. The evil effects of this worldly attitude have been seen in the social circle, the state, and the church.

Appreciating the moral dangers with which the church and state are confronted, and with view to warning the people of the same, and helping them to safeguard themselves against the inevitable results of immorality, Dr. Straton has written his book entitled "The Menace of Immorality in Church and State."

The chapters of the book are sermons which Dr. Straton delivered from time to time from his own pulpit in New York. The impressions made by the sermons were so deep, and the demand for them in printed form, so great, that the author was finally persuaded to give the same to the public in book form. He does so in the hope that the general reading of the book may help to improve moral conditions in other localities. The book is composed of sixteen plain and pointed discussions of phases and factors in social, moral, and religious life.

Among other subjects mentioned, he speaks of the kind of preaching the age needs; he deploras the control of social life by worldliness, amusements, and Mammon. He makes a strong plea for sexual purity and for a return to the sacred conception of home life. He speaks in no uncertain sound against "rag-time" tendencies in religion, and makes a strong plea for the sanctity of the Sabbath as fundamental to social, moral, and national safety. He closes the volume with a plain warning of impending judgment and a clear statement of the reality of heaven and hell.

The author urges a spiritualized instead of a socialized force to meet the needs of the hour. He speaks not in the frenzy of a misguided and misinformed reformer, but with the authority of an investigator, therefore his conclusions carry weight and conviction.

The style of the author is earnest, frank, forceful, and fearless. He is never radical, but always truthful. This is due to the fact that he makes Bible truth the basis of his discussions. Dr. Straton has made a real contribution to the literature of morals and practical Christianity. He states conditions, reveals causes, and prescribes the cure. The book ought to be read by pastors and laymen throughout our land.

EDWARD A. HODIL, '99.

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**The Truth About Christian Science.** By James H. Snowden, D.D., LL.D., Professor of Systematic Theology in Western Theological Seminary. Philadelphia: The Westminster Press. 1920. \$2.40 net.

It is no disparagement of Dr. Snowden's work to say at the outset that it is a compilation of the best materials to be found on the history and workings of Christian Science. His own introductory free discussion of the books that have thus far been written on the subject amounts to a frank admission on this point. And in the nature of the case nothing adequate could have been produced at this date on such a subject without making very large use of its abundant literature.

But though reproducing much of what has already been written on Christian Science by such writers as Georgine Milmine, Dr.

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Peabody, Dr. Powell, and others, Dr. Snowden's work has the merit of being a comprehensive one. Miss Milmine has patiently, laboriously, and with scrupulous regard for unvarnished facts, gathered the materials concerning the life of Mrs. Eddy. Dr. Peabody has examined the workings of the movement on its own native soil, Mark Twain has turned it over in his keen mind, and has shown its seamy side, but none of these writers, nor any other so far as appears, has so analyzed its tissue and subjected it to so many different kinds of tests as has Dr. Snowden. And no one was perhaps as competent to do this as he. His experience as a long-time student of metaphysics has given him the acquaintance with the fundamental philosophical basis on which such a system as Christian Science claims to rest; as a journalist he has had the training necessary to reduce its subtleties to simple terms capable of being understood by the common people; and as a man of broad culture he has the equipment needed to explore the historical aspects of the case. All these qualifications Dr. Snowden has put to good use. Without undue harshness, yet without in the least disguising or abating it, he has put into expression the reaction which an innate love for truth must lead one to feel when faced with the transparent dishonesty of Mrs. Eddy's declarations regarding the origin of her ideas. With the same attitude of restrained but indignant condemnation he meets her claim to divine inspiration and authority. Her litigious spirit and inordinate greed for money he exhibits in their barren nakedness with little comment or criticism. Perhaps, however, the most original contribution to the discussion is his analytical criticism of the text-book of Christian Science, Mrs. Eddy's "Science and Health with Key to the Scriptures." His predecessors seem to have shrunk from the thankless labor of subjecting this volume to a patient and consecutive examination. Dr. Snowden has done this with conscientious care. Chapter by chapter he expounds its contents and gives his readers a fair opportunity to get a full and clear conception of what it is and how it is to be estimated.

Another aspect of Christian Science, sometimes overlooked in treatises on the subject, receives a proper amount of attention at the hands of Dr. Snowden, namely, the practice and experience of the church founded by Mrs. Eddy. The regulations which the shrewd founder devised for the perpetuation of her hold upon the organization were so ingenious, so detailed, and so strict that she evidently expected a smooth and harmonious career for the church. As a matter of fact, the opposite of harmony has been its experience. Many are asking whether the cult is gaining or losing in these later years. The question may not be a very vital one; but Dr. Snowden endeavors to throw some light upon it.

Both in the selection of materials prepared by his predecessors in the field and in his own work upon the subject, Dr. Snowden has shown himself judicious as well as judicial and entirely worthy of the confidence of the public. He has prepared a book designed to satisfy a well rounded and natural desire for information and guidance on a subject of practical interest.

In a sense the current year is the semi-centenary of Christian Science, for whatever uncertainty there may exist as to the exact date when Mrs. Mary Baker Eddy first "discovered" Christian Science, or as others would have it, decided to utilize her knowledge of P. P. Quimby's system of metaphysical healing, there is no

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question whatever about the time when she first advertised herself as the teacher of the new method in Lynn, Mass. This was in the year 1870. The question of its standing is, therefore, of importance to a wider circle of thoughtful people than those who have surrendered themselves to its alluring promises. Thus, even though Dr. Snowden has not undertaken to write this book as a tribute to the achievements of either the founder or the cult, there is an element of timeliness in it, and a justification in his adding one more to the many critical and popular expositions of its history and meaning.

Not only those who know nothing of the real nature of Christian Science, but also those who are thoroughly familiar with it, will wish to possess themselves of the volume, because after it has been read through it can be used as a reference book on a subject which evokes daily discussion and must never be spoken of without minute and accurate information. That information is condensed by Dr. Snowden into small and easily accessible form in this volume.

REV. ANDREW C. ZENOS, D.D.

McCormick Theological Seminary,  
Chicago, Ill.

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**A National System of Education.** By Walter Scott Athearn. New York: George H. Doran Company. 1920. \$1.50.

*Multum in parvo*: five compact, comprehensive lectures, with fourteen full-page graphic diagrams which visualize the correlation of schools, both public and religious, and methods of their administration, with also a six page classified bibliography especially rich in recent periodical literature.

The author is discussing his favorite topic, on which we have heard him before. And he is entitled to speak on this subject, because he has studied it, thought it, taught it, talked it, experimented on it, and successfully worked it. I should add that he has prayed over it, and has seen visions and dreamed dreams about it. That is inferential knowledge on the part of the reviewer, but he is sure it is not contrary to fact.

This is a timely discussion. The Great War has been a great revealer. It has exposed to our humiliation certain weaknesses in our boasted educational system. It has demonstrated to the satisfaction of even the indifferent the need and increasing importance of that type of education which holds the will in leash to higher religious motives and ideals. Religious education, that is truly religious and at the same time real education, is the present outstanding need of church and country, the one sure foundation on which pure religion and true democracy can be built and be expected permanently to endure.

The book is stimulating. It arouses serious, thoughtful consideration of certain tendencies in our recent educational history that have within them potential, if not immediately threatening, dangers. It stirs up, too, hopeful anticipations of possibilities that are worth while for the individual and for the social welfare,—possibilities bound up in the system of education here outlined.

And it is practical. Indeed the author sets forth with some detail the community religious educational program undertaken at

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Malden, Mass., in which the author has had no small part, together with something of the actual achievements of this experiment—if we may so speak of it—in religious education, and the general influence of the effort upon the community life. The author is no impractical dreamer. Nor is he a radical or iconoclastic reformer. He sees things as they are, and he modestly but very definitely makes his suggestions, concretely, not theoretically, as to how they may become what they ought to be.

Don't read this book unless you are ready to read more, and to do more. For it is a trumpet call to a great work, a challenge to meet the educational reconstruction that is inevitable and now in progress, with a definite and practical program in religious education that is sound and sane enough and big enough to enlist the support of all Christian churches and people and merit recognition and co-operation from all educators and our whole public educational system.

ROBERT SCOTT CALDER, '97.

Lindenwood College.

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**The Christian Home.** By William W. Faris, D.D. Philadelphia: Presbyterian Board of Publication. pp. 141. 1920. 75c net.

This is an admirable little book and worthy of a place in every household. While it contains many suggestions of much value to the pastor who desires to preach one or more sermons on this most important subject, it may be of special help to parents who are much perplexed in the training of their children.

It is not particularly brilliant or original, but it is thoughtful, sane, and comprehensive. There are twelve chapters, covering much ground, including the child's health, habits, studies, plays, reading, companions, service for others, religious and church life.

In these days when there are so many assaults upon the home, so little devotion to family life, and so much parental indifference, the pastors to whom this may come will do well to read and digest the book for themselves and then encourage as many parents as possible to make use of it.

DAVID R. BREED.

## Alumniana

### CALLS

- Rev. D. S. Graham ('01), in service in France, to Fairmount and Pleasant Hill, Pa.  
 Rev. H. W. Hanna ('02), Claysville, Pa., to Chester, W. Va.  
 Rev. E. R. Tait ('02), Herron Avenue, Pittsburgh, Pa., to First Church, Wilson, Pa.  
 Rev. W. R. Craig ('06), Butler, Pa., to First Church, Kingston, Pa.  
 Rev. C. E. Houk ('07), Freeport, Pa., to Claysville, Pa.  
 Rev. R. M. Kiskaddon ('13), Amity, Pa., to Imperial, Pa.  
 Rev. J. O. Miller ('16), Buckhannon, W. Va., to Monaca, Pa.  
 Rv. A. R. Hickman ('17), Midland, S. Dak., to Groton, S. Dak.  
 Rev. Roy F. Miller, ('20), to Cochranon, Pa.  
 Rev. P. S. Sprague ('20), to Albion, Pa.

### INSTALLATIONS

- Rev. J. B. Donaldson, D.D. ('77-p.), St. James Church, Oakland, Cal., May 9th.  
 Rev. J. J. Srodes, D.D. ('90), Woodsfield and Buchanan, Ohio.  
 Rev. L. R. Wylie ('92), Dunbar, Pa., May 6th.  
 Rev. E. K. Mechlin ('93), pastor, New Salem, and stated supply, Glasgow, Presbytery of Beaver, June 24th.  
 Rev. W. E. Howard, D.D. ('94-p.), Hoboken, Pa.  
 Rev. R. B. Wilson ('04-p.), Loudonville, Ohio, June 25th.  
 Rev. C. I. Steffey ('15), Conneautville, Pa., April 28th.

### ACCESSIONS

Rev. C. S. McClelland, D.D. ('80), Mt. Washington, Pgh., Pa...	6
Rev. S. A. Kirkbride, D.D. ('92), Neshannock, New Wilming- ton, Pa. ....	20
Rev. R. F. Getty ('94), Murrysville, Pa. ....	8
Rev. P. J. Slonaker ('95), Central Church, Pittsburgh, Pa....	5
Rev. W. F. McKee, D.D. ('96), Monongahela, Pa. ....	10
Rev. J. H. Lawther ('01), Bellaire, Ohio ....	10
Rev. M. C. Reiter ('03), Bethel Church, Presbytery of Pgh....	20
Rev. H. M. Campbell ('04-p.), Dormont, Pa. ....	33
Rev. R. B. Wilson ('04-p.), Loudonville, Ohio ....	7
Rev. George Taylor, Jr., Ph.D. ('10), First Church, Wilkins- burg, Pa. ....	29
Rev. W. B. Love ('11), Sidney, Ohio ....	32
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Rev. Maxwell Cornelius ('14), New Bethlehem, Pa., in first 11 months of pastorate ....	48
Rev. G. C. Fohner ('14-p.), Sharpsville, Pa. ....	16
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Rev. Harrison Davidson ('18), Two Ridges, Ohio (8); Cross Creek (2) ....	10

## Alumniana

Rev. Duncan Mackenzie ('18), Elders Ridge, Pa. (9); West Lebanon (1); Iselin (6) .....	16
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### MARRIAGES

- Rev. William E. Lewis ('07), Miss Mary Louise Dodson, Wilkes-Barre, Pa., April 21, 1920.
- Rev. Donald A. Irwin ('19), Miss Mary E. Totten, Pittsburgh, Pa., June 4, 1920.
- Rev. Owen W. Pratt ('19), Miss Mildred Ragsdale, Heltonville, Ind., May 15, 1920.
- Rev. Roy F. Miller ('20), Miss Florence Lantz, Jacksonburg, W. Va., September 7, 1920.

### GENERAL ITEMS

On Sept. 27, Rev. Wm. F. Brown ('68), of Canonsburg, Pa., read a paper before the Presbyterian Ministers' Meeting of Pittsburgh, taking for his subject, "The Old Log College; The Importance of Religion as an Educational Factor."

The Arlington Avenue Presbyterian Church, of Brooklyn, N. Y., Rev. John H. Kerr, D.D. ('81) pastor, recently observed its thirtieth anniversary, and an offering of \$2,801.76 was received for the Sunday School building fund. This fund now amounts to \$16,262.30.

During the summer Rev. W. O. Thompson, D.D. ('82), spent some time in Pennsylvania as a member of the Arbitration Commission in the anthracite coal strike.

Rev. C. P. Cheeseman, D.D. ('84-p.), pastor of the Highland Presbyterian Church, Pittsburgh, has had dedicated in his honor a set of chimes consisting of eleven bells. The chimes, which are a mark of appreciation for Dr. Cheeseman's 28 years of service in the Highland Church, are the gift of Col. and Mrs. Cameron C. Smith.

Rev. J. L. Ewing ('93), has resigned the pastorate of the Jersey Shore, Pa., Presbyterian Church.

The First Presbyterian Church of Newark, Ohio, Rev. Calvin G. Hazlett, D.D. ('93), pastor, has made remarkable progress during the past year. The entire mortgage on the new building has been paid off, and in addition \$4,000 was contributed to benevolent boards, the entire total of contributions during the year being \$20,000. The spiritual condition of the church also has shown fine progress. There were 59 additions to the membership and 34 baptisms. The membership of the church is now in excess of 750.

Rev. H. B. Hummel ('93), is the New Era Pastor-at-Large for the Presbytery of Boulder. Among other interesting items in his report, we note that the churches in this Presbytery last year under the New Era plan contributed \$27,410 for benevolences—just \$11 short of their quota—which was a gain of \$16,713 over the previous year.

The Presbyterian Church of Derry, Pa., has recently added \$600 to the salary of the pastor, Rev. E. A. Culley ('94).

Rev. R. F. Getty ('94), Murrysville, Pa., has lately been voted an increase of \$500 to his salary.

Rev. Wm. F. McKee, D.D. ('96), of Monongahela City, Pa., has just finished his fourteenth year in the pastorate of the First Church.

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In that time there has been a net gain of 250 members, and benevolences have increased from \$850 to \$6,650.

At the last meeting of the Board of Directors of the Allegheny County Sabbath School Association Rev. Hugh T. Kerr, D.D. ('97), was elected a member of the Board and of the Committee on Education.

Rev. H. C. Prugh ('98), East Brady, Pa., has been granted an increase in salary of \$300 per year.

The First Presbyterian Church, of Ligonier, Pa., is unusually active in every department of work. Fifty-one members were received during the year 1919-20. \$2,600 was paid through the New Era treasurer of Presbytery for benevolences, other disbursements for benevolence amounted to \$1,000, and the salary of the pastor, Rev. William F. Fleming ('03), was increased \$200.

A year ago Rev. T. J. Gaehr, Ph.D. ('04), pastor of the First Presbyterian Church of Yellow Springs, Ohio, was drafted into service by Antioch College, located in Yellow Springs, and taught Sociology last year. This year the Bible and two classes in History were added to his schedule, which, with his church work, no doubt, keeps him busy.

A Community Teacher Training Class with twenty-five members has been organized by Rev. A. C. Powell ('04), pastor of the Presbyterian Church of French Creek, W. Va.

The Presbyterian Congregation of Dormont, Pa., Rev. H. M. Campbell ('04-p.), pastor, are having plans for a new building prepared. \$43,000 has already been subscribed. During the first seven months of the year this church received 116 new members.

Pleasant Valley Church, New Waterford, Ohio, on Aug. 21st, celebrated the 100th anniversary of its organization. Rev. W. C. Ferver ('07), is pastor of this historic church.

Rev. William H. Hoover ('09), pastor of the Presbyterian Church of Pine Lawn, Mo., publishes an interesting Church monthly under the title "Nelson Review."

Bethesda Presbyterian Church, Millport, Ohio, of which Rev. E. J. Travers ('12), is pastor, celebrated its centennial with appropriate services September 24-26.

Rev. George W. Guthrie ('14), has resigned the pastorate of Fleming Memorial Church, Fairmont, W. Va.

Rev. G. C. Fohner ('14-p.), of Sharpsville, Pa., has recently had his salary increased by the addition of three hundred dollars and a manse. During the first eight months of Mr. Fohner's pastorate, he received a total of forty-eight new members.

Rev. Alexander Gibson ('17), pastor of the Manchester Presbyterian Church, Pittsburgh, Pa., during the past year had an enviable record of additions on confession of faith. The total was 107, and in addition there were 24 added by certificate.

The Presbyterian Church of St. Clairsville, Ohio, has recently added \$1000 per year to the salary of their pastor, Rev. LeRoy Lawther ('17), thus making the total increase in the last ten months \$1500.

Rev. James Mayne, who won the Seminary fellowship in 1918, is studying this year in the University of Edinburgh. His address is 2 Brougham St., Edinburgh, Scotland. Since his graduation



## *Alumniana*

Mr. Mayne has been pastor of the Presbyterian Church at Mt. Pleasant, Pa.

Rev. W. W. McKinney ('19), pastor of the Presbyterian Church of Elizabeth, Pa., preached on "The Religion of Organized Labor" the first Sunday of September. The sermon was published in full in the local paper.

Degrees have been conferred on the following Seminary alumni by Washington and Jefferson College: Rev. Hugh T. Kerr, D.D. ('97), LL.D.; Rev. E. L. McIlvaine ('98), D.D.; Rev. G. M. Ryall ('98), D.D.

### FOREIGN MISSIONARIES

We regret to announce that the Rev. J. C. R. Ewing, D.D., LL.D. ('79), the distinguished missionary, has suffered from a slight stroke. According to the latest news he has recovered and is taking an active part in the work of the North India Mission.

In February the General Assembly of the Presbyterian Church in Brazil confirmed the election of Rev. Thomas Porter, Ph.D., S.T.D. ('84), as President of the Assembly's Theological Seminary. After ten years in the Chair of Church History, the directors in 1918 made him Professor of Theology.

Rev. W. M. Hayes, D.D. ('92), after a short furlough, sailed from Vancouver, August 26, on S. S. Empress of Asia, for Shanghai. His address is Weihsien, Shantung, China.

The Rev. W. C. Johnston ('95), of West Africa, has been chosen by the Young Peoples' Branch of the Presbytery of Pittsburgh as their missionary representative.

One of the most interesting missionary bulletins that comes to the editor's desk is "The Kyoto Bulletin," published by Dr. and Mrs. Harvey Brokaw. Dr. Brokaw was a member of the class of 1896. In the last number an allusion was made to "The World's Sunday School Convention" and the fact is related that the Presbyterian delegates, with few exceptions, did not use the opportunity to see the work of their Church in Japan.

Rev. Robert F. Fitch, D.D. ('98), who delivered the last course of Severance Missionary Lectures in the Seminary, has arrived safely at Hangchow, China, and resumed his work as General Secretary of the Union Evangelistic Committee of that city. "The Chinese Recorder" of August, 1920, published an interesting article on "New Methods and Possibilities in City Evangelism" by Dr. Fitch.

President J. S. Kunkle ('05), of Union Theological College, Canton, China, reports the dedication of a new dormitory added to the buildings of this successful institution.

Following is an extract of a recent letter from Rev. Jacob A. Reis, Jr. ('12), located at Batanga, Cameroun, West Africa: "Cameroun has become quite a different place since the war. We have changed of course from the German to the French Government, and this has changed all our school work to French as well. We, my family and I, are now located down here at Batanga, our coast station. I wonder if it gets as hot anywhere else in the world as down here. The work is very encouraging. There are five communion points and about 35 evangelistic outposts to look after, and this afternoon there are a dozen village school teachers sitting around me while I write, waiting for their assignments. Being

*Bulletin of the Western Theological Seminary*

short of help at present, this all falls to the lone missionary of the station. Last week I returned from a trip around my field before schools begin which kept me away from home four weeks, most of the time sleeping in native huts on a camp-bed. I have just returned this morning from a trip down the coast of 42 miles to our southern outpost, down Saturday and two days back."

Three members of the Class of 1919 sailed for the foreign mission field this fall: Mr. Donald A. Irwin and Mr. J. Edward Kidder, on the S. S. Nankin, for China; and Mr. John E. Wallace for India.

The following missionary alumni are home on furlough:

Rev. W. O. Elterich ('88), of Chefoo, China. His temporary address is 919 Union Ave., N. S., Pittsburgh.

Rev. W. H. Hezlep ('11), Jhansi, India, temporarily located at 159 La Crosse St., Edgewood, Pa.

Rev. Paul A. Eakin ('13), Petchaburee, Siam, may be addressed Grove City, Pa. He expects to return to Siam about December 1st.

Rev. E. C. Howe ('14), Canton, China, at present may be addressed at Grove City, Pa.



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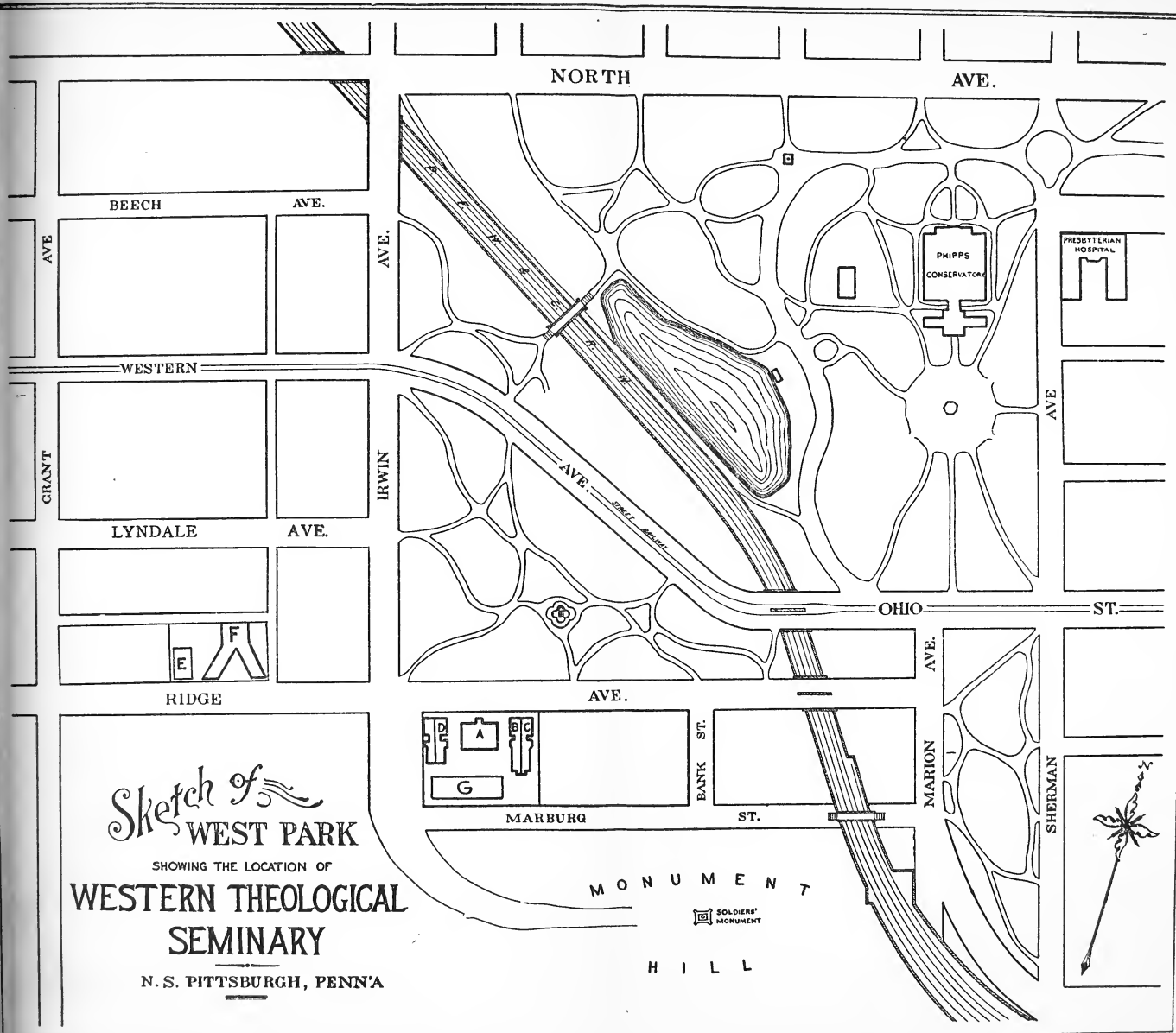
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Sketch of  
**WEST PARK**  
 SHOWING THE LOCATION OF  
**WESTERN THEOLOGICAL SEMINARY**  
 N. S. PITTSBURGH, PENN'A

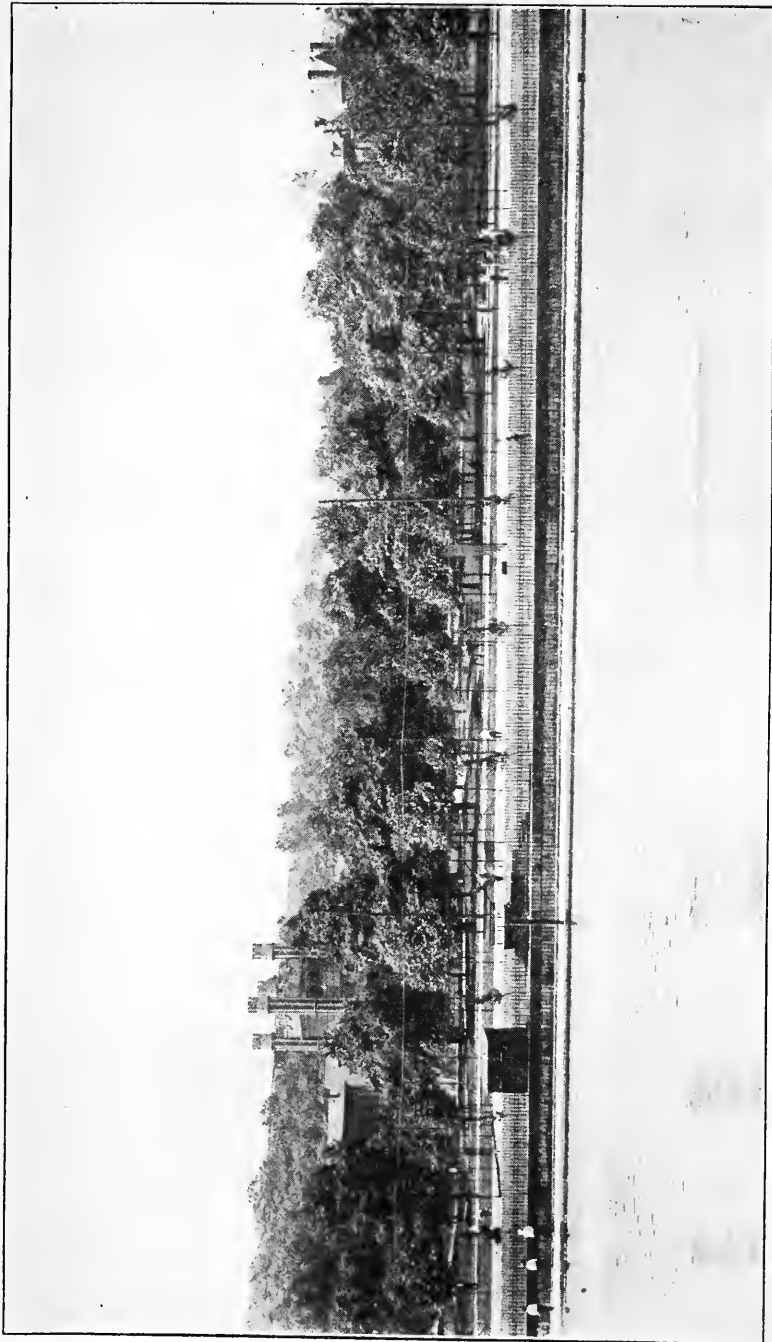
- A—HERRON HALL
- B—DR. KELSO'S RESIDENCE.
- C—DR. SNOWDEN'S RESIDENCE.
- D—DR. SCHAFF'S RESIDENCE
- E—OLD LIBRARY.
- F—MEMORIAL HALL.
- G—SWIFT HALL.

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Herron Hall

THE SEMINARY BUILDINGS FROM WEST PARK.

Tower of Memorial Hall



CATALOGUE  
1920 - 1921

THE BULLETIN  
OF THE  
WESTERN THEOLOGICAL  
SEMINARY

Published quarterly, in January, 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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Entered as Second Class Matter December 9, 1909, at the Postoffice at Pittsburgh,  
Pa. (North Diamond Station), Under the Act of Aug. 24, 1912

PITTSBURGH PRINTING COMPANY  
PITTSBURGH, PA.

## CALENDAR FOR 1921

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THURSDAY, FEBRUARY 24th.

Day of Prayer for Colleges.

WEDNESDAY, APRIL 27th.

Written examinations at 8:30 A. M.; continued Thursday, April 28th, Friday, April, 29th, and Saturday, April 30th.

SUNDAY, MAY 1st.

Baccalaureate sermon in the Sixth Presbyterian Church, at 11:00 A. M.

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

MONDAY, MAY 2nd.

Oral examinations at 2:00 P. M.; continued Tuesday, May 3rd. and Wednesday, May 4th.

THURSDAY, MAY 5th.

Annual meeting of the Board of Directors in the President's Office at 10:00 A. M.

THURSDAY, MAY 5th.

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 6th.

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

### Session of 1921-22

TUESDAY, SEPTEMBER 20th.

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 21st.

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

TUESDAY, NOVEMBER 15th.

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

WEDNESDAY, NOVEMBER 16th.

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

WEDNESDAY, NOVEMBER 23rd. (Noon)—FRIDAY, NOVEMBER 25th. (8:30 A. M.)

Thanksgiving recess.

SATURDAY, DECEMBER 17th. (Noon)—TUESDAY, JANUARY 3rd. (8:30 A. M.)

Christmas recess.

## BOARD OF TRUSTEES

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R. D. Campbell

\*D. McK. Lloyd

Alex. C. Robinson

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Oliver McClintock

Wilson A. Shaw

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Sylvester S. Marvin

\*Died, Dec. 11, 1919.

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	Alex. C. Robinson	

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**Library**

A. C. Robinson	F. W. Sneed, D. D.	J. A. Kelso, Ph. D., D. D
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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. William P. Shrom, D. D.	
The Rev. William H. Spence, D. D., Litt. D.	

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The Rev. J. Millen Robinson, D. D., LL. D.	
The Rev. John M. Mealy, D. D.	
The Rev. Samuel Semple, D. D.	

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### **Class of 1923**

The Rev. Calvin C. Hays, D. D.	Ralph W. Harbison
The Rev. Wm. H. Hudnut, D. D.	James I. Kay
The Rev. Hugh T. Kerr, D. D.	Wilson A. Shaw
The Rev. George Taylor, Jr., Ph. D.	
The Rev. William E. Slemmons, D. D.	
The Rev. J. Kinsey Smith, D. D.	
The Rev. William F. Weir, D. D.	

### **Class of 1924**

The Rev. William R. Craig, D. D.	Charles N. Hanna
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. W. P. Stevenson, D. D.	
The Rev. A. P. Higley, D. D.	

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### **STANDING COMMITTEES**

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Hugh T. Kerr, D. D.	Joseph M. Duff, D. D.
S. B. McCormick, D. D.	A. C. Robinson
T. D. McCloskey	
James A. Kelso, Ph. D., D. D., <i>ex officio</i>	

#### **Curriculum**

A. P. Higley, D. D.	William F. Weir, D. D.
Samuel Semple, D. D.	J. S. Crutchfield

#### **Pre-Commencement Conference**

J. Kinsey Smith, D. D.	J. M. Potter, D. D.	W. A. Shaw
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**Annual Meeting**, Thursday before second Tuesday in May and semi-annual meeting, third Tuesday in November at 2:00 P. M., in the President's Office, Herron Hall.

**FACULTY**

---

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

President and Professor of Hebrew and Old Testament Literature  
The Nathaniel W. Conkling Foundation

THE REV. ROBERT CHRISTIE, D. D., LL. D.

Professor of Apologetics

THE REV. DAVID RIDDLE BREED, D. D., LL. D.

Professor of Homiletics

THE REV. DAVID S. SCHAFF, D. D.

Professor of Ecclesiastical History and History of Doctrine

THE REV. WILLIAM R. FARMER, D. D.

Reunion Professor of Sacred Rhetoric and Elocution

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Professor of Systematic Theology

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Memorial Professor of New Testament Literature and Exegesis

THE REV. DAVID E. CULLEY, PH. D.

Assistant Professor of Hebrew

THE REV. SAMUEL ANGUS, PH. D.

Acting Professor of New Testament Literature and Exegesis

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THE REV. FRANK EAKIN, B. D.

Instructor in New Testament Greek and Librarian

PROF. GEORGE M. SLEETH

Instructor in Elocution

MR. CHARLES N. BOYD

Instructor in Music



**COMMITTEES OF THE FACULTY**

**Conference**

DR. BREED AND DR. CHRISTIE

**Elliott Lectureship**

DR. SCHAFF AND DR. FARMER

**Bulletin**

DR. SNOWDEN AND DR. CULLEY

**Curriculum**

DR. FARMER AND DR. SNOWDEN

**Library**

DR. CULLEY AND DR. SCHAFF

**Foreign Students**

DR. CULLEY AND DR. BREED

---

**Assistant to Librarian**

MISS SARA M. HIGGINS

**Secretary to the President**

MISS MARGARET M. READ

## LECTURES

### On the Elliott Foundation.

The Rev. Samuel Angus, Ph. D.

"The Mystery Religions and Christianity."

1. "Orientation—The Historical Crises in the Græco-Roman World Bearing upon the Mystery Religions and Christianity."
2. "The General Character of a Mystery Religion."
3. "The Three Stages of a Mystery Religion."
4. "Circumstances Favoring the Spread of the Mysteries."
5. "The Appeal of the Mystery Religions."
6. "Christianity and the Mystery Religions in Contrast. The Failure of the Mystery Religions."
7. "The Triumph of Christianity."

### Lectures on the New Era Movement (5 lectures).

The Rev. William S. Holt, D. D., LL. D.

### Conference Lectures.

"Walt Whitman", The Rev. Joseph H. Bausman, D. D.

"The Situation in Siam", The Rev. Paul A. Eakin.

"New Home Missions Program" . . . . .

"Home Missions" . . . . . } The Rev. E. Fred Eastman

"Boy Scout Movement", Mr. George W. Ehler.

"Missions in China", The Rev. W. O. Elterich, D. D.

"Pastoral Evangelism", The Rev. Charles LeRoy Goodell, D. D.

"Missions in India", The Rev. C. A. R. Janvier, D. D.

"Evangelistic Work in Japan", The Rev. Paul M. Kanamori.

"Home Missions", The Rev. David McMartin.

"Foreigners in America from a Traveler's Viewpoint", The Rev. John Nelson Mills, D. D.

"New Mexico as a Home Mission Field", The Rev. J. Logan Marquis, D. D.

"The College Man and Industrial Problems", Mr. Fred H. Rindge, Jr.

"The Pilgrims: Their First Experiences and Experiments in Plymouth", Dean Talcott Williams, LL. D., Litt. D.

### Day of Prayer for Colleges.

The Rev. M. M. McDivitt, D. D.

**AWARDS : MAY, 1920**

**The Diploma of the Seminary**

was awarded to

Samuel Neale Alter	Roy Frank Miller
George Bardarik	Paul Steacey Sprague
Joseph Albert Martin	John Tomasula
Gill Robb Wilson	

**The Degree of Bachelor of Divinity**

was conferred upon

George Bardarik	Donald Archibald Irwin
-----------------	------------------------

**The Seminary Fellowship**

was awarded to

Roy Frank Miller

**The Homiletical Prize**

was awarded to

Gill Robb Wilson

**The Hebrew Prize**

was awarded to

Walter H. Millinger

**Merit Prizes**

were awarded to

George K. Bamford	Walter H. Millinger
Walter L. Moser	Paul L. Warnshuis
John C. Rupp	J. Wallace Willoughby

## STUDENTS

### Fellows

- John Greer Bingham ..... Mercer, Pa.  
A. B., Grove City College, 1905.  
Western Theological Seminary, 1916.
- Ralph C. Hofmeister ..... Volant, Pa.  
A. B., Cedarville College, 1914.  
Western Theological Seminary, 1918.
- James Mayne, Mt. Pleasant, Pa. .... Edinburgh, Scotland  
University of Pittsburgh  
B. D., Western Theological Seminary, 1918
- Roy Frank Miller ..... Cochran, Pa.  
B. Sc., West Virginia University, 1915  
Western Theological Seminary, 1920
- Clyde Randolph Wheeland ..... Chicago, Ill.  
B. D., Western Theological Seminary, 1917

### Fellows 5

---

### Graduate Students

- Rev. Alfred D'Aliberti ..... Steubenville, Ohio  
Bloomfield Theological Seminary, 1919
- Rev. Wm. O. Elterich, D. D., Chefoo, China .. 919 Union Ave., N. S.  
A. M., Washington and Jefferson College, 1888  
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- Rev. Leonard J. Ramsey, Inman, S. C. . . . . 527 Lovelace St., W. E.  
A. B., Carson-Newman College, 1916  
B. D., Colgate University, 1919
- Rev. David Lester Say . . . . . Cross Creek, Pa.  
A. B., Grove City College, 1914  
Western Theological Seminary, 1917
- Rev. Theodore Rudolph Schmale . . . . . 506 Lockhart St., N. S.  
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- Robert Harvey Henry, Saltsburg, Pa. . . . . 202  
A. B., Defiance College, 1917
- Andrew Jay Hudock, Kingston, Pa. . . . . 218  
Bloomfield Theological Seminary
- Charles Jesse Krivulka, Belfast, N. Y. . . . . Box 117, Pittock, Pa.  
Bloomfield Theological Seminary
- Frederick Christian Leypoldt, Philadelphia, Pa. . . . . 204  
Bloomfield Theological Seminary
- Walter Lysander Moser, Butler, Pa. . . . . 302  
A. B., Grove City College, 1915
- John Christian Rupp . . . . . Wall, Pa.  
A. B., Lebanon Valley College, 1906

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Abraham Boyd Weisz . . . . . 26 Elm Lane, Etna, Pa.  
A. B., Grove City College, 1917

Joseph J. Welenteichick, Tighny, Russia . . . . . 317  
Bloomfield Theological Seminary  
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**Middle Class**

Clifford Edward Barbour . . . . . 718 N. St. Clair St., Pittsburgh, Pa.  
A. B., University of Pittsburgh, 1921

Archibald Ferguson Fulton . . . . . Belle Vernon, Pa.  
A. B., Oskaloosa College, 1920

Lewis A. Galbraith, Independence, Pa. . . . . 302  
Park College

Elgie Leon Gibson, Petrolia, Pa. . . . . 306  
A. B., Grove City College, 1919

Daniel Hamill . . . . . Glenfield, Pa.  
A. B., Waynesburg College, 1919

Ralph K. Merker . . . . . 1500 Beaver Ave., N. S., Pittsburgh, Pa.  
B. Sc., Carnegie Institute of Technology, 1918

Walter Harold Millinger . . . . . 5213 Friendship Ave.  
Litt. B., Princeton University, 1918

Basil A. Murray, North Warren, Pa. . . . . 318  
A. B., Westminster College (Pa.), 1917

Samuel Galbraith Neal, Bulger, Pa. . . . . 205  
Washington and Jefferson College

Roscoe Walter Porter, Summerville, Pa. . . . . 309  
A. B., Muskingum College, 1920

Emile Augustin Rivard, Charleroi, Pa. . . . . 304  
McGill University  
Amherst College

Paul Livingstone Warnshuis, Blairsville, Pa. . . . . 203  
A. B., Washington & Jefferson College, 1917

James Wallace Willoughby, 212 Fifth St., Aurora, Ind. . . . . 306  
A. B., Wabash College, 1919

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A. B., Wittenberg College, 1912	
Jasper Morgan Cox, Parkersburg, W. Va. . . . .	205
Maryville College	
Calvin Hoffman Hazlett, Newark, Ohio . . . . .	203
A. B., Washington and Jefferson College, 1917	
John Maurice Leister . . . . .	Trafford, Pa.
A. B., Lebanon Valley College, 1915	
John Lloyd . . . . .	848 N. Lincoln Ave., N. S.
A. B., Carroll College, 1920	
L. Lane McCammon, West Alexander, Pa. . . . .	204
A. B., Bethany College, 1920	
James Martin, Mansfield, Ohio . . . . .	206
A. B., Maryville College, 1920	
Willard Colby Mellin, Manorville, Pa. . . . .	318
A. B., University of California, 1920	
William Owen . . . . .	841 N. Lincoln Ave., N. S.
Metropolitan Seminary, London, 1912	
Robert Lloyd Roberts, Marion Center, Pa. . . . .	206
A. B., Lafayette College, 1920	
Harry Lawrence Wissinger . . . . .	Murrysville, Pa.
A. B., Allegheny College, 1912	

### Junior Class 11

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### Summary of Students

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Graduates . . . . .	12
Seniors . . . . .	10
Middlers . . . . .	13
Juniors . . . . .	11
Total . . . . .	51

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**REPRESENTATION**

**Seminaries**

Biddle Theological Seminary . . . . .	2
Bloomfield Theological Seminary . . . . .	7
Chicago Lutheran Seminary . . . . .	1
Divinity School of Chicago University . . . . .	1
Eden Theological Seminary . . . . .	1
McCormick Theological Seminary . . . . .	1
Metropolitan Seminary, London . . . . .	1
Western Theological Seminary . . . . .	10

**Colleges and Universities**

Allegheny College . . . . .	1
Amherst College . . . . .	1
Bethany College . . . . .	1
Biddle University . . . . .	2
California University of . . . . .	1
Carnegie Institute of Technology . . . . .	1
Carroll College . . . . .	1
Carson-Newman College . . . . .	1
Cedarville College . . . . .	1
Colgate University . . . . .	1
Defiance College . . . . .	1
Grove City College . . . . .	6
James Millikin University . . . . .	1
Lafayette College . . . . .	1
Lebanon Valley College . . . . .	2
McGill University . . . . .	1
Maryville College . . . . .	2
Muskingum College . . . . .	1
Oskaloosa College . . . . .	1
Park College . . . . .	1
Pittsburgh, University of . . . . .	3
Princeton University . . . . .	1
Wabash College . . . . .	2
Washington and Jefferson College . . . . .	4
Waynesburg College . . . . .	1
Westminster College (Pa.) . . . . .	1
West Virginia University . . . . .	1
Wittenberg College . . . . .	2

**States and Countries**

Austria . . . . .	1
China . . . . .	1
Czecho-Slovakia . . . . .	1
Illinois . . . . .	1
Indiana . . . . .	1
Ireland . . . . .	1
Massachusetts . . . . .	1
New York . . . . .	1
Ohio . . . . .	3
Palestine . . . . .	1
Pennsylvania . . . . .	34
Russia . . . . .	1
South Carolina . . . . .	3
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## STUDENT ORGANIZATIONS

### Senior Class

President: R. H. Henry                      Secretary: W. L. Moser  
Vice President: A. B. Weisz              Treasurer: Leon Buczak

### Middle Class

President: S. G. Neal                      Vice President: W. H. Millinger  
Treasurer: L. A. Galbraith

### Junior Class

President: C. H. Hazlett                      Secretary-Treasurer: A. D. Behrends

### Y. M. C. A.

President: W. L. Moser                      Secretary: L. A. Galbraith  
Vice President: R. H. Henry              Treasurer: J. W. Willoughby

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## Y. M. C. A. COMMITTEES

### Devotional

S. G. Neal, Chairman	A. F. Fulton
James Martin	C. E. Barbour
J. M. Cox	Mr. Eakin

### Home Missions

J. J. Welenteichick, Chairman	J. C. Rupp
B. A. Murray	Dr. Snowden

### Foreign Missions

F. C. Leypoldt, Chairman	A. D. Behrends
R. W. Porter	Dr. Culley

### Athletics

J. W. Willoughby, Chairman	Dr. Schaff
L. L. McCammon	

### Publicity

W. L. Moser, Chairman	Dr. Kelso
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### Social

R. H. Henry, Chairman	E. A. Rivard
R. W. Porter	W. C. Mellin
E. L. Gibson	Dr. Breed

### Historical Sketch

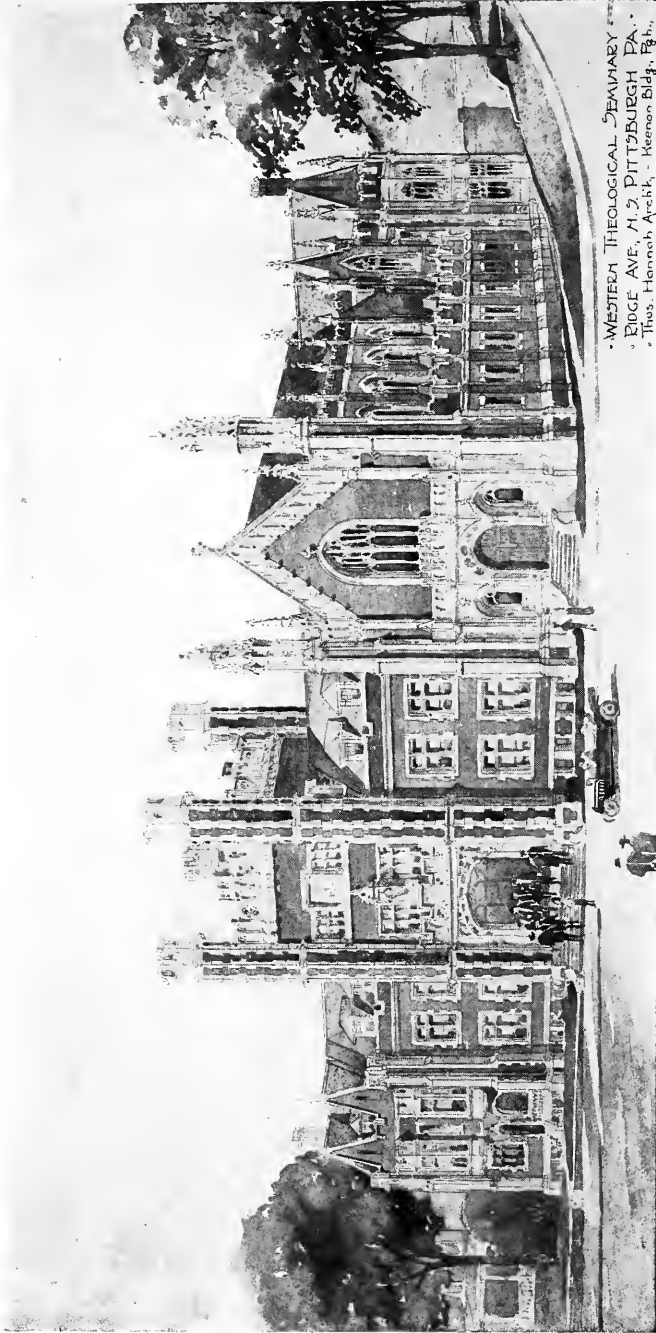
The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western 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-three years of her existence, two thousand three hundred and seventy 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-five 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



WESTERN THEOLOGICAL SEMINARY  
EDGE AVE., N. W. PITTSBURGH PA.  
Thos. Hancock, Archt., - Keenan Bldg., Eng.

ADMINISTRATION BUILDING AND CHAPEL



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**

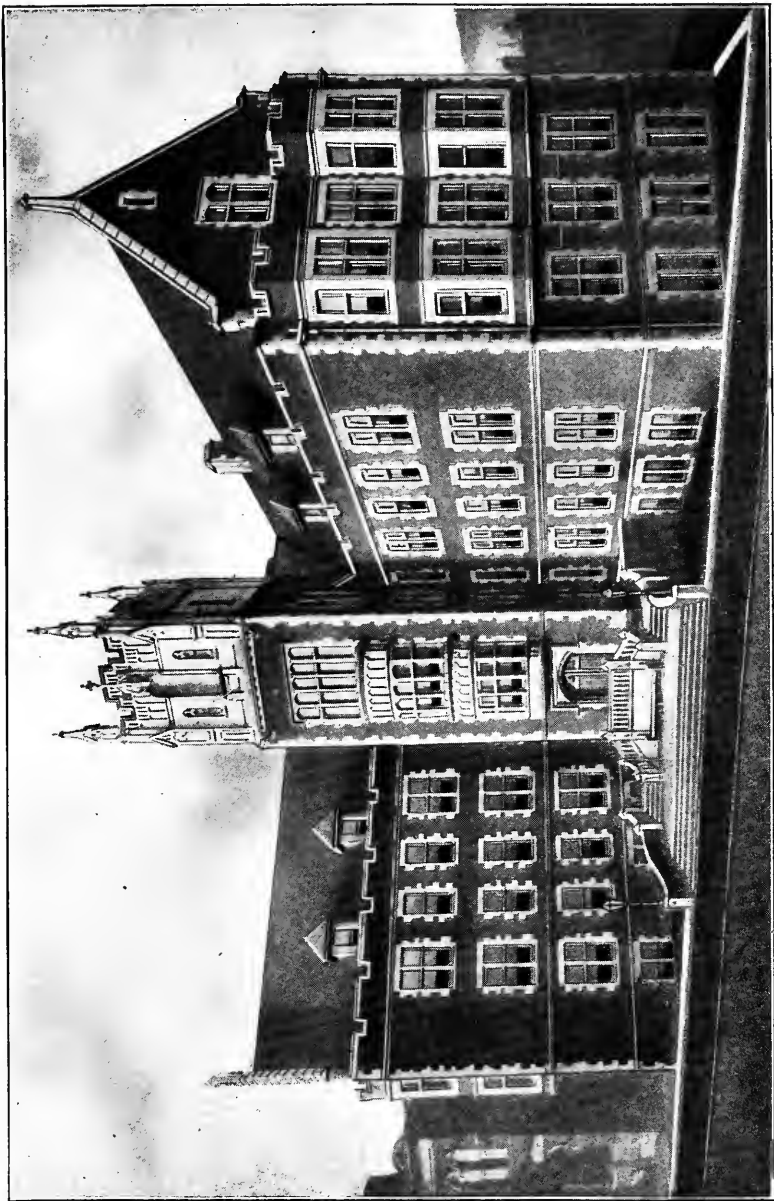
The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the center; and 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.

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 notice-



MEMORIAL HALL





able 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 reënforced concrete and fireproofing with the exterior of tapestry brick trimmed with gray 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 6, 1915, and the formal dedication, with appropriate exercises, took place on Commencement Day, May 4, 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 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.

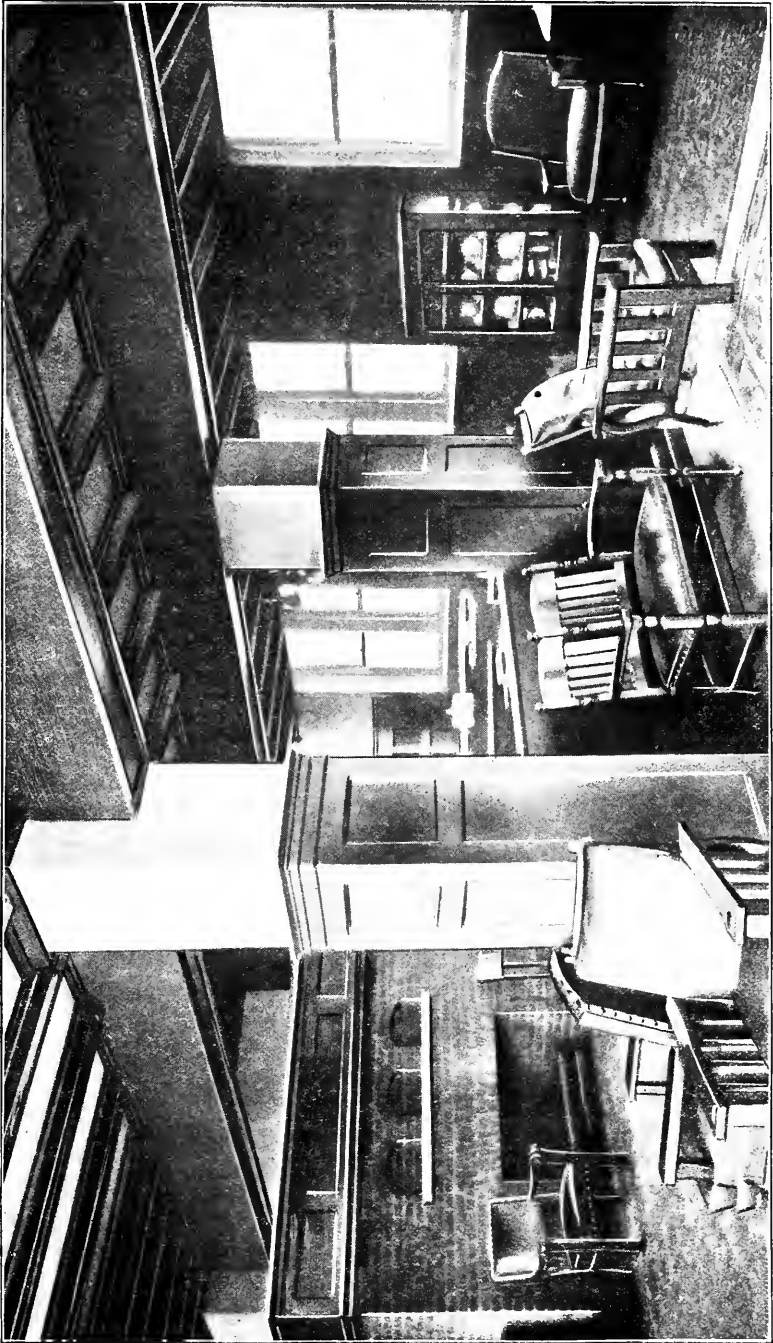
There are four residences for professors. Two are situated on the east and two on the west side of the new building and all face the Park.

### 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 lo-



SOCIAL HALL



cated 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. 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 44.)

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, Falkenberg'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 23, 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 classroom work, such as regular attendance and recitations; (3) that they pass the examinations with the classes of which they are members; (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 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 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, the Kingsley House, and the Heinz Settlement.

## 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

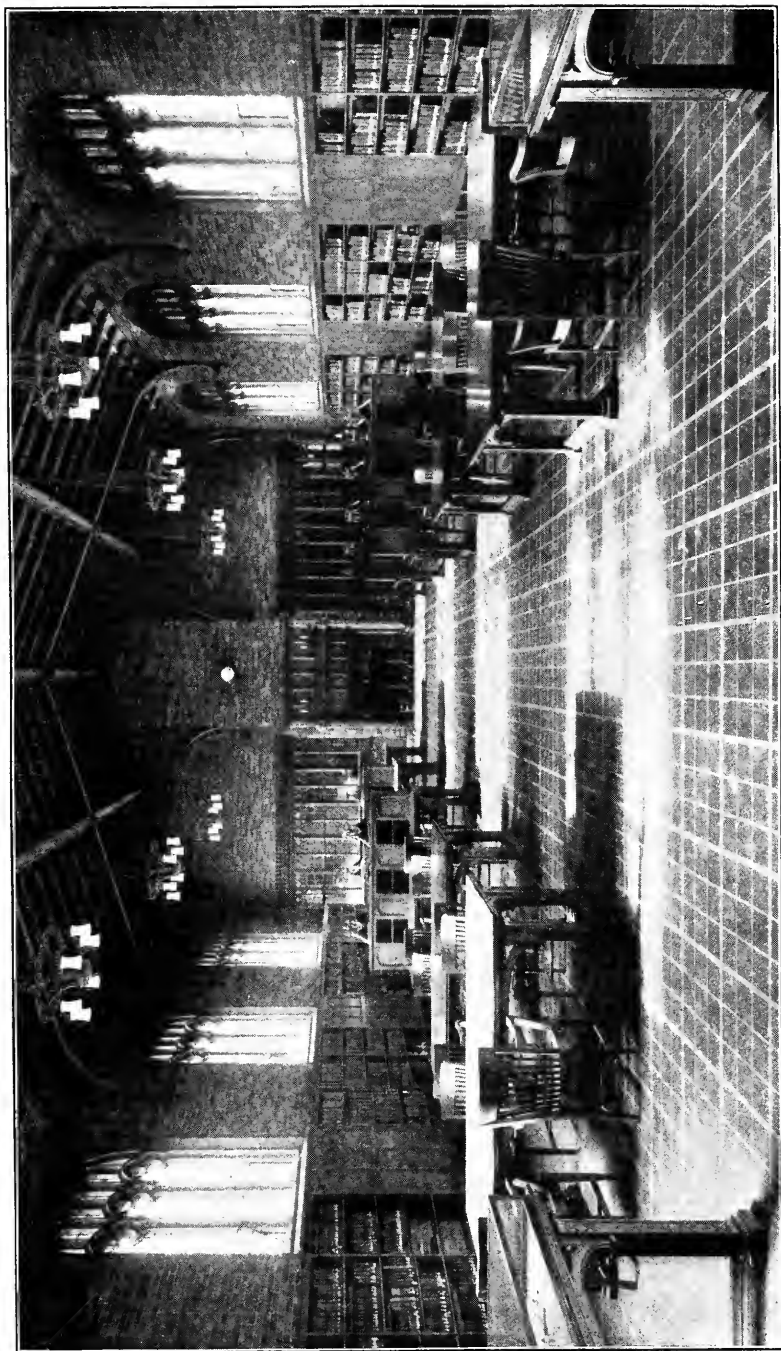
the members of the two upper classes are assigned, but, like the members of the senior and middle classes, each member will have an equal chance.

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 Amer-



REFERENCE LIBRARY—SWIFT HALL



ica dealing with his favorite theme. The Library is exceedingly fortunate in the acquisition of this noteworthy 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, together with Mr. Warrington's original catalogue and bibliographical material, occupies a separate room in the new building. 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 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 missionary literature is rich in 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, a great majority of 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 co-operate 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 James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, has been founded by Mrs. Robert A. Watson of Columbus, Ohio, in memory of her father, the late James L. Shields of Blairsville, Pennsylvania.



*The Bulletin of the Western Theological Seminary*

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The library is receiving the following periodicals:

- |   |   |
|---|---|
| American Catholic Quarterly Review.                   | Journal of Royal Asiatic Society.                   |
| American Issue.                                       | Journal of Theological Studies.                     |
| American Journal of Achæology.                        | Korea Mission Field.                                |
| American Journal of Philology.                        | Krest'anské Listy.                                  |
| American Journal of Semitic Languages and Literature. | Logos.  |
| American Journal of Sociology.                        | London Quarterly Review.                            |
| American Lutheran Survey.                             | Lutheran Quarterly.                                 |
| American Messenger.                                   | Methodist Review.                                   |
| Ancient Egypt.  | Mexican Review.                                     |
| Archiv für Reformationsgeschichte.                    | Missionary Herald.                                  |
| Art and Archæology.                                   | Missionary Review of the World.                     |
| Asia.   | Moslem World.                                       |
| Atlantic Monthly.                                     | Nation, The   |
| Auburn Seminary Record.                               | National Geographic Magazine.                       |
| Biblical Review.                                      | Neighborhood Class News.                            |
| Bibliotheca Sacra.                                    | Neue Kirchliche Zeitschrift.                        |
| British Weekly.                                       | New Era Magazine.                                   |
| Catholic Historical Review.                           | New Republic.                                       |
| Chinese Recorder.                                     | American Messenger.                                 |
| Christian Endeavor World.                             | Nineteenth Century and After.                       |
| Christian Education.                                  | North American Review.                              |
| Christian Herald.                                     | Open Road.  |
| Christian Statesman.                                  | Outlook.  |
| Christian Union Quarterly.                            | Palestine Exploration Fund.                         |
| Christian Work.                                       | Pedagogical Seminary.                               |
| Christian Worker's Magazine.                          | Pittsburgh Christian Outlook.                       |
| Churchman.  | Prayer and Work for Israel.                         |
| Congregationalist and Advance.                        | Presbyterian.                                       |
| Constructive Quarterly.                               | Presbyterian Banner.                                |
| Contemporary Review.                                  | Princeton Theological Review.                       |
| Continent.  | Quarterly Register of Reformed Churches.            |
| Cumulative Book Index.                                | Quarterly Review.                                   |
| East and West.  | Reader's Guide.                                     |
| Educational Review.                                   | Reader's Guide Supplement.                          |
| Expositor.  | Reformátusok Lapja.                                 |
| Expository Times.                                     | Reformed Church Review.                             |
| Glory of Israel.                                      | Religious Education.                                |
| Harvard Theological Review.                           | Revue Biblique.                                     |
| Herald and Presbyter.                                 | Revue d' Assyriologie.                              |
| Hibbert Journal.                                      | Revue Chrétienne.                                   |
| Homiletic Review.                                     | Revue des Etudes Juives.                            |
| Independent.  | Revue de l'Histoire des Religions                   |
| International Journal of Ethics.                      | Sailors' Magazine.                                  |
| International Review of Missions.                     | Slovensky Kalvin.                                   |
| Japan Review.   | Social Service Review.                              |
| Jewish Quarterly Review.                              | Society of Biblical Archæology.                     |
| Journal Asiatique.                                    | Survey, The   |
| Journal of American Oriental Society.                 | United Presbyterian.                                |
| Journal of Biblical Literature.                       | World To-morrow.                                    |
| Journal of Egyptian Archæology.                       | Yale Review.  |
| Journal of Hellenic Studies.                          | Zeitschrift für die Alttestamentliche Wissenschaft. |
| Journal of Presbyterian Historical Society.           | Zeitschrift für Assyriologie.                       |
| Journal of Religion.                                  | Zeitschrift des Deutschen Palästina-Vereins.        |
|   | Zeitschrift für die Neutestamentliche Wissenschaft. |

### 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 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
	<hr/>
Total . . . . .	\$200

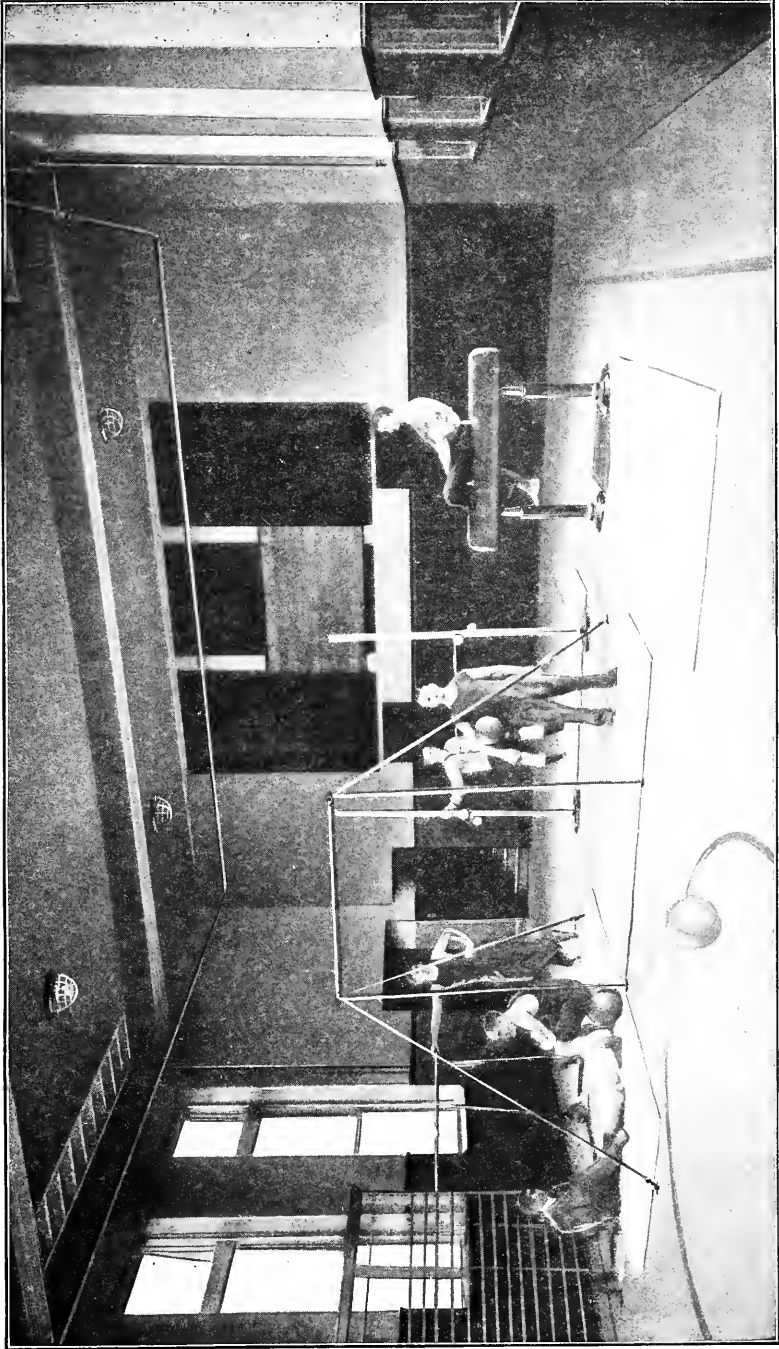
Students in need of financial assistance should apply for aid, through their Presbyteries, to the Board of Education. The sums thus acquired may be supplemented from the scholarship funds of the Seminary.

### 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 \$6.50 per week.



GYMNASIUM



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 Funds**

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.

Recently a friend of the Seminary, by a gift of \$2500, established a Students' Loan and Self-help Fund. The principal is to be kept intact and the in-

come is available for loans to students which may be repaid after graduation.

### 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:

Chair of Apologetics .....	\$100,000
Apartment for Professors .....	100,000
Chair of Missions .....	100,000
Museum of Missions and Biblical Antiquities .....	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 ten years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. One of the recent gifts was that 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.

In the year 1918, a lectureship was established by a gift of \$5,000 from Mrs. Janet I. Watson, of Columbus, Ohio, in memory of her husband Rev. Robert A. Watson, a member of the class of 1874. Mrs. Watson has also founded the James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, in memory of her father the late James L. Shields of Blairsville Pennsylvania.

During the year 1919 Mrs. Watson established two prizes, each with an endowment of \$1,000: (1) The John Watson Prize in New Testament Greek, in memory of her husband's father, Rev. John Watson; (2) The Rev. William B. Watson Hebrew Prize, in memory of Rev. William B. Watson, a member of the class of 1868 and a brother of Rev. Robert A. Watson.

Also during this year the Michael Wilson Keith Memorial Homiletical Prize of \$100 was founded by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class and pastor of the church from 1911-1917. This foundation was established in grateful remembrance of Dr. Keith's service to his country as Chaplain of the 111th Infantry Regiment. He fell while performing his duty at the front in France.

In December, 1919, a friend of the Seminary, by a contribution of \$2,500 established a Students' Loan and Self-help Fund. The principal is to be kept intact and the income is available for loans to students which may be repaid after graduation.

In July, 1920, Mrs. R. A. Watson established, with

an endowment of \$1,000, the Joseph Watson Greek Prize, in memory of her husband's youngest brother.

During the past year a member of the Board made a contribution of ten thousand dollars to the endowment fund, and one of the holders of annuity bonds cancelled them to the sum of \$7,500. In addition a legacy of \$25,000 was received from the Estate of James Laughlin, Jr.

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. A friend of the Seminary has subscribed \$50,000 for the erection of a chapel; as soon as conditions in the business world become more normal, the chapel will be erected according to plans already adopted. During the past three years the debt of \$88,000, incurred in the erection of Memorial Hall and Herron and Swift Halls, has been reduced to \$27,000. Attention is called to the special needs of the Seminary—the endowment of additional professorships and the completion of the building program.

### Reports of 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.

### Lists 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.





HERRON HALL



## *The Bulletin of the Western Theological Seminary*

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7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D.D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa." Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D.D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
27. The "L. M. R. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
29. The Sophia Houston Carothers Scholarship, founded by herself.
30. The Margaret Donahey Scholarship, founded by Margaret Donahey, of Washington County, Pa.
31. The Melanchthon W. Jacobus Scholarship, founded by will of his deceased wife.
32. The Charles Burleigh Conkling Scholarship, founded by his father, Rev. Nathaniel W. Conkling, D.D., of New York City.
33. The Redstone Memorial Scholarship, founded in honor of Redstone Presbytery.
34. The John Lee Scholarship, founded by himself.
35. The James McCord Scholarship, founded by John D. McCord, of Philadelphia, Pa.
36. The Elisha P. Swift Scholarship.
37. The Gibson Scholarship, founded by Charles Gibson, of Lawrence County, Pa.

## *The Bulletin of the Western Theological Seminary*

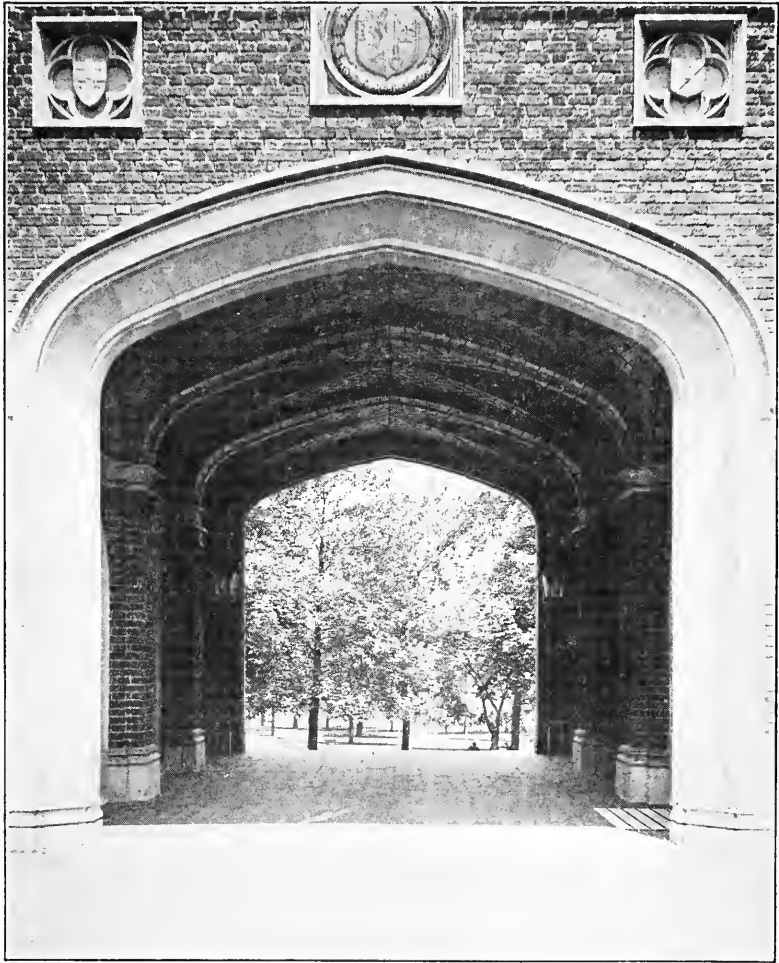
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38. The New York Scholarship.
39. The Mary Foster Scholarship, founded by Mary Foster, of Greensburg, Pa.
40. The Lea Scholarship, founded in part by Rev. Richard Lea and by the Seminary.
41. The Kean Scholarship, founded by Rev. William F. Kean, of Sewickley, Pa.
42. The Murry Scholarship, founded by Rev. Joseph A. Murry, D.D., of Carlisle, Pa.
43. The 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 Woodward 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.

### Special Funds

The James L. Shields Book Purchasing Memorial Fund.  
The James H. Lyon Loan Fund.  
Students' Loan and Self-help Fund.

\*Special Prize Scholarship (vide p. 58).



A VIEW OF THE PARK FROM THE QUADRANGLE



### 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 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, fourteen hours of Middlers, fifteen hours of Seniors, and twelve hours of Graduate Students. Elocution and music, although required, are not counted in the number of hours stated above. 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 "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 Graduates. Elective. Asst. Prof. Culley.

**3. Deuteronomy I-XX or one Book of Kings. 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 (1921-22). 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 (1920-21). Elective. Prof. Kelso.

**6. Proverbs and Job.** The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year. Seniors and Graduates (1921-22). 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. Two hours weekly, first semester. Juniors and Middlers. (1921-22). Required. Prof. Kelso.

**8b. The History of the Hebrews.** A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. Two hours weekly, first semester. Juniors and Middlers. (1920-21). 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. Seniors, Graduates. Elective. Prof. Kelso.

**10. The Psalter, Hebrew Wisdom and Wisdom Literature.** In this course a critical study is made of the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates (1920-21). 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, throughout the year. Middlers, Seniors, and Graduates. Elective. Asst. Prof. Culley.

**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 (1920-21). Elective. Prof. Kelso.

**69. The Book of Genesis.** A critical exegetical study of the Book of Genesis in English based upon the text of the American Revised Version. Two hours weekly, one semester. Middlers, Seniors, Graduates (1921-22). Elective. Prof. Kelso.

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

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## New Testament Literature and Exegesis

....., MR. EAKIN

Professor Samuel Angus, Ph.D., of Sydney, Australia, served as acting professor of New Testament Literature and Exegesis during the term of 1920-21.

### 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 first semester, three hours second semester. 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.

### 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. Angus.

**17. First Century Christianity.** A historical course consisting of lectures and assigned readings. The antecedents and environment of early Christianity are traced, first from the Jewish and then from the Gentile side. This is followed by a sketch of the origin of the Christian movement itself and its development to the close of the first century. One hour weekly throughout the year. Middlers. Required. Mr. Eakin.

**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.

**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. One hour weekly, first semester, three hours, second semester. Required. Prof. Angus. The epistle for 1920-21 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.

**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 the student to apprehend in some measure its doctrinal content. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Angus.

These two courses are offered in alternate years, the course given in 1920-21 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. Required of Seniors and open to Graduates.

**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 and assigned readings. Two hours weekly, second semester. 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.

## 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 (1920-21). 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. Angus.

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## English Bible

Great emphasis is laid upon the study of the English Bible through the entire Seminary course. In fact, more time is devoted to the study of the Bible in English than to any other single subject. For graduation, 44 term-hours of classroom work are required of each student. Of this total, 8 term hours are taken up with the exact scientific study of the Bible in the English version, or in other words, nearly one-sixth of the student's time is concentrated on the Bible in English. In addition to this minimum requirement, elective courses occupying 4 term-hours, are offered to students. For details in regard to courses in the English Bible, see under Old Testament Literature, p. 42f. and New Testament Literature, p. 44f.

**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).

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## 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, readings 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 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; Œcumenical 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; 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. Two hours weekly, first semester. 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.

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## 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 Systematic 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 throughout the year. Juniors. Required. Prof. Snowden.

**38. Apologetics.** A study of the historic roots and development of Christianity; tracing it in the Old Testament from Mosaism to Prophetism and Judaism; through the New Testament, studying Christ in his life and teaching and resurrection; Paul in his conversion and theology; Primitive Christianity in the Apostolic Church; the trustworthiness of the gospels; concluding with a study of Christ as the Light of the world. One hour weekly throughout the year. Juniors. Required. Prof. Snowden.

**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.

**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. Sen-

**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.

iors and Graduates. Elective. Prof. Snowden.

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## Practical Theology

DR. FARMER, PROF. SLEETH, MR. BOYD

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

On account of the resignation of Prof. Breed, and the transfer of Prof. Farmer to this Department, there will naturally be some changes in the work of the Department, affecting in the main not its substance but its order of arrangement. But as it is difficult, on account of the practical conditions affecting such alterations, to make at the moment a full and definite statement of them, it has been thought best to leave the description of the work of the Department as it is, reserving for a future time the announcement of such modifications as may be made.

### A. Homiletics.

The course in Homiletics is designed to be strictly progressive, keeping step with the work in other departments. Students are ad-

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vanced 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. Boyd. (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. Farmer.

**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. Farmer. (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. Farmer. (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. Farmer.

**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. Farmer.

**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. Sleeth.

**49. Evangelism.** The pastor's personal and private work, Individual work for individuals. Methods. Five exercises second semester. Seniors and Graduates. Elective. Prof. Farmer.

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### 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.

**52a. Literary Appreciation.** This subject is carried on largely by interpretative oral readings from the great masterpieces of English Literature by the professor in charge and also by the students, on the principle that in no other way can a better comprehension of the subject be attained. To orally interpret is, in a manner, to recreate. At times also there are running expository remarks accompanying the readings. One hour weekly throughout the year. All classes. 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. 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.



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### 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. Required. Prof. Farmer.

**58. Religious Education.** 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. Farmer.

### 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. Farmer.

### 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. Farmer.

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## 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 teachings of the New Testament, rightly interpreted and applied, afford 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 set forth in the Acts and the Epistles. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

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## 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

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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 either to read a missionary biography or to 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. (1921-22). 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 42)

## Outline of Courses

### REQUIRED STUDIES

#### Junior Class

First Semester:	Hours Per Week	Second Semester:	Hours Per Week
Hebrew . . . . .	4	Hebrew . . . . .	4
OT History . . . . .	2	Life of Christ and His- tory of NT Times . . . . .	2
Life of Christ and His- tory of NT Times . . . . .	2	NT Introduction . . . . .	2
NT Greek . . . . .	1	NT Greek . . . . .	1
*NT Greek (elementary course) . . . . .	4	*NT Greek (elementary course) . . . . .	3
Church History . . . . .	2	Church History . . . . .	2
Apologetics . . . . .	1	Apologetics . . . . .	1
Theology . . . . .	2	Theology . . . . .	2
*Philosophy and Meta- physics . . . . .	2	*Philosophy and Meta- physics . . . . .	2
Preparatory Homiletics	1	Preparatory Homiletics.	2
Elocution . . . . .	1	Elocution . . . . .	1
Hymn Tunes . . . . .	1	Church Music and Hymnology . . . . .	1

\*Courses intended for students who are inadequately prepared.

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**Middle Class**

OT Exegesis . . . . .	2	OT Exegesis . . . . .	2
OT History . . . . .	2	Apostolic Age . . . . .	1
NT Exegesis and Intro- duction . . . . .	1	NT Exegesis and Intro- duction . . . . .	3
Apostolic Age . . . . .	1	Church History . . . . .	3
Church History . . . . .	3	Theology . . . . .	3
Theology . . . . .	3	Homiletics . . . . .	2
Homiletics . . . . .	2	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
Introduction to the Epistles . . . . .	1	Introduction to the Epistles . . . . .	1

**ELECTIVE STUDIES**

**Middle Class**

OT Exegesis . . . . .	1	OT Exegesis . . . . .	1
OT Theology . . . . .	2	OT Theology . . . . .	2
Comparative Religion . . . . .	2	Comparative Religion . . . . .	2
Phonetics . . . . .	1	Phonetics . . . . .	1
Elocution . . . . .	1	Elocution . . . . .	1
Music . . . . .	1	Music . . . . .	1

**Senior and Graduate Classes**

OT Exegesis . . . . .	3	OT Exegesis . . . . .	3
History of Doctrine . . . . .	1	Modern Church History . . . . .	2
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
Religious Education . . . . .	1	Personal Evangelism . . . . .	1
Modern Missions . . . . .	1	Pedagogics . . . . .	1
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
Septuagint Greek . . . . .	1	Septuagint Greek . . . . .	1
OT Theology . . . . .	2	OT Theology . . . . .	2

### 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.

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### 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 students of the Seminary who complete graduate courses of the University requiring a minimum of three hours of work for two years, and who prepare an acceptable thesis; 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 the 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. The Michael Wilson Keith Memorial Homiletical Prize of \$100.00. This prize was founded in 1919 by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class, and pastor of the church from 1911 to 1917. This foundation was established in grateful remembrance of his service to his country as Chaplain of the 111th Infantry Regiment. He fell while performing his duty at the front in France. It is awarded to a member of the senior class who has spent three years in this Seminary and has taken the highest standing in the department of homiletics. The winner of the prize is expected to preach in the First Presbyterian Church of Coraopolis and teach the Keith Bible Class one Sunday after the award is made.

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 Lexi-

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\*On account of lack of funds only one fellowship will be awarded until further notice.

con, a copy of the latest English translation of Gesenius-Kautzsch's Hebrew Grammar, or a copy of Davidson's Hebrew Syntax, 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 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. In February 1919 Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment of one thousand dollars, to be known as the John Watson Prize in New Testament Greek.\*

7. In September 1919 Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment of one thousand dollars, to be known as the William B. Watson Hebrew Prize.\*

In July 1920, Mrs. Robert A. Watson, of Columbus, Ohio, with an endowment of \$1,000, established the Joseph Watson Greek Prize, to be awarded to the stu-

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



dent who passes the best examination in classical Greek as he enters the junior class of the Seminary.\*

8. 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 composition; (2) LATIN—Latin Grammar, translation of Latin prose, Latin composition; (3) Hebrew—Hebrew Grammar, translation of Hebrew prose, Hebrew composition; (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

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

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 classroom 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.

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### 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, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., Prof. James Orr, D. D., Rev. Hugh Black, D. D., Rev. David Smith, D. D., President A. T. Ormond, and Rev. Prof. Samuel Angus, Ph. D.

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

The 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." The sixth course was given in September, 1919, by the Rev. Robert F. Fitch, D. D.; the general theme of his lectures was "Aspects of Christian Missions in China."

THE ROBERT A. WATSON MEMORIAL LECTURESHIP. This lectureship was endowed in May, 1918, by Mrs. Janet I. Watson, of Columbus, Ohio, as a memorial to her husband, Rev. Robert A. Watson, D. D., a graduate of the Seminary class of 1874.\*

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### 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. David R. Breed, D. D., LL. D.

(2) "Social Teaching of the New Testament," six lectures, by Rev. William R. Farmer, D. D.

(3) "Theology of the Psalter", four lectures, by President Kelso.

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

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(4) "Prophecy and Prophets", four lectures, by President Kelso.

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

(6) "The Psychology of Religion," five lectures, by Rev. James H. Snowden, D. D., LL. D.

(7) "The Personality of God", five lectures, by Rev. James H. Snowden, D. D., LL. D.

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SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A. M.	Sr.	<b>Church History-32,33</b> PROF. SCHAFF	<b>Church History-32,33</b> PROF. SCHAFF	(1st Sem.) O. T. Prophecy-11 PROF. KELSO (2d Sem.) N. T. Theology-26	<b>O. T. Prophecy-11</b> PROF. KELSO	<b>Heb. Sight Reading-2b</b> PROF. CULLEY
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	<b>Church History-31</b> PROF. SCHAFF	<b>Church History</b> —31 PROF. SCHAFF	<b>First Century Christianity</b> MR. EAKIN
	Jr.	<b>Life of Christ-16</b>	<b>Theism-38</b> PROF. SNOWDEN	<b>Hebrew-1</b> PROF. CULLEY	<b>Hebrew-1</b> PROF. CULLEY	<b>Church History-30</b> PROF. SCHAFF
9.30 A. M.	Sr.	<b>Social Teaching-61b</b> PROF. FARMER	<b>Pastoral Theology-57</b> PROF. FARMER	<b>O. T. Theology-25</b> PROF. KELSO	<b>Pedagogics-58 and Evangelism-49</b> PROF. BREED	<b>Psychology of Religion-41a</b> PROF. SNOWDEN
	Mid.	<b>Church History</b> —31 PROF. SCHAFF	<b>Arabic-7b</b> PROF. CULLEY. (1st Sem.) O. T. History-8 PROF. KELSO (2d Sem.) N. T. Exegesis-20		<b>N. T. Exegesis-20</b>	
	Jr.	<b>Theology-37</b> PROF. SNOWDEN	(1st Sem.) O. T. History-8 PROF. KELSO (2d Sem.) N. T. Introd.-22 MR. EAKIN	<b>Theology-37</b> PROF. SNOWDEN	<b>Church History-30</b> PROF. SCHAFF	<b>Hebrew-1</b> PROF. CULLEY
10.30 A. M.	Sr.	<b>Philosophy of Religion-41</b> PROF. SNOWDEN	<b>Intro. to Epistles-21</b>	(1st Sem.) N. T. Theology-26 (2d Sem.) O. T. Prophecy-11 PROF. KELSO	<b>N. T. Theology-26</b>	<b>Aramaic-7a</b> PROF. CULLEY
	Mid.	<b>Homiletics-46</b> PROF. FARMER	<b>Homiletics-46</b> PROF. FARMER	(1st Sem.) O. T. History-8 PROF. KELSO (2d Sem.) N. T. Exegesis-20	<b>Heb. Sight Reading-2a</b> PROF. CULLEY	<b>Theology-39</b> PROF. SNOWDEN
	Jr.	<b>N. T. Greek-14</b> MR. EAKIN	<b>Hebrew-1</b> PROF. CULLEY	(1st Sem.) O. T. History-8 PROF. KELSO (2d Sem.) N. T. Introd.-22 MR. EAKIN	<b>Homiletics-42, 45</b> PROF. FARMER	<b>Life of Christ-16</b>

SCHEDULE OF HOURS

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
A.M. 11.30	Sr.	Homiletics-47 PROF. FARMER	Conference	<b>Am. Church History-34</b> PROF. SCHAFF <b>Arabic-7b</b> PROF. CULLEY.  Theology-39 PROF. SNOWDEN	<b>O. T. Theology-25</b> PROF. KELSO	<b>Christian Ethics-61a</b> PROF. SNOWDEN
	Mid.	Theology-39 PROF. SNOWDEN				
	Jr.			(1st Sem.) N. T. Greek-13 MR. EAKIN (2d Sem.) Homiletics-42, 45 PROF. FARMER	N. T. Greek-13 MR. EAKIN	N. T. Greek-13 MR. EAKIN
	Sr.		<b>O. T. Exegesis</b> PROF. KELSO	<b>Religious Education</b> 58 PROF. FARMER	Apocalyptic Literature-67 PROF. KELSO	
P.M. 1.30	Mid.	Church Music-54 MR. BOYD	<b>Elocution-51</b> PROF. SLEETH			
	Jr.		N. T. Greek-13 MR. EAKIN	<b>Literary Appreciation</b> PROF. SLEETH	Elocution-50 PROF. SLEETH	
2.30		Church Music-54 MR. BOYD	<b>N. T. Sight Reading-14a</b> MR. EAKIN	<b>Elocution-52</b> PROF. SLEETH		(Elective Courses are in heavy type)
3.30		<b>Sight Reading-56</b> MR. BOYD				

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# THE BULLETIN

—OF THE—

## Western Theological Seminary

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in the United States of America.

Edited by the President with the co-operation of the Faculty.

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Communications for the Editor and all business matters should be  
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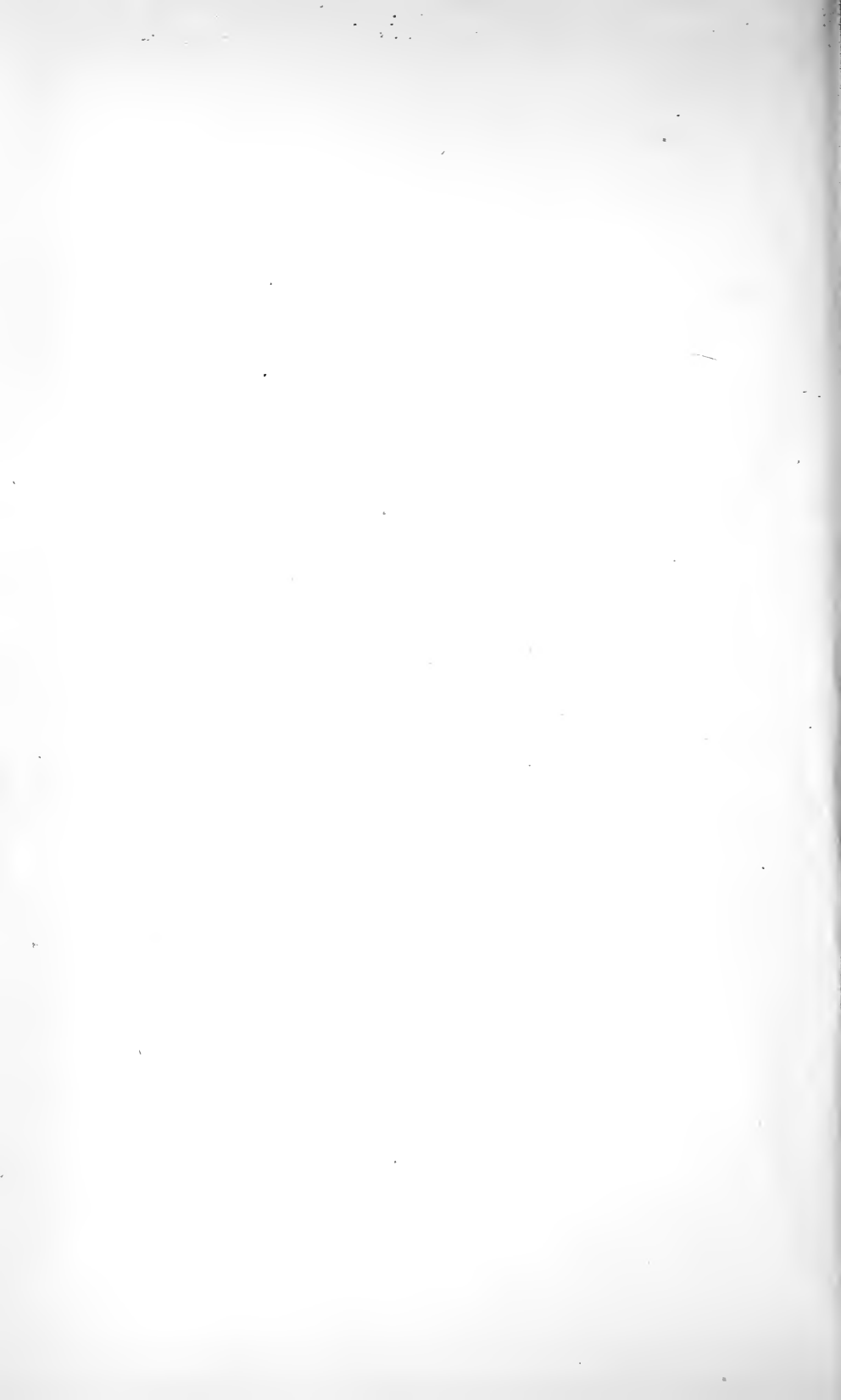
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# The Bulletin

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## WESTERN THEOLOGICAL SEMINARY

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VOLUME XIII.

APRIL, 1921.

No. 3

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### **Pittsburgh as a Social Center.**

Mr. Charles C. Cooper

The Pittsburgh District offers a good field for volunteer social work for students. If the full value of this service, however, is to be obtained there must be some plan upon the part of each student.

It is suggested that the first year be given over largely to an intimate first-hand study and visit to the agencies and institutions engaged in welfare or social work. The Coöperative Welfare Federation, Union Arcade, is an agency of agencies and its executive is in a position to assist students in making such study.

During the second year the students should link themselves up to some institution or agency for actual service in routine work. Every successful pastor necessarily must face these social problems and a knowledge as to the method of handling such work will save him much time and energy.

There is a large field here for him to draw from. The student should receive training somewhat similar to that obtained by an interne physician in a hospital. More and more is this hospital training being demanded by physicians; and more and more for the same reason is training in the technic and method of social institutions necessary to the clergyman.

Along the general line of family rehabilitation the Associated Charities, Fulton Building, is ready and anx-

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ious to receive students as volunteers or friendly visitors. This association is also anxious that theological seminary students should become members of their district case conferences, whereby they will be brought directly in contact with concrete family cases that are up for discussion.

The Association for the Improvement of the Poor, 428 Duquesne Way, is a large relief association and is ready to receive volunteer service similar to that of the Associated Charities.

The Juvenile Court, through the probation officer, is also ready to serve theological seminary students in the particular angle of work in which they are engaged.

The Children's Service Bureau, B. F. Jones Building, is engaged in problems relating to children. They can use volunteer workers in various lines, especially in their department of juvenile protective work.

The Morals Court, Judge Tensard DeWolfe, Cherry Way, is eager to receive volunteer service along the line of the Big Brother movement. Delinquent boys are placed out under the care of these volunteer workers.

The settlement houses, however, always have been places where the volunteer can gain a broad and comprehensive view of social work. The settlement houses are always located in neighborhoods needing higher standards of living and the staff of workers reside in the settlement house itself. It becomes a central neighborhood clearing house for service. Residence and service in a settlement house therefore offers more nearly the same training that a physician receives in the hospital. This training does not simply consist in the care of a boys' or girls' club, but is obtained rather by absorption in the general discussion of problems of life, a daily matter of routine in the settlement house.

Woods Run Settlement House, 5 Petrel Street, and Sarah Heinz House, East Ohio and Heinz Streets, are in the same section of the city as the Seminary and would be glad to use volunteer student workers.

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The Community House, 801 Union Avenue, and the Soho Community House, 2402 Fifth Avenue, are also ready to receive students as volunteer workers.

The Phœbe Brashear Settlement is a new settlement house at 23 Holt Street, North Side. This is rather remote from the seminary, but students from this section of the city should bear it in mind.

For students interested in colored work, the Morgan Community House, Fullerton and Bedford Avenues, offers a wide field for service.

The Spring Garden Neighborhood House, 1255 Spring Garden Avenue, and Trinity Temple, 25th and Smallman Streets, are places where there are many settlement activities conducted with a distinctly religious background.

The Irene Kaufmann Settlement is a large Jewish settlement, 1835 Center Avenue, well equipped for training and ready to receive volunteers.

The Kingsley House, operated by the Kingsley Association, Inc., with main office at 43 Fernando Street, has recently moved to the Italian section of East Liberty, giving over its old property at Fullerton and Bedford for colored settlement work under the Morgan Community House. Kingsley House is the oldest settlement house in Pittsburgh, being some twenty-seven years old. It has always handled a large number of volunteer workers and is prepared to receive any number of students.

The Kingsley Association also operates a fresh air camp during the summer and a convalescent hospital during the entire year, both at Valencia, Pa. Volunteer service can be rendered with both of these institutions.

The sociology department of the University of Pittsburgh and of the Margaret Morrison school cordially invite seminary students to come to their classes and lectures either as class members or as auditors.

The Humane Society, 832 Bigelow Boulevard, is also prepared to render students service in the matter of training. Under the Pennsylvania laws, certain cases of in-

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humane or neglectful treatment of children can be reached through the Humane Society and an understanding of these laws and the method of applying them is worth while.

The students desiring to become medical missionaries are urged to attend and study the different public dispensaries in the city and the work of the visiting nurses. Many of the dispensaries in the city are connected with the different hospitals and the greater portion of the visiting nurse work is now conducted under the direction of the Pittsburgh Public Health Nursing Association.

There are many other agencies, in fact several hundred, for human betterment in the City of Pittsburgh. Students desiring to specialize along any particular line will find that such agencies gladly appreciate volunteer service.

Toward the latter part of the students' seminary course and after they have passed through the two suggested phases of social study, it is strongly recommended that they make some independent survey under the settlement house or larger agencies for social welfare. This study or survey will give the student some idea of the necessity and method for a careful understanding of the social facts in a given community or about a given problem. The intelligent clergyman of the future will be a man who understands the significant social facts of his own locality.

The field of social endeavor and the field of the Church are very closely related. Religion is the great motif for most of this service, but in modern civilization the social problems are very complex and intricate. Their solution has forced the evolution of certain methods and technic with which the future clergyman should become familiar.

Kingsley House,  
Pittsburgh, Pa.

## Literature

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**A History of the Hebrew Commonwealth.** By Albert E. Bailey and Charles Foster Kent. New York: Charles Scribner's Sons, 1920. \$2.00.

The story of the rise and fall of the Hebrew people is a narrative of perennial interest and many able writers have told and retold it; it is a story that never grows old. Its telling has long been a specialty with Professor Charles Foster Kent, one of the joint authors of the present volume. He published his "Outlines of Hebrew History" in 1895 and since that time many volumes have come from his pen presenting some phase of the great story of Israel's progress or decline. A few of these volumes Professor Kent has published in collaboration with other writers, and it is among the latter that the volume under review falls. The joint author in the present instance is Mr. Albert E. Bailey, a well-known lecturer, author, and educator. How the work was divided, or which part fell to which collaborator, we are not informed. The book was completed in 1919 and was copyrighted in 1920.

The aim of the authors was not to treat Hebrew history at length or in any way approaching an exhaustive fashion. Such a work, which would utilize the vast store of material which modern research and excavation have made available, is indeed greatly needed in the English speaking world. But our authors have not had before them any such ambitious goal in the present undertaking. They have rather set out to present an outline in the form best adapted for study in "colleges, secondary schools, and intermediate classes." And considered in the light of this their aim, the work must be held to be well done and the volume highly to be recommended to those looking for a history of the Hebrews in outline whether for class-room purposes, for review work, or for general reading. The style throughout is clear and flowing. The narrative never halts but moves forward with measured rhythm through century after century until the period is reached when organized Judaism was broken up and the "long, long exile," extending to the present age, began. The interest of the reader, too, captured in chapter I, never wanes until the last paragraph of the book is reached, a paragraph dealing with General Allenby's peace proclamation, delivered in Jerusalem in December, 1917, and read "from the very pretorium where the Tenth Legion of Hadrian once encamped to enforce exile upon the Jewish race."

I shall not attempt to indicate even the general content of the thirty-three chapters of the book. Suffice it to say that the chapter headings are well chosen; the chapters are brief and the content of each paragraph is made to stand out by a pertinent phrase printed in heavy black type at the opening of the paragraph.

In addition to the general character of the book, one or two special features are of importance. The first of these is the matter of the book's pictorial illustrations. Not only are they abundant, but have been chosen with great care and skill. They have been gathered mainly from recent contributions of archæology and have been interspersed through the volume in a manner that

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has contributed effectively to illumine and lighten the pages of the narrative and stimulate interest in it. The value of the work to the average reader has, no doubt, been greatly enhanced by this feature of it.

Of importance also will be found the many suggestions for detailed study offered in outline in the appendix. To the student especially who desires to carry on individual studies in Israel's history will these suggestions prove welcome and helpful.

Historical works nowadays are frequently accompanied by good maps. And this practice has been followed in the present work also and that with considerable benefit, as the authors have furnished a choice collection. It consists of a series of twenty-nine small maps, mostly two to the page and often well colored, arranged to emphasize and cause to stand out in relief many of the salient facts of the history, and will undoubtedly prove helpful and suggestive to the student, the individual maps being well arranged and all of them easily accessible for reference.

The book has certain unsatisfactory features of course. What book has escaped them? It is to be regretted, for example, that the authors do not find any facts of Hebrew history worth reporting in any period antedating the Exodus. This seems especially unfortunate in view of the character of the readers whom the book is designed to serve.

Or, again, it seems unfortunate that it was found advisable to state as unquestioned facts certain conclusions of modern scholarship which of necessity must remain in the realm of hypothesis. Perhaps such procedure could not well be avoided in a book of such brief compass, yet one wonders whether a less sure attitude in some instances would not have served a better purpose.

These features, however, although they may be unfortunate, are of no great importance measured in the light of the general excellence of the book; and excellent it must be judged to be, the best short history indeed of the Hebrew people which has yet been published and it will no doubt be well received as it deserves to be and will serve a well defined purpose as a text book in its particular sphere.

DAVID E. CULLEY

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**Life and Letters of St. Paul.** By Rev. Prof. David Smith, New York: George H. Doran Company, 1920. \$7.00.

Dr. Smith, the author of this book, is perhaps the greatest living historical exegete of New Testament thought. In this present work he has erected a monumental testimony to his name and has placed the Church universal as a debtor at his feet. It is a companion to his book "The Days of His Flesh," though in some ways a greater work. It contains over seven hundred pages of useful information and clear exegesis comprising the life, the passion, and the letters of the Apostle Paul, together with something of the social ideals, the ecclesiastical problems, and political ambitions of the people among whom he moved. Each letter of the Apostle is translated anew in such a way as to give an interpretation of the unusual phrases and passages in a splendid manner. In addition to the translation there appears, as foot-notes, a commentary which illustrates the difficult words or phrases and in-

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dicates the social customs involved. To read this life, which is so beautifully written by a sympathetic soul who has woven the letters into the life in such a convincing way, is like following a running brook along which we walk with some great naturalist who points out along the way the beauties that are discovered with each new bend in the stream, and who reveals to us the secret of its mission to the world of vegetation and men. Thus in a very real way, for all practical purposes of the minister, this book is the best introduction in print for that portion of the New Testament thought which it covers. It leads the reader into an intelligent understanding of the problems underlying that period of the early history of the Christian Church.

Dr. Smith has worked for thirteen years in the production of this book and there is a deep reason why it should be commended. Its mark of original departure is the outstanding note of the work. Other introductions of the New Testament are largely a compilation of the conclusions of what scholars have suggested, but Dr. Smith has done virgin work and each page discloses the thoroughness and freshness of a new way. He tells us in the preface that he is endeavoring "to portray St. Paul as he has perceived him during long years of loving and delightful study of the sacred memories of his life and labor mentioning the views of others only as they serve to illustrate and confirm his own." The secret of his success lies in the fact that he possesses a qualification which is lacking in a large bulk of all writings on the Bible. It is the equipment of a sympathetic appreciation of the life and conditions in which the Apostle lived, together with the motives which urged him on. No one can read this book without realizing that the literature and history of that first century, the social customs and practices of the people especially those in the cities where Paul labored, the peculiar problems and bent of thought of that section of the world together with the antagonisms arising out of their contact with the Christian doctrine, the personal aims and ambitions of the political and ecclesiastical leaders of that time, and a fine appreciation of the soul of the Apostle have become second nature to this author who is steeped in them. They have become flesh and blood in his thinking, so that they arise in his mind as naturally as the conditions of the people with whom he now lives. Thus it is like the voice of one writing in the first century and preserved for us through these years. It has endowed him with the two great requisites as an interpreter, the historical and the sociological sense. He is able to project himself into the days and struggles of those people of the early church and understand the burning passion and inner life of the Apostle. No other writer in the New Testament field has this qualification so highly developed. If we compare it with Dr. Moffatt's discussion of the Pauline letters as they appear in his Introduction we find that Moffatt's discussions lack color, passion, and the fine appreciation of the living struggles in the problems; and his scholastically critical angle has closed his eyes to many of the fine touches of interpretation which we find in this work of Dr. David Smith.

There is no space in this short review to enter into a discussion of Dr. Smith's theory about the historical problem based on Luke's intention to write a third chapter on "the origin and progress of Christian faith," which would carry on the events from the closing scenes in the book of Acts to the death of the Apostle

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Paul; or to analyze his conclusions for locating the several letters and the places from which they were written. Suffice it to say he has very beautifully and convincingly dovetailed them into the activities of the Apostle and we are carried along without any desire to resist. One interesting passage shows that Luke's first association with Paul was after he was stricken with malaria in Pamphylia during his first missionary journey. It was in his stay at Pisidian Antioch we have this report. "Paul reached Antioch in a piteous plight, enfeebled by sickness and spent by the fatigue of his painful passage of the Taurus; and it was impossible for him to address himself immediately to the work of evangelization. He was, however, fortunate in his new surroundings. The city stood some three thousand six hundred feet above the sea-level, and the brisk air allayed his fever and repaired his wasted vigour. Nor did he lack the precious succour of human sympathy. He was indeed confined to his lodging, but Barnabas went abroad. He would talk of the Gospel, and his gracious bearing would win him good will and prompt a kindly interest in his suffering comrade One friend above all was raised up in those dark days; and this was the physician Luke. He was a Greek, and later tradition says that he was a proselyte to Judaism; but this is refuted by the fact that he was uncircumcised, and the probability is that he belonged to that interesting class, the 'God-fearers,' those pious Gentiles who, dissatisfied with their heathen religion and attracted by the pure ideals of the Jewish Faith, attached themselves to the Synagogue and shared its worship without submitting to the ceremonial rites of the Mosaic Law. He was summoned to the invalid's couch; and as he ministered to his bodily infirmity, he heard from his lips the blessed secret which his heart had been craving. Thenceforward he was the Apostle's dearest disciple, and the Church owes him not only the gracious Gospel which bears his name and breathes his Master's spirit, but the book of Acts, that precious record of the heroic ministry in which he bore so large a part."

We wish there were space enough to describe the Apostle's practice to take "the pen from his amanuensis at the close of his letters and write the final benediction with his own hand in his characteristic and unmistakable style." We give just one example, that of the letter to the Colossians during his first imprisonment. After his dictation was finished he took the pen from Timothy, his amanuensis, and added his sign-manual: "His writing was ungainly at the best, and it was none improved by the fetter dangling from his wrist; and he surveyed the sprawling characters with a smile and inserted a pathetic apology: 'Remember my bonds.'" There are many other things arising in our mind which would be interesting to the reader, but only the perusal of the book itself can make those things an intelligent possession.

Let me quote two examples of his exegesis which seem to be typical of the book and to explain his general attitude towards the subject. The first is about the Antichrist. "It hardly admits of question that the Antichrist was, in the Apostle's thought, no mere impersonation of the principle of evil but an actual person. Not only does he style him 'the Man of Lawlessness,' 'the Son of Ruin,' 'the Lawless One,' but he represents his appearing as 'a revelation' and 'an advent' in precise analogy with the revelation and advent of the Lord. Here, however, his



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definition ceases. Who the Antichrist would be he neither indicates nor professes to know. His identification was reserved for later generations, and each recognised him as a present enemy of God and the Gospel. . . . . It was thus natural that the Christians should recognise Nero as the Enemy of God and expect that he would reappear and inaugurate the final conflict; and this is St. John's doctrine of the Antichrist in the Book of Revelation." The other is in connection with the Evangelic Tradition. "The Oral Tradition was the Church's most precious possession, and the task of its conservation was always supremely important, demanding scrupulous fidelity; but the appearance of those legend-mongers constituted an unprecedented menace and demanded tenfold vigilance, lest corruptions should steal in. And hence the Pastorals abound in importunate warnings and novel definitions. They speak of 'the healthful Discipline' in contrast with 'the Disciplines of demons,' 'the genuine Discipline' in contrast with 'the profane and old-wifish fables' of the heretical teachers, 'the Discipline which is the norm of religion.' And they call the sacred treasure by a significant name—"the deposit," 'the genuine deposit.' This is a banker's term; and the idea is that the Evangelic Tradition was a precious trust which amid the corrupting influences of the time must be sedulously guarded, preserved inviolate, and transmitted unimpaired. 'O Timothy,' pleads the Apostle, 'guard the Deposit, shunning the profane babblings and incongruities of the "Knowledge" (gnosis) so falsely named'; and again: 'The genuine Deposit guard through the Holy Spirit who dwells within us.' The Oral Tradition was 'the genuine Deposit' and its commixture with those base counterfeits, the Gnostic fables, was the danger of the hour. And here lies the crowning evidence of the apostolic date of the Pastorals. Once the Tradition had been committed to writing, the Church possessed an authoritative record of the sayings and doings of her Lord in the days of His flesh; and their solicitude for the inviolate conservation of the Tradition demonstrates that the Pastorals were written ere the appearance of our Gospels. The earliest of these is the Gospel according to St. Mark; and if, as seems certain, it was composed shortly before the fall of Jerusalem in the year 70, then the Pastorals were written just before it in the extremity of the Church's need."

If there be one practice which, we believe, has been overstressed in this book it is his method of creating history. The principle which he follows is the deduction of the particular from the general. For example, from the argument that marriage among the Jews was a sacred obligation, that its neglect was considered a crime, that to be childless was to slay his posterity and thus "lessen the image of God," and that the Sanhedrin of which he was a member had as one of its qualifications not only a married man but a father, Dr. Smith argues that Paul was married but that his wife and the child born into his home had died, and that Paul remained a widower. In all probability there is an element of guess work in such a creation. It is interesting and perhaps has in it some element of truth, but, as in such organizations to-day where the exception proves the rule, there may have been such instances in the days of Paul. This is an example of a general method which runs throughout his history.

We find no hesitancy in commending this book as a friend and companion to every Christian minister and layman. Certainly

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no man in the pulpit can feel that he has completed his investigation of the passage upon which he is preaching from the life and letters of St. Paul without consulting in a sympathetic way this late book of Dr. David Smith.

GEORGE TAYLOR, Jr., '10

Wilkinsburg, Pa.

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**The Pharisees and Jesus:** the Stone Lectures for 1915-16, delivered at Princeton Theological Seminary, by A. T. Robertson, A.M., D.D., LL.D., D.Litt., Professor of Interpretation of the New Testament in the Southern Baptist Theological Seminary, New York: Charles Scribner's Sons. Pages ix plus 190. 1920, \$1.75.

This book is one of a series of Studies in Theology written by distinguished British and American scholars.

The justification of the title and treatment is, first, the relative scarcity of monographs on the Pharisees and, second, the fact that other monographs are written from a different point of view. The extended bibliography appended to the book lists only nine monographs on the Pharisees. Of these, only three are written in English and all these are from Jewish authors. Recent material in English on this topic from Christian writers, is to be found in magazine articles, in Bible Dictionaries, and in occasional references in books dealing with kindred subjects.

The author's point of view is frankly Christian, Protestant, and conservative. He is, however, mindful of the fact that present day Jewish writers are apt to think of themselves as the spiritual successors of the Pharisees and that the ancient battle between the Pharisees and Jesus is in danger of being fought over again in a partisan way between Jewish and Christian scholars. He is careful, therefore, to avoid, in so far as possible, any statements concerning the Pharisees which would needlessly give offence.

The purpose of the book is threefold, first, to discover, by investigating all available sources, what the Pharisees have stood for in Jewish life, both before and after the time of Christ; second, to present the grounds of Pharisaic opposition to Jesus; and third, to determine the particulars in which Jesus stood opposed to Pharisaism. These three topics serve as the subjects of the three chapters of the book.

Chapter I is fundamental in that it gives the varied background of Pharisaic life. It is entitled "The Pharisaic Outlook on Doctrine and Life." Much of this material is unfamiliar to the ordinary Bible student. The sources handled are extra-Biblical. They include books dealing with the earlier and later history of Pharisaism. Among the former are the writings of Josephus and also the apocryphal and pseudepigraphical writings which arose in the two centuries before Christ and the first century of the Christian era. These writings contain source material on the topic of the rise of the party of the Pharisees and its relations to other parties such as the Sadducees, Zealots, Essenes, Apocalyp-  
tists, etc.

In treating the later history of the Pharisees, Dr. Robertson makes use of the Talmud and evaluates its estimate of Pharisaism. Much of the source material in Chapter I has been worked over

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both by Christian and Jewish writers. The author, therefore, does not seek to present a new and original work in this field. Rather, he undertakes to present without bias a brief sketch of the various aspects of Pharisaic life which call for sympathetic treatment if the relation of the Pharisees and Jesus is to be rightly estimated.

Two of the interesting subdivisions of this chapter are those entitled "The Seven Varieties of the Pharisees" and "The Two Methods of Pharisaic Teaching." In the former section it is made clear that even the Talmud itself names six types of Pharisees only to condemn them and to contrast them with the true Pharisee, the seventh type. The two methods of Pharisaic teaching are, of course, the Halacha and Haggadah, the former being the binding rule, the latter the more imaginative interpretations.

Chapters II and III deal chiefly with more familiar source material, viz. the gospels, and are correspondingly more interesting to the ordinary Bible student.

In the opening sections of Chapter II, the author exhibits the spirit of the Talmud toward Jesus, the Jewish hatred shown in the Acts of the Apostles and the early Church Fathers. Then, turning to the four gospels, he shows that they all agree in the story of Pharisaic hate toward Jesus. While it is evident that there are some friendly Pharisees, it is clear that the gospels, without exception, present a picture of Pharisaic hostility both toward John the Baptist and toward Jesus.

In the concluding part of Chapter II, the author enumerates eleven points which form the basis of the attack by the Pharisees upon Jesus, or of resentment on their part against him. According to the Pharisees, Jesus was guilty of (1) the assumption of Messianic authority, (2) blasphemy, (3) association with publicans and sinners, (4) neglect of fasting, (5) being in league with Beelzebub, (6) Sabbath breaking, (7) presenting utterly inadequate signs, (8) insolent defiance of tradition, (9) being an ignorant imposter, (10) plotting to destroy the temple, (11) high treason against Caesar.

This list of accusations against Jesus is clear, definite, and broadly inclusive. The author develops each point by brief comment on the pertinent scripture passages. His interpretations are, in general, in agreement with positions taken by the best conservative scholars. Passages in support of the fact that the Pharisees did make these accusations against Jesus are cited in ten of the eleven instances from the synoptics and in six of the eleven instances from John.

In Chapter III the grounds of the condemnation of the Pharisees by Jesus are considered. The seven grounds are, (1) spiritual blindness, (2) formalism, (3) prejudice, (4) traditionalism, (5) hypocrisy, (6) blasphemy against the Holy Spirit, (7) rejection of God in rejection of Jesus.

Dr. Robertson is unquestionably right in quoting the synoptics as authority for the first six items and in adding passages from John under items one and three. However, it seems clear that he would have strengthened his position if he had depended upon John alone for proof of the seventh item, i. e. that the Jews in rejecting Jesus were actually rejecting God. The synoptic passages cited (Matt. xvii: 12; xi:27; Luke x:22) prove only that

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the Pharisees did reject Jesus and that Jesus considered himself equal with God. They do not prove that Jesus connected these two ideas, making his own rejection equivalent to the rejection of God. At most, therefore, it is proved that the synoptics contain the germs of the idea which appears fully developed in John.

All in all, the book is to be commended to Bible students because it presents the material on the relation of the Pharisees and Jesus in scholarly form and sufficiently brief compass. Citations of sources and authorities are entirely satisfactory. The bibliography of some four hundred volumes indicates the breadth of the author's reading and shows the student, who wishes to pursue the topic further, what material is available. The book as a whole makes it clear that the Pharisees occupied a central place in the intellectual and social life of the Jews in the periods before, during, and after the earthly life of Jesus of Nazareth. The failure of the Jewish people to accept Jesus as the Messiah, is better understood after a perusal of this volume.

J. MILTON VANCE

Wooster, Ohio.

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**Luke the Historian in The Light of Research.** By A. T. Robertson, M.A., D.D., LL.D., Litt.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky. New York: Charles Scribner's Sons, 1920, \$2.50.

Again Luke The Historian! For the last few decades Luke has been in the limelight of criticism and New Testament interpretation. He has found valiant champions and relentless enemies. Again and again it became a question of whether or not Luke could actually bear the brunt of all these attacks. It seemed that after the terrific onslaught made upon him by the Tübingen School he had no chance of regaining his place as a trustworthy historian. Such men as Pfeiderer, Julicher, and Weizsacker in claiming that the Gospel of Luke was written by an unknown heathen Christian, that "the historical value" of the narrative in Acts shrinks until it reaches a vanishing point, or again that the story of Paul is considered "a romantic ideal," thought that they had dealt a death blow to the traditional Luke. However, the position of Luke as a first class historian (see Ramsay: "Saint Paul the Traveler and Roman Citizen") was greatly enhanced by the courageous stand taken by such men as Ramsay, Maurice Jones, Hobart, Harnack, Plummer, Zahn, and a host of others for the trustworthiness of Luke as a historian. The question in the last analysis hinges upon these things: is the Acts of the Apostles a first century work, are the Gospel of Luke and the Acts creations of the same author, and are the "we-sections" genuine. A mass of literature has come into existence through the endeavor to reach a definite settlement of this portentous question. If men like Baur, Pfeiderer, and McGiffert are correct, then Luke must sink to the plane of a fourth or fifth rank historian, one who had little if any historical insight and judgment, who dealt in all sorts of fairy tales, and Paul, instead of maintaining his place as a spiritual Titan, from now must be looked upon as an imposter.

To this already vast literature Dr. Robertson makes a valuable contribution. In his little book of about two hundred and fifty

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pages he presents a defense of the traditional Lukan theory. Says he: "In the light of all the facts known to-day, after a generation and more of the most exacting criticism and research, the theory of the Lukan authorship holds the field, greatly strengthened by the new light that has come. Scholarship can point with pride to what has been done in this field of Biblical investigation." We can easily gather what Dr. Robertson's volume holds in store for the reader by perusing the table of contents. We find such chapters as "The Authorship of the Gospel and the Acts," "Luke's Method of Research," "The Use of Medical Terms, by Luke," "A Physician's Account of the Birth of Jesus," Archæological and Geographical Data in the Acts," "Nautical Terms in Acts 27." Of course, Dr. Robertson, in being an exponent of the traditional view, claims that Luke was a companion of Paul, that he wrote both Luke and Acts, that he wrote *all* of Acts, that Luke was a physician, and that he was a first rank historian. It is interesting to note that the author leans toward the theory that Luke was probably born and reared in the Syrian Antioch. In this he differs from his views expressed in his article on Luke in the International Standard Bible Dictionary, in which, if I remember correctly, he is a supporter of Ramsay's theory which argues for Philippi as the place of Luke's nativity. Also, it seems to us inconsistent that Dr. Robertson should still speak of Luke as a Macedonian after arguing for Antioch in Syria, as Luke's birthplace. It is our opinion that in his chapter "A Physician's Account of the Birth of Jesus," Dr. Robertson is at his best. It is a chapter written with a touch of beauty and delicacy. Perhaps in it Dr. Robertson is at his best because here he is more of an author than a compiler. Many of the chapters present such a maze of quotations from standard works that at times it is difficult to follow the author's point of view. But even then, the book is still a masterly compendium. However, the author is perfectly sure of his own ground and in spite of his many quotations convinces us of his own certainty. In his chapter on medical terms, we feel that Dr. Robertson's enthusiasm—which we share to a large extent—is apt to carry him a deal too far. He would almost have us believe that Luke was the peer of many of our great medical men. We do not think Luke to have been a quack, but we must not lose sight of the comparative scale by which a man, good physician and thorough historian though he was, must be judged. The book, it may be said, would have been utterly impossible had it not been for the work and writings of such men as Harnack, Moffat, Hobart, and Ramsay. Those who are acquainted with Harnack's "The Acts of the Apostles," and his "Luke the Physician," with Hobart's "The Medical Language of Saint Luke," and with the many writings of Sir Ramsay, especially his "Saint Paul the Traveller and Roman Citizen," "Was Christ Born in Bethlehem," "Pauline and Other Studies," and his "Bearing of Recent Discovery on the Trustworthiness of the New Testament," will find little if anything new in Dr. Robertson's book. The volume before us, as has been stated before, takes the opinions expressed in the foregoing works and brings them to play upon the personality of Luke. But, for those who have no access to Harnack's or Ramsay's works, or to those who have neither opportunity nor time to make the contents of these books their own, "Luke the Historian in the Light of Research" will prove to be an invaluable help. Dr. Robertson has succeeded in impressing the reader with the greatness of his hero, and the trustworthiness of the Biblical books accredited to

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him throughout the centuries. We, therefore, delight in recommending the little volume to pastors and students and anyone who has been touched by the unspeakable charm of Paul and his greatest of all champions, Luke, the Physician.

ARNOLD H. LOWE

Missouri Valley College.

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**The Epistle to the Galatians.** (International Critical Commentary).  
By Ernest Dewitt Burton, D.D. New York: Charles Scribner's  
Sons. 1920. \$4.50.

Slowly the gaps in the "International Critical" series are being filled. Students of the New Testament cannot but regret that volumes on "John," "Acts," and "Hebrews" are still lacking; but this regret is for the time being forgotten in the satisfaction which all must feel in the appearance of two commentaries of such outstanding importance as Charles' "Revelation" and Burton's "Galatians." It is not too much to say that these two works alone would have sufficed to mark 1920 as a year of note in New Testament scholarship.

Burton's "Galatians" is a book of 630 pages. A considerable proportion of this is fine print. The epistle itself, in a Greek Testament of dimensions similar to those of the commentary, extends over barely nine pages in all. Now 630 pages is a good deal of space to cover in commenting on a nine-page letter. There are those who will scoff at the idea of it being either necessary or advisable to comment on "Galatians" at such length. We shall have to let them scoff, pausing only to remark that they would feel differently if they had ever read "Galatians"—bringing a fair amount of interest and intelligence to the task.

The point does not lie merely or mainly in the letter's obscurity. Obscure, in not a few sections, it certainly is. St. Paul was obscure as Browning was: with the obscurity of genius—of the man whose mind took enormous leaps, quite unmindful of the fact that few or none of his readers could keep up with him. (How comforting it is to learn from II. Peter 3:16 that readers vastly nearer to him in time than we are found in his letters "some knotty points," as Moffat translates!) Doubtless in the commentary before us, or any other on Galatians, a total of many pages will be found devoted to the task of supplying missing premises, yet it is not mainly this requirement that makes the book big.

The bigness of it is in large measure due to the simple fact that to really understand what a man has written you must understand his *words*. As a statement this is simple enough, but as a fundamental principle for the interpretation of a document like "Galatians" it becomes unbelievably complex. The pocket dictionary will not suffice—nor yet the most exhaustive Greek-English lexicon. What was the content, for Paul, of his great word "faith," and of the corresponding verb "believe"? What are we to make of his seemingly varied uses of the term "law"? "Justification," "spirit," "flesh," "gospel," "apostle," "covenant," "sin"—these are our common English renderings for a few of the terms that expressed concepts vital to his thought. What range of meanings did these words cover—as used by the literary predecessors and contemporaries of Paul? How were they used in the Greek Bible,

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the Septuagint? What is to be learned from the papyri as to their colloquial use? Finally, to what conclusion are we led as to what they meant to Paul? Professor Burton believed that the most important contribution which he could make to the understanding of Galatians would be made through a thorough study of these terms. And no person living—in the English-speaking world at least—was better equipped to carry through such an undertaking successfully.

As a matter of fact these word studies outgrew even the bounds of a book so generous in size as the commentary proved to be. In 1918 Professor Burton published separately a volume entitled, "Spirit, Soul and Flesh" (University of Chicago Press; \$2.00; 214 pages) embodying a part of the lexical material accumulated in connection with the study of "Galatians." Additional material of the same sort is given a place in an Appendix to the commentary, while shorter lexical notes are to be found throughout the book.

Now what I have been saying is almost certain to give the impression that this is a dry book—important perhaps, but dry. Yet oddly enough it is not dry: I think anyone at all interested in St. Paul who may peruse it will agree with me in this. How does it escape? Partly, I think, through the obvious freshness of the investigation which lies back of it. The traditional idea of a critical commentary as a work that should first display before the eyes of the admiring (or yawning) reader the opinions of learned fathers from the second century down, then choose from among them the least impossible, Professor Burton has had the courage to repudiate. Not that he is indifferent to opinions other than his own. But his commentary is not overloaded with such opinions, and throughout it gives the impression of an original piece of work—the work, moreover, of a mind extraordinarily alert and thoroughly disciplined. I think it is this, largely, that saves the book from being dry.

And there is another thing. The author of this commentary does not forget that *words*—for which he shows such zeal—are important not as things in themselves but as vehicles for the conveyance of thought. My own habit is to test commentaries by going to them with such questions, for information or opinion, as I think a would-be student of the work commented on is likely to ask and has a right to ask. Perhaps I often miss the point as to what questions are fair and natural. At all events the application of this test has made me rather pessimistic on the whole subject of the usefulness of commentaries. But there are notable exceptions. Menzies on "Mark (The Earliest Gospel," MacMillan) comes to my mind as one of these. And it is a great pleasure to find a new commentary, in a standard series, that seems to meet the requirements so well as the one before us does. I believe that any serious student who undertakes a study of Galatians, using the text itself as his primary source and relying on this commentary for aid in questions of introduction and exegesis, will find the study one of absorbing interest and great profit. There will of course be other commentaries which he may use—an embarrassing wealth of them in fact. Nearly every Christian thinker of rank since Origen has labored to expound this hastily dictated letter of St. Paul's. Chrysostom, Theodore of Mopsuestia, Jerome, Augustine, Luther, Erasmus, Calvin, Winer, Meyer, Wette, Ellicott, Lightfoot, Ramsay, Bacon—the list might easily be extended to several times this length. These are notable names, and it goes without say-

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ing that there is much of value in their work. Yet I think it is perfectly safe to predict that for many years to come the English-speaking student of "Galatians," particularly if he knows Greek, will find Professor Burton's commentary much the most useful aid to which he can turn. It will give him constant help in matters of detail, and, what is perhaps more important, it will help him to see the "big idea" back of the epistle as a whole.

What is the big idea? A sentence at the very close will serve as a hint as to the answer which Professor Burton gives. "Though it was probably dictated rapidly, and was certainly composed under the stress of deep emotion, the six brief chapters of which it consists constitute one of the most important documents of early Christianity and one of the noblest pleas ever written for Christian liberty and spiritual religion."

This is not a homiletical commentary in the usual sense. Far from it. Yet the studious minister will find it—or rather the study of "Galatians" which it will stimulate and aid—a homiletical "help" of the very best sort. It is precisely the kind of a work that the preacher who wishes to make his preaching vital with the vitality which his Bible has must use.

I have been trying to say that this book is a successful commentary on "Galatians." Incidentally I have suggested that it is a good deal more than that. The wealth of lexicographical material, presented with unusual skill and backed by a scholarship that in this field is all but unique, is likely to make it an indispensable book for the study of the development of early Christianity. (There are, for example, extensive notes on "Ἐκκλησία" "Αἰὼν καὶ Αἰώνιος", "Titles and Predicates of Jesus," Πατήρ as applied to God," etc. Perhaps we may hope that later this part of the work will be available in separate form.)

In so far as the work may meet with adverse criticism I would expect that it would be partly on the ground of its general method and style being excessively analytical. Whether this be deemed a serious fault, or a fault at all, will be largely determined by the personal equation as affecting the judgment of the critic. The note on the very difficult matter of Paul's use of νόμος (pp. 443-60) may be cited as a case in point.

FRANK EAKIN

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**The Personality of God.** By Professor James H. Snowden. New York: The Macmillan Co. 1920. \$1.75.

In this little book on "The Personality of God," Professor James H. Snowden has rendered a real service. We greatly need to-day short books on the great themes of religion written by men who are at once masters of their subject and know how to talk the simple language that the layman understands. Dr. Snowden is one of the rare men who possess this gift. In other books, such as his treatment of Pre-millenarianism and of Christian Science, he has shown his ability to deal wisely and sanely with a living question, and now in this book he gives us a discussion of what is at once the oldest and the newest of all subjects, the Personality of God.

The method of treatment is unusually happy. After a brief introduction on the importance of the subject and a discussion of what we mean by personality in ourselves, he raises the ques-



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tion how we come to believe in a personal God as a matter of experience and then goes on from that to define the content of the belief, to consider the objections which may be urged against it, the alternatives which its denial involves, and the significance of this faith for science, for philosophy, and for our practical life.

The point of view is of Christian faith reinforced by an idealistic philosophy. Dr. Snowden inclines in his sympathies to the mystical rather than the historical approach to religious questions. This appears in his discussion of the rivals to the Christian view. While he recognizes, as all intelligent students of the time must do, the presence of pragmatic and pluralistic tendencies, he does not regard them as foemen sufficiently important to deserve the central place which he gives to the various monistic substitutes for personality. So in his treatment of the Trinity, instead of reaching it by the historical road through showing the central place of the person of Jesus in the life of man and the natural steps through which Christian faith came to interpret this person as the revelation and expression of God in human form, he sees in the Trinity in true Hegelian fashion the implication of personality itself.

Especially commendable is the sympathetic attitude of the author toward the views which he criticises and his effort to point out the elements of truth which they contain. Particularly illuminating is the section in which he shows the extent to which so-called pantheistic thinkers, like Paulsen and Bradley, make place in their philosophy for aspects of truth which we associate with personality. What these thinkers wish, he reminds us, is to relieve God of the limitations of personality as we know it in ourselves, but they would be the first to recognize that personality is a truer word to describe what God is than any other that we can find.

So in his discussion of contemporary writers like William James, Bergson, and H. G. Wells, Dr. Snowden welcomes the evidence which they bring of "the profound religiousness of agnostic thinkers." However far these writers fall short of historic orthodoxy, they are all alike "witnesses to the personality of God" and for this we should be grateful. This catholic and sympathetic spirit, ready to see the good in every opposing view while at the same time pointing out its limitations, is a great merit of Dr. Snowden's work.

To the effect of the war on faith in God the author devotes some illuminating paragraphs. To him the war has raised no new problems, only restated the old ones with new and tragic force. One feels in Dr. Snowden's discussion here that his general type of philosophy hardly leads him to do justice to the force of the argument from the fact of evil to a God who is limited in power. But however this may be, it is refreshing to come into contact with one who finds his faith unshaken by the experiences of the past six years and invites us with him to contemplate the tragedy through which the world has been passing in the light of that all embracing purpose through which God is leading His world out to a larger and diviner end. We most heartily commend Dr. Snowden's book to all who want a simple presentation of this central Christian truth to put into the hands of those who are confused and troubled by the conflicting currents of contemporary thought.

WILLIAM ADAMS BROWN

Union Theological Seminary, New York, N. Y.

*The Bulletin of the Western Theological Seminary*

**The Originality of the Christian Message.** By H. R. Mackintosh, D.D., D. Phil., Professor of Systematic Theology, New College, Edinburgh.

Professor Mackintosh has won a secure place in the theological and religious world by his works, especially by his great work on the Person of Christ. This volume is a minor piece, but it is important in its contents and treatment. The idea of the book is that Christianity is not simply one among religions of equal significance with itself, but is original and unique and overlooks all others as the Alps overshadow the plains. He finds the originality of the Christian message in the Christian idea of God, in the divine saving activity, in redemption as an experience, in the Christian ethic, and in the absoluteness of Christianity. These points are all wrought out in a clear and convincing way, expressed in transparent style, and the little book gives us an assured faith in the vital things which Christians believe and by which they live.

JAMES H. SNOWDEN

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## CALLS

- Rev. E. E. Lashley ('95), Union City, Pa., to West End, Pittsburgh, Pa.  
Rev. G. P. Atwell, D.D., ('98), Greensburg, Pa., to Second, Washington, Pa.  
Rev. J. H. Lawther ('01), Bellaire, Ohio, to Niles, Ohio.  
Rev. T. D. Scott ('01), Sharpsburg, Pa. to Bedford, Ind.  
Rev. E. W. Byers ('03), Pitcairn, Pa., to Jersey Shore, Pa.  
Rev. H. M. Campbell ('04-p), Dormont, Pa., to Darby Church, Presbytery of Chester.  
Rev. G. L. Glunt ('11), Rochester, Pa., to Oakland, Pittsburgh, Pa.  
Rev. H. J. Baumgartel ('13), Trenton, N. J., to Parnassus, Pa.  
Rev. S. L. Johnston ('13), Woodlawn, Pa., to Muddy Creek Church, Khedive, Pa.  
Rev. D. R. Thompson ('13), Gibsonia, Pa., to West Sunbury and Pleasant Valley, Pa.  
Rev. C. R. Wheeland ('17), Braddock, Pa., to Irving Park, Chicago, Ill.  
Rev. Owen W Pratt ('19), Butte, Mont., to Harvard, Ill.

## INSTALLATIONS

- Rev. Maurice E. Wilson, D.D., ('79), College Hill, Beaver Falls, Pa., Nov. 11, 1920.  
Rev. R. J. Shields ('10) First, Charleroi, Pa.

## ACCESSIONS

- Rev. C. S. McClelland, D.D. ('80), Mt. Washington, Pittsburgh, Pa. . . . . 13  
Rev. O. N. Verner, D.D. ('86), McKees Rocks, Pa. . . . . 25  
Rev. S. A. Kirkbride ('92) Neshannock, New Wilmington, Pa. . . 10  
Rev. R. F. Getty ('94). Murrysville, Pa. . . . . 4  
Rev. M. D. McClelland ('95), Jackson Centre, Pa. . . . . 6  
Rev. W. F. McKee, D. D. ('96), First, Monongahela, Pa. . . . . 13  
Rev. C. A. McCrea, D. D. ('97), Oakmont, Pa. . . . . 17  
Rev. E. L. McIlvaine, D.D., ('98), First, Meadville, Pa. . . . . 8  
Rev. C. O. Anderson ('99), Plain Grove, Pa. . . . . 5  
Rev. H. O. MacDonald ('99), Unity, Pa. . . . . 11  
Rev. S. T. Brown ('02), Forty-third Street, Pittsburgh, Pa. . . . 10  
Rev. E. R. Tait ('02) First, Wilson, Pa. . . . . 25  
Rev. A. P. Bittinger ('03), Ambridge, Pa. . . . . 22  
Rev. G. C. Fisher ('03), First, Latrobe, Pa. . . . . 20  
Rev. F. B. Shoemaker ('03), First, Jeannette, Pa. . . . . 78  
Rev. T. E. Thompson, Ph.D. ('03), New Bedford, Pa. . . . . 8  
Rev. D. P. MacQuarrie ('05), Hiland, Perrysville, Pa. . . . . 12  
Rev. E. C. Ludwig ('06), Concord, Carrick, Pa. . . . . 26  
Rev. H. G. McMillen ('10), Holliday's Cove, W. Va. . . . . 10  
Rev. R. J. Shields ('10), First, Charleroi, Pa. . . . . 12

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Rev. George Taylor, Jr., Ph.D. ('10), First, Wilkinsburg, Pa. . . . .	43
Rev. C. B. Wingerd, Ph.D., (p-g '10), First, Martins Ferry, Ohio. . . . .	33
Rev. M. A. Matheson, Ph.D ('11), Prospect, Ashtabula, Ohio. . . . .	24
Rev. J. N. Hunter ('12), First, Blairsville, Pa. . . . .	41
Rev. A. F. Heltman (p-g '15), Broad Avenue, Altoona, Pa. . . . .	39

### RESIGNATIONS

Rev. Stephen A. Hunter, D.D., ('76), Arlington, Pittsburgh, Pa.	
Rev. H. W. Warnshuis ('76), Port Royal, Pa.	
Rev. S. F. Marks ('82), Tidioute, Pa.	
Rev. C. P. Cheeseman, D.D., ('84) Highland, Pittsburgh, Pa	
Rev. John H. Gross ('12-p), First, Marietta, Ohio.	
Rev. R. E. Thurston ('15), East Side, Fremont, Ohio.	
Rev. H. M. Eagleson ('19), Clintonville, Pa.	

### CHANGE OF ADDRESS

Rev. G. W. Fisher ('61), Neoga, Ill., to Mayfield, Cal.	
Rev. J. P. Calhoun, D.D., ('80-p), Winter Haven, Fla., to Bradentown, Fla.	
Rev. A. M. Buchanan, D.D., ('82), Pittsburgh, Pa., to 50 Ben Lomond St., Uniontown, Pa.	
Rev. William F. Weir, D.D., ('89), Wooster, Ohio, to 17 N-State St., Chicago, Ill.	
Rev. E. E. Lashley ('95), Union City, Pa., to 619 Mansfield Ave., W. E., Pittsburgh, Pa	
Rev. J. O. McCracken ('97), Xenia, Ohio, to 520 Seventh Ave., Juniata, Pa.	
Rev. James B. Kelso ('99), Niobrara, Neb., to Beldin, Neb.	
Rev. W. P. Russell ('15), Dunbar, Pa., to 726½ S-Arch St., Con-nellsville, Pa.	
Rev. J. O. Miller ('16), Buckhannon, W. Va., to 999 Indiana Ave., Monaca, Pa.	

### GENERAL ITEMS

Rev. W. B. Carr ('73) celebrated his eightieth birthday in November. The Woman's Organized Bible Class of the Latrobe Presbyterian Church gave him a surprise supper in honor of the occasion.

On Sunday Morning, October 3rd, Rev. H. W. Warnshuis ('76), pastor of the Port Royal Presbyterian Church, tendered his resignation, the same to take effect January 1, 1921. Poor health is the main reason for his taking this step. He has retired from active work and taken up his residence at Blairsville, Pa.

Dr. J. P. Calhoun ('80) has retired from his pastorate at Winter Haven, Florida. His labors as pastor and evangelist extend over a period of forty years. All the churches of the city and various civic and humanitarian organizations united in a farewell service in the Baptist Church of his city. His address will be Bradentown, Florida.

Rev. Dr. C. P. Cheeseman ('84-p), after 28 years of faithful and efficient service as pastor of Highland Church, Pittsburgh, Pa., has resigned his charge and retired from the active work of the

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pastorate. This move is due to continued ill health, but it is earnestly hoped by all who know him that he may be able to take up pastoral work again after a good rest.

Rev. J. M. Wilson, D.D., ('85-p) of the North Church, Omaha, has been elected president of Omaha Theological Seminary.

Rev. W. A. Kinter ('89-p) spent the winter in Winter Park, Fla.

Rev. and Mrs. U. W. MacMillan ('95), of the Presbyterian Church of Glenshaw, Pa., celebrated their twenty-fifth anniversary of their marriage on November 22nd. An informal reception was held in the manse.

The Central Presbyterian Church of N. S., Pittsburgh, of which Rev. Paul J. Slonaker ('95) is pastor, celebrated its Victory Week November 21 to 28 in honor of the success of the congregation in paying a \$12,000 mortgage in one year.

On Sunday, October 17, Rev. R. Frank Getty ('94) preached his ninth anniversary sermon. He is pastor of the First Presbyterian Church of Murrysville, Pa.

On the first Sunday in January, Rev. U. S. Greves ('95), pastor of the New Alexandria Church, observed the tenth anniversary of his pastorate.

At a pro-re-nata meeting of the Erie Presbytery, held in the Park Church of Erie, November 3rd, the pastoral relation between Rev. Ellsworth E. Lashley ('95) and the church at Union City was dissolved. Mr. Lashley has become the pastor of the West End Presbyterian Church of Pittsburgh.

On December 19, 1920, Rev. J. H. Lawther ('01) closed his pastorate at the First Church of Bellaire. The service was especially marked by the large number of new members received into the membership of the church and by many infant baptisms. His pastorate has extended over a period of nearly nine years.

Rev. Robert M. Offutt ('99) has accepted a call to become pastor-at-large in Kittanning Presbytery.

The First Church of Lancaster, of which Rev. W. J. Holmes ('02) is pastor, held a rededication service December 12th. The church is nearly 120 years old. It has been renovated, re-decorated, new lighting and heating systems have been installed, and the building has been enlarged.

Eleven new members were received into the Presbyterian Church of Cadiz, Ohio, at its January Communion. \$50 was contributed in the free will offering for starving peoples. Rev. R. P. Lippincott ('2) is the pastor.

The Lyndora Community House on Penn Avenue in Butler opened its doors the last of October. It was built and equipped by the Butler Presbytery at a cost of \$16,000. Rev. W. O. David ('03-p), who has been engaged in mission work in the Presbytery for the last nine years, will be in charge.

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The new Hazelwood Presbyterian Church of which Rev. Harry C. Hutchison ('09) is pastor, was opened to the public for the first time January 9th. Its cost is about \$80,000 and it is modern in every respect.

Rev. R. J. Shields ('10) closed his pastorate at Dunlap's Creek December 26th and at once took up his duties in his new field at Charleroi, Pa.

The New Kensington Church has recently purchased a new brick manse for their pastor, Rev. W. G. Felmeth ('11). His course of sermons for Sunday mornings on "Can we do without Jesus?" attracted great attention.

Rev. J. N. Hunter ('12), pastor of the Presbyterian Church of Blairsville, Pa., at the last Communion Service, January 16th, received into full membership of the church, 24 by confession of faith and 17 by certificate.

Rev. Mayson H. Sewell, ('12-p), pastor of the Presbyterian Church of New Philadelphia, Ohio, received nine new members at the January communion. This makes a total of 101 new members in twelve months.

The Presbytery of New Brunswick, at its fall meeting, dissolved the pastoral relations of Rev. Howard J. Baumgartel ('13) and the second Church of Trenton and dismissed him to the Blairsville Presbytery to accept the call of the Parnassus Church.

The members of the First Presbyterian Church of Masontown testified to the cordial relations existing between pastor and flock by staging a surprise party at the manse of Rev. W. H. Crapper, D.D., ('14) and showering Mrs. Crapper with household necessities and a fat purse. The next day was indeed a real Thanksgiving for all concerned.

Rev. Henry A. Riddle ('14), pastor at West Alexander, Pa., has organized the men of his church for more aggressive work. One hundred thirty men gathered for the supper on the evening of the rally.

Two Ridges Church in the Presbytery of Steubenville, closed a two weeks' period of evangelistic meetings December 19 and two persons united with the church upon confession of faith. Harrison Davidson ('19) conducted the meetings. In January he also conducted a series of evangelistic meetings in the Cross Creek Church, of which he is also pastor. He was assisted by Rev. H. W. Warnshuis ('76) of Blairsville, Pa.; as a result, twenty-two new members were added to the roll.

## Necrology\*

### Agnew, Benjamin Lashells

Born, Armstrong County, Pa., Oct. 3, 1833; Washington College, 1845; Seminary, 1854-57; D.D., Washington and Jefferson College, 1874; licensed, Apr. 8, 1856, Presbytery of Allegheny; ordained, Feb. 8, 1858, Presbytery of Blairsville; pastor, Johnstown, Pa., 1858-67; Westminster, Philadelphia, Pa., 1868-70; North Church, Philadelphia, Pa., 1870-82; East Liberty, Pittsburgh, Pa., 1882-84; Bethlehem, Philadelphia, Pa., 1884-96; Chaplain, 76th. Regiment Pennsylvania Volunteers, 1861-62; member Board of Domestic Missions; vice president, Board of Publication and Sabbath School Work; stated clerk, Presbytery of Philadelphia Central, ten years; moderator, Synod of Pennsylvania; vice moderator, General Assembly; secretary, Board of Ministerial Relief, 1897-1912; died, Philadelphia, Pa., Dec. 2, 1919.

### Alexander, Thomas Rush

Born Mifflin County, Pa., Mar. 10, 1844; Washington and Jefferson College, 1868; Seminary, 1870-73; licensed, Apr. 10, 1872, Presbytery of Huntingdon; ordained Sept. 22, 1873, Presbytery of Washington; pastor, Mount Prospect, Pa., 1872-92; colleague pastor First Presbyterian Church, Washington, Pa., 1892-98; pastor First Presbyterian Church, Washington, Pa., 1899; stated supply, Mount Pleasant, Pa., 1900; stated supply, Westminster, Burgettstown, Pa., 1901-2; Mount Pleasant, Pa., 1904-18; teacher, 1868-70; died, Washington, Pa., Dec. 11, 1918.

### Arthur, Richard

Born, near Chestnut Level, Lancaster County, Pa., March 21, 1845; Lafayette College, 1868; Seminary, 1868-71; A.M., Lafayette College, 1871; licensed and ordained, June 6, 1871, Presbytery of Westminster; foreign missionary, Siam, 1871-3; stated supply, Hopewell and Little Britain, Pa., 1874; home missionary, Fulton and Franklin Counties, Pa., 1874-82; stated supply, Waterloo, Pa., 1882-83; home missionary, Butler and Morris Counties, Kan., 1883-92; pastor, White City, 1887-91; pastor, Lincoln Center, 1892-6; stated supply, Wamego, 1896; home missionary, Phillips and Rooks Counties, 1897-03; stated supply, Auburn and Wakarusa, 1903-5; home missionary, Hill City and Rooks and Osborne Counties, also stated supply Rose Valley and Kill Creek, 1905-10; evangelist 1911-15; honorably retired, 1915; died, Salt Lake City, Utah, March 18, 1921.

### Bean, George Washington

Born, Oxford, Ohio, July 16, 1841; Hanover College, Hanover, Ind., 1871; Seminary, 1871-74; A. M., Hanover College, 1886; D. O., Columbia School of Osteopathy, Medicine, and Surgery 1900; M. D., Eclectic Medical University, Kansas City, Mo., 1903; licensed, April 19, 1873, Presbytery of Allegheny; ordained, November, 1874, Presbytery of Pittsburgh; stated supply, Mt. Pisgah, Greentree, Pa., 1873-76; pastor, Sunbury, and stated supply, Pleasant Valley (New Hope), Pa., 1877-85; principal, Sunbury Academy, 1878-82; pastor, Second, Topeka, and stated supply, Bethel, Kan., 1886-88; pastor,

\*Owing to lack of space due to the high cost of printing, no Necrological list has been published since 1917. But, on account of the desirability of keeping a complete record of necrology, it has been deemed wise to print the list without a break as well as to bring it up to date.

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Clay Center, Kan., 1889-92; Independence, Kan., 1893-95; evangelist, supply, and missionary, Wis. and Mich., 1896-97; supply, Marceline and Ethel, Mo., 1898-1900; osteopath and preacher; died, Leavenworth, Kan., February 16, 1920.

### **Beer, Robert**

Born, Allegheny, Pa., Nov. 14, 1830; Jefferson College, 1848; teacher, 1848-52; attorney-at-law, 1853-58; Seminary, 1858-61; licensed, Apr. 1860; Presbytery of Ohio; ordained, July, 1862, Presbytery of Milwaukee; stated supply, Utica & Homer, Ohio, 1860; pastor, Westminister, Beloit, Wis., 1861-65; home missionary, Knoxville, Tenn., 1865; pastor, Valparaiso, Ind., 1865-84; Garden Grove & Grand River, Iowa, 1884-95; pastor at large, Presbytery of Des Moines, Iowa, 1895-1900; honorably retired, 1900; died, Valparaiso, Ind., Mar. 31, 1919.

### **Bell, Abraham Tidball**

Born, Washington County, Pa., Jan. 4, 1845; Washington and Jefferson College, 1870; Seminary, 1869-72; licensed, April 26, 1871, Presbytery of Pittsburgh; ordained, Dec. 31, 1872, Presbytery of Kittanning; pastor, Rayne, Pa. 1872-82; stated supply, East Union, Pa. 1874-78; pastor, Washington, Home, Pa. 1879-98; evangelist, Oklahoma, 1901; permanent clerk, 1883-97, and stated clerk, 1897-1917, Presbytery of Kittanning; died Blairsville, Pa., Nov. 17, 1917.

### **Blackburn, John Irwin**

Born, Westmoreland County, Pa.; Washington and Jefferson College, 1878; Seminary, 1878-81; A. M., Washington and Jefferson College, 1881; D.D., Miami University, 1893; licensed, April, 1880, Presbytery of Redstone; ordained, June 21, 1881, Presbytery of Blairsville; pastor, Murrysville, Pa., 1881-6; Portsmouth, Ohio, 1886-9; Covington, Ky., 1889-1912; pastor, Union Church in Japan; trustee, Pikeville Collegiate Institute, director, Theological Seminary, Louisville, Ky.; travelled Egypt, Syria, Greece, Russia, etc., 1905; president, Philadelphia School for Christian Workers; died Detroit, Mich. Sept. 9, 1917.

### **Blackford, John Hosack**

Born, Martin's Ferry, Ohio, September 3, 1834; Washington Jefferson College, 1865; Seminary, 1867-70; A.B., and A.M., Washington and Jefferson College; licensed, April 27, 1869, Presbytery of St. Clairsville; ordained, January, 1871, Presbytery of Steubenville; pastor, Beech Spring, Ohio, 1871-5; Yellow Creek, 1876-84; Bakersville and Linton, 1885-96; principal, Clarksburg Public School, 1866-7; principal, Slate Lick Classical Academy, 1898-1902; honorably retired, 1904; residence, Freeport, Pa.; died Freeport, Pa., March 21, 1921.

### **Blayney, John Sill**

Born, West Alexander, Pa., Aug. 31, 1874; Washington and Jefferson College, 1896; Seminary, 1896-99; licensed, Apr. 1898, Presbytery of Washington; ordained, May, 1899, Presbytery of Allegheny; pastor, Glenfield and Haysville, Pa., 1899-04; Wilcox, Pa., 1904-08; St. Clairsville, Ohio, 1909-11; First Presbyterian Church, Hutchinson, Kan., 1911-17; First Presbyterian Church, Roswell, New Mexico, 1917-18; died, Roswell, New Mexico, July 12, 1918.



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### **Chapin, Melancthon Elder**

Born, Northfield, Ohio, June 11, 1850; A. B., Western Reserve College, 1876; Seminary, 1876-79; licensed, June 12, 1878, and ordained June 11, 1879, Presbytery of Cleveland; missionary, South Dakota, 1879-1901; missionary, Texas, Kansas, and North Carolina, 1901-05; Nebraska, North Dakota, and Montana, 1906-07; missionary, Presbytery of Cleveland, 1908-17; died, Salem, Ohio, Dec. 24, 1917.

### **Cheeseman, Joseph Redic**

Born, near Portersville, Pa., July 4, 1845; Washington and Jefferson College, 1874; Seminary, 1875-8; licensed, April, 1878, Presbytery of Butler; ordained, June 24, 1886, Presbytery of Iowa City; evangelist, 1877-86; pastor, West Branch and Fairview, Iowa, 1886-9; without charge, 1889-04; residence, Portersville, Pa.; died, Portersville, Pa., January 1, 1921.

### **Cochran, William Swan Plumer**

Born, Butler County, Pa., April 23, 1856; University of Wooster, 1879; Seminary 1880-83; D.D., University of Wooster; licensed, June 12, 1883, Presbytery of Allegheny; ordained, May 19, 1884, Presbytery of Pittsburgh; pastor Middletown, Pa., 1884; Coraopolis, Pa., 1884-94; stated supply, Chattanooga, Tenn., 1895; pastor, Grace, Peoria, Ill., 1896-02; pastor, Aspinwall, Pa., 1903-05; stated supply (1910-12) and pastor (1912-19), Eustis, Fla.; died Pittsburgh, Pa., June 18, 1919.

### **Compton, Andrew Jackson**

Born near Cincinnati, Ohio, Apr. 10, 1834; Fairview Academy, 2 years; Farmers College, 3 years; Seminary 1858-61; A. M., Belmont College, 1885; M.D., Cincinnati Electric Medical College, 1857; licensed, Apr. 20, 1860, and ordained, May 12, 1861, Presbytery of Pittsburgh; missionary to Brazil, 1862; stated supply, Bentonport, Iowa, 1863-64; stated supply, Arcata, Cal., 1865-67; Watsonville, Cal., 1867-72; pastor, Vacaville, Cal., 1872-78; pastor, Westminster, Cal., 1878-79; stated supply, Bethel, Woodbridge, Cal., 1880; stated supply, Beaumont, Cal., 1885-88; stated supply, Oakdale Cal., 1889-93; stated supply, Inglewood, Cal., 1893-99; stated supply, Covelo, Cal., 1899-02; stated supply, South Pasadena, Cal., 1902-05; stated supply, Lakeside and Elsinore, Cal., 1905-09; United States Christian Commission, 1865; honorably retired, 1906; home missionary, Tarpon Springs, Fla., 1909; Charleston, W. Va., 1911-12; died Tarpon Springs, Fla., Apr. 8, 1917.

### **Conner, William Waddell**

Born, Elm Grove, W. Va., August 31, 1860; Princeton University, 1885; Seminary, 1896-99; licensed, April, 1898, Presbytery of Allegheny; ordained, July, 1899, Classis of Newark (Reformed Church in America); pastor, Dutch Reformed Church, Belleville, N. J., 1899; ordained deacon, 1911, and priest, 1912, Protestant Episcopal Church; in charge of Mission at Belt Creek and Sun River Valleys in Diocese of Montana, 1911; Great Falls, Mont, 1917; died Palo Alto, California, August 5, 1920.

### **Cooper, Daniel William**

Born, Knox County, Ohio, September 2, 1830; Miami University, 1857; Seminary, 1857-9; D.D., Miami University, 1914;

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licensed, 1858, and ordained, 1859, Presbytery of Richland; pastor, Olivesburg and Bloomington, Ohio, 1859-65; Ottawa, Ohio, 1866-72; pastor, West Point, Romney, and Taylor's Station, Ind., 1872-8; stated supply, North Baltimore, Wapakoneta, and Harrison, Ohio, 1878-82; McComb and Blanchard, Ohio, 1882-91; Paola, Fla., 1892-93; residence, McComb, Ohio, 1894-1903; Kirksville, Mo., 1903-15; Marion, Ohio, 1915-20; honorably retired, 1900; died, Marion, Ohio, December 11, 1920.

### **Culbertson, Claude Ray**

Born, Washington County, Pa., September 23, 1880; A.B., Scio College, 1904; Seminary, 1905-8; licensed, April 16, 1907, Presbytery of Stenbenville; ordained, May 19, 1908, Presbytery of Wooster; pastor, Congress and West Salem, Ohio, 1908-10; Island Creek, Tronto, Ohio, 1910-14; pastor, Ebenezer and Clarksburg and stated supply, Iselin, 1915-19; pastor, New Salem, Pa., 1919-21; died, February 5, 1921.

### **Cunningham, Leva Weir**

Born, Moberly, Mo., May 17, 1877; A.B., Missouri Valley College, 1906; Seminary, 1906-09; licensed, September, 1900, and ordained, July, 1906, Presbytery of McGee; stated supply, Long Run, Irwin, Pa., 1907-09; assistant to pastor, Grace, St. Louis, Mo., 1909-10; stated supply, Rock Hill, Mo., 1910-12; pastor, First, Thomas, Okla., 1912; Tecumseh, 1913; Salisbury, Mo., 1914; Butler, 1915-17; Independence, 1918-19; died, Fulton, Mo., July 2, 1919.

### **Davis, Herman Ulysses**

Born, Woodlawn, Pa., April 10, 1870; Grove City College, 1895; Seminary, 1895-98; licensed, April 6, 1897, Presbytery of Pittsburgh; ordained, April 13, 1898, Presbytery of Kittanning; Concord and Goheenville, Pa., 1898-1901; Ford City, Pa., 1901-6; Second, Mercer, Pa., 1906-10; pastor, Poke Run, Mamont, Pa., 1910-17; Leechburg, Pa., 1917- ; died, Pittsburgh, Pa., July 30, 1917.

### **Davis, Samuel Miller**

Born, Saltsburg, Pa., Dec. 29, 1839; Washington and Jefferson College, 1866; Seminary, 1866-69; D.D., University of Wooster; licensed, Apr., 1868, Presbytery of Saltsburg; ordained, June 8, 1869, Presbytery of Blairsville; pastor, Latrobe, Pa., 1869-75; Wellsville, Ohio, 1875-84; Newton, Kan., 1884-94; pastor, Wilmerding, Pa., 1896-7; president Steubenville Seminary, 1894-6; president, Synodical Seminary of the Synod of Michigan, 1897-8; president, Barber Memorial Seminary, 1898-1915; died, Philadelphia, Pa., December 14, 1920.

### **Dinsmore, Andrew Alexander**

Born, Rowsburg, Wayne Co., O., Aug. 7, 1835; Jefferson College, 1860; Seminary, 1860-63; D.D., Washington and Jefferson College, 1895; licensed, Apr. 16, 1862, Presbytery of Wooster; ordained, August 19, 1864, Presbytery of Winnebago; stated supply and pastor, Neenah, Wis., 1864-6; pastor, First, Des Moines, Iowa, 1866-72; stated supply, Milford, Del., 1873-5; pastor, Bridesburg, Philadelphia, Pa., 1875-87; pastor, Alhambra, Cal., 1887-97; pastor's assistant, West End Church, N. Y., 1906-12; United States Christian Commission during Civil war; field secretary, Occidental

## *Necrology*

College, 1896-9; Sunday School work, Utica (1899-01), Newark, N. J. (1901-4), New York City and vicinity (1904-6); evangelist New York, 1913-20; died New York, N. Y., Oct. 29, 1920.

### **Dunlap, Eugene Pressly**

Born New Castle, Pa., June 8, 1848; Westminster College, Pa., 1871; Seminary 1871-74; D.D., Grove City College and University of Wooster; licensed, Apr. 23, 1873; and ordained Sept. 24, 1874, Presbytery of Shenango; stated supply, Van Wert, Ohio, 1874-75; foreign missionary to Siam, 1875-1918; teacher, Boys' School, Bangkok, 3 years teacher, (Theology and Church History) Siam, 5 years; member of committee on Bible Translation and Revision, Siam Mission; died Tap Teang, Siam, Apr. 4, 1918.

Numerous letters to Presbyterian Banner; articles in Assembly Herald; Edible Birds Nests, Siam; Reminiscences of 33 years in Siam; How shall we persuade Siamese to accept the Gospel?; Itinerating in Siam; One year's itinerating in Siam; Medical Missions; A Popular Siamese Preacher, published in Siamese language; Way of Salvation; Siamese Primer and Reader; Evils of the Liquor Traffic; Analytical Outline of the Life of Christ; Triumphs of the Gospel in Formosa and Madagascar; Fifty-two Stories in the Life of Christ; The Gospel for All.

### **Earnest, Harry Lavan**

Born, Fishertown, Pa., January 15, 1882; Albright College, 1907; Seminary, 1908-11; pastor, Lonaconing, Md., 1911-16; Covington, Ohio, 1916-18; Parnassus, Pa., 1918-20; died, Pittsburgh, Pa., April 7, 1920.

### **Elliott, John**

Born, Wellsville, O., Apr. 13, 1829; Jefferson College, 1849; Seminary, 1849-52; licensed, 1852, Presbytery of New Lisbon; ordained, Nov., 1852, Presbytery of Huntingdon; pastor, Williamsburg, Pa., 1852-6; presbyterial missionary, 1856-7; pastor, Spruce Creek and Sinking Valley, 1857-61; Bellevue and Leacock, 1861-9; stated supply, Ottawa, Kan., 1869-71; Muscogee, I. T., 1875-80; Oswego, Kan., 1880-8; honorably retired, 1890; died, Oswego, Kan., Dec. 22, 1920.

### **Ely, John Calvin**

Born, East Buffalo, Washington Co., Pa., Aug. 11, 1849; Washington and Jefferson College, 1874; Seminary, 1874-7; post graduate, Seminary, 1879; D.D., Washington and Jefferson College, 1894; licensed, Apr., 1876, Presbytery of Washington; ordained, June 6, 1877, Presbytery of Pittsburgh; stated supply, Mt. Pisgah, Greentree, Pa., 1876-7; pastor, South Side, Pittsburgh, Pa., 1877-80; Piqua, O., 1880-5; synodical evangelist, Synod of Texas, 1885-6; pastor, Xenia, O., 1886-97; professor (Homiletics), Danville Theological Seminary, 1897-8; president, Caldwell College, 1897-02; superintendent of Missions, Synod of W. Va., 1904-9; pastor, Finleyville, Pa., 1910-12; Oakland, Md., 1912-21; died, Atlanta, Ga., Jan. 19, 1921.

### **Farrand, Edward Samuel**

Born Girard Co., Ky., Jan. 9, 1861; Centre College, Ky., 1885; Seminary, 1885-88; licensed, May, 1887, Presbytery of Transylvania; ordained, June 12, 1888, Presbytery of Pittsburgh; pastor, Mt.

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Washington, Pittsburgh, Pa., 1888-92; pastor, Westminster, Topeka, Kan., 1892-07; Boyle Heights, Los Angeles, Cal., 1897-99; Cameron, Mo., 1900-10; stated supply Stanberry, Mo., 1902; pastor, Ponca City, Ok., 1903-05; pastor, Kingsfisher, Ok., 1906-12; stated supply, Los Molinos, Cal., 1913; pastor, Hollister, Cal., 1914-17; died Los Angeles, Cal., Oct. 18, 1917.

### **Fisher, Jesse Emory**

Born, Wayne Co., O., Nov. 24, 1838; Vermillion Institute, 1866; Seminary, 1866-9; licensed, Apr. 26, 1868, Presbytery of Maumee; ordained, 1872, Presbytery of Huron; stated supply, Savannah, Mo., 1869-70; Lathrop and Marable, Mo., 1870-1; Kendallville and Elkhart, Ind., 1871-2; Fostoria, O., 1872-3; Auburn, Ind., 1873-5; Woodstock, Ill., 1875-7; Mineral Point, Wis., 1877-8; missionary, 1878-9; Columbus Grove, O., 1879-82; pastor elect, Quincy, Mich., 1882-5; pastor, White Pigeon, Mich., 1885-92; North Church, Kalamazoo, Mich., 1892-5; pastor elect, Gowanda, N. Y., 1895-01; pastor elect, Wright's Corners, N. Y., 1901-3; home missionary to Seneca Indians, 1903-21; died, Jan. 1, 1921, Iroquois, N. Y.

### **Gaston, William**

Born Columbiana Co., Ohio, Apr. 19, 1835; Washington Collège, 1858; Seminary, 1858-61; D.D., 1886 and LL.D., 1890, Richmond College, Richmond Va.; licensed, Apr. 13, 1860, and ordained, Oct. 18, 1861, Presbytery of New Lisbon; pastor, Glasgow, Pa., 1861-66; Clarkson, Ohio, 1861-64; Bellaire, Ohio, 1866-80; pastor, North Church, Cleveland, Ohio, 1880-07; pastor emeritus, 1907-17; moderator, Synod of Ohio, 1905; died San Mateo, Fla., Dec. 30, 1917.

### **George, Samuel Carr**

Born Logans Ferry, Pa., July 8, 1832; Western University of Pennsylvania, 1858; Seminary, 1858-61; post-graduate, Yale University, 1882; A.M., Western University of Pennsylvania, 1874; licensed, Apr. 21, 1860, and ordained, Oct. 4, 1861, Presbytery of Allegheny; foreign missionary to Siam, 1861-73; home missionary, 1873-75; pastor, Rocky Springs and St. Thomas, Pa., 1875-87; pastor, Mingo Junction, Ohio, 1888; Newcomerstown, Ohio, 1889-90; Unionport and Annapolis, Ohio, 1891-93; evangelist, East Liverpool, Ohio; founded East Liverpool Academy, 1901; honorably retired; professor of Semitic Languages, University of Pittsburgh, 1911-12; died Pittsburgh, Pa., Mar. 5, 1919.

### **Gould, Calvin Curtis**

Born, Albion, Ill., Nov. 28, 1832; Washington College, Va., 1860; Seminary, 1860-3; licensed, Aug. 1862, Presbytery of Pittsburgh; ordained, Nov., 1863, Presbytery of Wooster; pastor, Wayne and Chester, O., 1863-6; stated supply, Chippewa and Canal Fulton, O., 1866-71; pastor, Canal Fulton and Marshallville, O., 1871-73; stated supply, Walkersville, Lebanon, and Shattay Creek, W. Va., 1873-75; Lebanon and French Creek, 1875-77; Burnsville and missionary points, 1877-84; Sutton, W. Va., with ten preaching points; editor "Mountaineer" 1880-06; stated supply, Ebenezer, Valley, and Murphysville, Ky., 1885-7; pastor, Rendville and Oakfield, O., 1889-91; stated supply, Amesville, O., 1891-99; stated supply, Chester, O., 1899-00; Superintendent of Academy while at French Creek, W. Va., 4 months, 1875; evangelist, Presbytery of St. Clairsville, 1888; honorably retired, 1903; died, Williamstown, W. Va., Feb., 25, 1921.

## Necrology

Published: John's Baptism not Christian Baptism, Pres. Bd. Pub. 1859; Who were the Mound Builders? 06.

### Graham, Loyal Young

Born Butler, Pa., Oct. 22, 1837; Jefferson College, 1858; Seminary, 1858-61; D.D., Otterbein University, 1885; licensed, April, 1860, Presbytery of Allegheny; ordained, Oct. 11, 1861, Presbytery of Blairsville; pastor, Somerset, Pa., 1861-65; Rehoboth, 1865-71; pastor, 1871-1907, and pastor emeritus, 1908-17, Olivet Church afterwards Olivet Covenant Church, Philadelphia, Pa.; travelled, Egypt, Syria, Greece, 1884; lecturer in School for Christian Workers Philadelphia at various times; died Philadelphia, Pa., Sept. 7, 1917.

### Greenough, William

New York University, 1857; Seminary, 1857-60; licensed, April, 1860, and ordained, 1861, Presbytery of Ohio; pastor, Mingo, Pa., 1861-63; Piqua, Ohio, 1863-69; pastor elect, Logansport, Ohio, 1869-71; pastor, Fourth, Pittsburgh, Pa., 1871-73; Cohocksink, Philadelphia, Pa., 1873-98; occasional supply, 1899-1919; moderator, Presbytery of Philadelphia, 1910; visitor Bethany church and John Chambers Memorial church, 1908-12; honorably retired, 1919; died, Philadelphia, Pa., Dec. 14, 1919.

### Haines, Alfred W.

Born near Canonsburg, Pa., Nov. 28, 1832; Jefferson College, 1853; Seminary, 1854-57; licensed, Apr. 1857, Presbytery of Ohio; ordained, 1858, Presbytery of Iowa; stated supply, Keosauqua, Iowa, 1857; Crawfordsville, 1858-61; Eddysville, and Kirkville, Iowa, 1861-66; Crawfordsville, 1866-72; Brooklyn, Iowa, 1872-5; Pleasant Plain and Salina, Iowa, 1879-82; stated supply, Ladora and Deep River, 1879-93; Des Moines, Iowa, 1893-97; resided in California 1897-1919, honorably retired; died San Diego, Cal., Mar. 12, 1919.

### Hearst, John Pressly

Born, near Ashland, O., Nov. 12, 1856; University of Wooster, 1878; Seminary, 1879-82; A.B., 1878, A.M., 1881, Ph.D., 1889, University of Wooster; licensed, Apr. 1881, and ordained, 1882, Presbytery of Pittsburgh; foreign missionary, Osaka, Japan, 1883-93; pastor, First, Hastings, Minn., 1893-6; Jeffersonville, Ind., 1896-8; Crown Point, Ind., 1899-03; stated supply, Idaho Falls, Idaho, 1904; Elk Grove, Cal., 1907-9; Fair Oaks, Cal., 1909-11; pastor elect, Lakeport, Cal., 1911; stated supply, First, Central Point, Ore., 1912; pastor, Deshler, O., 1914-15; supply, Lafayette, Mich., 1916; died, St. Ignace, Mich., March 31, 1917.

### Helliwell, Charles

Born Bradford, Yorkshire, England, May 31, 1863; Princeton University, 1886; Seminary, 1900-01; A.B., 1886, and A.M., 1889, Princeton University; Ph.D. 1898, and D.D., 1910, Waynesburg College; licensed, Northern New Jersey Conference of Congregational Churches; professor (Latin and English), Morris Academy, Morristown, N. J., 1886-90; ordained, Aug. 6, 1890, Congregational Council at Park Ridge, N. J.; supply, Park Ridge (Congregational), N. J., and principal of private school, Madison, N. J., 1890-95; stated supply, Old Concord and Fairview, Pa., 1896-00; pastor, Mannington, W. Va., 1901-06; pastor, Second Presbyterian Church, Bellaire, Ohio, 1906-09; stated supply, Richmond, Bacon Ridge, and E. Springfield, Ohio, 1909-12; Yatesboro, Pa., 1912-13; Rural Valley, Pa., 1912-18; died, Rural Valley, Pa., June 29, 1918.

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### **Hendren, William Turner**

Born, Groveport, Ohio, Dec. 19, 1834; Dennison University, 1861; Seminary, 1861-64; licensed, May 5, 1863, and ordained, May 11, 1864, Presbytery of Columbus; home missionary, Lake Superior, 1864-65; pastor, Sheldon, Minn., 1866-70; Caledonia, 1865-72; home missionary and pastor, Neillsville, Wis., 1872-90; Greenwood, Wis., 1890-95; home missionary and evangelist, 1895-99; honorably retired, 1899; pastor emeritus, Greenwood, Wis., 1900; died, Greenwood, Wis., March 20, 1920.

### **Hickling, James**

Born, Hempnall, England, November 18, 1843, Seminary, 1878-81; licensed, April 28, 1880, Presbytery of Washington; ordained August 21, 1881, Presbytery of Clarion; pastor, Tionesta, Tylersburg, and Scotch Hill, Pa., 1881-88; Hadley, Georgetown, and Fairfield, 1888-90; Dresden and Muskingum, Ohio, 1890-95; Liberty and West Berlin, 1895-00; Millville, 1900-2; West Union, 1902-04; Orleans and Livonia, 1904-07; Raymond, Ill., 1908-14; honorably retired, 1914; residence, Waynesburg, Pa., 1914-19; died, Waynesburg, Pa., June 2, 1919.

### **Hills, Oscar Armstrong**

Born Brownsville, Ind., Dec. 13, 1837; Wabash College, 1859; Seminary 1859-62; A.M., 1859, D.D., 1876, LL.D., 1918, Wabash College; licensed, May 1, 1861, Presbytery of Crawfordsville; ordained, Nov. 25, 1862, Presbytery of Huntingdon; pastor Spruce Creek, Pa., 1862-65; Central, Cincinnati, Ohio, 1865-78; North Church, Allegheny, Pa., 1878-81; stated supply, Santa Barbara, Cal., 1881-82; First Presbyterian Church, San Francisco, 1882-84; pastor, First, Wooster, Ohio, 1885-98; Westminster, Wooster, Ohio, 1898-1919; pastor emeritus, Westminster, Wooster, 1907-19; director, Seminary, 1887-1919; died Jan. 9, 1919, Wooster, O.

Companion Characters; Carminia Subsecivia; New Shafts in Old Mines; various pamphlets; The Testimony of the Witnesses; Sermon Building.

### **Holcomb, James Foote**

Born, Granby, Conn., Jan. 20, 1837; A.B., Jefferson College, 1858; Seminary 1858-61; D.D., University of Wooster, 1896; licensed, 1860, Presbytery of Allegheny; ordained, 1866, Presbytery of Wooster; Hopewell and Nashville, O., 1866-8; Athens, O., 1868-70; foreign missionary, India (Lodiana, 1870-71; Furrukhabad, 1871-3; Allahabad, 1873-86; Jhansi, 1886-1909; Landour, India, 1910-); died Hollywood, Cal., Sept. 9, 1920.

### **Hough, Abia Allen**

Born Jefferson Township, Fayette County, Pa., Mar. 29, 1838; Washington College, 1863; Seminary, 1865-68; licensed, Apr. 1867, Presbytery of Redstone; ordained, Apr. 23, 1874, Presbytery of Peoria; stated supply, Center, Ill, 1868-70; Limestone, 1870-72; stated supply, West Jersey, 1872-75; pastor, Smithfield, Ohio, 1875-81; Pleasant Unity, Pa., 1881-86; Livermore, Pa., 1887-93; Bethel and Waverly, West Virginia, 1893-97; teacher, 1864; residence, New Kensington, Pa., 1897-1917, honorably retired, 1899; died, New Kensington, Pa., July 3, 1917.

## *Necrology*

### **Hunt, William Ellis**

Born, Pedricktown, New Jersey, Feb. 24, 1833; A.M., Jefferson College, 1853; Seminary, 1853-56; D.D., Western University of Pennsylvania, 1905; licensed, 1855, Presbytery of Steubenville; ordained, April, 1857, Presbytery of Coshocton; pastor, Coshocton, Ohio, 1857-01; teacher in high school some months, also private classes; stated clerk of Presbytery several times, moderator ten times; moderator of Synod; honorably retired, 1911; died Coshocton, Ohio, July 14, 1919.

Published: History of Coshocton County; many newspaper and magazine articles.

### **Hutchison, Orville Joseph**

Born, Warnock, Ohio, Dec. 14, 1876; A.B., Franklin College, New Athens, Ohio, 1901 (A.M., 1904); Seminary, 1901-04; licensed, 1903, Presbytery of Washington; ordained, Apr. 12, 1904, Presbytery of Kittanning; pastor, Elders Ridge, Pa., 1905-10; First, Natrona, 1910-11; Elwood, Ind., 1911-14; Union City, 1914-15; Hebron and Mt. Olivet, Murdocksville, Pa., 1916-19; died, Murdocksville, Pa., July 10, 1919.

### **Jones, U. S. Grant**

Born, Newark, Ohio, June 16, 1864; University of Wooster, 1884; Princeton Theological Seminary, 1884-85; Seminary, 1885-88; ordained 1890, Presbytery of Wooster; foreign missionary, India, (Ferozepur, 1890-91; Lahore, 1892-95; Lodiana, 1896-04; Dehra, 1905); pastor elect, Hicksville, Ohio, 1908-09; foreign missionary, Rupar, India, 1909-19; died, Punjab, India, December 22, 1919.

### **Jordan, Joseph Patterson**

Born, Clearfield, Pa., January 4, 1864; Lebanon Valley College, 1887; Seminary, 1887-90; licensed, 1890, Presbytery of Pittsburgh; ordained, April 28, 1890, Presbytery of Redstone; pastor, Leisenring, Pa., 1890-91; pastor, Concord, Pa., 1891-93; pastor, McDonald, Pa., 1893-1919; died, McDonald, Pa., June 6, 1919.

### **Keith, M. Wilson**

Born Mercer, Pa., May 4, 1868; Westminster College, 1892; Seminary 1892-95; licensed, 1894 and ordained, 1895, Presbytery of Shenango; pastor, Princeton and Herman, 1895-98; Mahonington, New Castle, Pa., 1898-1911; First Presbyterian Church, Coraopolis, Pa., 1911-18; Chaplain 111th Infantry; killed in action, France, Sept. 11, 1918.

### **Kylé, John Merrill**

Born Cedarville, Ohio, May 18, 1856; University of Wooster, 1877; Seminary 1877-80; D.D., University of Wooster, 1892; licensed, Apr. 10, 1879, Presbytery of Dayton; ordained, Oct. 5, 1880, Presbytery of Wooster; pastor, Fredericksburg, O., 1880-82; foreign missionary to Brazil (Rio de Janeiro, 1882-90; Nova Friburgo, 1891-09); worked among Portuguese in Mass. under Massachusetts Home Missionary Society, 1909-18; died, Lowell, Mass, July 1, 1918.

Published: Raios de Luz, Portuguese; Bible Doctrines of Baptism, Portuguese (Tract).

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**Lehmann, Adolph**

Born Savannah, Ohio, Nov. 6, 1847; University of Wooster, 1875; Seminary, 1875-78; D. D., University of Wooster, 1895; licensed, June 14, 1877, Presbytery of Wooster; ordained, April, 1880, Presbytery of Zanesville; stated supply, 1878-79, and pastor, 1879-87, Dresden and Adams Mills, Ohio; pastor, Nottingham, Ohio, 1887-1902; stated supply, Beach Springs, Ohio, 1902-3; pastor, Springdale, Ohio, 1903-14; died, Springdale, Ohio, Sept. 16, 1917.

**Littell, Levi Clark**

Born Newark, N. J., Feb. 1, 1831; Amherst College; Seminary, 1864-67; licensed, 1865, Presbytery of Allegheny; ordained, Dec. 4, 1867, Presbytery of Fort Wayne; stated supply, Ligonier, Ind., 1867-68; stated supply, Waterloo, Ind., 1868-70; stated supply, John Knox, Ill., 1870-71; stated supply, Peoria, Ill., 1871-72; stated supply, Fort Dodge, Iowa, 1872-74; stated supply, Winchester, Ill., 1874-76; stated supply, Taylorsville, Ill., 1876-78; stated supply, Yates City, Ill., 1878-80; stated supply, Gilman, Ill., 1880-82; stated supply, Mount Vernon, Ind., 1882-83; Good Hope and Bardolph, Ill., 1883-87; without charge, 1887-17; died Rushville, Ill., Oct. 28, 1917.

**Logan, Thomas Dale**

Born, Allegheny, Pa., Jan. 29, 1851; Lafayette College, 1869; Seminary, 1870-1 and 1872-4; D.D., Lafayette College, 1894; licensed, Apr., 1873, Presbytery of Allegheny; ordained, Jan. 20, 1875, Presbytery of Erie; stated supply and pastor, Second, Meadville, Pa., 1874-88; First, Springfield, Ill., 1888-1913; died Oconomowoc, Wis., March 27, 1921.

**Lutz, John S.**

Born Fayette Co. Pa., Oct. 18, 1837; Washington College, 1862; Seminary 1862-65; licensed, Oct. 5, 1864, Presbytery of Redstone; ordained, Oct. 1, 1866, Presbytery Bureau; pastor, Aledo, Ill., 1866-69; stated supply and pastor, Center Church, Seaton, Ill., 1869-76; stated supply, Buffalo Prairie, Ill., 1876-97; honorably retired, 1898; died, Buffalo, Ill., May 3, 1918.

**McClelland, Thomas Jefferson**

Born, Paddy's Run, (now Shandon), O., Jan. 6, 1844; Miami University, 1868; Seminary, 1869-72; licensed, Dec. 20, 1871, Presbytery of Pittsburgh; ordained, Nov. 13, 1872, Presbytery of Marion; pastor, Chesterville, O., 1872-80; Pleasant Run and Camden, 1880-1; pastor, New Paris and Ebenezer, and stated supply, Fletcher, O., 1881-7; pastor, Knightstown, Ind., 1888-90; pastor, Ebenezer, O., 1891-5; evangelist, Richmond, Ind., 1896-07; Hamilton, Ohio, 1908-10; stated supply, West Carlisle and Bloomfield, Ohio, 1911-13; honorably retired, 1914; died, Newark, O., Mar. 20, 1921.

**McClure, Samuel Thompson**

Born, Vincennes, Ind., Sept. 9, 1836; Hanover College, 1862; Seminary, 1862-65; licensed, 1865, Presbytery of Crawfordsville; ordained, 1868, Presbytery of Neosho; stated supply, Topeka, Kan., 1865-66; Junction City, 1866-68; Girard and Cherokee, 1868-77; Carlisle, 1877-78; Glenwood, Mo., 1878-80; Allerton, Iowa, 1880-81; Milan, Ill., 1881-82; stated supply, Lyons, Iowa, 1882-87; evangelist, 86-7; editor, Kansas City, Mo., 1888-91; editor, Topeka, Kan., 1892-1919; died, Topeka, Kan., May 5, 1919.



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### **McKee, William Bergstresser**

Born Boalsburg, Pa., May 22, 1829; Seminary, 1855-58; licensed, April 1857, and ordained April 1858, Presbytery of Allegheny; home missionary, Ashland and Bayfield, Wis., 1858-61; pastor, Bald Eagle, Pa., 1862-68; Silver Springs, 1862-70; Sparta, N. J., 1871-1876; home missionary, Franklin Furnace, 1876-78; McCune, Kan., 1878-83; Arlington, Ill., 1883-85; Keithsburg, Ill., 1885-87; Calvary, Ill., 1887-89; Milan & Coal Valley, Ill., 1890-95; honorably retired, 1895; residence, Aledo, Ill.; assistant pastor, Knox Church, Los Angeles, Cal., during winter of 1905; died Aledo, Ill., Feb. 22, 1919.

### **McKinley, Edward Grafton**

Born Moore's Prairie, Ill., Aug. 4, 1843; Washington and Jefferson College, 1869; Seminary, 1869-72; licensed, April 1871, Presbytery of Washington; ordained, Sept. 29, 1872, Presbytery Blairsville; pastor, Pleasant Grove, Pa., 1872-1880; Ligonier, Pa., 1872-90; home missionary, Florida, (stated supply, Center Hill & Orange Bend, February-December, 1891; Bartow, 1891-1894; Hawthorne and Waldo, 1895-98; Crystal River and Dunnellon, 1898-1900; Candler and Weirsdale, 1901-12); honorably retired, 1913; stated clerk, East Florida (now Florida) Presbytery, 1897-1918; residence, Candler, Fla.; died Candler, Fla., Nov. 12, 1918.

### **McLean, James**

Born County Antrim, Ireland, Mar. 7, 1834; Westminster College, New Wilmington, Pa., 1871; Seminary, 1871-74; licensed, April 1873; ordained, June, 1874, Presbytery of Shenango; pastor, Transfer and stated supply, Fredonia, Pa., 1874-77; stated supply, Dundas and Forest, Minn., 1878-79; stated supply, Rockford and Buffalo, Minn., 1880; without charge, 1881-92; honorably retired 1893; residence, St. Peter, Minn.; died Anoka, Minn., April 19, 1917.

### **Martin, Samuel Albert**

Born, Canonsburg, Pa., Nov. 1, 1853; Lafayette College, 1877; Seminary, 1876-7 and 1878-9; Edinburg, 1877-8; post graduate, Princeton Theological Seminary, 1879-80; D.D., Lafayette College, 1892; licensed, Apr., 1878, Presbytery of Pittsburgh; ordained, Jan. 10, 1882, Presbytery of Westminster; stated supply, Hampden, Md., 1881; pastor, Christ Church, Lebanon, Pa., 1882-5; professor, Lafayette College, 1885-95; president, Wilson College, 1895-03; acting professor (Homiletics) Princeton Theological Seminary, 1902-3; president Pennsylvania College, 1903-6; principal, Shippenburg State Normal School, 1907-13; professor of Mental and Moral Philosophy, Lafayette College, 1913-21; died Easton, Pa., March 26, 1921.

Published: *The Man of Uz*; many reviews and magazine articles.

### **Mechlin, Lycurgus**

Born, Butler County, Pa., Sept. 28, 1841; Washington and Jefferson College, 1874; Seminary, 1874-77; D.D., Franklin College, New Athens, Ohio, 1898; licensed, April 6, 1876, ordained, June 29, 1877, Presbytery of Kittanning; pastor, Elderton and Curries Run, Pa., 1876-89; New Athens and Bannock, 1889-1902; stated supply, Clarkson, 1907-13; residence, Washington, Pa.; died Washington, Pa., Jan. 13, 1919.

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### **Montgomery, George William**

Born, Greenfield, Mo., Aug. 30, 1858; Waynesburg College, 1884; Seminary, 1885-8; D.D.; licensed, 1881 (Cumberland Presbyterian); ordained, 1883 (Cumberland Presbyterian), Ewing, Ill.; stated supply, West Union (Cumberland Presbyterian), Pa., 1885-7; pastor First Church (C.Pr.), McKeesport, Pa., 1887-93; pastor, First (Presbyterian), Oakmont, Pa., 1894-1908; superintendent of missions, Presbytery of Pittsburgh, 1908-21; died, Oakmont, Pa., Jan. 2, 1921.

### **Mowry, Philip Henry**

Born, Allegheny, Pa., March 6, 1837; Jefferson College, 1858; Seminary, 1858-61; D.D., Western University of Pennsylvania, 1882; licensed, April, 1860, Presbytery of Pittsburgh (Reformed Presbyterian); ordained, October, 1861, Presbytery of Philadelphia; pastor, Fourth Church, Philadelphia, 1861-63; Big Spring, Newville, Pa., 1863-68; Second Church, Springfield, Ohio, 1868-73; pastor, First, Chester, Pa., 1873-1916; pastor emeritus, 1916-20; died, Chester, Pa., May 28, 1920.

### **Newton, Edward Payson**

Born Lahore, India, April 8, 1850; A. B., Princeton University, 1870; Seminary, 1870-73; licensed and ordained, 1873, Presbytery of Allegheny; foreign missionary, Punjab, India (Ludhiana, 1873-94; Khanna, 1894-1918); died Khanna, Punjab, India, April 10, 1918.

### **Oldand, John Ambrose**

Born Washington Co., Pa., Aug. 20, 1877; Grove City College, 1908; Seminary, 1911; and post graduate, 1916; pastor, Unionport, Ohio, 1911-14; Boardman, Pa., 1914-15; Terra Alta, W. Va., 1917-18; died Spencer, W. Va., March 6, 1918.

### **Orr, Thomas X.**

Born Franklin Co., Pa., Aug. 10, 1836; Jefferson College, Canonsburg, Pa., 1857; Seminary, 1860-63; D.D., Washington and Jefferson College, 1885; licensed, June, 1862; Presbytery of Carlisle; ordained July, 1863, Presbytery of Allegheny; pastor Central Church, Allegheny, Pa., 1863-69; First Reformed Church, Philadelphia, Pa., 1869-83; Second, Peoria, Ill., 1883-94; honorably retired, 1894; attorney at law, 1857-60; residence, Philadelphia, Pa.; died, Philadelphia, Pa., Oct. 15, 1918.

### **Paden, Robert Akey**

Born, Washington County, Pa., Dec. 25, 1852; Muskingum College, 1876; Seminary, 1879-82; licensed, April 13, 1881, Presbytery of Zanesville; ordained, July 12, 1882, Presbytery of Ft. Dodge; missionary, Kossuth County, Iowa, 1882-83; Emmet County, Iowa, 1883-85; stated supply, Burt, Iowa, 1886-88; pastor, Wilson's Grove, Sumner, Iowa, 1889-94; stated supply, Effingham, Kansas, 1894-97; pastor, Superior and Holmwood, Neb. (Reformed Presbyterian), 1897-1909; Sumner, Iowa (Presbyterian), 1909-14; McCune, Kan., 1914-17; New Albin, Iowa, 1917-19; died, New Albin, Iowa, June 10, 1919.

### **Peoples, Samuel Craig**

Born, West Fairfield, Pa., Apr. 8, 1854; University of Wooster, 1878; Seminary, 1878-81; M.D., Jefferson Medical College, 1882; D.

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D., University of Wooster, 1907; licensed, Apr., 1880, Presbytery of Wooster; ordained, Aug., 1882, Presbytery of Blairsville; medical missionary, Siam (Chieng Mai, 1883-5; Lakawn, 1885-95; Muang Nan, 1895-1920); died, Siam, Dec. 27, 1920.

### **Price, Benjamin McCauley**

Born, Feed Spring, O., May 27, 1852; Franklin College, O., 1873; Seminary, 1875-8; licensed, Apr. 25, 1877, and ordained, Aug. 28, 1878, Presbytery of Steubenville; pastor, Bethesda, O., 1878-84; Alliance, 1884-87; Dennison, 1888-97; Fairbury, Neb., 1897-02; Creston and Jackson, O., 1903-4; Second, Wellsville, O., 1904-09; Waterford, Pa., 1909-14; Shadyside, O., 1914-21; principal, Academy, New Hagerstown, Ohio, 1873-75; died, Shadyside, O., Feb. 11, 1921.

### **Roth, Henry Warren**

Born Prospect, Pa., April 5, 1838; A.B., 1861 and A.M., 1864, Pennsylvania College, Gettysburg, Pa.; Seminary, 1862-64; D.D., Westminster College, New Wilmington, Pa., 1876; LL.D., Thiel College, Pa., 1913; licensed, June 8, 1863, and ordained, June 2, 1865, Synod of Pittsburgh (Lutheran); stated supply, Grace, Pittsburgh, Pa., 1861-70; president, Thiel College, Greenville, Pa., 1870-87; pastor, Wicker Park Church, Chicago, 1887-99; professor practical theology, Chicago Lutheran Theological Seminary, 1891-96; director and treasurer, Institution Protestant Deaconesses, 1901; director, Passavant Hospital, since 1901; secretary, General Council Lutheran Church, 1866-70; president, Pittsburgh Synod, 1871-73; residence, Greenville, Pa.; died Sept. 25, 1918.

### **Shrom, William Prowell**

Born, Carlisle, Pa., Nov. 2, 1840; Otterbein University, 1868; Seminary, 1868-71; D.D., Otterbein University, 1886; licensed, Jan., and ordained, Feb., 1871, Allegheny Conference (United Brethren in Christ); received by Presbytery of Zanesville, 1873; pastor, First, Zanesville, O., 1873-83; First, Cadiz, O., 1883-86; Fourth, Pittsburgh, Pa., 1886-05; pastor emeritus, 1905-07; stated supply, Neville Island, Pa., 1906-17; professor (Mental and Moral Science) Lebanon Valley College, 1871-2; died, Pittsburgh, Pa., March 28, 1921.

### **Slagle, Bernard Wolff**

Born, Washington, Pa., Dec. 27, 1832; Washington College, 1854; law student, 1854-5; Seminary, 1855-8; D.D., Defiance College, 1905; licensed, 1858, Presbytery of Washington; ordained, 1859, Presbytery of Palmyra; stated supply, Monticello and Canton, Mo., 1859-61; stated supply (1862-70); pastor (1870-1905), pastor emeritus (1905-20), Defiance, O., teacher (Homiletics) Defiance College and Defiance Seminary, 1907-8; (Pastoral Theology) Defiance Seminary, 1908; died, Defiance, Ohio, April 28, 1920.

### **Sloan, William Nicolls**

Born, Youngstown, Pa., Mar. 5, 1849; Vermillion Institute, O., 1870; Seminary, 1870-73; Ph.D., University of Wooster, 1896; licensed, 1872, Presbytery of Redstone; ordained, June, 1873, Presbytery of Pittsburgh; pastor, Park Avenue, Pittsburgh, Pa., 1873-78; Foxburgh, Pa., 1879-80; Corry, Pa., 1881-86; Paris, Ill., 1886-89; Eau Claire, Wis., 1889-98; Helena, Mont., 1898-1907; pastor at large, Presbytery of Helena, 1908-18; Mt. View, Cal., 1919; died, Mt. View, Cal., Nov. 18, 1919.

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### **Sloane, William Elmer**

Born Saxonburg, Pennsylvania, September 18, 1863; Washington and Jefferson College, 1887-90; Seminary 1893; licensed, April 5, 1892, Presbytery of Pittsburgh; ordained, May 9, 1893, Presbytery of Steubenville; pastor, Oak Ridge, Ohio, 1893-96; East Liverpool, Ohio, 1896-97; Knoxville, Iowa, 1897-1901; Storm Lake, Iowa, 1901-04 evangelistic work, 1904-06; Austin, Minn., 1906-10; Minneapolis, Minn., 1910-12; Placentia, Cal., 1912-14; died Redlands, Cal., November 2, 1917.

### **Smith, George Gardner**

Born, Pittsburgh, Pa., Nov. 22, 1838; Williams College, 1861; Seminary, 1861-63 and 66-67; licensed, September 17, 1867, Presbytery of Allegheny; ordained, August 19, 1868, Presbytery of Carlisle; pastor, Williamsport, Maryland, 1868-74; Santa Fe, New Mexico, 1874-79; Helena, Montana, 1879-80; Old Tennent, N. J., 1881-85; Adams, N. Y.; Riverside, R. I., 1885-87; Santa Fe, New Mex., 1887-95; Westminster, Allegheny, Pa., 1896; Brighton Road, Allegheny, 1896-98; evangelist, Pittsburgh, Pa., 1899-07; Washington, D. C., 1907-09; Princeton, N. J., 1909-1919; U. S. Army, 1863-65; died, Princeton, N. J., June 30, 1919.

### **Smoyer, Charles K.**

Born Northampton County, Pa., Sept. 6, 1840; Heidelberg College, 1866; Seminary, 1868-71; post graduate, University of Wooster, 1887; Ph. D., University of Wooster, 1887; licensed, April, 1870, Presbytery of Pittsburgh; ordained, 1873, Presbytery of Alton; stated supply, Maple Creek and California, Pa., 1870, Nokomis and Moweaqua, Ill., 1870-73; Huron, Ohio, 1870-76; home missionary, Elmore, Genoa, Greytown, Martin, and Rocky Ridge, Ohio, 1873-86; Tyndall, S. Dak., 1887-91; stated supply Genoa, Clay Center, Ohio, 1906-12; and Greytown, Ohio, 1892-1912; superintendent of public schools, Huron, Ohio, 1885-87; county examiner of teachers, Ottman County, Ohio, 1903-1908; residence, Elmore, Ohio; died Elmore, Ohio, May 9, 1917.

### **Stevens, Lawrence Montfort**

Born, Butler Co., O., Jan. 9, 1835; Miami University, 1855; Seminary, 1857-60; D.D., Presbyterian College, Florida, and University of Wooster, 1908; licensed, Dec. 27, 1858, Presbytery of Miami; ordained, Mar. 6, 1861, Presbytery of Chicago; stated supply, Pleasant Valley and Bath, O., 1859; pastor, Marengo, Ill., 1860-7; stated supply, Brookville, Ind., 1867-8; pastor, First, Laporte, 1869-71; pastor elect, Delphi, 1871-3; stated supply, Cedar Grove, Pa., 1873-4; pastor Sturgis, Mich., 1875-7; stated supply, Constantine, 1877-9; Prattsburg, N. Y., 1879-87; New Berlin, 1888-91; Kissimmee, Fla., 1891-3; Sorrento and Seneca, 1893-05; teacher, 1855-7; honorably retired, 1905; acting president, Presbyterian College, Florida, 1907; died, Eustis, Fla., Apr. 29, 1920.

### **Stevenson, Joseph Hover**

Born Bellefontaine, Ohio, Oct. 13, 1831; Miami University, Oxford, Ohio, 1859; Seminary, 1861-64; D.D., Miami University, 1889; licensed, April 16, 1863, Presbytery of Sidney; ordained, Oct. 14, 1864, Presbytery of Redstone; pastor, Brownsville, Pa., 1864-68; Birmingham, Pa., 1868-69; Groveport, Ohio, 1870-73; Fairview, W. Va., 1873-75; Sewickley, Tyrone, and Scottdale, Pa., 1875-83; Nash-

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ville, Ill., 1883-87; evangelist Presbytery of Cairo, 1887-88; Mt. Carmel, Ill., 1888-96; Golconda, Ill., 1899-1903; Kings, Ill., 1903-09; Brookville, Ill., 1909-11; honorably retired, 1911; pastor, Brookville, Ill., 1912; River Forest, Ill., 1913; principal Academy, Greenfield, Ind., 1859-61; died Largo, Fla., Nov., 27, 1918.

Published, Centennial History of Tyrone church, 1876; Memorial of Rev. John E. Spilman, D. D.

### **Stewart, Fitz Patrick**

Born, Barbados, British West Indies, Nov. 10, 1885; A.B., Lincoln University, 1915; Seminary, 1915-19 (B.D. 1919); A.M., University of Pittsburgh, 1918; died, San Fernando, Trinidad, B.W.I. March 31, 1920.

### **Stonecipher, John Franklin**

Born Allegheny County, Pa., Aug. 22, 1852; Lafayette College, Easton, Pa., 1874; Seminary, 1874-77; D.D., Lafayette College, 1899; licensed, April 26, 1876; Presbytery of Pittsburgh.; ordained, Jan. 29, 1878, Presbytery of Erie; pastor, First, Mercer, Pa., 1877-82; Dover, Del., 1883-94; chaplain, Delaware Legislature, 1883, 1887, 1893; librarian, Lafayette College, 1902-19; died Easton, Pa., Feb. 19, 1919.

### **Thompson, Thomas Milton**

Born Pittsburgh, Pa., May 26, 1852; University of Wooster, 1875; Princeton Theological Seminary, 1875-76; Seminary, 1876-78; licensed, 1877, Presbytery of Allegheny; ordained, 1878, Presbytery of Butler; stated supply and pastor, Martinsburg and New Salem, Pa., 1877-80; North Washington, 1880-83; Freeport, Pa., 1883-90; Sharpsburg, Pa., 1890-1910; Third, Uniontown, Pa., 1910-17; died Bellevue, Pa., Jan. 16, 1919.

### **Waterman, Isaac N.**

Born Fox Chase (Philadelphia) Pa., Feb. 11, 1846; Washington and Jefferson College, 1876; Seminary, 1876-79; licensed, April 1878; ordained, June 12, 1879, Presbytery of Baltimore; stated supply and pastor, Redding, Cal., 1879-86; Gilroy and Hollister, 1886-88; Oakdale, 1888-89; stated supply, Ukiah, 1889-91; pastor, Covelo, 1891-95; residence, Pomona, Cal.; died Pomona, Cal., Nov. 11, 1918.

### **Watson, Robert Andrew**

Born Athens, N. Y., Sept. 2, 1848; Scio College, Scio, Ohio, 1871; Seminary, 1871-74; Master of Arts, Scio College, 1880; D.D., Illinois Wesleyan University, Bloomington, Ill., 1901; licensed, Sept., 1873, Presbytery of Steubenville; ordained, 1874, Presbytery of Wooster; pastor, Shreve, Ohio, 1874-77; West Rushville, Ohio, 1878-85; Radnor, Ohio, 1885-88; Mt. Leigh and Eckmansville, Ohio, 1889-95; Montgomery, Ohio, 1896-97; Lewisville, Ind., 1898-99; evangelist, Ohio, 1900-1903; traveled in Europe, 1904; pastor, West Liberty, W. Va., 1909-12; Marseilles, Ohio, 1912-14; occasional supply, Asheville, N. C. (1914-15), California, Mexico, Florida (1915-16), West Liberty, W. Va. (1916-17), and Columbus, Ohio; died Columbus, Ohio, March 17, 1918.

### **Wilson, William James**

Born Truittsburg, Clarion County, Pa., Nov. 13, 1844; Westminster College, New Wilmington, Pa., 1873; Seminary, 1873-76;

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licensed, April 1875, Presbytery of Shenango; ordained, June 14, 1876, Presbytery of Kittanning; pastor, Union and Midway, Pa., 1876-79; stated supply, Malvern, Iowa, 1879-80; pastor, Callensburg, Pa., 1880-91; Sligo, Pa., 1880-83; Concord, Pa., 1885-91; stated supply, Bethesda, Pa., 1883-91; pastor, Curries Run, Pa., 1891-1906; Center Pa., 1891-1916; Washington Church, Kittanning Presbytery, 1900-13; honorably retired, 1917; died Indiana, Pa., Dec. 16, 1918.

### **Wishart, Marcus**

Born, Washington, Pa., February 4, 1836; Washington College, 1854; Seminary 1856-59; licensed, 1860, and ordained, 1861, Presbytery of Washington; stated supply, Maline Creek, Mo., 1860; Third, Wheeling, W. Va., 1861-62; First, Meadville, Pa., 1863-64; pastor, Tarentum, 1868-70; stated supply, Minersville, 1871; pastor, Rehoboth, Belle Vernon, 1874-77; Waterford, Pa., 1877-08; honorably retired, 1909; died, Waterford, Pa., May 16, 1919.

### **Wotring, Frederick Rahausser**

Born Washington County, Pa., Jan. 26, 1836; Washington College, Washington, Pa., 1859; Seminary, 1859-62; licensed, April 1861, Presbytery of Washington; ordained, Oct. 26, 1863, Presbytery of Winnebago; pastor, Portage City, Wis., 1863-66; stated supply, Van Wert, Ohio, 1866-68; pastor, Mansfield, Pa., 1868-78; Knoxville and Ninth, Pittsburgh, Pa., 1878-80; stated supply and pastor, Wenona, Ill., 1880-85; Plum Creek, Neb., 1886-88; stated supply, Lexington, Neb., 1889-90; Rawlins, Wyo., 1891-93; Berthoud, Col., 1894-97; pastor, Brush, Col., 1898-1903; honorably retired; residence, Petaluma, Cal.; died, Petaluma, Cal., Nov. 21, 1918.

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### **Campbell, William Ward**

Born Uniontown, Pa., Dec. 28, 1832; A.M., Washington College, 1856; Seminary, 1856-58; licensed, April, and ordained, Oct. 1859, Presbytery of Redstone; professor, Monongalia Academy, Morgantown, W. Va., 1858-59; pastor, Fairmont, W. Va., 1859-62; Parkersburg, W. Va., 1862-4; Seventh Street, Washington, D. C., 1864-7; Nashville, Tenn., 1867-70; stated supply, Delphi and New Castle, Ind., 1870-71; First, Plymouth, 1872; stated supply, Second, New Castle, Pa.; Gettysburg, Pa., 1872-5; stated supply, Presbytery of Huntingdon, 1875-79; pastor, Unionville, Pa.; professor, Pennsylvania State College, State College Pa., 1879-81; Grove, Aberdeen, Md., 1881-84; died, Wilmington, Del., Jan 20, 1916.

### **Corbett, Hunter**

Born, Clarion County, Pa., Dec. 8, 1835; Jefferson College, 1860; Seminary, 1860-62; Princeton Theological Seminary, 1863; D.D., 1886, and LL.D., 1902, Washington and Jefferson College; licensed, June, 1862, and ordained, June 9, 1863, Presbytery of Clarion; missionary, Chefoo, China, 1863-1920; moderator, General Assembly, 1907; died, Chefoo, China, Jan. 7, 1920.

Author: Church History (2 vols.); Ten Commandments; Benevolence; a number of tracts; all in Chinese.

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### **Eagleson, Alexander Gordon**

Born, Washington Co., Pa., Oct. 8, 1844; Iberia College, 1867; Seminary, 1868-70; licensed, Apr., 1869, and ordained, Oct. 1870, Presbytery of Marion; pastor, Oshkosh, Wis., 1870-2; Third, Wheeling, W. Va., 1873-5; Washington, O., 1875-9; West Union, W. Va., 1879-84; Freeport, O., 1886-8; New Hagerstown, O., 1888-92; stated supply, Ravia and Mill Creek, O., 1908-1912; evangelist, 1892-14; honorably retired, 1915; died, Lore City, O., Oct. 30, 1920.

### **Eckels, Mervin Johnston**

Born Cumberland County, Pa., June 18, 1854; Lafayette College, 1877; Seminary, 1879-81; D.D., Lafayette College, 1894; licensed, June, 1881, Presbytery of Carlisle; ordained, October, 1882, Presbytery of Baltimore; stated supply and pastor, Havre de Grace, Md., 1882-85; Salisbury, Md., 1885-90; Bradford, Pa., 1890-93; Arch Street, Philadelphia, Pa., 1893; teacher, 1877-79; member of Presbyterian Board of Publication and Sunday School Work; trustee of Presbytery of Philadelphia; trustee, General Assembly; died Jan 29, 1919, Wernersville, Pa.

### **Fullerton, George Humphrey**

Born Bloomingburg, Ohio, Feb. 27, 1838; Miami University, 1858; Seminary, 1858-60; Princeton Theological Seminary, 1861; A. B., Miami University, 1858; D. D., Wabash College, 1883; licensed, 1860, Presbytery of Allegheny; ordained, 1863, Presbytery of Columbus; Lancaster, Ohio, 1863-64; First Presbyterian Church, Sandusky, 1864-67; Lane Seminary Church, Cincinnati, Ohio, 1867-74; Second Presbyterian Church, Springfield, Ill., 1875-79; Walnut Hills, Cincinnati, 1879-86; pastor, Second Church, Springfield, Ohio, 1886-1891; Third Church, 1891-1901; died Springfield, Ohio, Mar. 31, 1918.

### **Funk, Abraham L.**

Born West Newton, Pa., Jan. 2, 1848; Otterbein University 1882; Seminary, 1881-82; licensed, June 12, 1879, Conference United Brethren in Christ Church; ordained, Sept. 17, 1884, Allegheny Conference of United Brethren in Christ Church; pastor, Scottsdale, Pa., 1882-87; Riverside, Cal., 1887-94; Altoona, Pa., 1894-97; East Pittsburgh, Pa., 1897-05; Beaver Falls, Pa., 1905-07; Connellsville, Pa., 1907-09; retired, Sept. 1909; resided, Riverside, Cal., 1909-12; Westerville, Ohio, 1912-18; died, Westerville, Ohio, Aug. 13, 1918.

### **Grier, John Boyd**

Born, Danville, Pa., Aug. 26, 1843; Lafayette College, 1864; Seminary, 1866-69; D.D., Lafayette College, 1889; licensed, April 28, 1868, Presbytery of Allegheny; ordained, Oct. 16, 1873, Presbytery of Wellsborough; pastor, Lawrenceville, Pa., 1872-76; Ocean Street, Jacksonville, Florida, 1876-77; Grove, Danville, Pa., 1879-84; Lewisburg, Pa., 1884-88; adjunct professor (Modern Languages) Lafayette College, 1869-72; travelled in Europe; chaplain at intervals, Jackson Health Resort, Dansville, N. Y.; died, Ventnor, N. J., May 26, 1919.

Author: *The English of Bunyan*, 72 (J. B. Lippincott and Co.)

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### **Hickling, Thomas**

Born, Norfolk, England, July, 1845; Seminary, 1877-80; licensed, April, 1878. Presbytery of Allegheny; ordained, 1882, Presbytery of Waterloo; stated supply, Eldorado, Iowa, 1882; St. Lawrence and Wessington, Dak., 1883; home missionary, Millen, Dak., 1885; stated supply, LaFoon, Dak., 1886; Estelline, S. Dak., 1888-89; Cedarville, Ill., 1890-91; Milton, N. Dak., 1894; Towner, Rugby, and Willow City, N. Dak., 1895; Elm River, N. Dak., 1896-97; La Porte, Texas, 1898; entered Presbyterian Church, U. S., 1901; stated supply La Grange and Calvert, Tex., 1901-14; supply, Brenham and Caldwell; supply and pastor, Giddings and Dime Box, Tex., 1907-10; died near League City, Tex., Jan., 1913.

### **Lindsey, Edwin J.**

Born, Carlisle, Pa., Sept. 18, 1858; Dickinson College, 1885; Seminary, 1886-88; Union Theological Seminary, 1888-89; licensed, 1889, Presbytery of Carlisle; ordained, October 3, 1889, Presbytery of Ft. Dodge; pastor, Schaller and Early, Iowa, 1889-90; home missionary and stated supply (1889-1902) and district missionary and stated supply (1902-09), Poplar (Indian), Mont.; Burns, Mont., 1910; Savage, 1911; district missionary, Pine Ridge, S. D., 1912; Gordon, Neb., 1913; Allen, S. D., 1914-17; professor, Santee, Neb., 1918-20; died, Santee, Neb., Feb., 25, 1920.

### **Love, Robert Buell**

Born, Hubbard, Ohio, September 22, 1851; University of Wooster, 1878; Seminary, 1878-81; licensed, April 27, 1880, Presbytery of Mahoning; ordained, Aug. 23, 1881, Presbytery of Shenango; pastor, Hopewell, New Bedford, Pa., 1881-85; Bethesda Church, Ohio, 1885-91; First, Gallipolis, Ohio, 1891-93; evangelist, 1893-1909; stated supply, Bellville and Butler, Ohio, 1910-16; pastor, Nashville, Illinois, 1918-19; died, Wooster, Ohio, Sept. 17, 1919.

### **McKamy, John Andrew**

Born McDonough County, Ill., Feb. 21, 1858; Lincoln University, 1882; Seminary 1885-87; Lebanon Theological Seminary, 1888; post-graduate, Southern Baptist Theological Seminary, 1892-93; post-graduate, Louisville Presbyterian Theological Seminary, 1896-97; Ph. B., Lincoln University, 1882; B.D., Lebanon Theological Seminary, 1888; D.D., Waynesburg College, 1906; licensed, 1885 and ordained, 1887, Presbytery of Mackinaw (Cumberland Presbyterian); stated supply, Concord, Fairview, Pa., Apr. to Nov. 1888; stated supply, San Jose and Selma, Cal., 1888-89; pastor, Waco, Tex., 1889-92; pastor, Louisville, Kentucky, 1892-97; pastor, Knoxville, Tenn., 1897-98; editor, Sunday School Publications (Cumberland Presbyterian), 1898-06; editor-in-charge, Westminster Teacher, 1906-; pastor, Corydon, Ind., 1912-13; Lebanon, Ohio, 1913-15; pastor, Oswego, Kan., 1916-17; died, McComb, Ill., Aug. 25, 1917.

### **Mifflin, Henry Lander**

Born, Bonavista, Newfoundland, Sept. 22, 1861; Taylor University, Upland, Ind.; Rochester Theological Seminary, one year; Seminary, 1915-16; Presbyterian minister; died, Pittsburgh, Pa., Oct. 25, 1917.



## Necrology

### Muller, G. C.

Born Johnstown, Pa., Aug. 14, 1870; Washington and Jefferson College, 1891; Seminary, 1891-93; pastor, Barnesboro, Pa., 1899-1901; without charge, Boswell, Pa., 1903-06; Somerset, Pa., 1907-12; Evans City, Pa., 1914; Ligonier, Pa., 1915; died, Ligonier, Pa. (R. D. 2), Sept. 19, 1915.

### Owens, John Dyer

Born Spratt, Ohio, Mar. 27, 1893; A.B., Grove City College, 1916; Seminary, 1916-18; died, Camp Lee, Petersburg, Va., Sept. 22, 1918.

### Patton, William Dickey

Born, New Castle, Pa., June 5, 1830; Jefferson College, 1853; Seminary, 1859-60; licensed, April 4, 1860, Presbytery of Pittsburgh (Reformed Presbyterian); ordained, 1862, Presbytery of Philadelphia (Reformed Presbyterian); pastor Third (Reformed Presbyterian), Philadelphia, Pa., 1862-66; Harrisville and Amity, Pa., 1866-80; Carrollton, Missouri, 1880-81; Chillicothe, 1881-84; Osage City, Kansas, 1884-87; stated supply, Florence, 1887-90; Nebraska City, Neb., 1890-93; Barneston, 1894-95; stated supply, Burchard, Neb., 1896; honorably retired, 1897; residence, Omaha, Nebraska; died, Chicago, Ill., Dec. 19, 1919.

### Reid, Alexander McCandless

Born near Independence, Beaver Co., Pa., April 20, 1827; Jefferson College, 1849; Seminary, 1850-51; Ph.D., Washington and Jefferson College, 1869; D.D., University of Wooster, 1902; licensed, April 14, 1857, and ordained, April 25, 1860, Presbytery of Steubenville; stated supply, Hollidays Cove, W. Va., 1860-63; pastor at large Presbytery of Steubenville, 1863-1908; teacher, Sewickley Academy, 1845-48 & 51-56; principal and teacher, Steubenville Female Academy, 1856-; moderator, Synod of Wheeling; member of Pan Presbyterian Council, London; traveled abroad three times, Europe, Algeria, Egypt, Greece, Turkey, and the Holy Land; residence, Steubenville, Ohio; died Steubenville, Ohio, March 24, 1918.

Published: Life of Mrs. Beatty; Sketch of Dr. Beatty; Many Newspaper articles; several sermons.

### Taylor, Andrew Todd

Born, County Antrim, Ireland; A.B., Grove City College, 1889; Seminary, 1890-91 and post graduate, 1893-94; Princeton Theological Seminary, 1893; A.M., Princeton University, 1893; D.D., Grove City College, 1906; licensed, 1892, Presbytery of Kittanning; ordained 1893, Presbytery of Washington; Mt. Prospect, Pa., 1893-96; pastor, Gaston, Philadelphia, Pa., 1896-08; Cooke Church, Toronto, Canada, 1908-13; Third, Trenton, N. J., 1913-16; pastor, First, York, Pa., 1917-19; died, York, Pa., December 21, 1919.

### Thompson, Henry Adams

Born, Center Co., Pa., Mar. 23, 1837; Jefferson College, 1858; Seminary, 1858-60; D.D., Washington and Jefferson College, 1873; LL.D., Westfield College, Ill., 1886; licensed, Jan. 7, 1860, and ordained, Jan. 7, 1861, Conference United Brethren in Christ; teacher, College of Indiana, 1860; Ligonier Academy, 1861; professor (Mathematics) Western College, 1863; professor, Otterbein Univer-

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sity, 1863-8; superintendent public schools, Troy, O., 1868-71; professor, Westfield College, Ill., 1871-2; president, Otterbein University, 1872-86; assistant editor, (1893-97), editor, 1897-1901), and assistant editor (1901-05), Sunday School literature (United Brethren in Christ); editor, United Brethren in Christ Review, 1901-; died, Dayton, Ohio, July 8, 1921.

Author: *Schools of the Prophets; Power of the Invisible; Our Bishops; Biography of Bishop Weaver; Women of the Bible; U. S. Pub. House, 1914.*

### **Wilson, Robert Bigham**

Born Cedarville, Ohio, Feb. 13, 1872; Cedarville College, 1901; Seminary, 1901-02; McCormick Theological Seminary, 1904; D.D., Cedarville College, 1918; ordained, Presbytery of Flint, June 5, 1904; pastor, Crosswell, Mich., 1904-07; pastor, Hanna City, Ill., 1907-10; Hillsboro, Ill., 1910-16; State Street, Jacksonville, Ill., 1916-18; died, Jacksonville, Ill., June 26, 1918.

### **Woods, John**

Born Hamilton, Ohio, Jan. 19, 1838; Miami University, Oxford, Ohio, 1860; Seminary, 1860-61; Princeton Theological Seminary, 1862-63; D.D., Miami University, 1889; ordained, Sept. 25, 1861; Presbytery of Oxford; pastor, Urbana, Ohio, 1865-68; Bloomingburg, 1868-72; pastor elect, Ninth, Chicago, Ill., 1872-73; stated supply, Ft. Wayne, Ind., 1873-75; pastor, Chico, Cal., 1875-76; stated supply, Cedar Falls, Ind., 1877-78; White Bear Lake, Minn., 1879-81; stated supply, Andrew, Minneapolis, Minn., 1882; Willmar and Diamond Lake, 1883; pastor, Merriam Park, 1884-91; stated supply, Newark, Ohio, 1892; pastor, Ludington, Mich., 1893-1904; stated supply New Carlisle, Ohio, 1905-1911; chaplain, United States Army; honorably retired, 1911; died, Urbana, Ohio, May 6, 1918.

# THE BULLETIN

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# The Bulletin

—of the—

## WESTERN THEOLOGICAL SEMINARY

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### **Ninety-first Commencement.**

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The Rev. Frank Eakin, B.D.

There were several unusual features about the Commencement of 1921. One of these was the place and time of holding the main exercises on Thursday (May 5th). They were held at 8 o'clock in the evening instead of in the afternoon, the place of assembly being the historic and beautiful First Church on Sixth Avenue. The alumni met for their annual reunion and dinner in the McCreery dining room, adjoining the church, at 5 P. M. Nearly two hundred were present.

Another unusual item on the week's program was the celebration of the twentieth anniversary of President Kelso's professorship. This was naturally the topic of dominant interest at the alumni gathering. In speeches by Rev. Grant E. Fisher, of Turtle Creek, Rev. W. R. Craig, of Butler, and Rev. W. G. Felmeth, of New Kensington, warm tributes were paid to Dr. Kelso as an executive, a scholar, and above all as a friend of students, a great human, a Christian gentleman. Dr. John Kelman, present as the Alumni Association's guest of honor, spoke of his sense—after only a few hours acquaintance—of Dr. Kelso's extraordinary personal charm.

It would be interesting to know how many others, whose contacts with him have been quite as brief and

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casual, would gladly bear the same witness if they had the chance. Undoubtedly the number would be large. As for the Alumni, students, and faculty of Western Theological Seminary, whose association with its President has been close, our sense of the value of that association to us is literally beyond words to express. If the contagion of his spirit and character have been without effect on our lives and work, the blame be ours.

At the evening exercises a portrait of Dr. Kelso—a gift of the Alumni Association to the Seminary—was unveiled. At the same time announcement was made of the action of the Board of Directors in granting him a \$1,000 increase in salary and a year's leave of absence—the time of the latter to be at his discretion.

Another important action of the Board of Directors, at their meeting Thursday morning, was the election of the Rev. Selby Frame Vance, D. D., LL. D., of the faculty of the Lane Theological Seminary, Cincinnati, to fill the vacant chair of New Testament Literature and Exegesis. Dr. Vance is widely known as a scholar and churchman. He had many years of experience in work similar to that to which he is called and his election will give added strength to Western's faculty.

No doubt to many returning alumni one of the greatest privileges of this year's commencement was that of hearing Dr. Kelman speak. At the alumni dinner he talked of the ministry of Dr. Alexander Whyte, "the last of the Puritans", with whom he was formerly associated in the pastorate of St. George's Free Church in Edinburgh. His remarkable power as a preacher, as Dr. Kelman analyzed it, lay chiefly in three characteristics. He was (1) An appreciator, (2) A man of deep experience, (3) A master of imagination. The theme of Dr. Kelman's main address, Thursday evening, was "The Cross of Jesus the Measure of the World." It was a deeply suggestive address. "Gentlemen, you will not need to go beyond Jesus for any Gospel that will save your age." This was the burden of the speaker's thought for the men about to go into the active ministry.

Space will allow only brief reference to other events of Commencement week. The Baccalaureate service on



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Sunday, May 1st, was held in the Sixth Presbyterian Church. President Kelso preached from Luke 4:9-12, his theme being the temptation which now besets the church and the ministry to try to attain their spiritual ends through spectacular and materialistic means. The annual Commencement program of the Cecilia Choir was rendered Wednesday evening in the Homewood Presbyterian Church. The program consisted entirely of Russian Church music, sung without accompaniment. Its rendering was quite up to the Cecilia standard—which is saying much. Despite bad weather the audience was large.

Officers of the Alumni Association elected for the ensuing year are as follows: President, Rev. Samuel Blacker, of Irwin; Vice President, Rev. Charles N. Moore, of Zelenople; Secretary, Rev. Thos. C. Pears, Jr., of Pittsburgh.

At the Thursday evening exercises the diploma of the Seminary was awarded to Messrs. George Kyle Bamford, Robert Harvey Henry, Andrew Jay Hudock, Charles Jesse Krivulka, Frederic Christian Leypoldt, Walter Lysander Moser, Hampton Theodore McFadden, John Christian Rupp, Abraham Boyd Weisz, and Joseph J. Welenteichick. A special certificate was awarded to Mr. Leon Buczak. The degree of Bachelor of Divinity was conferred upon Messrs. Alfred D'Aliberti, Arthur Henry George, James Adolph Hamilton, John Tomasula, George Kyle Bamford (of the graduating class), and Walter Lysander Moser (of the graduating class). The Seminary fellowship was awarded to Mr. Walter Lysander Moser; the Keith Memorial Homiletical Prize to Mr. George Kyle Bamford; a Hebrew Prize to Messrs. Arthur Dow Behrends and Calvin H. Hazlett, of the Junior Class; and Merit Prizes to Messrs. W. H. Millinger, P. L. Warnshuis, and J. W. Willoughby, of the Middle Class, and Messrs. Calvin H. Hazlett, Willard C. Mellin, and William Owen, of the Junior Class.

## Celebrating the Twentieth Anniversary of Dr. Kelso's Professorship.

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The Rev. George Taylor, Jr., Ph. D.

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A real tribute of affection was shown to Dr. Kelso during this last Commencement season in connection with the celebration of his twentieth anniversary as a professor in the institution. The Board of Directors committed the arrangements for a suitable recognition of this event to a committee with Dr. George Taylor, Jr., Chairman, and Dr. Hugh T. Kerr from the Board of Directors, Mr. Ralph W. Harbison and Mr. S. S. Marvin from the Board of Trustees, and Dr. William R. Farmer from the Faculty. The committee arranged the exercises so that the event would be brought before the public as well as the Alumni. Thus the portrait of Dr. Kelso which was given by the Alumni was presented to the Seminary by Dr. Farmer, a classmate of his in college days, at the regular Commencement exercises held in the First Presbyterian Church of Pittsburgh. But the addresses by the three Alumni were delivered at the five o'clock dinner where the Rev. John Kelman, pastor of the Fifth Avenue Presbyterian Church of New York City, was the esteemed guest. The Rev. Geo. L. Glunt, president of the Alumni Association, introduced the subject of Dr. Kelso's celebration through the Chairman of the Committee, Dr. Taylor, who spoke as follows:

“Mr. Chairman, I am not one of those who have been chosen to make speeches. The names are given on the program. But a bit of history may help to lay the matter clearly before you. Just as soon as the Board of Directors learned that Dr. Kelso had been a professor in the Seminary for twenty years they decided that it would be only fitting to make some mention of it at this particular time. At this dinner it has taken the form of three addresses, which are to be given by Dr. Fisher, one of his classmates, Dr. Craig, and the Rev. Mr. Felmeth.

“Before these Alumni speak, a brief word about the Board's action in connection with the anniversary will be in place. There are two recommendations that were

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passed by the Board this morning, both of which will be of interest to you and in which, I know, you will heartily concur. The first grants to Dr. Kelso one year's leave of absence, when in his own judgment the conditions in the Seminary will permit him to have this freedom. And the second comes as a recommendation to the Board of Trustees for an increase of \$1,000.00 in his salary. As you all know, he has been filling two offices in connection with our Seminary, one as President of the institution and the other as Professor of Hebrew and Old Testament Literature. He has been doing both of them well and the Board felt that this should be recognized, in addition to the one year's vacation with salary.

“Now I know that we all love him. Those who have been under his instruction and have come in touch with him as a man and a friend have come out of the Seminary feeling that they had been associated with a real Christian gentleman. And so far as I have been able to learn through my touch with the different men who have been in Dr. Kelso's classes, or who have been privileged to associate with him in the Seminary, they have all had one testimony, that he is a fine Christian gentleman. After all, this is the biggest heritage that any man can leave with a pupil as he goes out into the world. And if we carry this same spirit to those with whom we come in contact, I am sure we will be doing a great thing for our own institution.

“Now, Mr. Chairman, I will leave the matter in your hands.”

After Dr. Taylor's introduction the three addresses were delivered. A stenographic report of each is given below. The addresses were not prepared for publication and in making them a permanent record we have purposely preserved the free spontaneous style intact. The first comes from Rev. Grant E. Fisher, D. D., pastor of the First Presbyterian Church of Turtle Creek, Pa., and a classmate of Dr. Kelso in the Seminary.

“Mr. Chairman, fellow-classmates of the most illustrious class of the Western Theological Seminary. (Cries of Oh! Oh!) Why not? If the election of

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Woodrow Wilson to the presidency of the United States made the class of '79 the most illustrious class of Princeton University, why may not the election of James A. Kelso to the presidency of the Western Theological Seminary make the class of '96 Western's most illustrious class? I note you approve of this logic. That is good.

“I begin again. Mr. Chairman, fellow-classmates of Western's most illustrious class, fathers, and brethren: Ofttimes there are two puzzles before the preacher. The one is the selection of his subject; the other is how to handle the subject after it as been chosen. The second is my puzzle this evening. Possibly I can do no better than to follow the good old-fashioned method taught us so thoroughly in the Seminary, viz. the negative-and-positive method.

“First, then, negatively. My subject is not a bad subject, never was, and is not now. This may sound a little heterodox, but I assure you I am not inviting a heresy trial. I beg you to remember that I am only speaking from the time of my meeting with him during my middle year in the Seminary. The years before that time are a sort of ‘No Man's Land’ to me. They may not have been such white years, but I would fain believe they were not different from the years I knew. Never did my subject attempt to warble college songs or vaudeville ditties in the hallway at unseasonable hours, seeking to recall men as righteous as he from their peaceful rest in that land in which Lot pitched his tent. Never did he invite the lightning by placing (unobserved, of course) a copy of the Pittsburgh Post on Professor Riddle's desk. Never did he try to disturb the profound tranquility of Professor Sleeth by uttering his tones from the abysmal region under the waistband, a most tantalizing habit to a professor of ‘Sacred Rhetoric and Elocution’, and one into which so many embryo theologs fall. Nor did he seek to tickle the funnybone of Professor Jeffers—an undertaking which was carried to a successful issue but twice during my three years' stay in that department. Do you wish to hear the story of one of

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these undertakings? It happened on this wise. One Saturday we were given the exquisite pleasure of attempting to take notes on that ancient and honorable subject, 'Old Testament Introduction', and on the following Saturday the not less exquisite pleasure of attempting to recite on said notes. On the memorable day in question a deep calm voice issued from the front part of the recitation room: 'Mr. B., please tell us one of the peculiarities of the Hebrew language during the period under discussion'. Mr. B. begged to be excused from reciting by saying, 'Professor, I did not get your notes very accurately'. 'Oh! try it, try it, Mr. B.' Mr. B. rose with great hesitation and did try it, and this was his 'try'. 'I think', said Mr. B., 'that one of the peculiarities of the Hebrew language during the period under discussion was that they did not have any girls in those days'. The professor's seemingly immobile face relaxed and the boys were willing to go under oath that they heard a sound strongly resembling a laugh coming from the region of the professor's desk. The credit for this almost unheard-of feat goes not to Kelso, but to Brown. Now, President Kelso, I see that the funnybones of this audience are, in the main, harder to tickle than that of even our sober professor. You will have to explain at your leisure the 'point' in this 'classic' story. Kindly hint to these Hebraists that 'in the period under discussion' our word, *na'ar*, was used frequently for both sexes.

"Second, positively. In the first place, my subject is a congenial subject, always was, and is now. He is no recluse. He carries with him an atmosphere of warmth and geniality which makes him companionable everywhere. He can make himself at home with the man in the street, with the scholar in his 'den', with the business man in his office, and with his students in the Seminary hall. Some time since I was called by Presbytery to fill another pulpit than my own, and I wondered whom I would get to preach for me that day. I thought of my old classmate, President Kelso. He agreed to come. At that time my sister and a niece

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were visiting at the manse, and when I broke the news to them that the President of the Western Theological Seminary was coming consternation filled their bosoms. They held a hasty conference and wisely concluded that the only safe course for them was, as soon as it would be courteous after the noonday meal, to scamper up stairs and hide under the bed. With this grim determination they seated themselves at the table. But lo! by hypnotism, or by some of the occult sciences, my subject so captivated them that they forgot their solemn covenant and spent the whole afternoon listening to his vivid word-pictures of vacation scenes and his thrilling accounts of his Codyan prowess in gunnery in the Canadian forests where the hippopotamus and rhinoceros were as helpless before his deadly aim as a chipmunk. When I returned on Monday the verdict was 'Kelso is a good scout'.

"In the second place, my subject is a practical subject. 'Hoot mon', said a 'Scottie' to his minister who had just declared that ministers as a class are practical, 'Hoot mon, gie us a bit proof o' it.' Listen to one of President Kelso's sermons and you will be convinced that he not only keeps abreast of the best scholarship of the day, but also keeps in touch with the great throbbing life of this workaday age, 'the common everydayness of the world'. Look upon those splendid buildings on Ridge Avenue, and you will have concrete evidence of his instinct for the practical. He seems endowed with a genius for reaching his hands into the pockets of men of wealth and extracting their contents—with the willing and gracious consent, of course, of the owners—when said contents are for the Seminary. In all his work his practicality takes the higher form of aiming at the edification of the church and of adapting the Seminary curriculum to the needs of the day.

"Again, my subject is a scholarly subject. Broadly speaking it may be said there are two main classes of scholars. The first is the 'ipse dixit' class whose pet slogans are such as these, 'all scholars agree', 'the assured results of criticism', and 'outworn tra-

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ditionalism'. These, in a fashion, constitute a sort of mutual admiration society, patting each other on the back, and seeking to make the world believe that they are the Jupiters in the firmament of scholarship. Quite often they prove to be but little lights that have one brief day and then in darkness fade away. The second class of scholars is just as painstaking and accurate as the first but decidedly more discriminating and decidedly more discretely silent, when 'silence is golden'. In this day of shifting sands in religious teaching, the Christian world is to be congratulated on having such scholars. On the one hand, they are capable of meeting in a candid and satisfying way the questions of those who in their hearts know that the Bible is the word of God, but who are disturbed because men, supposed to be wiser than they, say that it is not. On the other hand, they draw such a 'firm division line of criticism' that those qualified to examine for themselves the bases of critical theories have a meridian from which they can reckon their longitude amid the confusing intricacies of modern speculation. From a perusal of his writings and from personal contact with the man, I am constrained to put our scholar in this latter class.

"But my subject is also an optimistic subject. To this he is compelled by his faith. Professor A. B. Bruce, after pointing out the aposiopsis in the Hebrew at the beginning of the verse, 'I had fainted unless I had believed to see the goodness of the Lord', was wont to say to his class 'Fainted! worse things than that will happen to the man who does not believe to see the goodness of the Lord'. In many directions there is much to chill the one who believes in the divineness of Christianity. But no optimism is worth much which does not rise victoriously over the pessimism in the world.

"Mr. Chairman, I have already exhausted the time allotted to me. As my subject is an inexhaustible subject, I gladly hand it over to the two speakers who are to follow me, knowing that they will add much that will be edifying and fitting. President Kelso, your

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class, the class of '96, is proud of you, and glad of the fact that this anniversary day was set in your honor."

The second address was given by the Rev. William R. Craig, D. D., pastor of the First Presbyterian Church of Butler, Pa. Dr. Craig's deep appreciation of President Kelso is revealed in his words:

"Mr. President, fathers, and brethren: Since last evening I have nourished a slight grudge toward my friend, Dr. Taylor. It was at that late hour that I received his letter informing me that I was one of three men to make some remarks on this occasion of Dr. Kelso's 20th. Anniversary. After coming to the city and meeting with Dr. Taylor, I have been greatly comforted and relieved by what he told me. I reminded him that the only suggestion in his letter was that I was to speak 'ten minutes'. I said to him, 'What do you want me to talk about?' He replied, 'Oh, something personal'. Fear and trembling at once departed, for I felt I could at least give expression to my affection for Dr. Kelso. I presume I was asked to speak as the representative of the class of 1906. A famous and noted class it is. We do not attempt to prove it; like the Irishman, we just admit it.

"But I must get to the very delightful task of expressing my appreciation of the one whom we all honor to-night. My brethren, I am sure if knowledge and loyalty to truth, if faith, patience, sympathy, and usefulness are qualities, at least some of the qualities, that go to make a great teacher, then Dr. Kelso to a marked degree meets these requirements. I wish I had time to dwell on each of these virtues as I have seen them exemplified in our beloved teacher. I have always been impressed with his marvelous patience. Only a little while ago I was talking with one of my classmates and he mentioned an incident in our Seminary career which illustrates the patience manifested by our teacher toward the Class of 1906. I recall very vividly that one day Dr. Kelso was speaking to us of the kings of Israel. He mentioned a certain king—I do not now recall which one—but he spoke of this king as having reigned, let us say, from the year 830 to 820.



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Immediately one of our fellows proceeded to give an exhibition of his woeful ignorance as he said in all earnestness, 'Why, Dr. Kelso, that couldn't be—that any king reigned from 830 to 820. How could that be possible?' Well, our teacher did not rebuke the young student, he just looked on him with pity, hoping no doubt that some day he might learn better. We always felt that Dr. Kelso scorned ignorance; but in those many times when our display of ignorance deserved his scorn and contempt, he always manifested a great patience and kindness towards us as students in his class room.

“My brethren, I shall at least try to crown these remarks with the virtue of brevity, and keep within the limit imposed upon me. But I believe that all of us here to-night consider it a great honor and priceless privilege to preach the Gospel of the Son of God. It is a high calling to be a minister of Christ. But I believe it is even a greater honor and a higher calling to train men to preach the Gospel. And I know we are all glad of this opportunity of showing our sincere regard for this man who in such a marked degree has impressed himself upon the lives of so many of us. Ever since we met him his fine personality has been the object of our admiration. We recognize that we are largely, under God, what our teachers have made us; and it is no undue praise to say here in his very presence that the force of Dr. Kelso's personality has continued with us as we have tried to do our part in the work of our Lord's Kingdom. If we have accomplished anything worth while, since the day we left the Seminary, a large part of the credit must be laid at the feet of this teacher and the others who trained us.

“Things have changed since we were in the Seminary. A marked change along material lines has come. The old buildings have been replaced with beautiful and modern ones. And Dr. Kelso himself has changed. In the last ten years we have watched him grow younger. Suddenly and unexpectedly that famous beard disappeared, and he lost his artificial

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eyes. We all recognize that the change has added to his youthful appearance.

“Before I close I want to say this personal word. Nothing in Dr. Kelso’s character has so impressed itself upon me as his great sympathy with the men whom he taught, and especially with them since they have been out in the active service of the ministry. He has always been most sympathetic towards us, and ready and happy to help us on all occasions when he possibly could. We appreciate his sympathy and interest, and are glad this evening to thank him for it. We have also been impressed at all times with his unselfish-spirit. Dr. Kelso has been willing to go anywhere, without regard to compensation, to speak for the Kingdom of God and in behalf of the Seminary. And those of us who serve in country fields value most highly his unselfish service, and wish for him and for our splendid old Seminary many more years of service.

“Dr. Kelso, you realize that some of these times your course will be finished and your work will be done. We hope, not for many years. But when that time comes and you cross over to the other side and sit down under the trees by the River of Life, there will come to you, we are sure, the satisfaction and blessed assurance not only of an immortal life there, but of an immortality of influence here on earth, in the life and character of the men whom you have trained, and in the life and character of the multitudes of men, women, and children whose lives have been and shall be touched by them for Christ and His Kingdom.”

The third address was given by the Rev. William G. Felmeth, pastor of the Presbyterian Church of New Kensington, Pa. Mr. Felmeth declares his high esteem of President Kelso in the following manner:

“Mr. Chairman, Fathers and Brethren: Those of us who were in school within the last twenty years have many pleasantly varied memories. Who will ever forget good Mr. Breed as he waved his long

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forefinger over the desk at us, and thundered about the mistakes of ministers? Who can forget the stimulating and interesting excursions with Dr. Farmer in New Testament Introduction, or the kindly dogmatism of good Dr. Christie with his frequent appeal to authority, or the lectures of Dr. Shaff as we journey through the mazes of church history? I am sure none of us will forget Dr. Riddle with his fan, and his belligerent fist as he drove home the distinction of the Greek Aorist. Happy, happy memories! How our minds run back to them! But we do not think of Dr. Kelso in any of these ways. All of us who studied under him think of him rather as a kindly Christian gentleman, whose outstanding quality was his open and tender heart. (great applause) However we felt in other classrooms, when we came to Dr. Kelso's room we felt we were in the hands of a friend. (applause) While teaching Hebrew, he was the shadow of a high and mighty rock in a dry and thirsty land.

“There are two ways of appreciating a man in Dr. Kelso's position. First as a scholar, then as a gentleman. I shall leave the first to others who are more able to estimate his scholarship. I want to weigh him in the scales of the heart; and in this balance he is not found wanting. He was always courteous, kindly, kindly, gentlemanly. We all loved him while in the Seminary because he was a gentleman. That is the reason we are glad he is at the head of old Western. For, after all, a theological seminary exists not only to turn out finished preachers, but also Christian gentlemen. If gentleness, human kindness, broad sympathy, patience, generosity, and sincerity are contagious, then all who knew him as a teacher should have caught these things. He was good to his boys, and interested in them in the Seminary and out of it. There never was a student with any difficulty who did not get a kindly hearing when he went to his office or home. There never was a man in trouble who, when he took his troubles to Dr. Kelso, did not feel that he was genuinely interested in helping him out of them. Not only in the Seminary, but since we have left it, that

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same interest has followed us, and tied us by strong bonds to him, and to the institution he heads.

“Did time permit, one should tell of the Seminary’s progress under his direction. Physically, it is becoming a thing of beauty. It is said that in tending a plant too much attention may make it wither and die. However that may be with plants, attention to the affairs of the Seminary have had quite a different result.

“But one cannot rightly value Dr. Kelso without recognizing the large place in the life of the Seminary that Mrs. Kelso fills. If ever there were a woman who was a ‘helpmeet for man,’ Mrs. Kelso has been that kind of a wife for our president, a wife whose instant and unfailing interest have stimulated him to increasing efforts, and contributed largely to his success in the work of the Seminary.

“Dr. Kelso, we congratulate you on the twenty years of successful work here. We wish you twenty other years, yea and more; and we wish you strength sufficient as the days are long. We trust that as the days go you will enter into that rich fruitage of contentment which is the harvest that your faithful labors should produce. We want to wish for you the feeling of the poet when he cried,

‘Grow old along with me!  
The best is yet to be,  
The last of life, for which the first was made:  
Our times are in his hand  
Who saith, ‘A whole I planned,  
Youth shows but half; trust God: see all, nor be  
afraid.’ ”

The hour was pressing on so rapidly that the words of greeting, the letters of appreciation, and the many private expressions of devotion uttered in little groups could not be heard at the meeting. But an even greater regret was the lack of time to hear Dr. Kelso in response to these testimonies of affection and tributes to his influence. We all felt that this was a deep loss because we know the value of his gracious words and have felt

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the throb of his grateful soul. But we have done the next best thing in giving him, through the letter which follows, an opportunity of expressing to the Alumni what lies upon his heart. It is addressed to the Chairman of the Committee on arrangements.

“I am writing to you as Chairman of the Committee which was appointed by the Board of Directors to have charge of the commemoration of my twenty years of service as professor in the Western Theological Seminary. I wish to express my deep appreciation of the arrangements for the dinner and the program of speakers for the occasion. My one regret is that I had no opportunity to thank the graduates of the Seminary for the many tokens of their regard which I had received in the form of personal letters and which was also expressed in their contributions to the portrait fund. May I have the privilege, through you, of giving expression to my appreciation of these tokens of friendship and regard of the graduates of the Seminary?”

The President of the Association had intimated several times during the evening that he desired time enough for the last speaker, the Rev. John Kelman, D. D., pastor of the Fifth Avenue Presbyterian Church of New York City. We were extremely fortunate in having him with us at this particular time, for his gracious manner so captivated us that we felt he was one of us not only in the ministry but in the intimate associations which gathered around the meeting. His very first words, the tone of his voice, the sincerity of his life, and his consecration to the one great business of the ministry as it was revealed in his message climaxed the evening and formed a fitting close to what was declared to be one of the best Alumni dinners in many years.

“Mr. Chairman, gentlemen: Your Chairman has said to you that the brethren would be brief; and as I claim to be one of the brethren, I shall also endeavor to be brief. Yet I am particularly glad to meet and look into the faces of men who are going out on the biggest job that there is for men to do, and the most

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difficult, and the most responsible, and the most effective, to be well done. I feel greatly honored to be associated for these few moments to-night with the anniversary of your President. There are some men whom it takes a long time to know. There are others whom one knows because one loves them from the very first moment of meeting them. I have felt to-day that it was well worth while coming from New York here to meet even for five minutes with a man who at once became a friend. I feel a great envy and a great congratulation for those of you who have studied under him and felt that gracious kindly Christian influence of one of God's gentlemen who for this long period has so molded and so given tone and atmosphere to the life of this college as he has done. And I feel very grateful indeed for your allowing me to associate myself with those of you who have known him far longer than I. Yet the little while I have known him has enabled me to see how truly they have spoken.

“I should like to have said to-night, if I had a long time to say it, something of a matter that means very much to me; but I will say just a word or two about it. This year has taken from me one who meant very much to me as a man and as a preacher. Ever since I was a little child living in the city of Edinburgh, I was in familiar contact with Dr. Alexander Whyte; and Dr. Whyte is a name that all the world will yet know and that most of the preaching world knows already. He was the last of the Puritans in Scotland, and he blended with the ancient Puritanism all the interest in modern thought. For twelve years and a half I had the extraordinary privilege of being his colleague in the old world church—St. Georges. We stood, in absolutely different schools of thought, side by side, meeting that severest of all tests, the test of a man educated mingling with those who had no education, for the congregation included both. Yet it always seemed to me that he, who was leading, was trying to push me forward and pretend that I was. He was one of the most generous and wonderful of men whom to know was not only to love, but whom to know

*Twentieth Anniversary—Dr. Kelso's Professorship*

was a liberal education. Looking back over the years (now that he lies in his grave) I, who pride myself far more in being his colleague than in any attainment that I had ever tried to reach for myself, feel as though I were looking through tears into all that had made life beautiful in past days which I can remember. And to you, my brethren, who are going on to the stage that some of us are far on our way—I have been a preacher for thirty years now, and half of that time I was his colleague—three things I remember above all others in him, and they were the secret of the greatness of God's gentlemen, things very difficult to attain.

“The first of them was this: he was essentially an appreciator. He was a man who knew how easy it was to throw stones and did not throw them. He was a man who saw all around God's world in its richest beauty and tenderness, and received it all into his capacious heart and made every man who came in contact with him thrill, not only with Whyte's greatness and the beauty of his thoughts, but with the wealth and opulence of the world. Yet he was the last of the Puritans with a mind and a heart absolutely receptive and hospitable. He was known in Edinburgh, and all through the regions where he was known, as the prophet of sin. Those of us who have so much sin about us that were frightened to go near him, found him continually the tenderest of judges, blaming himself for everything, always finding an excuse for others. But in his preaching he was absolutely merciless. Sin stood out black and flaming from every sermon that he preached. I never saw anything so terrifying nor heard anything so terrible as when he was out after sinners with a lasso, and he always caught them.

“In the second place, he was a man of essential experience. More and more our business is coming to found itself upon experience. I do not say a word against theology, or philosophy, or metaphysics, although I have said a great many. I do not say a word to-day against any of these, but I do say that they will only be worth something to you after they have passed

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through your own personal experience. And your influence as ministers of the Gospel will not be measured by the accuracy of the truths that you have known as altruistic truths, but by that part of them which has passed through your own lives and souls and come out hot with human blood upon it from you to the people. There was an old professor in Edinburgh who used to give this extraordinary advice to his students: 'Gentlemen, think of your own sins and charge them up to the people. He might have given them worse advice. So Dr. Whyte never forgot his own sins for a moment. As far as I was concerned he seemed always to be magnifying them, imagining himself one of the blackest of sinners, while we found him one of the most admirable of saints. Remember this brethren, that, however much study you put into it, the thing that will have the most coming value will be the bit of it that means most to you.

"Lastly, he was a perfect master of imagination. Now imagination, if it be kept apart from study and knowledge, is just simply another word for foolishness. But imagination, if it play upon a wide field of reading and real knowledge of the subject that you are talking about, is perhaps the greatest asset a preacher can have next to genuine intensity. Whyte was a master of imagination. He had read everything, and everything was grist that came to his mill. I have seen books, yet wet from the printers, in stacks upon his shelves. 'What a lot of books', I would say. 'That's nothing, that's nothing, sir', and then he would proceed with his paper knife upon the the white, newly printed paper, and just tear the heart out of them one after another; and then begin at the back and go through them. And you never knew how he did it. Because he supplied this as fuel to the burning flame of his imagination, he learned and practiced that supreme secret of preaching.

"In closing I will give you one example of it which has moved me more profoundly than anything I ever heard preached. It was at the time he was studying



*Twentieth Anniversary—Dr. Kelso's Professorship*

Dante in his Bible Class. At the time he was preaching on the one thing that he hated more than anything else in the world—the rich young ruler. He hated him worse than Judas. How this rich young ruler when he was a little baby was so immaculate that his mother was afraid he would die. How when he went to school he was hated by everybody except his teacher. How when he went to college he was hated by everybody including his teacher. He never made a mistake, and he was indeed a man who habitually kept the commandments. At last he came to die and he found himself consigned to that inferno whose ghastly circles deepened. Whyte, who believed in reality and hated sham, imaginary or real, bending over that grand old pulpit of St. Georges, looked down into our faces, until I saw, and until he made everybody else see, this poor soul, whirling round and round and down in a spiral to the depths, till he showed the rich young ruler all but out of sight; and just as he is disappearing into that black depth there is a voice of laughter. It is the mocking laughter of the universe, 'Ha! ha! kept the commandments!'

“Gentlemen, that is preaching such as is rarely heard, such as has been rarely done. That great man who so recently has gone to rest, leads all of us.

## **The President's Report**

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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 5, 1921:

### *Attendance*

Since the last annual report twenty students have been admitted to the classes of the Seminary.

### *To the Junior Class*

Jasper Morgan Cox, a student of Maryville College  
Calvin Hoffman Hazlett, a graduate of Washington and  
Jefferson College, A. B., 1917

John Lloyd, a graduate of Carroll College, A. B., 1920  
L. Lane McCammon, a graduate of Bethany College, A.  
B., 1920

James Martin, a graduate of Maryville College, A. B.,  
1920

Williard Colby Mellin, a graduate of University of Cali-  
fornia, A. B., 1920

William Owen, a graduate of Metropolitan Seminary,  
London, 1912

Robert Lloyd Roberts, a graduate of Lafayette College,  
A. B., 1920

Mr. Arthur Dow Behrends, who entered the Seminary  
in September, 1919, but was compelled to give up his  
studies on account of ill health, re-entered the Junior  
Class in September, 1920.

Mr. John Maurice Leister, who partially completed the  
work of the Junior Year in 1917-18, and Mr. Harry  
Lawrence Wissinger, who came only part of the time  
last year, both re-entered the Junior Class in Septem-  
ber, 1920.

## *President's Report*

### *To the Middle Class*

Mr. Basil A. Murray, on letter of dismissal from McCormick Theological Seminary.

### *To the Senior Class*

Charles Jesse Krivulka, on letter of dismissal from Bloomfield Theological Seminary.

### *To the Graduate Class*

William O. Elterich, D. D., a graduate of the Western Theological Seminary, 1888

Arthur Henry George, a graduate of Biddle Theological Seminary, S. T. B., 1920

James Adolph Hamilton, a graduate of McCormick Theological Seminary, 1917

Hampton Theodore McFadden, a graduate of Biddle Theological Seminary, S. T. B., 1920

Eric Johan Nordlander, a graduate of the Divinity School of the University of Chicago, B. D., 1910.

Leonard J. Ramsey, a graduate of Colgate University, B. D., 1919

Paul Steacey Sprague, a graduate of Western Theological Seminary, 1920

Elmer Grover Swoyer, a graduate of Chicago Lutheran Theological Seminary, 1917

John Tomasula, a graduate of the Western Theological Seminary, 1920

No letters of dismissal were granted to other institutions.

The total attendance for the year has been 51, which was distributed as follows: fellows, 5; graduates, 12; seniors, 10; middlers, 13; juniors, 11.

### *Fellowships and Prizes*

The fellowship was awarded to Mr. Walter L. Moser, a graduate of Grove City College; the Michael Wilson Keith Memorial Prize in Homiletics to George K. Bamford, also a student of Grove City College; a Hebrew Prize, offered to members of the junior class, to Arthur D. Behrends and Calvin H. Hazlett; and Merit Prizes to

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W. H. Millinger, P. L. Warnshuis, and J. W. Willoughby, of the middle class, and to Calvin H. Hazlett, W. C. Melin, and William Owen, of the junior class.

Mr. James Mayne, who won the fellowship in the class of 1918, and who is pastor of the Presbyterian Church of Mount Pleasant, Pa., has spent the past academic year at the University of Edinburgh, Scotland, pursuing postgraduate studies in the theological department. He expects to return and resume work in his church during the present month.

*Elective Courses*

In addition to the required courses of the Seminary curriculum, the following elective courses have been offered during the year 1920-21, the number of students attending each course being indicated:

- Dr. Kelso: Old Testament Exegesis (Isaiah), 6  
Biblical Theology of the Old Testament, 28  
Apocalyptic Literature (2 half semesters)  
1. Book of Daniel, 7  
2. Book of Revelation, 17
- Dr. Schaff: History of the Reformation and Modern Times, 10  
American Church History, 11
- Dr. Farmer: Social Teaching of the New Testament, 13
- Dr. Snowden: Christian Ethics, 7  
Psychology of Religion, 10  
Philosophy of Religion, 15
- Dr. Culley: Old Testament Exegesis (Psalter), 7  
Middle Elective Hebrew, 7 (All middlers prepared in Hebrew and two graduates)  
Arabic, 3
- Mr. Eakin: New Testament Greek Sight Reading, 5
- Prof. Sleeth: Oral Interpretation of the Scriptures, 12  
Public Speaking, 11  
Literary Appreciation, 10
- Mr. Boyd: Vocal Sight Reading and Choir Drill, 4

## *President's Report*

Dr. Breed lectured regularly twice a week during the first semester on Pastoral Theology, completing the regular course in this subject which he has been accustomed to give.

Under the arrangement authorized by the Board of Directors at the annual meeting, May 6, 1920, the Rev. Samuel Angus, Ph. D., Professor of New Testament and Historical Theology in St. Andrew's College, Sydney, Australia, lectured in the New Testament Department during the first semester. He conducted courses on the life of Christ, the Gospel of John, the Epistle to the Romans, and Biblical Theology of the New Testament. During the second semester Dr. Farmer has given a course on Pauline Theology to the senior class, and Mr. Eakin has conducted a course in the Exegesis of the Epistle to the Galatians for the middle class. As president of the Seminary I desire to formally express my great appreciation of the hearty manner in which both Dr. Farmer and Mr. Eakin responded to the request for extra service. In this way the students were fully provided with training in New Testament Exegesis.

### *Literary Work and Extra-Seminary Activities of the Professors*

*Dr. Kelso* during the past year has published "A History of the Hebrews in Outline, from the Earliest Times down to the Restoration under Ezra" for use in his own classes. In addition, he has contributed reviews and articles to the Presbyterian Banner and to the Bulletin of the Seminary. He has visited Grove City College, Maryville College, Washington and Jefferson College, and the College of Wooster, addressing the students, and on two occasions preaching in the college chapel. He has addressed the Presbytery of Kittanning on "Recruiting for the Ministry". He has preached in a number of churches, and whenever it was possible he has presented the problem of the ministry as the Church faces it to-day.

*Dr. Schaff* has done some preaching and delivered, several times each, lectures on the Pilgrims and Presbyterianism.

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*Dr. Farmer* has delivered addresses on the ministry before the Presbyteries of Wheeling and Blairsville; has addressed groups of high school boys on the ministry, at Dubois, Greensburg, and Johnstown; has addressed the students of Washington and Jefferson College and the College of Wooster on the ministry; has given addresses on various topics to Men's Societies in Butler, New Kensington, Beaver Falls, and Baden; and delivered a course of lectures at Grove City Bible School, August, 1920.

*Dr. Snowden* reports that he has preached throughout the year; delivered courses of popular lectures on the psychology and philosophy of religion in several towns to churches, two of these courses being to union meetings of several churches; delivered such courses in two summer schools, one of these courses running for two weeks; delivered the commencement address at one college, and delivered six addresses before Men's Brotherhoods and Ministers' Meetings; delivered one lecture a week during the season to Sunday School teachers in the School of Religious Education conducted by the Allegheny County Sabbath School Association; published about sixty-five articles in daily newspapers, religious weeklies, and theological reviews; and published four books as follows: "The Personality of God", and "A Wonderful Morning", a study of the resurrection of Christ (both issued by the Macmillan Company), "The Truth about Christian Science" and "The Attractions of the Ministry" (both issued by the Westminster Press). The advance orders for the volume on Christian Science were such that the publishers ordered the paper for a second edition before the first edition of 3,000 copies had been printed.

*Dr. Culley.* Aside from books reviews and an article published in the Seminary Bulletin, Dr. Culley's extra-classroom activity has consisted in a weekly lecture delivered before the Men's Bible Class of the First Presbyterian Church of Wilkinsburg. These lectures have been delivered on Sunday mornings, no Sunday being omitted from the last Sunday in September until the

## *President's Report*

present time. Lectures were delivered during the spring months of last year also up to the end of June.

*Mr. Eakin's* spare time has been devoted mainly to studies in the fields of New Testament and Early Christian Literature and Comparative Philology. Under this head comes three months of last summer's vacation spent at the University of Chicago. He has preached from time to time during the year, and contributed to *Bibliotheca Sacra* an article on "The Address of I Corinthians".

*Mr. Boyd*, in addition to his regular work at the Pittsburgh Musical Institute, gave numerous lectures and wrote articles on musical subjects: directed the Pittsburgh Choral Society, the Tuesday Musical Club Choral, the Cecilia Choir, and the music at the North Avenue M. E. Church, completing his twenty-seventh year at that church. He was associate editor of Grove's Dictionary of Music and Musicians, published by the Macmillan Company. He collated for the U. S. Bureau of Education and the Music Teachers' National Association a book on "Music in the Public Libraries of the United States" which will shortly be published by the U. S. Bureau of Education.

*Professor Sleeth* acted as Professor of Elocution during the month of January at Union Theological Seminary, Richmond, Va. His classes were so adjusted that they did not lose any time. He also lectured at the Grove City Bible Conference last summer.

### *Lectures*

The lectures on the Elliott Foundation were given by the Rev. Samuel Angus, Ph. D., of St. Andrew's College, Sydney, Australia. His general theme was "The Mystery Religions and Christianity", the lecture subjects being as follows:

1. "Orientation—The Historical Crises in the Greco-Roman World Bearing upon the Mystery Religions and Christianity"
2. "The General Character of a Mystery Religion"

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3. "The Three Stages of a Mystery Religion"
4. "Circumstances Favoring the Spread of the Mysteries"
5. "The Appeal of the Mystery Religions"
6. "Christianity and the Mystery Religions in Contrast. The Failure of the Mystery Religions"
7. "The Triumph of Christianity"

A course of five lectures on "Home Missions" was given by the Rev. Baxter P. Fullerton, D. D., L. L. D.

In addition, special lectures were given in the Seminary chapel as follows:

- "Near East", Prof. Oscar M. Chamberlain
- "Russia", Mr. Bayard Christy
- "The Situation in Siam", The Rev. Paul A. Eakin
- "Home Missions", The Rev. E. Fred Eastman
- "Missions in China", The Rev. Wm. O. Elterich, D. D.
- "John Calvin", The Rev. John C. Goddard, D. D.
- "Missions in India", The Rev. W. H. Hezlep
- "The Summer Bible Schools", The Rev. A. L. Latham, D. D.
- "Doctrinal Preaching", The Rev. C. B. McAfee, Ph. D., D. D.
- "Church Finance and Stewardship", The Rev. A. F. McGarrah
- "The Work of Men in the Church", The Rev. William F. Weir, D. D.
- "The Pilgrims: Their First Experiences and Experiments in Plymouth", Dean Talcott Williams, LL. D., Litt. D.

On the Day of Prayer for Colleges a conference on recruiting for the ministry was held under the joint auspices of the faculty of the Seminary and the Education Committee of Pittsburgh Presbytery. The conference was formally opened with an address by the Rev. Hugh T. Kerr, D. D., which was followed by a very profitable discussion. While the attendance was not large, the ministers who were present showed that they were taking serious interest in this most important work. Af-



## *President's Report*

ter discussion, the faculty came to the conclusion that the mid-winter period was a better time for such a conference than the day preceding the Commencement exercises.

### *Student Life*

The President of the Y. M. C. A., Mr. Walter L. Moser, has submitted such a complete report in regard to the activities of the student body that I am incorporating it in full, with only slight editorial changes:

“To the President of the Western Theological Seminary:

“The past year has witnessed a deepened interest in every department of Seminary life. There was a determined effort to rouse the Y. M. C. A. from an apathy which seemed a reaction from the hectic efforts of the war period. That this effort was in a large measure successful is evident not only in a deepening spiritual interest, but in the earnestness with which the men sought to meet the social and economic conditions of the day.

“The distinctly religious life of the Association found expression in the group prayer meetings, conducted as hitherto with unflagging interest; in the Friday evening meetings of the Association, in which the students living outside the dormitory were able to participate; in weekly visits to mills of the vicinity, for those whose schedules permitted, where they joined in the work of the Manchester Branch of the Y. M. C. A.; and in the Wednesday evening prayer service at the Presbyterian Hospital until it became necessary to discontinue these meetings in the spring.

“More specifically, the Friday evening meetings were devoted to discussion of problems incidental to the work of a pastor or teacher; the different aspects of the foreign problem; the condition of the Negroes in the South—by two able representatives of that people with us; the relation of a minister to school and community life; and his relation to the new and persistent problems which have arisen since the recent upheaval of morality due to the war. There were also addresses of an inspirational or advisory nature by the various members of the faculty, and talks by missionaries and publicists upon

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subjects relating to the Home and Foreign work of the Church. The measure of success attained by the students in other departments of Seminary life is perhaps largely due to these meetings, in connection with the evening prayer meetings, which kept them sensitive to the needs of men and filled with a spirit of quiet determination to attain the greatest success possible in their efforts for Christ.

“The social life of the Seminary was inaugurated in the autumn by a reception and banquet to the men of the junior class, at which the members of the faculty and their wives and the wives and friends of the students were present. Then a few weeks later came the usual fall social, and the other socials of the second semester, affording an opportunity for closer acquaintance and new friendships. These socials were largely attended, and were worthy of the untiring efforts of the Social Committee. The men of the Seminary, individually or in groups, were hospitably entertained in the homes of members of the faculty, where close personal relationship was made possible between the professors and the students.

“Mr. Robert H. Henry, Chairman of the Social Committee of the Y. M. C. A., has reported in detail concerning the social life as follows:

‘The students at Western have an excellent opportunity to know one another, and the dormitory commons is largely responsible for this favorable situation. A few of our men live in the city, but the lunch hour on week days finds practically the entire student body in the Seminary dining room. It is here that discussions opened in class are further argued; here views on every subject are freely exchanged.

‘Members of the faculty occasionally keep ‘open house’ for one of the classes or entertain students in smaller groups. The reception for the seniors by Dr. and Mrs. Kelso has become a regular event in the Seminary life; likewise the farewell party by Dr. and Mrs. Snowden. They are adept at entertaining, and the class this year thoroughly enjoyed both occasions.

## *President's Report*

'Several times each year parties are held in the splendid dormitory parlors where the students with their friends meet with the faculty and their families for a social evening. The first thought in planning these functions is to provide real fun and recreation, without which the very object of the gatherings would be unattained; and, in the second place, to enable the men to become more proficient in the art of furnishing appropriate diversions. It is our hope that those who go out from Western to take places of leadership in the Church may know how to prescribe for the feverish and impoverished conditions so common in the social life of our day.'—(Signed, R. H. Henry.)

“But this year more than ever before there was great interest shown in the social gatherings which followed the basket ball games. Attendance in the Seminary for two or three years establishes friendships between the men and members of opposing teams and the churches they represent. In cases where return games were played, the Seminary men were in turn entertained, and there was a broadening of interest and spirit of comradeship which were highly desirable. In addition the men, most of whom are strangers to Pittsburgh, welcomed the opportunity of meeting socially men and women from the churches of the vicinity.

“This leads finally to a brief résumé of the athletic activities of the year. At least four afternoons of the week, through the winter months, advantage was taken of the gymnasium facilities for basket ball. Almost all the men participated in some form of exercise, and are grateful to the Seminary for the unusually complete means of recreation and exercise available. After the New Year a team was chosen to represent the Seminary, which met many of the Church, Y. M. C. A., and semi-professional teams of the vicinity. The presence in the lineup of men with considerable college experience insured fast games; and, considering that the team met all comers including some theoretically beyond its class, the season was highly successful. The

## *The Bulletin of the Western Theological Seminary*

team won seven of its twelve games, and of the others lost two by the margin of one point.”

### *Recruiting for the Ministry*

The members of the Board of Directors who were present at the semi-annual meeting last November recall the spirited and interesting discussion of this important theme. The idea embodied in the formal resolution which was adopted at that meeting was carried out in three of our Presbyterian colleges. An alumnus of the Seminary assisted the president or one of the professors in an effort to reach the young men of the colleges, especially those who had not made up their minds to study for the ministry. At Washington and Jefferson College we were assisted by the Rev. H. A. Riddle, Jr., of West Alexander, Pa.; at Grove City by the Rev. Matthew F. Smith, D. D., of Beaver Falls, Pa.; and at Wooster by the Rev. G. A. Frantz, pastor of the First Presbyterian Church of Van Wert, Ohio. Drs. Farmer and Kelso spent a day and a half at Washington and Jefferson, Dr. Kelso a day at Grove City, and Dr. Farmer and Dr. Kelso each a day at the College of Wooster. In each one of these institutions we were received most cordially by the students and had the hearty and sympathetic support of the College authorities. It is impossible to estimate the result of such conferences or to pass any judgment on the possible increase in the number of candidates.

### *Finances and gifts*

Since the last annual meeting of the Board of Directors the following gifts have been received:

From Mrs. R. A. Watson the sum of one thousand dollars to endow an entrance prize in Greek.

From Mr. Wilson A. Shaw a gift of ten thousand dollars in liberty loan bonds for increasing the endowment of the Seminary.

Seven thousand five hundred dollars from Mrs. William Thaw through the cancellation of annuity bonds.

From the New Era Movement the Seminary received \$2,355.48. for current expenses; directly from 104 churches \$5,409.34.

## *President's Report*

The librarian reports having received 53 volumes as contributions.

A legacy of \$25,000 from the estate of Mr. James Laughlin, Jr., which was without conditions, was used by the trustees to reduce the indebtedness on the new buildings. The floating debt due to our new buildings has been reduced to about \$26,000.

### *Recommendations*

The faculty of the Seminary submit the following recommendations; in which the Examining Committee of the Board of Directors concur:

- (1) That the degree of Bachelor of Divinity be conferred upon:

Alfred D'Aliberti	George Kyle Bamford
Arthur Henry George	(of the graduating class)
James Adolph Hamilton	Walter Lysander Moser
John Tomasula	(of the graduating class)

- (2) That the following members of the senior class receive the diploma of the Seminary:

George Kyle Bamford  
Robert Harvey Henry  
Andrew Jay Hudock  
Charles Jesse Krivulka  
Frederic Christian Leypoldt  
Walter Lysander Moser  
Hampton Theodore McFadden  
John Christian Rupp  
Abraham Boyd Weisz  
Joseph J. Welenteichick

- (3) That Mr. Leon Buczak receive a special certificate covering the courses which he has actually completed.

All of which is respectfully submitted,

JAMES A. KELSO,  
*President.*

**TREASURER'S CONDENSED FINANCIAL REPORT**

For the year ended March 31st, 1921.

**Income**

Income from Investments .....	\$37,614.46
Income from Investments, Annuity Bond Funds .....	2,346.70
Income from Investments, Conkling Fund .....	4,170.00
Interest on Daily Balances .....	904.53
Income from Rents .....	1,107.16
Income from Miscellaneous Sources .....	10,552.90
Contributions by Individuals and Churches .....	9,164.82
Contributions to Pension Fund .....	1,600.00
Refund 1920 City Taxes a/c sale Sheffield and Hamlin St. property .....	106.13
	<hr/>
	\$67,566.70

**Disbursements**

Salaries paid .....	\$37,921.19
Interest paid on Annuity Bonds .....	\$2,392.75
Interest paid on Conkling Fund .....	5,000.00      7,392.75
Interest paid on Loan .....	2,647.09
Insurance, repairs, commission, and water rents paid ..	3,900.62
Accrued interest on Investments purchased .....	39.86
City Taxes, 1921—paid .....	1,697.68
County Taxes, 1921—paid .....	302.70
Office Expenses and Janitors' supplies .....	1,155.06
Library Expenses .....	1,489.65
Advertising and Printing .....	1,530.80
Fuel and Light .....	5,231.43
Scholarships ..	3,682.50
Lectures ..	275.00
Expended for Sundry Equipment .....	1,832.23
Expended for Improvements .....	487.32
Other Miscellaneous expenses .....	3,461.31
Pensions Paid .....	2,999.99
	<hr/>
	\$76,047.18

**Increase in Principal Funds During the Year  
March 31st, 1920 to March 31st, 1921.**

New Building Fund No. 2 (Including \$7,500.00 Mary C. Thaw Annuity Bonds turned in) .....	\$34,450.00
Annuity Bonds issued (7%) .....	1,000.00
Keith Memorial Prize Fund .....	600.00
Keith Memorial Prize Fund a/c Investments .....	2.50
Dr. Kerr Endowment Fund .....	10,000.00
Reunion and Memorial Fund—a/c Investments .....	7.50
Endowment Fund a/c Investments .....	2.50
Scholarship Fund—a/c sale Sheffield and Hamlin St. property .....	407.43
	<hr/>
	\$46,469.93

## *Treasurer's Report*

Amount of Building Fund No. 2 March 31st, 1920 . . . \$53,639.50  
 Donations from March 31st, 1920 to March 31st, 1921 . . 34,450.00

Building Fund No. 2 at March 31st, 1921 . . . . . \$88,089.50  
 Total paid from Building Fund No. 2 on account of  
 loan with Commonwealth Trust Company . . . . . 62,000.00

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\$26,089.50

Bills Payable (Loan with Commonwealth Trust Co.)  
 as of March 31st, 1921 . . . . . 26,000.00  
 Annuity Bonds outstanding March 31st, 1921 . . . . . 33,800.00

### Permanent Funds

Contingent Fund . . . . .	\$ 114,413.54
Endowment Fund . . . . .	194,228.31
Lectureship Fund . . . . .	3,733.44
Library Fund . . . . .	32,176.93
Reunion and Memorial Fund . . . . .	112,287.79
Scholarship Fund . . . . .	140,501.71
Sacred Rhetoric and Elocution Fund . . . . .	79,519.30
Church Music Fund . . . . .	14,527.24
President's Chair Endowment Fund . . . . .	5,000.00
L. H. Severance Lectureship Fund . . . . .	5,000.00
President's Chair Endowment (Conkling Fund) . . . . .	100,075.00
Annuity Bond Fund . . . . .	33,800.00
Warrington Library Fund . . . . .	3,250.00
Chapel Fund . . . . .	25,000.00
Student Loan & S. H. Fund . . . . .	2,500.00
Keith Memorial Prize Fund . . . . .	1,802.50
Dr. Kerr Endowment Fund . . . . .	10,000.00
New Admr. Building Fund No. 1 . . . . .	131,275.01
New Admr. Building Fund No. 2 . . . . .	88,089.50
	\$1,097,180.27

## Librarian's Report.

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To the Board of Directors of the Western Theological Seminary:

I submit herewith my report as Librarian of the Seminary, covering the year April 1, 1920—March 31, 1921:—

### Condensed Statement

1. Additions:

(a) Volumes added by Purchase .....	533
(b) Volumes added by Gift .....	53

Total ..... 586

Additions during the past seven years have been as follows::

	By Purchase	By Gift	Total
1914-15 .....	674	66	740
1915-16 .....	542	359	901
1916-17 .....	613	112	725
1917-18 .....	352	635	987
1918-19 .....	293	88	381
1919-20 .....	625	85	710
1920-21 .....	533	53	586

2. Cataloguing:

(a) Volumes catalogued .....	493
(b) Cards added to main catalogue ....	1594
(c) Cards entered in temporary catalogue	178

Total of cards entered ..... 1772

The figures for the two preceding years are as follows:

	Volumes catalogued	Cards added
1918-19 .....	533	1583
1919-20 .....	435	1390

3. Circulation:

(a) Books loaned .....	1618
(b) Periodicals loaned .....	135



## *Librarian's Report*

A record of the circulation of books has been kept only since 1916, and of periodicals only since 1919.

The figures are as follows:

Books loaned, 1916-17 .....	1435
Books loaned, 1917-18 .....	1832
Books loaned, 1918-19 .....	1733
Books loaned, 1919-20 .....	1557
Books loaned, 1920-21 .....	1618
Periodicals loaned, 1919-20 .....	225
Periodicals loaned, 1920-21 .....	135

The volumes added to the Library by gift have come from the following donors:—Dr. J. A. Kelso, Dr. D. S. Schaff, Smithsonian Institute, Mr. W. D. Foulke, Mr. E. J. David, Mr. J. G. Holme, New Era, Dr. E. F. Smith, Dr. J. H. Forsythe, Dr. J. R. Mott, Mrs. M. A. Taylor, Mrs. M. A. Lamar, Dr. J. H. Snowden, Dr. S. W. Gilkey, American Mission to Lepers, Rev. S. G. Inman, East Liberty Presbyterian Church, Foreign Missions Conference. The librarian has already sent his acknowledgement and thanks for each book received, and he takes pleasure in publishing the list of names with this report.

The number of books purchased has been only moderately large, as compared with other years. As to their comparative importance it is difficult to speak, but at all events a survey of the year's accessions reveals an encouragingly large number of important works.

Of standard sets added to our collection perhaps the two most important have been the famous French encyclopedia which bears the name of Larousse "Grand Dictionnaire Universel" and a new work on the "Mythology of all Races", edited by Louis Herbert Gray. The former is complete in 17 volumes, including a supplement; of the latter, seven volumes are now available, with six more to follow. Volumes have been added, also, to other important sets; e. g. the fifth and last volume of Vigouroux's "Dictionnaire de la Bible", two recently published volumes of Luther's "Werke" (Weimar Edition), Vols. 13 and 14 of the "Oxyrhynchus Papyri", Part 4 of the Moulton-Milligan "Vocabulary of the Greek

*The Bulletin of the Western Theological Seminary*

New Testament" and Vol. II Pt. 2 of Moulton's "Grammar of N. T. Greek", fifteen volumes in the "Loeb Classical Library" series, the new "American Supplement" to "Grove's Dictionary of Music and Musicians", etc. (The last named work, an important addition to our library of church music, is edited by Messrs. Waldo Selden Pratt and Charles N. Boyd, the latter of our own faculty).

Almost every year the Library is able to add to its collection some valuable old books through bargain sale purchases. Probably the most notable acquisition of this sort during the past year was Richard Pococke's "Description of the East", in two huge folio volumes, published in 1743.

The new commentaries acquired during the year include several of outstanding merit, as the following partial list will show:—Burton's "Galatians", Charles, Beckwith, and Peake on "The Apocalypse", Burney on "Kings", Plummer on "Philippians", Jastrow on "Job", Gore on "The Epistles of St. John".

Prominent on the list of new publications other than commentaries are Rendel Harris, "The Odes and Psalms of Solomon"; David Smith, "The Life and Letters of St. Paul"; F. J. Foakes-Jackson and Kirsopp Lake, "The Beginnings of Christianity"; A. C. Headlam, "The Doctrine of the Church and Christian Union"; A. E. Garvie, "The Christian Preacher"; S. P. Cadman, "Ambassadors of God"; A. P. Fitch, "Preaching and Paganism"; W. R. Inge, "The Idea of Progress"; H. R. Mackintosh, "The Originality of the Christian Message", A. T. Robertson, "The Pharisees and Jesus", J. H. Snowden, "The Personality of God"; H. J. Cadbury, "National Ideals in the Old Testament".

The year's accessions include 17 volumes on Missions, 28 volumes of biography, and 26 volumes on various phases of social thought and activities.

With respect to the importation of books and periodicals from continental Europe we are able to report that the situation has improved very considerably since last year. At present we can count with some assur-

## *Librarian's Report*

ance on orders for French and German publications being filled, though the service is slow at best and subject to various inconveniences.

We regret that during the year covered by this report the cataloguing work has barely kept pace with the accessioning of new books. This has been largely due to the illness of Miss Higgins, the assistant librarian, which kept her away from the Library for a long period. A great deal of work has been done, however, with the old material that remains unlisted in the new catalogue. Many hundreds of volumes have been removed from a store room to the main stack room of the Library and there shelved in accordance with their subject matter. In this and some other departments of the year's work valuable assistance has been rendered by Messrs. Warnshuis and Hazlett of the student body.

At the beginning of the session in the fall the coöperation of the faculty was secured in thoroughly revising the "Reserved Books" section and introducing a new, less static system of maintaining it. It is hoped that the change will be conducive to a more effective use of the Library by students in connection with their curriculum work.

This year, for the first time, the experiment was tried of giving formal instruction on the subject of the use of books and of the Library. For this purpose the Librarian took a half dozen lecture hours with the Juniors at the opening of the session, the last hour being devoted to a tour of the Library. As to the result, it may at least be said that the response of the students was encouraging.

Another innovation made during the year was that of posting lists of worth while articles in current periodicals.

Respectfully submitted,

FRANK EAKIN  
*Librarian.*

## The Graduating Class.

---

George Kyle Bamford—Grove City College. Pastor, New Salem, Pa.

Leon Buczak—Bloomfield Theological Seminary. Missionary to Ukrainians, McKees Rocks, Pa.

Robert Harvey Henry—A. B. Defiance College, 1917. Pastor, Volant and Rich Hill Presbyterian Churches, Presbytery of Shenango.

Andrew Jay Hudock—Bloomfield Theological Seminary. Will enter the pastorate.

Charles Jesse Krivulka—Bloomfield Theological Seminary. Missionary to Hungarians, Pittock, Pa.

Frederic Christian Leypoldt—Bloomfield Theological Seminary. Home mission work in New Mexico.

Walter Lysander Moser—A. B., Grove City College, 1915. Pastor Presbyterian Church, Mars, Pa.

Hampton Theodore McFadden—A. B., Biddle University, 1917. Pastor and teacher, Franklinton, N. C.

John Christian Rupp—A. B., Lebanon Valley College, 1906. Pastor, United Brethren Church, Wall, Pa.

Abraham Boyd Weisz—A. B., Grove City College, 1917. Pastor, Laurel Hill Presbyterian Church, Presbytery of Redstone.

Joseph J. Welenteichick—Bloomfield Theological Seminary. Missionary to Russians, Pittsburgh, Pa.

### Post Graduate Students

Alfred D'Aliberti—Bloomfield Theological Seminary, 1919. Pastor, Italian Mission, Steubenville, Ohio.

Arthur Henry George—S. T. B., Biddle Theological Seminary, 1920. Pastor, Wilson, N. C.

James Adolph Hamilton—McCormick Theological Seminary, 1917.

John Tomasula—Western Theological Seminary, 1920. Missionary to Slovaks in Pittsburgh and Raccoon, Pa.

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# THE BULLETIN

—OF THE—

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Theological Education

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in the United States of America.

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Communications for the Editor and all business matters should be  
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REV. JAMES A. KELSO,  
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1921



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THE REV. DAVID RIDDLE BREED, D. D., LL. D.  
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THE REV. DAVID S. SCHAFF, D. D.  
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Reunion Professor of Sacred Rhetoric and Elocution

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Professor of Systematic Theology

THE REV. SELBY FRAME VANCE, D. D., LL. D.  
Memorial Professor of New Testament Literature and Exegesis

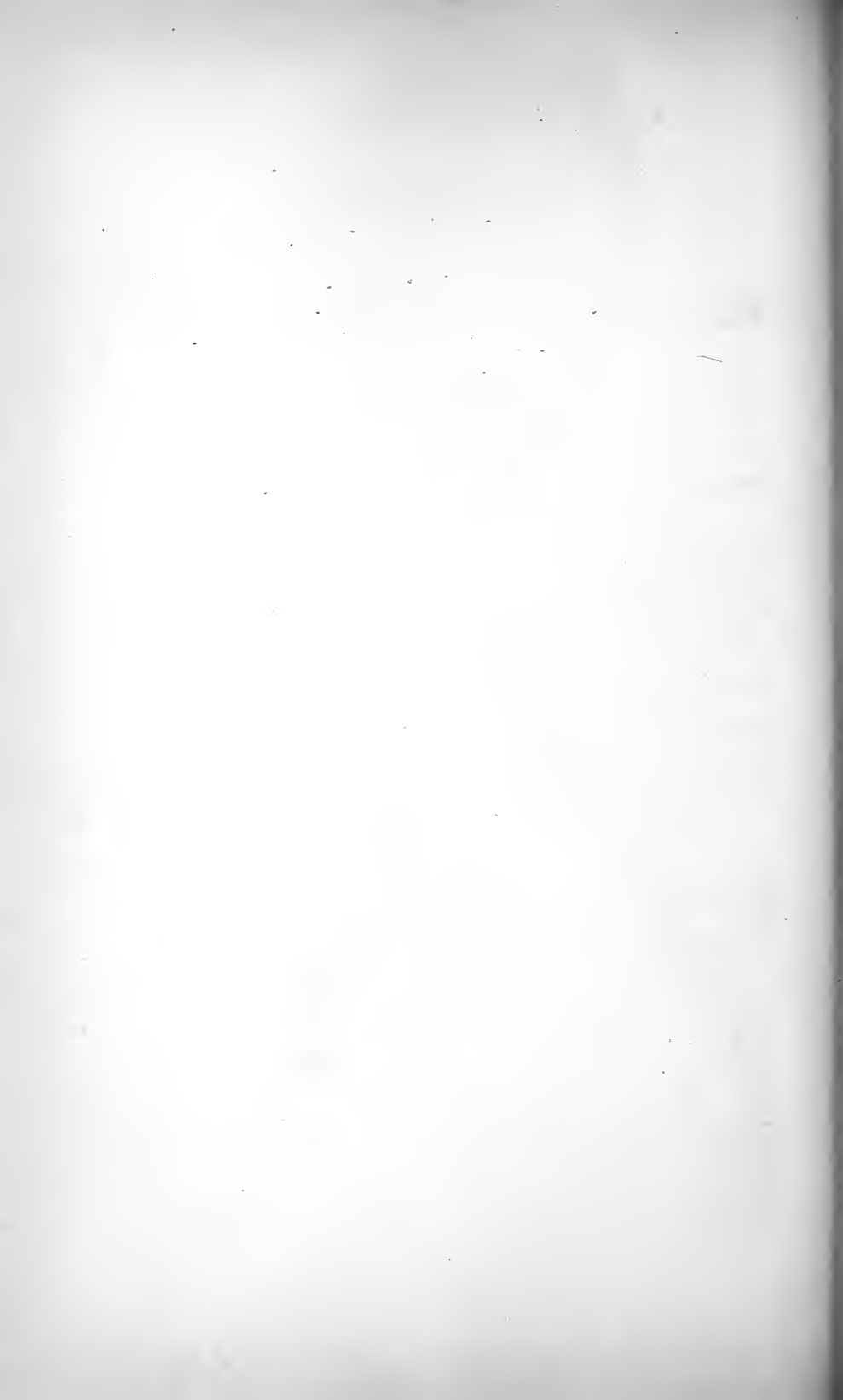
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Instructor in Elocution

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Instructor in Music



# The Bulletin

—of the—

## WESTERN THEOLOGICAL SEMINARY

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VOLUME XIV.

OCTOBER, 1921.

No. 1

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### The Interpretation of the Book of Revelation

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**A Critical and Exegetical Commentary on the Revelation of St. John.**  
By R. H. Charles, D. Litt., D.D. (in two volumes) New York:  
Charles Scribner's Sons, 1920, \$9.00.

**The Apocalypse of John. Studies in Introduction with a critical and exegetical commentary.** By Isbon T. Beckwith, Ph.D., D.D. New York: The Macmillan Co., 1919. \$4.00.

**The Revelation of St. John the Divine.** By C. Anderson Scott, M.A. (The New-Century Bible). Edinburgh: T. C. & E. C. Jack. \$1.00.

**The Revelation of St. John the Divine.** By James Moffatt. In Vol. V of Expositor's Greek Testament. New York: Doran. \$6.00.

**Studies in the Book of Revelation.** By Stephen A. Hunter, Ph.D., LL.D. Pittsburgh: Published privately 1921. \$2.00. May be purchased at the Presbyterian Book Store, Pittsburgh. A review of Dr. Hunter's work is to appear in the next number of the Bulletin.

No one who can read German can afford to neglect the commentary on Revelation by Wilhelm Bousset published in 1906 as the sixth edition of the famous Meyer series of NT commentaries. The English and American commentators mentioned in this list are deeply indebted to Bousset; and his work is absolutely indispensable for a study of the history of interpretation.

The Revelation of St. John the Divine has been an enigma to the interpreter of Scripture from the second century down to our own generation. "True as the Gospel" and "Mysterious as the Apocalypse" are two of the commonest bywords of general literature. It is this proverbial mysteriousness of the last book of the New Testament Canon which has caused it to be shunned on the one hand, and abused on the other. The sober type of Christian mind has passed by this matchless piece of

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imaginative literature enshrined in the New Testament, because of its strange Oriental symbolism and its bizarre allegories. For another type of mind, these are the very qualities which have invested the book with a charm, because the mysteriousness of its symbolism could easily be capitalized in the interests of vagaries and at times even of fanaticism. Up until recent years the book seemed to be unique in its literary qualities; hence, according to a common notion, it was not necessary to subject it to the recognized canons of interpretation. In other words, the exegete was the master of the situation and he could give free rein to his fancies, unfettered by any embarrassing facts and principles.

The attitude of the great Reformers is typical and suggestive. It is an eloquent fact that John Calvin attempted no commentary on the Book of Revelation. Martin Luther, in the first edition of his New Testament, relegated it to an appendix, giving as a reason for his position that the book did not reveal Christ as plainly as did the Gospels and the Epistles. But in the later edition of his New Testament, Luther included it among the regular canonical writings; yet Calvin's neglect and Luther's compromise are typical of the attitude of a great mass of Christian people, for, with the exception of a few familiar treasured passages, largely separated from their context, the book is either shunned or barely tolerated.

With another group of Christians, the Chiliasts, the Apocalypse has been a favorite book from the early centuries of the Christian era down to our own day. It was the thousand year reign of the risen martyrs (Rev. 20:4-6) which made the book the very center of their interest. Later the millennial view of Christ's Kingdom was discredited for a thousand years under the influence of Augustine; but emerged again after the Reformation, and was responsible for many commentaries on the closing book of New Testament Canon in the Chiliastic spirit. It is safe to say that there never would have been any

## *Interpretation of the Book of Revelation*

Chiliasm in the Church of the past or present, if it were not for these few verses in the twentieth chapter of the Book of Revelation. When one realizes how far-reaching the influence of the interpretation of even a single passage of Scripture may become, it is obvious that the right principles of exegesis as applied to the Apocalypse are all-important. Protestant Christianity as a whole and especially the Presbyterian Church, with their great emphasis on the Scriptures as a source of authority in matters of faith and practice, cannot afford to merely tolerate a book in the New Testament Canon, or to permit it to become the monopoly of those who are interested in one-sided or fantastic views of the Kingdom of God. It is necessary to come to a distinct understanding as to the type of literature to which the Apocalypse belongs, and then to determine the true principles of exegesis. In other words, the interpretation of the Book of Revelation, in the parlance of our extremely utilitarian age, is a *practical* question for the ministry.

It is to the credit of modern critical Biblical scholarship that it has undertaken to solve this most difficult problem of Biblical interpretation with a thoroughness that would have astonished our fathers. It has achieved definite and unexpected results, because it has had at its disposal new and hitherto untapped resources upon which it has drawn very copiously. In our day a number of great illuminating commentaries have appeared which no serious student of New Testament literature can afford to neglect. A full list of these recent commentaries may be found as an introduction to this article, but in this paper the treatment will center about "The Apocalypse of John," by Isbon T. Beckwith, and "The Revelation of St. John," the monumental commentary by R. H. Charles, who is generally recognized as the greatest authority on Apocalyptic literature in the world. These two works are complementary to each other, especially in the elaborate introductions which in both

works are as voluminous as the commentary proper. We believe that Charles has achieved more permanent results because he has broken more completely with the traditions of the past. He himself asserts that he was compelled to make this break after years of study and, in consequence, to rewrite his commentary which had been partially completed. For this very reason, Charles' work constitutes one of the noteworthy landmarks in the history of the interpretation of the Apocalypse, and will be a mine of information for future students and investigators.

In order to fully appreciate and interpret a piece of ancient literature, it is necessary to determine its proper literary classification. To discover its literary form is more important than to know its author. Is it prose or poetry? a dry-as-dust annal or a piece of imaginative writing? And if it is classified as poetry, does it belong to the dramatic, epic, or lyric type? The form of printing settles such questions in modern literature, but, when books were laboriously copied by hand and existed only in manuscripts, the form by no means fixed the literary class of any writing. Furthermore, ancient Oriental literature possessed literary forms which are not employed to-day. One of such forms is the ancient Apocalyptic, a distinct and well defined type which the Jews affected from the second century B. C. on for several centuries and which was copied by Christians. As the Holy Spirit made use of lyric poetry and proverbs to touch the human heart, it did not hesitate to employ the form, imagery, and symbolism of the Jewish Apocalypse. God spoke to the fathers in divers manners, as well as in divers portions, and one of these manners was the Apocalyptic type of literature.

Now the first and fundamental fact that modern investigation has determined beyond a shadow of a doubt is that the Book of Revelation is an apocalypse. Let it be repeated with emphasis that this literary classification

## *Interpretation of the Book of Revelation*

is the determining factor in its interpretation. Professor Beckwith states the case very clearly: "The Revelation of John follows, not only in form, but to an extent in matter also, the manner of a class of Jewish writings which were widely known and influential in the last two centuries before Christ and in the first century of our era, and which are now generally called *apocalyptic*. As regards the type of literature the Revelation is rightly placed in the same general class with these, much as it differs from them, and it cannot be correctly interpreted apart from these modes of thought and expression which greatly influenced its formal character." The American scholar then proceeds to devote thirty pages to a presentation of the extra-canonical Jewish literature and its main characteristics.

Turning to the distinguished English scholar, we discover that his unique qualification for writing a commentary on this New Testament book was his long familiarity with the Jewish Apocalyptic literature. Dr. Charles informs us that Messrs. T. & T. Clark asked him to undertake a commentary on the Apocalypse in 1894. "The present commentary, therefore, is the result of a study extending over twenty-five years. During the first fifteen years of the twenty-five—not to speak of the preceding eight years which were in large measure devoted to kindred subjects—my time was mainly spent in the study of Jewish and Christian Apocalyptic as a whole, and of the contributions of individual scholars of all the Christian centuries, but especially of the last fifty years, to the interpretation of the Apocalypse." Dr. Charles is both the general editor and a prominent contributor to the critical translation of the Jewish Apocalyptic works\*. His long and intimate familiarity with the imagery and point of view of the Apocalyptist have made possible this commentary which is an original piece of work be-

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\*R. H. Charles, *Apocrypha and Pseudepigrapha of the Old Testament*. (Two large volumes) Oxford. 1913.

cause it breaks in so many particulars with traditions. Let the critic, who after a casual study of the commentary is tempted to question Charles' conclusions, pause before he speaks or puts his pen to paper and weigh the position of authority which thirty-three years of patient study give to this commentator.

The second fundamental determining fact is the prophetic nature of the New Testament Apocalypse. When the voice of Old Testament prophecy was hushed, the Apocalyptic literature was developed, but it had its roots back in passages like Isaiah 24-27 and Ezekiel 38-39, to mention only two important passages, and is closely related to Old Testament prophecy.

While the extra-canonical Jewish and Christian Apocalyptic writings are artificial prophecy, manifestly predictions *ex eventu*, the Book of Revelation, although an apocalypse in structure and form, is a work of genuine prophecy. The author claims to be a seer, and declares quite clearly that he received his message in an ecstatic state (22:9; 10:11; 1:1, 11, 19; 22:6, 8, 16). The usual designation which the author employs to characterize his work is "the words of the prophecy" (1:3; 22:7, 10, 18, 19).

Professor Beckwith is entirely correct when he writes "The fact that the prophecy of Revelation is in the apocalyptic form does not differentiate it in its essential nature from those of the Old Testament". This leads him to discuss the characteristics of Old Testament prophecy in detail and indicate their occurrence in the Book of Revelation. Consequently the same rules of historical interpretation apply in both cases. To illustrate, if one makes the serious error of regarding Old Testament prophecy as a time-table of history, he will do the same with this book of New Testament prophecy. To make these principles clear, Beckwith deals with the historical setting of prophecy and the interpretation of the book of Revelation in terms of prophecy. Charles supplements



## *Interpretation of the Book of Revelation*

him by setting forth the method of the seer from the psychological point of view. "Prophecy and apocalyptic for the most part use the same methods for learning and teaching the will of God. The knowledge of the prophet as of the seer came through dreams, visions, trances, and through spiritual, and yet not unconscious communion with God—wherein every natural faculty of man was quickened to its highest power. When we wish to distinguish the prophet and seer, we say the prophet hears and announces the word of God, whereas the seer sees and recounts his vision." After drawing this distinction between prophet and seer, Charles deals in detail with the means which the seer uses for presenting his message. He enumerates "psychical experiences, and reflection or rather reason embracing the powers of insight, imagination, and judgment". After this the author passes on to discuss the psychical state in detail and thus prepares the ground for the enunciation of principles which are essential for the interpreter of the Apocalypse. The student should note these with care. Literal descriptions of such experiences, i. e. of ecstatic states and visions are "hardly ever possible. The language of the seer is symbolic." . . . . . "The seer labored under a two-fold disability. His psychical powers were generally unequal to the task of apprehending the full meaning of the heavenly vision, and his powers of expression were frequently unable to set forth the things he had apprehended" (Charles pp CIV ff).

In the Book of Revelation, we have the result of the seer's effort to put in human language his sublime experience of communion with God. It is no wonder his imagination and literary resources were hard put to in accomplishing the task, and that we prosaic, matter-of-fact Occidentals have difficulty in interpreting his allegories and symbols.

All prophecy is imbedded in history. The prophet of the Old Testament invariably has a concrete message

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for his own age. He never deals with truth in the abstract but in terms of the political situation of his own day. For example, with Isaiah the Messianic age is always to be ushered in after the defeat of the Assyrian on the hills of Judah. In Jeremiah's day the Assyrian has passed from the stage of history, and in his place a Chaldean king carries out the judgment of Jehovah on Israel. To put it briefly, a prophet always reflects his political environment. In this particular, again, our work is true to the inner characteristics of prophecy.

Imperial Rome of the last quarter of the first century, the Emperor cult fostered by an obsequious official priesthood, the myth of Nero Redivivus, the Parthian hordes on the Eastern frontier, and the terrible times of the persecution which was threatening the Church of Jesus Christ are all clearly reflected in the pages of the Apocalypse. For the New Testament seer, as for the Old Testament prophet, the Kingdom of God was to be ushered in only after the downfall of the dominant pagan world power. Only for him it was Imperial Rome of the first century of our era, instead of Assyria, Babylonia, or Persia of the pre-Christian days.

The inadequacy of the three traditional methods of interpretation is fully established in these modern studies. Each one of these methods recognized one or more elements of the work, but failed to do justice to many facts and to important sections. We refer to the three classes of interpretation which are commonly described as the Futurist, the Historical, and the Preterist. The Futurist, or Chiliastic interpreters, "see the whole contents of the book as lying still in the future; they recognize in no part of the book (at least after the third chapter) the reflection of a situation which was either past or present to the writer; from that point forward it is all prophecy, prediction of the events immediately preceding the Second Advent". According to the contemporary historical interpretation "the prophecy covers the

## *Interpretation of the Book of Revelation*

whole history of the church and the world in its antagonism to the church, from the time of its writing down to the end of the world". The Preterist school limited the predictions of the book to the first and succeeding centuries. The scope of the Revelation was confined to the struggle between the church of the early centuries and her bitter antagonists, the synagogue and the Roman state; its predictions were exhausted in the triumph of Christianity and the church under Constantine. The commentaries of a generation ago and earlier are based on one or another of these three methods of approach. If the reader will turn to either Charles (I pp CLXXXIII ff) or Beckwith (pp 334 ff), he will discover that many of the phenomena of the book were almost completely overlooked by any or all three of these traditional schools; and he will find several other methods mentioned — "The Literary-Critical method" which has assumed several forms, the "Traditional-Historical method," "Religious-Historical method", "Philosophical method", and the "Psychological method". The followers of each one of these methods have seized upon a particular element and attempted to make it the determining principle in the solution of the exegetical problems. In itself, each one of these theories of interpretation is inadequate, but each in turn has made some contribution to a better understanding of the Book of Revelation. The writer of this paper would strongly support Beckwith in suggesting "Apocalyptic-Prophetic" as a comprehensive descriptive term which covers all the elements of truth to be found in the various theories of interpretation enumerated above. Psychological experiences and philosophical principles, as well as the historical situation, are involved in the designation of a work as an Apocalyptic-Prophetic work. If the Apocalypses were philosophies of history, so is the Revelation of St. John the Divine. The author gives us descriptions of visions when he was in the Spirit. Visions came in ecstatic states of the soul. This one fact takes us to the investigation of

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the psychological facts and principles that are involved in dreams, visions, and the prophetic state generally. We regret that space will not permit us to go further, but a careful perusal of the introductions of any of these recent commentaries will convince an open-minded reader that the three traditional schools of interpretation did not begin to realize the complexity of the exegetical problems of this marvelous book.

The grammatical structure of the Greek of the Apocalypse has always been a problem for the reader of the Greek New Testament. It is unlike any Greek found elsewhere and has always been a source of perplexity to the serious student. Let us hear what Dr. Charles has to say on this point. "In fact, John the Seer used a unique style, the true character of which no grammar of the New Testament has yet recognized. He thought in Hebrew and frequently introduces Hebrew idioms literally in Greek. But soleistic style cannot be wholly explained from its Hebraistic coloring. The language which he adopted in his old age formed for him no rigid medium of expression. Hence, he remodelled its syntax freely, and created Greek that is absolutely his own" (p. XI). Dr. Charles informs us that he gradually mastered this Greek and rewrote his commentary. As a result of this special investigation, he has included a "Short Grammar of the Apocalypse" covering forty-two pages in the first volume of his treatise.

The textual problems of the book have been studied with equally painstaking care. The author states that "the necessity of the mastering of John's style and grammar necessitated a first-hand study of the chief MSS and versions, and in reality of a new text and new translation" (p. XI). Some idea of the Herculean labor involved in preparing a critical edition of the Greek text may be gained from the following statement found in the preface. "In the foundation of the *Apparatus Criticus* I had to call in the help of other scholars, since, ow-

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ing to over twenty years spent largely in the collection of MSS and the formation of texts in several languages, I felt my eyes were wholly unequal to this fresh strain”.

The critically reconstructed Greek text is found in the second volume (pp 227-385); immediately following the Greek, we have the English translation of the reconstructed and to some extent rearranged text (pp 386-446). Let the reader note that it is printed as poetry to bring out the parallelism which is the fundamental characteristic of Hebrew poetry. The typographical form of the page keeps constantly before the mind the fact that the reader is dealing with a poetical and, therefore, an imaginative piece of literature. Our author is absolutely correct when he maintains “To print such passages as prose is to rob them of half their force”. Dr. Charles thinks that the text of 20:4-22 “is incoherent and self-contradictory as it stands”. Consequently they are the source of “insurmountable difficulty to the exegete”. Ten pages (144-154 in Vol. II) are devoted to the discussion of this point, and at the close we receive the suggestion that chapters 20-22 “should provisionally be read in the following order”: (1) 20:1-3; (2) 21:9—22:2; 14, 15, 17; (3) 20:4-15; (4) 21:5a, 4d, 5b, 1-4abc; 22:3-5; (5) 21:5c, 6b-8; (6) 22:6-7, 18b, 16, 13, 12, 10; (7) 22:8-9, 20; (8) 22:21.

Dr. Charles insists that the Apocalypse, when it is properly arranged, is a book more easily followed than the Epistle to the Romans or the Epistle to the Hebrews. He considers it a practical book charged with a special message for our day. By this statement the author does not mean that he has cleared away all the difficulties of exegesis, for in many passages there are unsolved enigmas, especially in the details of the imagery and symbolism. But the general purpose of the Book of Revelation and its main teachings have been settled within certain limits quite definitely.

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*“The Apocalypse—A Book for the Present Day.* The publication of this commentary has been delayed in manifold ways by the War. But these delays have only served to adjourn its publication to the fittest year in which it could see the light—that is, the year that has witnessed the overthrow of the greatest conspiracy of might against right that has occurred in the history of the world, and at the same time the greatest fulfilment of the prophecy of the Apocalypse. But even though the powers of darkness have been vanquished in the open field, there remains a still more grievous strife to wage, a warfare from which there can be no discharge either for individuals or States. This, in contradistinction to the rest of the New Testament, is emphatically the teaching of our author. John the Seer insists, not only that the individual follower of Christ should fashion his principles and conduct by the teaching of Christ, but that all governments should model their policies by the same Christian norm. He claims that there can be no divergence between the moral laws binding on the individual and those incumbent on the State, or any voluntary society or corporation within the State. None can be exempt from these obligations, and such as exempt themselves, however well-seeming their professions, cannot fail to go over with all their gifts, whether great or mean, to the kingdom of outer darkness. In any case, no matter how many individuals, societies, kingdoms, or races may rebel against such obligations, the warfare against sin and darkness must go on, and go on inexorably, till the kingdom of this world has become the kingdom of God and of His Christ.”

We shall close this paper by noting one important characteristic of both these elaborate commentaries. With all their critical thoroughness they breathe the spirit of profound reverence, and in this particular they continue the best traditions of Anglo-Saxon Biblical scholarship. Alas! there are ministers to whom all this

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reverent and scholarly discussion and exposition of one of the most beautiful and inspiring pieces of New Testament literature will be a sealed book, because according to the popular fashion of the day, they have studied no Greek, either in College or in Seminary. One great argument for the study of Greek is just such an *opus magnum*, a veritable *thesaurus* as the two volumes which the Arch-deacon of Westminster has given to the world after thirty-three years of study.

JAMES A. KELSO

## Theodore Monod, An Alumnus of Western Seminary

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REV. D. E. CULLEY, PH.D.

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The readers of the Bulletin will no doubt be interested in a brief sketch of the life and activities of the Rev. Theodore Monod, the brilliant French preacher and pastor who passed to his eternal home February 26th. of this year, and who was a member of the Seminary class of 1861.

Pastor Monod was a man of great gifts, a strikingly attractive personality and an exceptionally strong spiritual leader. He was greatly beloved by the French Protestants, many of whom owed to him their most precious religious impressions and spiritual treasures. After his seventieth birthday had passed, declining health forced him into semi-seclusion, and church circles, where he had formerly been a very prominent figure, saw less and less of him as the years went by; yet he was by no means forgotten nor will the memory of his helpful life and service soon be effaced from the minds and hearts of the many, many people throughout France whose lives were transformed as a result of his forceful preaching and exalted Christian living.

Coming of a sturdy Huguenot family he had reason to be proud of his heritage. Several of his forbears, including his father, had been able preachers of the Huguenot faith. His uncle, Adolphe Monod, was pastor at the famous Church of the Oratoire from 1847 until his death in 1856, and has been pronounced the foremost Protestant preacher of 19th century France. A cousin, Gabriel Monod, was a leading French historian and educator, retiring from his professorship at the *École des hautes Études* in 1905 to become professor of the *College de France*. Many excellent volumes on history the



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French owe to his pen. Theodore's father, Frederic Monod, was likewise a distinguished French pastor and pulpit orator, serving for a time at the Oratoire and later at the Chapelle du Nord. He, with Count Gasparin, was founder of the Union of the Evangelical Churches of France.

Theodore Monod, born Nov. 6, 1836, began his studies in Paris at an early age, and soon distinguished himself by his brilliant gifts. At twenty-one years he was Bachelor of Science, then Master of Arts, and had already completed two years in the study of law. His original plans did not include the study of theology, but in 1857 his father made a visit to America on a preaching tour and took his son with him. It was a time of an intense religious awakening in this country, and the young and brilliant Parisian was converted in New York City in April, 1858. He immediately determined to follow in the way of his father, grandfather, and uncle and become a Protestant minister. So in the autumn he became a student at the Western Theological Seminary, where he completed his course in 1861. In the same year he was licensed by the Presbytery of Allegheny and ordained by the Presbytery of Chicago, and preached among the French Canadians in the Second Church of Kankakee, Illinois, from 1861-63. It is said that he never forgot his "good Canadians" but often referred to them in later years.

In 1864 he returned to Paris where he succeeded his father as pastor of the Chapelle du Nord, remaining with this church eleven years. In 1875, he took part in the Oxford movement and largely sponsored this new religious enterprise as it was carried on in France, traveling and speaking, often in company with Mr. and Mrs. Pearsall Smith, or Slackwood and Henri Varley and Lord Radstock. "It was at this time that he began composing hymns to be sung in the meetings, giving voice to the new found joy and peace of many souls as

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they learned the meaning of a genuine Christian experience."

As might readily be imagined, Theodore Monod was himself greatly benefited by his work as an evangelist in connection with the Oxford movement. He was the recipient of a rich spiritual blessing which fitted him for another great work which he undertook in 1875 when he became director of the activity of the "Interior Mission", an organization interdenominational in character which had been recently founded in France and which needed the help of a strong leader. The work was again chiefly evangelistic and was carried on in city and country. It was a time when France was under the spell of a great spiritual revival, the 19th Century Reveil, and Monod's work was exceedingly fruitful. The awakening is still fondly recalled by many good Protestant people. It was the spiritual event of the century. Monod was at the height of his preaching career during this period, and his great messages of hope and faith were constructive and inspiring and led many people to embrace the new life.

From 1878 to 1906 he was pastor of the Église Réformée at Paris where he felt that in giving up his activity in the wider evangelistic field he was a loser. He was admirably fitted for the specifically evangelistic type of preaching and it was a passion with him. Nevertheless, in this new sphere he was an attractive and stimulating preacher and helpful pastor. He possessed a great gift in familiar exposition of Scripture and this gift he exercised in his pulpit utterances. It was not preaching so much as teaching. His hearers were stimulated as they were led into the heart of a scriptural passage by his illuminating expositions. He gave evidence at all times of his keen spiritual perception and his sympathetic appreciation of the human heart.

The gifted pastor was also a poet, and wrote many hymns for the Sunday School and Church service. He

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himself made two collections of such hymns and during an active career wrote much besides. He was editor of *Le Libérateur* from 1875 to 79; and during his life published several books, among which may be mentioned the following: *Regardant à Jésus*; *Le Chrétien et sa Croix*; *De quoi s'agit il*; *La Volanté de Dieu*; (English edition "Life More Abundant"); *Loin du Nid*; and *Au Vent la Voile*, the last two works being in poetic form.

Theodore Monod's class in the Seminary contained fifty-seven members, a very large class when compared with those of the present day, and of these fifty-seven men, if we may venture an estimate, Monod later became the most illustrious, with the exception perhaps of Calvin W. Mateer who performed such conspicuous service on the mission field of China; and the Seminary may well be proud to own these two outstanding men whose service to their common Lord was performed in such widely separated fields.

## Literature

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**JESUS and PAUL.** Lectures given at Manchester College, Oxford, for the Winter Term, 1920, by Benjamin W. Bacon, D.D., Professor of New Testament Interpretation at Yale University. New York: The Macmillan Company. 1921. \$2.50.

This is an attempt to delineate the thought of the Church of the First Century in its relation to its founder, Jesus Christ. According to the author, Jesus at first supposed his mission to be that of a political Messiah. Failing in this, he tried to reform the temple worship. This second failure and its consequence, the cross, led him to believe that the cross was the God-appointed plan for his life. He saw in himself the fulfillment of the Suffering Servant of Isaiah and so instituted the Lord's Supper to perpetuate this thought in the church. God had planned to save such as believe on him, through his vicarious suffering. This doctrine the early church accepted and instituted the rite of baptism to symbolize a self-dedication to Jesus and to a life of faith like his.

These conceptions Paul received from the Church, and these he developed. The Synoptic Gospels were largely influenced by Paul's disciples and so have interpreted Jesus in harmony with Paul; likewise the General Epistles, the Pastoral Epistles, and Revelation.

The Gospel of John and the Epistles of John were written forty years after Paul's death by an Ephesian disciple of Paul, and present a theology based on Paul's teachings but colored by the difficulties which the Church in Western Asia had to meet.

Many who differ from Professor Bacon in his critical position may be pleased to find him asserting that Paul truly interprets Jesus, but, aside from that, will be at variance on almost every page.

SELBY F. VANCE

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**What Christianity Means to Me.** By Lyman Abbott. New York: Macmillan Company, 1921. \$1.75.

This book, the child of Dr. Abbott's old age, is a testimony, not a treatise; his spiritual autobiography, he calls it. As we would expect in such a book and from such a man, there is little made of the time honored doctrines of theology. The quarrel between Trinitarian and Unitarian deals largely with the metaphysical relation between Christ and the Father and does not interest him. The doctrine of a historic fall and resultant depravity rests on a parable in the Old Testament and a parenthesis in the New. So we might continue. But Dr. Abbott finds his religion centering in Christ, the revealer of God and impartor of life to himself and to the world. He interprets Christ's familiar words, "Thou art Peter and on this rock will I build my church," as referring not to Peter's doctrine of Christ, nor yet to Peter and the Twelve as an organization not yet founded, but to Peter as a type of humanity transformed by the inspiration he had received from the year's in-

## Literature

timate companionship he had had with Jesus. Christ declared, "I am come to preach glad tidings to the poor," and from Him has come a new spirit of philanthropy into the world. He said, "I am come to give life," and the life that radiated and radiates from His transcendent personality inspired other personalities and has remained the one greatest single influence in the history of the world the past eighteen centuries, manifesting itself along every avenue of human thought and activity. He came to save the lost—from sin, not from punishment. This salvation He brings through imparted life—"We are saved not by imputation, but by impartation of righteousness"—and this life is given as all life is given, at the cost of sacrifice, not sacrifice to appease God but to win man and move him by sacrificial love to love of the sacrificing God. Dr. Abbott attempts a brief summary of his belief in such words as these,—“We live in two worlds—a world of matter, which is under inviolable law; a world of the spirit, which is free. God is a spirit, and is the Father of our spirits. Jesus Christ is the supreme manifestation history affords of what God is and what we may become. In his life of love, service, and sacrifice is that supreme manifestation of the life of the spirit which we can share with Him and with His Father, an immortal life which the decay of the instruments it uses does not and cannot destroy”. He condenses the meaning of Christianity in his life into such statements as these: "A new spirit of love, service, and sacrifice in humanity."

"A new and ever developing life in art, literature, music, philosophy, government, industry, worship."

"A relief from the burden of remorse for past errors, blunders, and sins."

"Faith in ourselves and our fellow men."

"Faith in the great enterprise in which God's loyal children are engaged, that of making a new world out of this old world, a faith which failure does not discourage, nor death destroy."

"Faith in a Leader who both sets us our task and shares it with us; the longer we follow him and work with him, the more worthy to be loved, trusted, and followed does he seem to us to be."

"Faith in our present possession of a deathless life of the spirit, which we share with the Father of our spirits and our divinely appreciated leader."

GEORGE C. FISHER,

Pittsburgh, Pa.

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**The Range Finders.** By Charles Frederick Wishart, D.D., LL.D. 75c.

**The Attractions of the Ministry.** By James H. Snowden, D.D., LL.D. 90c. Both published by the Presbyterian Board of Publication, Philadelphia. 1921.

These two booklets are reviewed together because they treat of the same subject and have a common purpose. They deal with the ministry, its work and attractions, and the obligation of young men of education and ability to seriously consider the ministry as a life calling. They are timely books because the Presbyterian Church is suffering from a shortage of ministers. It needs at least four hundred more ministers to efficiently carry on its work at home and abroad. In order to replace the break in the ranks and to provide for an advance, three hundred new men ought to be ordained every year.

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As a matter of fact, the seminaries of the Church are not graduating fifty percent of that number at the present time. This situation has led to the publication of these two heart-searching books. The two books are complementary to each other both in subject matter and in the form of presentation. Dr. Wishart is a poet as well as a preacher. He has selected the title for the book from the fifth address, "The Range Finders". In the armies of the Great War the airmen were the range finders, or the eyes, for the divisions and corps which maneuvered and fought on the ground. In like manner the minister serves as a range finder for society, or, as Dr. Wishart puts it, 'the range finder of civilization's great battle'. While Dr. Wishart's treatment is touched with the imagination of the poet, it is also historical, for he lays the basis of the appeal in the experiences and teachings of the prophets of the Old Testament. He brings out the virility of the ministerial calling in the chapter, 'The Gospel of Labor'. He shows that the secret of the minister's purpose is found in the depth and the reality of the devotional life in the chapter entitled, 'The Inner Chamber'.

Dr. Snowden, in a masterly and convincing way, analyzes the minister's life and work, under four general headings: 'Motives Which Do Not Apply to the Ministry'; 'General Attractions of the Ministry'; 'Specific Attraction of the Ministry'; 'Some Subsidiary Questions'. Under the last heading he treats three vital points, namely, 'What Constitutes a Call to the Ministry?' 'What Preparation Is Necessary for a Successful Ministry?' 'Is There Any Special Call for Ministers of Ability To-day?'

These two up-to-date stimulating presentations of the ministerial work and opportunity ought to have a wide circulation among the young men of the Presbyterian Church. Pastors and college professors ought to circulate them in their congregations and classes.

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**MY NEIGHBOR THE WORKINGMAN.** By James Roscoe Day. The Abington Press. 1921. \$2.50.

Everyone necessarily orients his thinking from the viewpoint of his own experience and the philosophy of life to which it has led him. There is no such thing as an unbiased judgment with any of us; we only deceive ourselves when we think we make one. All are affected by the experiences that have made us what we are when we sit in judgment.

This must be kept much in mind in appraising Chancellor Day's recent book on the industrial question. Straightforward and frank to state the truth as he sees it, he nevertheless could not escape these limitations. He is a man of somewhat advanced years who came up out of the period in American history that made for the most pronounced individualism. It was then his philosophy of life set its norms, and they in turn have given form to his opinions set forth in this study. His experiences of physical labor were those on the farm, where the personal touch in industry is at its best. His contact with the intricate organism of a great modern industry has been largely from the side of capital. He tries to be sympathetic with the wage earner; the very title of the book shows that. But he fails. He cannot see the situation through the windows of the man tied for life to a changeless grind at a

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monotonous task. Indeed, he very explicitly refuses to believe there is any such situation. Like the old-time country school director who thought every boy could become president, he insists every man of toil should be spurred on by the hope that sometime he may become a foreman or something of the kind. This he does, utterly ignoring the fact that not one in twenty can possibly be given these coveted positions and that for the other nineteen the Scripture is bound to be fulfilled, "Hope long deferred maketh the heart sick," with the result that the end for the nineteen is the sourness and cynicism of failure and defeat. If life is to have value for the nineteen, it must be made so in the employment they now have.

There is in the book little of reasoning, practically nothing of analysis of any particular industrial experiences of the country. The bulk of it is the author's own opinions, to which he has come through his own general observations and experiences, along with copious advice to the workingman. The range is indicated by the chapter headings: "My Neighbor's Fallacies, My Neighbor's Strikes, My Neighbor's Bad Example, My Neighbor's Property, My Neighbor's Advantages," etc, through eighteen chapters. Evidently the author feels very deeply what he presents, but unfortunately his feelings persistently run away with him. He starts a chapter with careful reasoning, only to work himself up before the second page into a state in which he fumes and fusses, frets and scolds. Little progress is made by speaking of foreigners "coming to this country to prey upon us and to grow up with the odor of Mephitic Americana and the jaws of a combined wolf and the laughing hyena," who "should be treated as wild beasts". The book is marred also by lack of discrimination. Such diametrical opposites as anarchism and socialism, bolshevism and labor unionism, he throws together in a hodgepodge, all of which he condemns on the general principle that their advocates are opposed to things as they are. There is no effort at analysis to set forth the fallacies in the intricate organism of Marxian socialism nor the inherent weakness of anarchism. On the other side, there is just as much confusion in the way he confounds together management, capital, and natural resources, with much to say about the "working capitalist", whatever that may be. The orthodox economists he finds to be all wrong in their conception of capital for "it is not true that capital is created by labor". "Capital has made the workingman and keeps him alive." Christian ideals of fealty suffer likewise. Over against the apostolic contention that one's first fealty is to God, he finds that "his first duty is to his land", and the hope of the world he finds in "loyal men and women who might forget their Bibles but not their constitution and their laws".

There is a large contribution to be made to the solution of the industrial problem by those whose contacts with it have been mostly from the side of those whose interests are of capitalist and employer. We must have the problem presented from this side to help us keep a balance as over against the contentions of those whose viewpoint is that of the employed. But it will not be found in Chancellor Day's book. Here is much of heat, little of light.

CHARLES REED ZAHNISER

# Alumniana

## DIRECTORY

This Directory contains the names of all students matriculated at the Western Theological Seminary who are now living.

The first section is an alphabetical list with classes and addresses.

It is followed (p. 49) by a list by classes. The names of all graduates are here listed, those who received a certificate of graduation instead of a diploma being marked (c). In classes where there are two divisions, the second list includes the names of students who took only a part of their course in this institution.

Post-graduate students who did not take their under-graduate work in this Seminary are listed on page 63.

Following this Directory (p. 63) is a list of students whose addresses are not known. In this section we have included the names of former students whose biographical records are incomplete. The faculty would be glad to receive information in regard to the persons whose names appear in this group, or corrections of errors in any part of the Directory.

### ALPHABETICAL LIST WITH ADDRESSES

Ackman, J. B. ....	Monona, Iowa .....	1916 p-g
Alexander, Adolphus F. ....	Washington, Pa. ....	1879
Allen, Cyrus Glenn .....	Holliday's Cove, W. Va. ....	1890
Allen, David Dinsmore .....	Taholah, Wash. ....	1884
Allen, Louis Chowning .....	2508 S. Colorado Ave., Philadelphia, Pa. ....	1914 p-g
Allen, Perry S. ....	Commonwealth Bldg. Philadelphia, Pa. ....	1877
Allen, Robert Hill .....	3948 Grenet St. N. S. Pittsburgh, Pa. ....	1900
Allen, William Elliott .....	New Cumberland, W. Va. ....	1892
Aller, Absalom Toner .....	Lytton, Iowa .....	1886
Allison, Alexander Bertman .....	Tarentum, Pa. ....	1902
Alter, Gray .....	Heilwood, Pa. ....	1915
Alter, Robt. L. McCurdy .....	Burkeville, Va. ....	1893
Alter, S. N. ....	c/o American Press, Beirut, Syria .....	1920
Ambrose, John C. ....	Atkinson, Neb .....	1887
Ambrosimoff, Paul W. ....	Factoryville, Pa. ....	1915-p
Amstutz, Platte T. ....	East Grand Blvd., Detroit, Mich. ....	1908
Anderson, Clarence Oscar .....	Slippery Rock, Pa. ....	1899-p
Anderson, John Thomas .....	Ishpeming, Mich. ....	1908-p
Anderson, Joseph M. ....	Hyattsville, Md. ....	1882
Anderson, J. Philander .....	Grandview, Wash. ....	1886
Anderson, Robert Elder .....	Onarga, Ill. ....	1878
Anderson, Thomas Bingham .....	Beaver Falls, Pa. ....	1871
Anderson, William Wylie .....	Wilmette, Ill. ....	1862



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Armstrong, Harry Patterson	....R.F.D., Winnebago, Ill..	1901-p
Arney, William James	.....North East, Pa. ....	1871-p
Arthur, James Hillcoat	.....Hangchow, China	1912
Asdale, Wilson	.....Tipton, Mo. ....	1877
Aten, Sidney Henry	.....Burt, Iowa	1908
Atkinson, William A.	.....Rochester, Pa. ....	1896
Atwell, George Perry	.....Washington, Pa. ....	1898
Aukerman, Elmer	.....Malcolm, Iowa	1893
Aukerman, Robert Campbell	... 3872 Garland Ave., Detroit, Mich. ....	1895
Austin, Charles Anderson	.....1538 Grosbeck Road, Cincinnati, O. ....	1894
Axtell, John Stockton	.....San Mateo, Fla. ....	1874
Axtell, R. S.	.....Aurora; N. Y. ....	1917-p
Backora, Vaclav Paul	.....407 Ridge Road, Lackwanna, N. Y. ...	1905
Bailey, Harry Addison	.....Johnstown, Pa. ....	1902
Baker, Henry Vernon	.....302 Jucunda St., Pittsburgh, Pa. ....	1908
Baker, James Robinson	.....Williamsport, Pa. ....	1891
Baker, Perrin	.....Belle Vernon, Pa. ....	1875
Bamford, George K.	.....New Salem, Pa. ....	1921
Banker, Willis George	.....Tahlequah, Okla. ....	1885
Barbor, John Park	.....Grove City, Pa. ....	1874
Bardarik, George	.....Box 357, St. Clair, Pa...	1920
Barnes, William Clyde	.....Woodlawn, Pa. ....	1916
Barr, A. H.	.....Baltimore, Md. ....	1895-p
Barr, F. W.	.....State College, Ames, Iowa	1911-p
Barr, R. L.	.....Clitherall, Minn. ....	1897
Barrett, W. L.	.....Bellefontaine, Ohio	1900
Bartholomew, Archie Randal	... Falls, Creek, Pa. R. F. D.	1917
Barton, Joseph Hughes	.....1210 Idaho St., Boise, Ida. ....	1884
Bartz, Ulysses S.	.....Hicksville, Ohio	1896
Baumgartel, Howard J.	.....Parnassus, Pa. ....	1913
Bausman, Joseph Henderson	... Rochester, Pa. ....	1883
Beatty, Charles Sherrer	.....Valhalla, N. Y. ....	1900
Beatty, Samuel Jamieson	.....16 N. Wycombe Ave., Landsdowne, Pa. ....	1867
Bedickian, Shadrach V.	.....Dyberry, Pa. ....	1896
Belden, Luther Martin	.....4451 N. Winchester Ave., Chicago, Ill. ....	1864
Bell, Charles	.....Ellwood City, Pa. R.F.D.1	1899
Bell, L. Carmon	.....Huron, S. D. ....	1889
Bemies, Charles Otis	.....Minneapolis, Minn. ....	1897
Benham, DeWitt Miles	.....The Cecil, Baltimore, Md.	1887-p
Bergen, Harry Henderson	.....3166 Scranton Road, Cleveland, Ohio	1912
Bergen, Stanley Vanzant	.....Angola, N. Y. ....	1910
Beseda, Henry Earnest	.....Port Levaca, Texas	1911-p
Betts, John Melson	.....South Brownsville, Pa...	1917
Biddle, Richard Long	.....Westwood, Crafton, Pa..	1895-p
Bierkemper, Charles Harry	.....Winchester, Idaho	1901
Bingham, John Greer	.....Mercer, Pa. ....	1916
Bingham, William S.	.....Delaware, Ohio	1908

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Bisbee, George Allen	Carnegie Institute of Technology, Pittsburgh, Pa.	1918
Bisceglia, J. B.	505 Forest Ave., Kansas City, Mo.	1918
Bittinger, Ardo Preston	Ambridge, Pa.	1903
Black, William Henry	405 College St., Marshall, Mo.	1878
Blacker, Samuel	Irwin, Pa.	1907
Blayney, Charles Philander	Marshall, Mo.	1878
Bleck, Erich Alexis	Lawrence, Kan.	1908
Blosser, M. E.	4058 Havana Ave., Detroit, Mich.	1918
Boggs, John Marshall	Marathon, N. Y.	1885
Bonsall, Adoniram Judson	1947 Perrysville Ave., N. S. Pittsburgh, Pa.	1883
Boone, William Judson	Caldwell, Idaho	1887
Boothe, Willis A.	513 Emerson Ave., Pittsburgh, Pa.	1882-p
Boston, John Keifer	Lowellville, Ohio	1917
Boston, Samuel L.	Wilmerding, Pa.	1886
Bovard, Charles Edward	Waukesha, Wis.	1906-p
Bowden, George Samuel	Slippery Rock, Penna.	1905
Bowman, Edwin M.	Brownsville, Pa.	1889
Bowman, Winfield Scott	Uniontown, Pa.	1892
Boyce, Isaac	Allison Park, Pa.	1884
Boyd, Joseph Newton	Rockledge, Fla.	1879
Boyle, William	Fairfield, Ia.	1888-p
Bradley, Matthew Henry	Painesville, Ohio	1874
Bradshaw, Charles Lincoln	Flemingsburg, Ky.	1918
Brandner, Edward Lewis	Farmington, N. M.	1918
Bransby, Charles Carson	7046 Penn Ave., Pittsburgh, Pa.	1913-p
Breckenridge, Walter Lowrie	Yuma, Colo.	1886
Brice, James Byers	Marion, Ohio	1900
Brockway, Julius Writer	Albany, N. Y.	1897-p
Brokaw, Harvey	Kyoto, Japan	1896-p
Brooks, Earle Amos	10 Beacon St., Everett, Mass.	1900
Brown, Alexander Blaine	Canonsburg, Pa.	1878-p
Brown, Franklin Ferrel	Ostrander, Ohio	1898
Brown, George W.	R. F. D., North Jackson, Ohio	1903-p
Brown, Samuel Truman	2301 Sherbrook Ave., Pittsburgh, Pa.	1902
Brown, William Albert	Sutersville, Pa.	1896
Brown, William F.	Canonsburg, Pa.	1868
Browne, H. R.	Shields, Pa.	1915 p-g
Brownlee, Daniel	Dayton, Ohio	1895
Brownlee, Edmund Stanley	Appleton City, Mo.	1889
Brownson, Marcus Acheson	400 S. 15th St., Philadelphia, Pa.	1881
Bruce, Charles H.	Matawan, N. J.	1881-p
Bruce, Jesse Culley	156 Fifth Ave., New York, N. Y.	1876
Bryan, Arthur Vernon	Kadoka, S. D.	1881

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Buchanan, Aaron Moore	50 Ben Lomond St., Uniontown, Pa.	1882
Bucher, Victor	Pleasantville, Pa.	1904
Buzak, Leon	1603 Antrim St., N. S., Pittsburgh, Pa.	1921
Burns, George Garrell	Homer, Ill.	1896
Burt, Percy Earle	1328 Main St., Wellsburg, W. Va.	1912
Bush, Merchant Spargrove	c/o University, Boulder, Col.	1901
Byers, Edward Walter	Jersey Shore, Pa.	1903
Byers, William Franklin	Bruin, Pa.	1910
Cable, John H.	Nyack, N. Y.	1915-p
Calder, Robert Scott	St. Charles, Mo.	1897
Caldwell, David	New Brighton, Pa.	1894
Caldwell, William Elliott	Gillingham, Wis.	1882
Calhoun, Joseph Painter	Bradentown, Fla.	1880-p
Campbell, Charles McPheeters	Boulder, Col.	1864
Campbell, Elgy Van Voorhis	St. Cloud, Minn.	1864-p
Campbell, Harry Milton	Darby, Pa.	1904-p
Campbell, Henry Martyn	297 S. 12th St., San Jose, Cal.	1890-p
Campbell, Howard	Chieng Mai, Laos, Siam	1894
Campbell, Howard Newton	New Concord, Ohio	1887
Campbell, Richard Morrow	Pennsylvania Furnace, Pa.	1866
Campbell, Wilbur Marshall	Kachek, Hainan Island, S. China.	1898
Campbell, William Oliver	Sewickley, Pa.	1866-p
Carmichael, George	Portland, Ore.	1900
Carr, William Brainerd	Latrobe, Pa.	1873
Carson, Chalmers F.	Youngstown, Ohio	1881
Carson, David Gibson	Pawnee, Ill.	1881
Chalfant, Charles Latta	816 Belnof St., Caldwell, Idaho	1892
Cheeseman, Charles Payson	5919 Wellesley Ave., Pittsburgh, Pa.	1884-p
Cheeseman, George H.	Euclid, Pa. R. F. D.	1916
Cheeseman, Joseph Franklin	5003 N. Post St., Spokane, Wash.	1898
Cherry, Cummings Waldo	Rochester, N. Y.	1897
Christie, John Watson	1362 E-Long St., Cincinnati, Ohio	1907
Christoff, Athanasious Toleff	c/o Maunder & Daugherty Co., Kansas City, Kan.	1907
Clark, Charles Avery	Rivera, Calif.	1890
Clark, Chester A.	1365 Paulson Ave., Pittsburgh, Pa.	1909
Clark, James Buchanan	Dayton, N. J.	1883-p
Clark, J. Calvitt	213 S. Broad St. Philadelphia, Pa.	1919
Clark, Robert Lorenzo	Box 927, New Park, Pa.	1878
Clawson, Harry Blaine	Yatesboro, Pa.	1919

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Coan, Frederick Gaylord	Tabriz, Persia	1885-p
Cobb, William Anthony	Cambridge Springs, Pa.	1899
Cochran, Charles W.	Falls Creek, Pa.	1913
Cole, William D.	Vernon, Ind.	1894-p
Collins, Alden Delmont	Hyattsville, Md.	1891
Compton, Elias	Wooster, Ohio.	1884-p
Conkling, Nathaniel W.	26 West 8th St., New York, N. Y.	1861
Conley, Bertram Huston	Curwensville, Pa.	1910
Connell, John	Minneapolis, Minn.	1913
Conrad, Ross Elmer	Dalton, Ohio	1917
Cooke, Silas	St. Cloud, Fla.	1874
Cooper, Howard Claberg	Philadelphia, Pa.	1906
Cooper, Hugh Albert	Albuquerque, N. M.	1890
Cooper, John H.	Johnsonburg, Pa.	1883
Cornelius, Maxwell	New Bethlehem, Pa.	1914
Cotton, James Sumner	Salineville, Ohio	1896
Cotton, Jesse Lee	Louisville, Ky.	1888
Cowieson, William Reid	E. Liverpool, Ohio	1915-p
Cozad, Frank Aron	Tarentum, Pa. R. F. D. 2	1898
Cozad, W. K.	Markle, Pa.	1893-p
Craig, Joseph A. A.	Washington, Pa.	1895
Craig, William Reed	Butler, Pa.	1906
Craighead, D. E.	Strasburg, Pa.	1891-p
Crapper, William Horatio	Masontown, Pa.	1914
Crawford, Frederick Swartz	New Milford, Conn.	1879
Crawford, Glenn Martin	Ford City, Pa.	1917
Crawford, John Allen	536 Haws Ave., Norristown, Pa.	1891
Crawford, Oliver Cromlow	Soo Chow, China	1900
Cribbs, Charles Clair	Apollo, Pa.	1911
Crosser, John R.	Millport, Ohio	1885-p
Crouse, Nathaniel Perce	Stanhope, N. J.	1879
Crowe, Alvin N.	Richmond, Ohio	1900 p-g
Crowe, Francis Wayland	1052 Blackadore Ave., Pittsburgh, Pa.	1902-p
Crummy, H. Russell	Butler, Pa. R. F. D. 6.	1917
Culley, David Ernest	1120 Pemberton Ave., N. S. Pittsburgh, Pa.	1904
Culley, Edward Armor	Derry, Pa.	1894
Cunningham, James Alexander	138 W. Seneca St., Syracuse, N. Y.	1892
Cunningham, Harry Cooper	Milan, Ohio	1899-p
Daniel, D. E.	426 First St., Conemaugh, Pa.	1919
Daubenspeck, Richard Perry	Huntingdon, Pa.	1899
David, William Owen	Butler, Pa.	1903-p
Davidson, Harrison	R. F. D. 2, Steubenville, Ohio	1918
Davis, McLain White	Seattle, Washington	1896
Davis, John P.	Solomon, Kans.	1889
Day, Alanson Ritner	Alexandria, Pa.	1862
Day, Edgar Willis	Minerva, Ohio	1882
Day, William Henry	Altamont, Ill.	1882-p

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Deffenbaugh, George L. ....	27 Mountain View Ave. Santa Cruz, Cal. ....	1878
Denise, Larimore Conover .....	Bellevue, Pa. ....	1905 p-g
Dent, Frederick Rodgers .....	Millvale, Pa. ....	1908
Depue, James Hervey .....	Washington, D. C. ....	1900-p
Dible, James C. ....	E. San Diego, Cal. ....	1893
Dickinson, Edwin Hastings .....	Ligonier, Pa. ....	1880
Dinsmore, John Walker .....	Los Gatos, Cal. ....	1862
Dinsmore, William Warden .....	Amity, Pa. ....	1907
Diven, Robert Joseph .....	Wrangell, Alaska ....	1896-p
Dodds, Joseph LeRoy .....	A. P. M., Saharanpur, India. ....	1917
Doerr, J. Alfred .....	R. F. D., Erie, Pa. ....	1916
Donahy, Martin Luther .....	Bowling Green, Ohio ..	1872
Donaldson, D. M. ....	Meshed, Persia ....	1914
Donaldson, John B. ....	Oakland, Cal. ....	1877-p
Donaldson, Newton .....	Lorain, Ohio ....	1883
Donaldson, Robert McMorran .....	Los Angeles, Cal. ....	1888-p
Donaldson, Wilson Egbert .....	52nd Avenue, Chicago, Ill. ....	1883
Donehoo, George McCune .....	Caledonia, Minn. ....	1897
Donehoo, George Patterson .....	Coudersport, Pa. ....	1886
Douglas, Elmer Hall .....	Upper Sandusky, Ohio ..	1905
Drake, J. E. ....	Holland, Iowa ....	1891
Duff, George Morgan .....	Ellwood City, Pa. ....	1914
Duff, Joseph Miller .....	564 Washington Ave., Carnegie, Pa. ....	1876
Duffield, T. Ewing .....	Cherry Tree, Pa. ....	1906
Dunbar, Joseph Wallace .....	Old Concord, Pa. ....	1895
Duncan, John Steele .....	Mercer, Pa. ....	1898 p-g
Dunlap, John Barr .....	Bangkok, Siam ....	1888
Eagleson, Hodge McIlvaine .....	Wellston, Ohio ....	1919
Eagleson, Walter Finney .....	1704 Irving St. N. E., Washington, D. C. ..	1898
Eagleson, William Stewart .....	Columbus, Ohio ....	1863
Eakin, Frank .....	335 Forest Ave., Ben Avon, Pa. ....	1913
Eakin, John Anderson .....	Petchaburi, Siam ....	1887
Eakin, Paul Anderson .....	Trang, Siam ....	1913
Earsman, Hugh Fraser .....	Knox, Pa. ....	1885
Edmundson, George R. ....	Byers, Col. ....	1892
Edwards, Charles Eugene ..	6911 Prospect Ave., Ben Avon, Pa. ....	1884-p
Edwards, Chauncey Theodore ..	Huntingdon Valley, Pa. .	1884-p
Eggert, John Edwin .....	Harrington, Del. ....	1880
Elder, James Francis .....	First Ave. Pres. Church, Denver, Col. ....	1897
Elder, Silas Coe .....	R. F. D. 13, Grove City, Pa. ....	1896
Eldredge, Clayton W. ....	610 Hayden Bldg., Columbus, Ohio ....	1895
Elliott, Arthur Montgomery .....	Ramapo, N. Y. ....	1909 p-g
Elliott, John William .....	442 E. State St., Sharon, Pa. ....	1885-p
Elliott, Orrin A. ....	Glendora, Cal. ....	1870

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Elliott, Paul H. ....	Ellwood City, Pa. ....	1915-p
Elliott, Samuel Edward .....	Monongahela House, Pittsburgh, Pa. ....	1876-p.
Elterich, William Otto .....	Chefoo, China .....	1888
Ely, Robert W. ....	558 Jefferson St., St. Charles, Mo. ....	1885
Ernst, John L. ....	600 N. Euclid Ave., Pittsburgh, Pa. ....	1914-p
Espey, John Morton .....	Shanghai, China .....	1905
Evans, Daniel Henry .....	West Palm Beach, Fla...	1862-p
Evans, Frederick Walter .....	New York, N. Y. ....	1905-p
Evans, William McClung .....	1444 B. Avenue, Cedar Rapids, Iowa..	1882
Ewing, Henry D. ....	Scio, Ohio .....	1897
Ewing, James C. R. ....	Lahore, India .....	1879
Ewing, Joseph Lyons .....	Philadelphia, Pa. ....	1893
Farmer, William Robertson .....	1020 Western Ave., N. S., Pittsburgh, Pa. ....	1895
Farrand, Fountain Rothwell .....	3318 Second Ave., Sacramento, Cal. ....	1883
Fast, J. W. G. ....	Akron, Ohio .....	1902-p
Felmeth, Wilhelm Gotthart .....	New Kensington, Pa. ..	1911-p
Ferguson, Henry Clay .....	1945 N. 31st St., Philadelphia, Pa. ....	1885
Ferguson, Thomas James .....	Mechanicsburg, Pa. ....	1878
Ferguson, William Adams .....	Rushsylvania, Ohio ....	1865-p
Ferver, William Carl .....	New Waterford, Ohio ..	1907
Fields, Joseph Cyrus .....	Lebanon, Pa. ....	1899-p
Fife, Noah H. G. ....	2038 Chestnut St., Philadelphia, Pa. ....	1863
Filipi, Bohdan Anton .....	Clarkson, Neb. ....	1902
Findlay, Harry John .....	Kansas City, Mo. ....	1912-p
Fiscus, Newell Scott .....	Livermore, Cal. ....	1899
Fish, Frank .....	Millsboro, Pa. ....	1886
Fisher, George Curtis .....	5919 Wellesley Ave., Pittsburgh, Pa. ....	1903
Fisher, George W. ....	Mayfield, Cal. ....	1861
Fisher, Grant Eugene .....	Turtle Creek, Pa. ....	1896
Fisher, James McIntyre .....	Mount Joy, Pa. ....	1916
Fisher, Sanford George .....	Kansas City, Mo. ....	1869-p
Fisher, William James .....	1482 Sixth Ave., San Francisco, Cal. ....	1891-p
Fitch, Robert Ferris .....	Hangchow, China .....	1898
Fleming, James Samuel .....	West Finley, Pa. ....	1879
Fleming, William F. ....	Ligonier, Pa. ....	1903
Fohner, George C. ....	Sharpville, Pa. ....	1914-p
Foote, Samuel E. ....	Williamstown, W. Va. ..	1897
Foreman, Chauncey Atwood .....	Douglas, Ariz. ....	1900-p
Fowler, Owen Stephen .....	Delmont, Pa. ....	1903
Fox, John P. ....	Terre Haute, Ind. ....	1862-p
Fracker, George Herbert .....	Storm Lake, Iowa .....	1883-p
Francis, John Junkin .....	Afton, N. Y. ....	1869
Frantz, George Arthur .....	Van Wert, O. ....	1913
Fraser, Charles Daniel .....	Steubenville, Ohio .....	1907
Fraser, Charles McLean .....	Bessemer, Mich. ....	1881

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Fraser, James Alex. D. ....	Stapleton, N. Y. ....	1914
Fraser, James Wallace .....	Clarksburg, Pa. ....	1914
Frederick, P. W. H. ....	1302 E. 45th St., Seattle, Wash. ....	1897-p
French, Arthur Edward .....	Port Allegany, Pa. ....	1916
Fulton, George W. ....	Osaka, Japan .....	1889-p
Fulton, John Elsworth .....	Canonsburg, Pa. ....	1897
Fulton, John Thomas .....	Red Wing, Minn. ....	1898
Fulton, John W. ....	Wooster, Ohio .....	1880
Fulton, Robert Henry .....	Washington, Pa. ....	1877
Fulton, Silas Alfred .....	Des Moines, Iowa .....	1898-p
Fulton, William Shouse .....	215 N. Granada Ave., Alhambra, Calif. ....	1875
Funkhouser, G. A. ....	Dayton, Ohio .....	1871
Furbay, Harvey Graeme .....	Skillman, New Jersey ..	1891-p
Gaehr, Theophilus J. ....	Yellow Springs, Ohio ..	1904
Gahagen, Clair Boyd .....	Reynoldsville, Pa. ....	1918
Gantt, A. G. ....	6287 Frankstown Ave., Pittsburgh, Pa. ....	1895
Garver, James Clayton .....	1825 Williams St., Denver, Col. ....	1883
Garvin, Charles Edmund .....	Wheeling, W. Va. ....	1900-p
Garvin, James Ellsworth .....	3301 Iowa St., Pittsburgh, Pa. ....	1890-p
Gaut, Robert Lawrence .....	Boswell, Pa. ....	1908
Gearhart, Harry Alonzo .....	Bakerstown, Pa. ....	1918
Geddes, Henry .....	709 Lodge Ave., Toledo, Ohio .....	1911
Gelvin, Edward Hill .....	Cedar Rapids, Iowa ....	1899 p-g
Gettman, Albert Henry .....	Livermore, Pa. ....	1902
Getty, Robert Francis .....	Murraysville, Pa. ....	1894
Gibb, John D. ....	Chatfield, Minn. ....	1893
Giboney, Ezra P. ....	R. F. D. 7, Seattle, Wash. ....	1899
Gibson, Alexander .....	1226 Liverpool St., N. S., Pittsburgh, Pa. ....	1917
Gibson, Joseph Thompson .....	Rodgers Bldg. N. S., Pittsburgh, Pa. ....	1872
Gibson, William Francis .....	Sorento, Ill. ....	1877
Giffin, James Edwin .....	Gibsonia, Pa. ....	1892
Gilbert, Ralph V. ....	Girard, Pa. ....	1916
Gilson, Harry O. ....	Castle Shannon, Pa. ....	1888
Glunt, George Lang .....	371 Semple St., Pittsburgh, Pa. ....	1911-p
Goehring, Joseph Stephen .....	Foley, Minn. ....	1905-p
Good, Albert Irwin .....	Kribi, Cameroun, W. Africa. ....	1909
Good, Edward Clair .....	110 Church St., Punxsutawney, Pa....	1916
Gordon, Percy Hartle .....	Library St., Braddock, Pa. ....	1896
Gordon, Seth Reed .....	Tulsa, Olka .....	1877
Gourley, John Crawford .....	Delmont, Pa. ....	1875-p
Graham, David S. ....	R.F.D., Sewickley, Pa...	1901
Graham, Franklin Floyd .....	Caetate, Bahia, Brazil...	1910

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Graham, John Joseph	Geneva, Ohio	1875
Gray, Thomas Jefferson	Crafton, Pa.	1886
Graybeill, John Henry	St. Mary's, Pa.	1876
Greene, David A.	Poplar St. Pres Church, Cincinnati, Ohio	1896
Greenlee, Thomas Beaver	1721 Acacia St., Alhambra, Calif.	1882
Gregg, Andrew Jackson	Waterman, Ill.	1885
Gregg, Oscar Job	Adams Mills, Ohio	1894
Greves, Ulysses Sherman	New Alexandria, Pa.	1895
Griffith, Howard Levi	Leavittsburg, Ohio	1902
Griffith, O. C.	R.F.D., Coraopolis, Pa.	1918
Gross, John H.	West Newton, Mass.	1912-p
Gross, Oresta Carroll	Brewster, Minn.	1910
Grubbs, Henry Alexander	Windsor Court Apts., Baltimore, Md.	1893
Guichard, George Louis	Trenton, Mich.	1897-p
Guthrie, George Wesley	Broomfield, W. Va.	1914
Guttery, Arthur Minton	Peking, China	1911
Hackett, George Stuart	Fayette City, Pa.	1882
Hackett, John Thomas	Bridgeton, N. J.	1895
Hail, Arthur Laughlin	Oakdale, Pa.	1909
Hail, John Baxter	Wakayama, Japan	1875
Haines, Alfred Hermon	San Diego, Cal.	1900
Halenda, Dimitry	1004 Carson St., S. S., Pittsburgh, Pa.	1909
Halenda, Theodore	R. F. D., Cranesville, Pa.	1912
Hall, Francis Milton	Kane, Pa.	1891
Hamilton, Charles Henry	Delta, Utah	1903
Hamilton, James	Washington, Pa.	1892-p
Hamilton, Joseph	Washington, Pa.	1893-p
Hamilton, Milton John	Tioga St., Johnstown, Pa.	1869
Hanna, Hugh Willard	Chester, W. Va.	1902
Harriman, Walter Payne	Cedarville, Ohio	1915
Harrop, Ben	Lyndon, Ohio	1888
Harter, Otis	Lima, Ohio	1895
Harvey, Plummer Robinson	Vincent, Ohio	1908
Hawk, James Harry	Carrolton, Ohio	1874
Hayes, Andrew Williamson	Somerset, Pa.	1893
Haymaker, Edward Graham	Winona Lake, Ind.	1890
Hayes, Watson McMillan	Wei-Hsien, Shantung, China	1882
Hays, Calvin Cornwell	Johnstown, Pa.	1884
Hays, Frank Winfield	Wooster, Ohio	1890
Hays, George Smith	R.F.D.4 Okarche, Okla.	1885
Hays, William McClement	Burgettstown, Pa.	1886
Hazlett, Calvin Glenn	Newark, Ohio	1893
Hazlett, Dillwyn McFadden	Richmond Hts., St. Charles, Mo.	1875
Hazlett, William John	Grove City, Pa.	1883
Heany, Brainerd Forman	Ebensburg, Pa.	1906
Hefner, Elbert	Clarksville, Ark.	1908
Helm, John Stewart	Cresson, Pa.	1882
Heltman, Andrew F.	2624 Beal Ave., Altoona, Pa.	1915 p-g



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Hendrix, Everett J. ....	Bombay, India .....	1919
Henry, Robert Harvey .....	Volant, Pa. ....	1921
Hensel, LeRoy Cleveland .....	Valparaiso, Ind. ....	1914
Hepler, David Ewing .....	Clarion, Pa. ....	1895
Herries, Archibald James .....	New Milford, Pa. ....	1884
Herriott, Calvin Caldwell .....	1525 High St., Oakland, Cal. ....	1876
Herron, Charles .....	2024 Emmet St., Omaha, Neb. ....	1887
Hezlep, Herbert .....	Cincinnati, Ohio .....	1898
Hezlep, William Herron .....	A. P. Mission, Jhansi, India .....	1911
Hickman, Alvyn Ross .....	Groton, S. Dakota .....	1917
Hine, Thomas W. ....	Hagerman, Idaho .....	1894
Hill, James B. G. ....	Long Beach, Cal. ....	1891
Hill, Winfield Euclid .....	Lincoln Highway, East Liverpool, O. ....	1868
Hitchings, Brooks .....	Yoder, Col. ....	1893-p
Hodil, Edward Amos .....	Uniontown, Pa. ....	1899
Hofmeister, Ralph C. ....	533 Sixth St., Oakmont, Pa. ....	1918
Hogg, Willis Edwin .....	Three Rivers, Mich. ....	1913 p-g
Hollister, William Parker .....	Canfield, Ohio .....	1893
Holmes, William Jackson .....	Lancaster, Ohio .....	1902
Hoon, Clarke D. A. ....	Fairchance, Pa. ....	1894
Hoover, William Homer .....	Pine Lawn, St. Louis, Mo. ....	1909
Hopkins, John Thomas .....	R.F.D., Riverside, Cal. ..	1884-p
Hornicek, Francis .....	Loyalhanna, Pa. ....	1912
Hosack, Hermann Marshall .....	Newell, W. Va. ....	1898
Houk, Clarence Edwin .....	Claysville, Pa. ....	1907
Houston, James Theodore .....	Chico, Cal. ....	1874
Houston, Robert Lockhart .....	Erwin, Tenn. ....	1908
Houston, William .....	Ohio State University, Columbus, Ohio .....	1893
Howard, W. E. ....	3426 Parkview Ave., Pittsburgh, Pa. ....	1894
Howe, Edwin Carl .....	Canton, China .....	1914
Howe, John L. ....	Highland, Kan. ....	1911
Howell, H. G. ....	Homestead, Pa. ....	1911-p
Hubbard, Arthur Eugene .....	Crockett, Texas .....	1898
Hubbell, Earle B. ....	7100 Rhodes Ave., Chicago, Ill. ....	1887-p
Hudock, Andrew Jay .....	1628 Wyoming Ave., Kingston, Pa. ....	1921
Huey, James Way .....	Pillsbury, N. Dakota .....	1907
Hughes, James Charles .....	39 Annabelle Ave., Trenton, N. J. ....	1912
Humbert, J. I. ....	Sigel, Pa. ....	1893
Hummel, Henry Bradford .....	Boulder, Col. ....	1893
Humphrey, James David .....	Plumville, Pa. ....	1899
Hunter, Alexander Stuart .....	5826 Fifth Ave., Pittsburgh, Pa. ....	1885
Hunter, James Norman .....	Blairsville, Pa. ....	1912
Hunter, Joseph Lawrence .....	Camp Grant, Ill. ....	1888
Hunter, Robert A. ....	Philadelphia, Pa. ....	1883

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Hunter, Stephen A. ....	1000 Fairdale St., Pittsburgh, Pa. ....	1876
Hunter, William Heard .....	Fargo, N. D. ....	1877
Husak, Alois . . . . .	1015 Province St., N. S., Pittsburgh, Pa. ....	1918
Hutchison, Harry Clinton .....	153 Hazelwood Ave., Pittsburgh, Pa. ....	1909
Hutchison, J. E. ....	611 Louks Ave., Scottdale, Pa. ....	1894
Hutchison, William J. ....	Kittanning, Pa. ....	1898
Hyde, E. Fletcher .....	Eighty-four, Pa. ....	1874
Hyde, Wesley Middleton .....	Academia, Pa. ....	1877
Imhoff, Thomas B. ....	Follansbee, W. Va., ....	1915-p
Inglis, John .....	808 Majestic Bldg., Denver, Col. ....	1894-p
Inglis, Robert Scott .....	Newark, N. J. ....	1891-p
Irvine, James Elliott .....	Williamsburg, Pa. ....	1887
Irwin, Charles Fayette .....	Eaton, Ohio ....	1901
Irwin, Donald Archibald .....	Peking, China ....	1919
Irwin, John Coleman .....	Hamilton, Mont. ....	1879-p
Irwin, James Perry .....	137 W. 18th St., Erie, Pa. ....	1867
Irwin, J. P. ....	Tengchou, Shantung, China. ....	1894
Jackson, Thomas Carl .....	Upper Alton, Ill. ....	1898-p
Jennings, William Mason .....	Columbus, Ohio ....	1894
Johnson, Hubert Rex .....	2502 Cliffbourne Pl. N. W., Wash, D. C. ....	1886
Johnson, William F. ....	Mainpuri, India ....	1860
Johnston, David Henry .....	Scranton, Pa. ....	1907
Johnston, Edgar Francis .....	West Point, Miss. ....	1887
Johnston, Samuel L. ....	Khediye, Pa. ....	1913
Johnston, William Caldwell ....	Ebolewo, Cameroun, W. Africa. ....	1895
Jolly, Austin Howell .....	Trafford, Pa. ....	1880
Jones, William Addison .....	136 Orchard Ave., Mt. Oli- ver, Sta. Pgh. Pa. ....	1889
Junek, Frank .....	Wagner, S. D. ....	1908
Junkin, Clarence Mateer .....	Clark, Pa. ....	1887
Kane, Hugh . . . . .	St. Paul, Minn. ....	1889
Kardos, Joseph .....	East St. Louis, Ill. ....	1907-p
Kaufman, George Willis .....	5430 Walnut St., E. E. Pittsburgh, Pa. ....	1907
Kaufman, Harry Elmer .....	R.F.D., Greensburg, Pa... ..	1904
Keener, Andrew Ivory .....	Clinton, N. Y. ....	1904
Keirn, Reuel Emerson .....	Brockwayville, Pa. ....	1911
Keller, Argyle Claudius .....	Ashtabula, Ohio ....	1917 p-g
Kelly, Aaron Alfred .....	766 S. Freedom Ave., Alliance, Ohio ....	1893
Kelly, Dwight Spalding .....	Wright City, Okla. ....	1904-p
Kelly, Jonathan Clutton .....	Cowansville, Pa. ....	1896
Kelly, Joseph Clark .....	Sunbury, Pa. ....	1864-p
Kelly, Newton Bracken .....	Sterling, Col. ....	1884-p

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Kelso, Alexander Peebles, Jr. . . . .	Decatur, Ill. . . . .	1910
Kelso, James Anderson . . . . .	725 Ridge Ave., N. S., Pittsburgh, Pa. . . . .	1896
Kelso, James Beacom . . . . .	Belden, Neb. . . . .	1899
Kelso, John B. . . . .	Wooster, Ohio . . . . .	1904
Kennedy, John . . . . .	Tacoma, Wash. . . . .	1895-p
Kennedy, Samuel James . . . . .	Alhambra, Cal. . . . .	1889
Kerns, Francis A. . . . .	Youngwood, Pa. . . . .	1888
Kerr, Charles William . . . . .	Tulsa, Okla. . . . .	1898-p
Kerr, David Ramsey . . . . .	Emporia, Kan. . . . .	1876
Kerr, George Gibson . . . . .	Canonsburg, Pa. . . . .	1899
Kerr, Greer McIlvain . . . . .	R.F.D., Bulger, Pa. . . . .	1871
Kerr, Henry Franklin . . . . .	R.F.D., Cadiz, Ohio . . . . .	1899
Kerr, Hugh T. . . . .	827 Amberson Ave., Pittsburgh, Pa. . . . .	1897
Kerr, James Horner . . . . .	Orangeville, Pa. . . . .	1872
Kerr, John Henry . . . . .	268 Arlington Ave., Brooklyn, N. Y. . . . .	1881
Keusseff, Theodore M. . . . .	Mt. Pleasant, Utah . . . . .	1904
Kienle, Gustav A. . . . .	51 W. First St., Mansfield, Ohio . . . . .	1907 p-g
Kidder, Jonathan Edward . . . . .	Chenchow, Hunan, China	1919
Kilgore, Harry Wheeler . . . . .	R.F.D. Irwin, Pa. . . . .	1900
King, Basil Robert . . . . .	1431 Addison Road, Cleveland, Ohio . . . . .	1891
King, Felix Zollicoffer . . . . .	Arroyo Grande, Cal. . . . .	1909 p-g
King, John Allison . . . . .	Darlington, Pa. . . . .	1916
Kinter, William Alexander . . . . .	Bell Ave., N. S., Pittsburgh, Pa. . . . .	1889-p
Kirkbride, James F. . . . .	Mineral Ridge, Ohio . . . . .	1892
Kirkbride, Sherman Asher . . . . .	New Wilmington, Pa. . . . .	1892
Kirkpatrick, J. Max . . . . .	Lemont, Pa. . . . .	1919
Kish, Julius . . . . .	Hungarian Pres. Church, Cleveland, Ohio . . . . .	1914
Kiskaddon, Jesse Fulton . . . . .	Tecumseh, Mich. . . . .	1915
Kiskaddon, Roy M. . . . .	Box 306, Imperial, Pa. . . . .	1913
Kmeczik, George . . . . .	Jessup, Pa. . . . .	1911-p
Knepshield, Edward J. . . . .	Fayette City, Pa. . . . .	1905
Knight, Hervey B. . . . .	Michigan Ave., Pueblo, Col. . . . .	1867
Knox, J. McClure . . . . .	Maroa, Ill. . . . .	1891-p
Kohr, Thomas Henry . . . . .	Worthington, Ohio . . . . .	1875
Koonce, M. Egbert . . . . .	South Charleston, O. . . . .	1894
Kovacs, Andrew W. . . . .	Leechburg, Pa. . . . .	1915-p
Kreger, Winfield Scott . . . . .	Snow Hill, Md. . . . .	1897
Kritchbaum, Allan . . . . .	Bisbee, Ariz. . . . .	1890
Kritz, William Blakely . . . . .	Waveland, Ind. . . . .	1899-p
Krivulka, Charles Jesse . . . . .	Box 117, Pittock, Pa. . . . .	1921
Kuhn, William Caven . . . . .	Bellwood, Pa. . . . .	1865
Kumler, Francis Marion . . . . .	Degraff, Ohio . . . . .	1880
Kunkle, John Stewart . . . . .	Lien Chow, via Canton, China . . . . .	1905
Laird, Alexander . . . . .	Glassboro, N. J. . . . .	1891-p
Lane, John C. . . . .	Newburg, N. Y. . . . .	1896
Lang, John . . . . .	Omak, Wash. . . . .	1913

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Langfitt, Obadiah Thompson . . .	Rushmore, Minn. . . . .	1882
Lanier, M. B. . . . .	Louisville, Ky. . . . .	1895
Lashley, Ellsworth E. . . . .	W. E., Pittsburgh, Pa. . . . .	1895
Latham, Abraham Lance . . . . .	Chester, Pa. . . . .	1893-p
Laverty, Levi Finley . . . . .	Los Angeles, Cal. . . . .	1884
Lawther, James Hood . . . . .	Niles, Ohio . . . . .	1901
Lawther, LeRoy . . . . .	McKeesport, Pa. . . . .	1917
Lawrence, Ernest Barber . . . . .	Jamestown, Pa. . . . .	1910
Leclere, George Frederick . . . . .	Eagle Rock, Cal. . . . .	1875
Leith, Hugh . . . . .	Wilkinsburg, Pa. . . . .	1902
Leslie, William Hutchman . . . . .	Grenloch, N. J. . . . .	1898
Lewellyn, Frank Bowman . . . . .	Roselane, Lahore, India. . . . .	1917
Lewis, Edward Payson . . . . .	Los Angeles, Cal. . . . .	1864
Lewis, Leander Miles . . . . .	Detroit, Mich. . . . .	1882
Lewis, Samuel Theodore . . . . .	Osceola Mills, Pa. . . . .	1888
Lewis, Thomas Reed . . . . .	Dravosburg, Pa. . . . .	1882
Lewis, William E. . . . .	White Haven, Pa. . . . .	1907
Leyenberger, James P. . . . .	Wheeling, W. Va. . . . .	1893
Leyoldt, Frederic Christian . . . . .	Glenwood, N. M. . . . .	1921
Liggitt, A. W. . . . .	Westminster, Col. . . . .	1896
Liles, Edwin Hart . . . . .	Chateau, Okla. . . . .	1892-p
Lincoln, John Charles . . . . .	403 Main St., Grinnell, Iowa . . . . .	1902
Lindsay, George D. . . . .	Shellsburg, Iowa . . . . .	1889-p
Linhart, Samuel Black . . . . .	University of Pittsburgh, Pittsburgh, Pa. . . . .	1894
Linn, James Patterson . . . . .	Council Bluffs, Iowa . . . . .	1898-p
Lippincott, Rudolph Peek . . . . .	Cadiz, Ohio . . . . .	1902
Little, John Wilder . . . . .	Box 274, Madison, Nebr. . . . .	1872
Lloyd, Howard Ellsworth . . . . .	Springdale, Pa. . . . .	1907-p
Long, Bertram James . . . . .	Clymer, Pa. . . . .	1902
Loughner, Josiah Robert . . . . .	R. F. D. 6, Washington, Pa. . . . .	1908
Love, Curry Harden . . . . .	Clifton, Ariz. . . . .	1899
Love, Wilbert Blake . . . . .	Sidney, O. . . . .	1911
Lowe, Arnold Hilmar . . . . .	Marshall, Mo. . . . .	1917 p-g
Lowe, Cornelius M. . . . .	Osawatomie, Kan. . . . .	1884-p
Lowes, John Livingstone . . . . .	983 Charles River Rd., Cambridge, Mass. . . . .	1894
Lowrie, Samuel Thompson . . . . .	St. Davids, Pa. . . . .	1856
Lowry, Houston Walker . . . . .	Carlsbad, N. Mexico . . . . .	1881
Lowry, W. S. . . . .	159 Winslow St., Pittsburgh, Pa. . . . .	1879-p
Luccock, George Naphtali . . . . .	Wooster, Ohio . . . . .	1881
Ludwig, Christian Edward . . . . .	149 Hornaday Road, Mt. Oliver St., Pgh., Pa. . . . .	1906
Luther, Benjamin D. . . . .	1506 Sheffield St., Pittsburgh, Pa. . . . .	1877
Lyle, David Miller . . . . .	West Middlesex, Pa. . . . .	1898
Lyle, James B. . . . .	Albert Lea, Minn. . . . .	1888
Lyle, Ulysses L. . . . .	Fleming, Pa. . . . .	1891
Lyon, Wilbur H. . . . .	Miraj, S. M. C., India . . . . .	1918
Lyons, John Frederick . . . . .	826 Belden Ave. Chicago, Ill. . . . .	1904-p

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McBride, John Drennan	R. D., Wilkinsburg, Pa.	1905
McCarrell, Thomas Calvin	Middletown, Pa.	1880
McCartney, Albert Joseph	Greenwood Ave. & 46th St., Chicago, Ill.	1903-p
McCartney, Ernest L.	Cashmere, Wash.	1892
McCartney, John Robertson	Waterloo, Iowa	1896
McCaughey, William Henry	R. D. 1, Warsaw, Ind.	1877
Macaulay, George Samuel	Baltimore, Md.	1910
Macaulay, Peter Wilson	Lisbon, Ohio	1916
McClelland, Charles Samuel	310 Grandview Ave., Pittsburgh, Pa.	1880
McClelland, Melzar DeLoss	R. D. 19, Jackson Center, Pa.	1895
McClelland, Raymond Green	Fredericktown, Ohio	1881-p
McClure, William Lincoln	Altoona, Pa.	1893
McCombs, Harry Wentworth	Fort Pierce, Fla.	1900
McConkey, Walter Pringle	Washington, Pa.	1906
McConnell, Ralph I.	Chiengmai, Siam	1918
McConnell, Samuel D.	Sunset Farm, Easton, Md.	1871-p
McConnell, William Grover	Green River, Utah	1904
McCormick, Arthur Burd	31 Leroy St., Binghampton, N. Y.	1897
McCormick, Samuel Black	University of Pittsburgh, Pittsburgh, Pa.	1890
McCormick, Thomas Howard	New Geneva, Pa.	1917
McCoy, John Norris	Pike, N. Y.	1897
McCracken, Charles J.	Frazeyburg, Ohio	1895
McCracken, Charles Raymond	Utica, Pa.	1888
McCracken, John Calvin	Leechburg, Pa.	1878
McCracken, John O. C.	Altoona, Pa.	1897
McCracken, William Henry	Balymena, Ireland	1915
McCrea, Charles Albert	Oakmont, Pa.	1897
McCutcheon, Harry Sylvester	La Salle, Col.	1897
McDivitt, Michael Myers	240 Jucunda, St., Pittsburgh, Pa.	1907
Macdonald, Herbert O.	Enon Valley, Pa.	1899
McDonald, James Pressly	New Florence, Pa.	1897
McDowell, Edmund Wilson	Bagdad, Mesopotamia	1887
McFadden, Hampton Theodore	Franklington, N. C.	1921
McFadden, Samuel Willis	Peekskill, N. Y.	1895
McFarland, Orris Scott	New Brighton, Pa.	1913
McGarrah, Albert Franklin	Suffern, N. Y.	1903
McGogney, Albert Zachariah	Le Mars, Iowa	1878
MacHatton, Burtis Russell	Great Falls, Mont.	1899
McIlvaine, Edwin Linton	Meadville, Pa.	1898
MacInnis, Angus John	Leetonia, O.	1910
McIntyre, G. W.	Dayton, Pa.	1895
MacIver, Murdock John	Florence, Pa.	1919
MacIver, John William	c/o 2nd Pres. Church, St. Louis, Mo.	1905
McKay, Alexander D.	Clinton, Wis.	1898
Mackey, William Anderson	Los Angeles, Cal.	1876
McKee, Clement L.	144 LeMoyne Ave., Washington, Pa.	1892
McKee, William Finley	608 W. Main St., Monongahela, Pa.	1896

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McKee, William Thompson	Sistersville, W. Va.	1894
McKibbin, William	Walnut Hills, Cincinnati, O.	1873
McKinney, William H.	Smithville, Okla.	1868-p
McKinney, William Wilson	Elizabeth, Pa.	1919
MacLennan, D. George	Box 688, Lamar, Col.	1914
MacLeod, Donald Campbell	Central Pres. Church, U. S., St. Louis, Mo.	1898
McLeod, Donald William	East Liverpool, Ohio	1908
MacLeod, Kenneth Edward	Dresden, Ohio	1905
MacMillan, Uriah Watson	Glenshaw, Pa.	1895
McMillan, William Lamont	Evans City, Pa.	1904
McMillen, Homer George	Hollidays Cove, W. Va.	1910
McNees, Willis S.	North Washington, Pa.	1889-p
MacQuarrie, David Peter	Perrysville, Pa.	1905
McQuilkin, Harmon Hudson	Orange, N. J.	1899-p
Magill, Charles N.	Lucena, Tayabas, P. I.	1902-p
Magill, Hezekiah	3314 Ohio Ave., St. Louis, Mo.	1867
Maharg, Mark Brown	1007 Lexington Ave., Zanesville, O.	1914
Malcom, William	955 Hawthorne Ave., Price Hill, Cincinnati, Ohio	1895-p
Mark, John H.	Green Acres, Wash.	1901-p
Marks, Samuel Ferree	Saltsburg, Pa.	1882
Marquis, John Abner	156 Fifth Ave., New York, N. Y.	1890
Marquis, Rollin Ruthwin	Wickliffe, Ohio	1883
Marshall, Daryl Cedric	Weirton, W. Va.	1917
Marshall, James Trimble	3121 P. St., N. W., Washington, D. C.	1888-p
Marshall, Thomas C.	Los Angeles, Cal.	1892-p
Marshall, William Ellsworth	East Springfield, N. Y.	1903-p
Marshman, David McGill	79 Hawthorne Way, San Jose, Cal.	1884
Martin, Joseph Albert	21 Brougham St., Edinburgh, Scotland	1921
Matheson, Malcolm Angus	Ashtabula, Ohio	1911
Mayne, James	Vanderbilt, Pa.	1918
Mayne, Samuel	Rincon, N. Mex.	1907
Mealy, Anthony Alexander	Bridgeville, Pa.	1880
Mealy, John McCaskey	Sewickley, Pa.	1867
Mechlin, G. E. K.	Smith's Ferry, Pa.	1893
Mechlin, John C.	Fredericksburg, Ohio	1887
Meily, Thomas Ruby	St. Marys, Pa.	1916
Mellott, William Franklin	9 Arch St., S. Cumberland, Md.	1919
Mendenhall, Harlan George	Litchfield, Conn.	1874
Mercer, John Moore	Murrysville, Pa.	1878
Millar, Charles Caven	228 W. Broad St., Tamaqua, Pa.	1892
Miller, Charles Richard	Sioux Falls, S. D.	1909
Miller, Frank Dean	Bradford, Pa.	1903
Miller, George Crawford	Box 34, Butler, Pa.	1907
Miller, Homer Ketler	Dayton, Ohio	1907

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Miller, James Erskine	Beechview, Pittsb'gh, Pa.	1900
Miller, John B.	Terre Haute, Ind.	1895-p
Miller, John O.	999 Indiana Ave., Monaca, Pa.	1916
Miller, Jonathan Walker	1109 King Ave., Pittsburgh, Pa.	1883
Miller, Park Hays	6040 Washington Ave., Philadelphia, Pa.	1902
Miller, Paul Golden	Canonsburg, Pa.	1907
Miller, Roy F.	Cochranton, Pa.	1920
Miller, Rufus Philemon	Philipsburg, Pa.	1888
Mills, Wm. J.	Zanesville, Ohio	1866-p
Milman, Frank Jonathan	Newark, N. J.	1899-p
Minamyer, Albert Brown	Utica, Neb.	1899
Minton, Henry Collin	2312 Bonita St., Berkeley, Cal.	1882
Miron, Francis Xavier	R.D.3, New Bethlehem, Pa.	1872
Mitchell, Eugene Augustus	Philadelphia, Pa.	1895
Mitchell, Robert Charles	St. Paul, Minn.	1900-p
Mitchell, William James	Hamburg, Iowa	1900-p
Mohr, John Raymond	Natrona, Pa.	1900
Montgomery, Andrew Jackson, Jr.	St. Louis, Mo.	1890-p
Montgomery, Donnell Rankin	Parnassus, Pa.	1900
Montgomery, Frank Stanley	Clarion, Pa.	1910
Montgomery, S. T.	Eagle Rock, Cal.	1896-p
Montgomery, Thomas Hill	Nanking, China	1909
Montgomery, Ulysses Lincoln	312 So. Washington Ave. Saginaw, Mich.	1897
Moody, Samuel	Benton, Pa.	1900
Moore, C. N.	Zelienople, Pa.	1896
Moore, William Reed	R.F.D., Milwaukee, Ore.	1871
Morello, Salvatore	157 Franklin Ave., Woodlawn, Pa.	1913
Morgan, Earl C.	Libertyville, Ill.	1916 p-g
Morrison, Joseph Emil	1318 Kenberma Ave., Pittsburgh, Pa.	1910-p
Morton, David Chisholm	Jackson Center, Pa.	1916
Morton, Samuel Mills	Taylorville, Ill.	1867-p
Morton, William Walker	St. Clairsville, O.	1875
Moser, Walter Lysander	Mars, Pa.	1921
Mowry, Eli M.	Pyeng Yang, Chosen	1909
Mowry, T. G.	315 N. Rowley St., Mitchell, S. D.	1914-p
Nadenicek, Joseph	2670 Taylor St., Youngstown, O.	1917
Nelson, Emory Alden	Poughkeepsie, N. Y.	1882-p
Nesbitt, Harry	Union, N. J.	1894
Nesbitt, Samuel M. F.	Wooster, O.	1898
Newell, David Ayers	Ballston Spa., N. Y.	1871-p
Newell, James M.	445 E. Adams St., Los Angeles, Cal.	1868
Nicholls, James Shane	Cincinnati, Ohio	1892
Nicholson, Henry Harrison	Rural Valley, Pa.	1917
Nizankowsky Alexander	Hartford, Conn.	1906

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Notestein, William Lee	Huron, S. D.	1886
Novak, Frank	c/o Bohemian Church, Baltimore, Md.	1903
Nussmann, George S. A.	Pomeroy, Ohio	1907
Offield, Robert Long	St. Clair Ave., Pres. Church, Columbus, Ohio	1916 p-g
Offutt, Robert Maxwell	Indiana, Pa.	1899
Oliver, John Milton	Beloit, Kan.	1897
Oliver, William Loveridge	East Lansing, Mich.	1895
Oller, W. E.	Chicago, Ill.	1878
Orr, Samuel Culbertson	Buhl, Ida.	1902
Orr, William Harvey	26 Monitor Ave., Ben Avon, Pa.	1909
Osborne, Plummer Nathaniel	16 Welch Ave., Bradford, Pa.	1907
Palm, William J.	2217 Colfax St., Minneapolis, Minn.	1884-p
Park, Albert Newton, Jr.	U. S. N., Washington, D. C.	1914
Paroulek, Friedrich	R.F.D. Wahoo, Neb.	1909
Parr, Selton Wagner	3323 Lawton St., St. Louis, Mo.	1895-p
Patrono, Francesco Paolo	Follansbee, W. Va.	1910-p
Patterson, Elmer Ellsworth	West Lafayette, Ohio	1896
Patterson, James Given	Ardmore, Okla.	1868-p
Patterson, James T.	Newburg, Ind.	1865
Patterson, John Calvin	Mountain View, Wyo.	1899-p
Patterson, John Fulton	Orange, N. J.	1882
Paxton, John R.	New York, N. Y.	1863
Pazar, Nicholas	4 Bowman St., Westmoor, Kingston, Pa.	1912-p
Pears, Thomas Clinton, Jr.	6811 McPherson St., Pittsburgh, Pa.	1910
Pearson, Thomas Warner	Hopedale, Ohio	1893
Peterson, Charles E.	1335 Norwood St., Chicago, Ill.	1913
Pfeiffer, Erwin Gordon	Box 66, Clarence, Erie Co., N. Y.	1914 p-g
Phelps, Stephen	Vancouver, Wash.	1862
Phillips, George Ross	12 Watsonia Blvd., N. S., Pittsburgh, Pa.	1902
Phipps, Robert Jackson	Pocatello, Idaho	1886
Pickens, John Caldwell	1422 Wick Ave., Youngstown, Ohio	1888
Plumer, John Smith	329 Dalzell Ave., Ben Avon, Pa.	1884
Plummer, William Franklin	Washington, Pa.	1889
Pollock, George W.	Washington, Pa.	1881
Porter, A. R.	Marietta, Pa.	1916-p
Porter, John Craig	Keyser, W. Va.	1919
Porter, Robert Elbert	Mahoningtown, Pa.	1896
Porter, Thomas Jackson	Rua De Quirino 207, Cam- pinas, Sao Paulo, Brazil	1884-p
Post, Richard Walter	Petchaburee, Siam	1902



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Potter, Henry N. ....	Beaver Falls, Pa. ....	1865
Potter, James Mease .....	Woodsdale, Wheeling, W. Va. ....	1898
Potts, Thomas Pliny .....	Fort Wayne, Ind. ....	1894
Powell, Amos C. ....	Elkins, W. Va. ....	1904
Pratt, Owen William .....	Harvard, Ill. ....	1919
Price, Robert Thompson .....	Wooster, Ohio ....	1864
Pringle, James V. ....	Red Oak, Iowa ....	1864-p
Proudfit, John Lyle .....	Connellsville, Pa. ....	1898
Prugh, Henry Ira Craig .....	East Brady, Pa. ....	1898
Prugh, Irvin Rice .....	Blue Rapids, Kansas ..	1900-p
Pugh, Robert Eugene .....	196 Thirteenth Ave., Columbus, Ohio .....	1899
Purnell, Walter Brown .....	Canton, Ohio ....	1914
Ralston, Joseph Hughes .....	153 Institute Pl., Chicago, Ill. ....	1879
Ramage, Walter G. ....	Belle Vernon, Pa. ....	1898
Ramsey, Nathan LeRoy .....	Ludhiana, Punjab, India	1917
Rankin, Benjamin Houston .....	Aurora, Ind. ....	1899
Reagle, William Grant .....	Grove City, Pa. ....	1891
Reasoner, Alfred Henry .....	Irmo, S. C. ....	1914
Reber, William Franklin .....	Findlay, Ohio ....	1897
Record, James Franklin .....	Pikeville, Ky. ....	1897
Reed, Alvin McClure .....	Greenville, Pa. ....	1876-p
Reed, John Brice .....	Uniontown, Pa. ....	1863
Reed, Robert Rush .....	Iowa City, Iowa ....	1910
Reed, William Albert .....	Van Buren, Ohio ....	1900
Reeder, Chas. Vincent .....	Weihhsien, China ....	1915
Reemsnyder, George Oswald .....	5435 Aylesboro Ave., Pittsburgh, Pa. ....	1919
Reese, Francis Edward .....	New Castle, Pa. ....	1911
Reis, Jacob Anthony, Jr. ....	Lolodorf, Kamerun, W. Africa .....	1912
Reiter, Murray C. ....	R.F.D., Bridgeville, Pa...	1903
Reiter, Uriah David .....	4259 Delmar Bldg., St. Louis, Mo. ....	1908
Ressler, John Isaac Lewis .....	1911 Beaver St., McKeesport, Pa. ....	1884 p-g
Reynolds, William R. ....	Minneapolis, Minn. ....	1883-p
Rhodes, Harry A. ....	Seoul, Chosen ....	1906-p
Riale, Franklin Neiman .....	156 Fifth Ave., New York, N. Y. ....	1886
Richards, Thomas Davis .....	Mountain Lake Park, Md. ....	1888-p
Riddle, Benton Van .....	Everett, Pa. ....	1911-p
Riddle, Henry Alexander, Jr. ...	Greensburg, Pa. ....	1910
Ridgley, Frank H. ....	2011 Maple St., Omaha, Neb. ....	1903
Roberts, R. J. ....	Homer City, Pa. ....	1894
Robertson, Alexander Waters ...	Box 22, New Cumberland, W. Va. ....	1883-p
Robinson, Thomas .....	Girard, Ohio ....	1915 p-g
Robison, John Lawrence .....	Port Royal, Pa. ....	1917
Rodgers, Howard .....	Harrisburg, Pa. ....	1918

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Rodgers, John Adison	Broad St. Pres. Church, Columbus, Ohio	1898
Rodgers Morton McCaslin	718 E. Colfax Ave., South Bend, Ind.	1903
Roemer, John Lincoln	St. Charles, Mo.	1892
Rose, James Gray	Mercersburg, Pa.	1888
Ross, John Elliott	Saharanpur, India	1916
Roudebush, George Shotwell	Madison Station, Miss.	1859-p
Rowland, George Peabody	1324 Ridge Ave., Coraopolis, Pa.	1903
Ruble, Jacob	W. Alexander, Pa.	1879
Ruecker, August	1716 Chateau Ave., St. Louis, Mo.	1915 p-g
Rupp, John Christian	Wall, Pa.	1921
Russell William Proudfit	726½ S. Arch St., Connellsville, Pa.	1915
Rutherford, Matthew	Washington, Pa.	1887
Rutter, Lindley Charles	Williamsport, Pa.	1870-p
Ryall, George MacKinney	Saltsburg, Pa.	1898
Ryland, Henry H.	Ellsworth, Pa.	1891
Sangree, William	Buffalo, N. Y.	1887
Sappie, Paul	Waterford, Pa.	1915
Satterfield, David Junkin	Wooster, Ohio	1873
Sawhill, Elden Olifaunt	5546 Homer St., Pittsburgh, Pa.	1888
Say, David Lester	Cross Creek, Pa.	1917
Schlotter, Franklin George	New Castle, Pa.	1901
Schmale, Theodore R.	516 Liberty St., N. S., Pittsburgh, Pa.	1910
Schultz, Adolph Reeg	Mentone, Cal.	1900
Schuster, William Henry	412 Fifth St., Altoona, Pa.	1913
Scott, Dewitt Talmage	1508 L St. Bedford, Ind.	1901
Scott, William A.	Aneta, N. Dak.	1896
Sehlbrede, George E.	737 E. 6th St., New York, N. Y.	1896
Seward, Oliver Lee	2239 Burnet Ave., Cincinnati, O.	1897-p
Sewell, Mayson H.	Marietta, Ohio	1912-p
Sharpe, John C.	Blair Academy, Blairstown, N. J.	1888-p
Shaw, Edward B.	Belle Center, Ohio	1913
Shaw, Hugh Sloan	Claremont, Cal.	1902-p
Shaw, John Angus	Follansbee, W. Va.	1916
Shea, George Hopkins	R. F. D. 4, Quarryville, Pa.	1914
Sheeley, Homer	Bergholz, Ohio	1874 p-g
Sheppard, Albert Samuel	Forest Hills, N. Y.	1914
Shields, Curtis Edwin	Bucyrus, Ohio	1900-p
Shields, James Harvey	Asotin, Wash.	1872
Shields, Robert Jackson	Charleroi, Pa.	1910
Shields, Weston F.	Wallowa, Oregon	1890
Shoemaker, Frederick B.	Jeannette, Pa.	1903
Shriver, William Payne	156 Fifth Ave., New York, N. Y.	1904-p

## *Alumniana*

Shuey, Theodore George	N. S. Pittsburgh, Pa.	1920-p
Silsley, Frank Mitchell	Oakland, Cal.	1898
Simmons, Kiddoo Thos. P.	Grove City, Pa.	1892
Sirny, John	Monessen, Pa.	1912
Skilling, David Miller	Webster Groves, Mo.	1891
Slade, William Franklin	Manhattan, Kan.	1905 p-g
Slemmons, William E.	Washington, Pa.	1887
Sloan, Wilson Hurst	Avonmore, Pa.	1894
Slonaker, Paul J.	1211 Boyle St., N. S., Pittsburgh, Pa.	1895
Smith, Alexander Ewing	Ida Grove, Iowa	1866
Smith, George B.	Minneapolis, Minn.	1871
Smith, Hugh Alexander	Westerville, Ohio	1903
Smith, James Mease	Porterville, Cal.	1876
Smith, John A. L.	325 E. King St., York, Pa.	1879-p
Smith, Lewis Oliver	Orchard, Col.	1920-p
Smith, Matthew F.	Indianaapolis, Ind.	1911
Smith, Robert Futhy	Cardington, Ohio	1887
Smith, Robert Leard	25 McKennan Ave., Washington, Pa.	1881
Sneberger, Frank	Coraopolis, Pa.	1921-p
Snook, Ernest McCune	Alexis, Ill.	1885-p
Snowden, James Henry	723 Ridge Ave., N. S., Pittsburgh, Pa.	1878
Snyder, Peter W.	7325 Race St., Pittsburgh, Pa.	1900
Snyder, Wm. J.	Harrisville, Pa.	1907
Spargrove, James Marchand	R. F. D. 1, Wesleyville, Pa.	1894
Spargrove, William Plumer	San Jose Apts., E. E. Pittsburgh, Pa.	1896
Speckman, Timothy Asbury	606 E. Market St., Louisville, Ky.	1912-p
Speer, J. H.	San Francisco, Cal.	1896-p
Sprague, Paul Steacey	Albion, Pa.	1920
Springer, Francis Edwin	Caldwell, Idaho	1901
Srodes, John Jay	Woodfield, Ohio	1890
Stancliffe, Thomas Alden	Seattle, Wash.	1900
Steele, John Calvin	Vanport, Pa.	1905
Steele, Merrill P.	R.F.D., New Salem, Pa.	1906
Steffey, Charles Irwin	Conneautville, Pa.	1915
Steiner, J. G.	Knoxdale, Pa.	1880-p
Steiner, Robert Lisle	Teheran, Persia	1919
Sterrett, Charles Clark	5428 Walnut Hill Ave., Los Angeles, Cal.	1900
Stevenson, Francis Bacon	New Salem, N. D.	1895
Stevenson, James Van Eman	Bulger, Pa.	1889
Stevenson, J. A.	Santa Ana, Cal.	1896
Stevenson, Thomas Edwards	Burbank, Cal.	1901
Stevenson, William Patton	Maryville, Tenn.	1885
Stewart, Curtis Robert	Rayland, Ohio	1895
Stewart, David Harold	Belle Plaine, Kan.	1882
Stewart, George Perry	New Athens, Ohio	1904
Stewart, Gilbert Wright	Wilton, N. D.	1907
Stewart, Herbert Walker	Pitsanuloke, Siam	1910

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Stewart, Samuel Arthur	La Porte, Ind.	1894
Stewart, William Grove	507 Hay St., Wilkesburg, Pa.	1871
Stiles, Henry Howard	1430-6th Ave., Altoona, Pa.	1889
Stites, Winfield Scott	92 Elizabeth St., Wilkesbarre, Pa.	1873-p
Stockton, John P. P.	West Unity, Ohio	1860
Stoops, Philip Dexter	Anglemont, B. C., Canada	1881-p
Stophlet, Samuel Williams	Canal Fulton, Ohio	1882
Strubel, John	Wray, Col.	1905
Sutherland, Joseph H.	Punta Gorda, Fla.	1890
Suzuki, Sojiro	27 Kita Tanabecho, Wakayama, Japan	1898-p
Svacha, Frank	513 Woodward Ave., McKees Rocks, Pa.	1902
Swan, Benjamin M.	North Warren, Pa.	1893
Swan, Charles Wylie	Nankin, Ohio	1892
Swan, T. W.	West Pittston, Pa.	1887
Swan, William Linville	Willoughby, Ohio	1880
Swart, Charles Edwin	72 E. Wheeling St., Washington, Pa.	1908
Szekely, Alexander	Box 96, Brownsville, Pa.	1909-p
Szilagyi, Andrew	Yonkers, N. Y.	1911-p
Tait, Edgar R.	Wilson, Pa.	1902
Tait, Leo Leslie	Bessemer, Pa.	1915
Taylor, George, Jr.	730 Hill Ave., Wilkesburg, Pa.	1910
Taylor, Zachariah B.	Balston Spa, N. Y.	1883
Thomas, Isaac Newton	Lima, Ohio	1877-p
Thomas, William Price	1334 E. 112th St., Cleveland, Ohio	1890
Thompson, David Ryan	West Sunbury, Pa.	1915
Thompson, John Milton	Far Rockaway, L. I., New York	1894
Thompson, Thomas Ewing	New Bedford, Pa.	1903
Thompson, Thomas Newton	Tsining Chou, China	1901
Thompson, William Oxley	Ohio State University, Columbus, Ohio	1882
Thomson, John Robert	Kinsman, Ohio	1916
Thurston, Ralph Eugene	Hazelton, Idaho	1915
Timblin, George Jones	R.F.D., Euclid, Pa.	1897
Todd, Milton Emmet	Bluffton, Ohio	1884-p
Tomasula, John	226 Dinwiddie St., Pittsburgh, Pa.	1920
Torrance, William	Muncie, Ind.	1866
Toth, Kalman	Rossiter, Pa.	1919-p
Townsend, Edwin Byron	183 Railroad St., Ironton, Ohio	1909
Travers, Edward James	Millport, Ohio	1912
Travis, J. M.	651 High St., Denver, Col.	1896
Tron, Bartholomew	366 W. 25th St., New York, N. Y.	1910

## Alumniana

Trovato, Joseph	Fort Russell, Wyo.	1919
Turner, Joseph Brown	Port Deposit, Md.	1881
Uherka, Frank	Ambridge, Pa.	1908-p
Ulay, Jerome Delbert	Afton, Iowa	1906
Van Buskirk, William Riley	Coraopolis, Pa.	1914
Van Eman, John William	Metuchen, N. J.	1874
Van Eman, Robert Clarence	R.F.D. 20, Brownsville, Pa.	1888
Veach, Robert Wells	Ridgewood, N. J.	1889-p
Verner, Andrew William	Concord, N. C.	1881
Verner, Oliver Newton	McKees Rocks, Pa.	1886
Vernon, Fayette Emery	Bloomington, Ill.	1896
Viehe, Albert Edward	242 Hosea Ave. Clifton, Cincinnati, O.	1908
Vulcheff, Mindo George	Ellis Island, N. Y.	1886
Wachter, Egon	Trang (Tapteang) South Siam	1884
Wagner, Henry Norman	Pocatello, Ida.	1900-p
Wakefield, Charles B.	Greenville, Pa.	1879
Walker, Alexander F.	Tarentum, Pa.	1884
Wallace, James Buchanan	Saline, Mich.	1890
Wallace, John Elder	Fatehgarh, U. P., India	1919
Wallace, Oliver Campbell	Monticello, Ark.	1901
Wallace, Thomas Davis	960 Third Ave., Los Angeles, Cal	1870
Wallace, William	P. O. Box 117 Bis, Mexico City, D. F., Mexico	1887-p
Wallace, William D.	Linden Heights, Ohio	1876
Ware, Samuel Miller	2503 W. Hamilton St., Spokane, Wash.	1884-p
Warnshuis, Henry William	Blairsville, Pa.	1876-p
Wash, Morris T.	Winnsboro, S. C.	1895-p
Watson, George Smith	Booneville, Ky.	1910
Weaver, Joseph Lawrence	Rocky Ford, Col.	1883
Weaver, Mahlon J.	Homer, Mich.	1912-p
Weaver, Thomas Newton	598-191st. St., New York, N. Y.	1890
Weaver, William K.	Woonsocket, S. D.	1890
Weaver, Willis	1904 Ave. L., Galveston, Tex.	1894
Webb, Henry	171 N. Vine St., Westerville, Ohio	1890
Wehrenberg, Edward Ludwig	R.F.D. 3, Randleman, N. C.	1912
Weidler, Albert G.	Berea, Ky.	1911 p-g
Weir, John Barr	Forman Christian College, Lahore, India	1918
Weir, William F.	17 N. State St., Chicago, Ill.	1889
Weisz, Abraham Boyd	R.F.D. 4, Dunbar, Pa.	1921
Welch, John Rayne	Roswell, Ida	1902-p
Welenteichick, Joseph J.	3458 Fleming Ave., N. S., Pittsburgh, Pa.	1921

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Wells, Elijah Bradner	.....721 W. 8th Ave., Emporia, Kan.	..... 1869
West, Albert Marshall	.....Chicago, Ill.	..... 1885
West, Charles Samuel	.....Freeport, Pa.	..... 1882
West, Gusty Philip	.....Thomas, Pa.	..... 1915
West, James Gaines	.....Equality, Ill.	..... 1908
Wheeland, Clyde Randolph	.....4045 N. Keeler Ave., Chicago, Ill.	..... 1917
Wheeler, Franklin Taylor	.....Newville, Pa.	..... 1889-p
Whipkey, A. J.	.....Charleroi, Pa.	..... 1911 p-g
White, DeWitt	.....Des Moines, Iowa	..... 1894-p
White, Harry C.	.....Golden, Col.	..... 1893-p
White, Samuel Sherman	.....Pilot Rock, Ore	..... 1899
White, Wilber George	.....Akron, Col.	..... 1903
Whitehill, J. B.	.....Brookville, Pa.	..... 1901-p
Wible, Clarence Burchfield	.....Punxsutawney, Pa.	..... 1907
Wiley, A. Lincoln	.....Ratnagiri, India, India	..... 1899
Wilkins, George Howell	.....Arkport, N. Y.	..... 1903-p
Williams, Boyd F.	.....Emlenton, Pa.	..... 1886
Williams, Charles Gaston	.....Denver, Col.	..... 1893
Williams, David Porter	.....East Palestine, Ohio	..... 1902
Williams, Frederick Stark	.....Dallas, W. Va.	..... 1916
Williams, Hamilton Bertel	.....Andover, N. Y.	..... 1899
Williams, Robert Lew	.....407 Church St., Elmira, N. Y.	..... 1892
Williams, William Asbury	.....Camden, N. J.	..... 1880-p
Wilson, Aaron	.....Rochester, Pa.	..... 1870
Wilson, Andrew Bloomfield	.....Hollis, L. I., New York.	..... 1880
Wilson, Ashley Sumner	.....Union City, Pa.	..... 1913
Wilson, Calvin Dill	.....Glendale, Ohio	..... 1879
Wilson, George Porter	.....Lexington, Ky.	..... 1880-p
Wilson, Gill Irwin	.....Parkersburg, W. Va.	..... 1899
Wilson, Gill Robb	.....Trenton, N. J.	..... 1920
Wilson, James Marquis	.....Omaha, Neb.	..... 1885-p
Wilson, James M.	.....South Bellingham, Wash.	..... 1895
Wilson, John Nesbit	.....3819 Payne Ave., Cleveland, Ohio	..... 1869
Wilson, Joseph Rogers	.....Hemet, Cal.	..... 1870
Wilson, Maurice Emery	.....3235 Fifth Ave., Beaver Falls, Pa.	..... 1879
Wilson, Nodie Bryson	.....Brockwayville, Pa.	..... 1914
Wilson, Robert Dick	.....Princeton, N. J.	..... 1880
Wilson, Thomas	.....Naches, Wash.	..... 1906
Wingard, Charles Beam	.....Martins Ferry, Ohio	..... 1910
Wingert, Rufus Donald	.....Orville, Ohio	..... 1911
Wise, Frederick Orlando	.....Toronto, Ohio	..... 1908
Wisner, Oscar Francis	.....R. F. D., Oakley, Cal.	..... 1884-p
Witherspoon, John Willison, Jr.	.....Mamont, Pa.	..... 1909
Wolfe, Arthur Whiting	.....Covoacan, D.F., Mexico	..... 1916
Woods, David Walker, Jr.	.....R.F.D. 4, Gettysburg, Pa.	..... 1885-p
Woods, Harry Eldred	.....Wampum, Pa.	..... 1912
Woodward, Frank J.	.....Cagayan, Misamis, P. I.	..... 1911-p
Woolf, Mahlon Hart	.....Seville, Ohio	..... 1912
Woollett, Francis Ives	.....Brookville, Pa.	..... 1907
Worley, Lewis Austin	.....709 Lodge Ave., Toledo, Ohio	..... 1911

## Alumniiana

Worrall, John Byars .....	Danville, Ind. ....	1876
Wylie, Leard Reed .....	Dunbar, Pa. ....	1892
Wylie, Samuel Sanderson .....	R. F. D., Shippensburg, Pa. ....	1870
Yates, William O. ....	528 N. Eleventh St., Allentown, Pa. ....	1915 p-g
Young, John C. ....	Seattle, Wash. ....	1878
Young, Samuel Hall .....	156 Fifth Ave., New York, N. Y. ....	1878-p
Young, Sylvester Wylie .....	Savannah, Ohio. ....	1893
Zahniser, Charles Reed .....	1363 Missouri Ave., Pittsburgh, Pa. ....	1899-p
Zuck, William Johnston .....	148 Neil Ave., Columbus, Ohio .....	1882-p

### LIVING ALUMNI BY CLASSES

<p>Class of 1856</p> <p style="padding-left: 20px;">Lowrie, Samuel Thompson Mitchell, Robert</p> <p style="padding-left: 40px;">Culbertson, William F.</p> <p>Class of 1857</p> <p style="padding-left: 20px;">Dannels, Ellis W. Posey, David R.</p> <p>Class of 1858</p> <p style="padding-left: 20px;">Irwin, John C.</p> <p style="padding-left: 40px;">Francis, David Smith, James P. Wortabet, G. M.</p> <p>Class of 1859</p> <p style="padding-left: 20px;">Burchfield, W. A.</p> <p style="padding-left: 40px;">Edgerton, John M. Hume, Robert Patterson, James B. Roudebush, George Shotwell Walker, William E. Wood, William S.</p> <p>Class of 1860</p> <p style="padding-left: 20px;">Johnson, William F. Stockton, John P. P.</p> <p style="padding-left: 40px;">King, Courtlen Lee, Charles H. Tanner, Benjamin T. Van Emman, Craig R.</p> <p>Class of 1861</p> <p style="padding-left: 20px;">Earclay, Hugh A. Conkling, Nathaniel W. Fisher, George W.</p>	<p style="padding-left: 20px;">Lambe, Henry B.</p> <p style="padding-left: 40px;">Campbell, Samuel L. Dodd, Cyrus M. Gray, William S. Lloyd, William A. McElhenny, John P.</p> <p>Class of 1862</p> <p style="padding-left: 20px;">Anderson, William Wylie Day, Alanson Ritner Dinsmore, John Walker Gray, James H. Madden, Samuel W. Phelps, Stephen</p> <p style="padding-left: 40px;">Bakewell, John Bolar, A. J. Cooper, Daniel C. Evans, Daniel Henry Fox, John P. Gibson, William N. Machett, Alexander Price, William H. Smith, Joseph H. Whiten, I. J. Williams, Richard G.</p> <p>Class of 1863</p> <p style="padding-left: 20px;">Eagleson, William Stewart Fife, Noah Hallock Gillett Reed, John Brice</p> <p style="padding-left: 40px;">Beinhauer, John C. Geckler, George Paine, David B. Patterson, Reuben F. Warren, William H. Waters, James Q.</p>
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Class of 1864

Belden, Luther Martin  
Campbell, Charles M.  
Lewis, Edward Payson  
Price, Robert Thompson

Campbell, Elgy V.  
Dagnault, Pierre S. C.  
Davis, David S.  
Davis, James S.  
Jones, Sugars T.  
Kelly, Joseph Clark  
Kinkaid, James J.  
Peairs, Benjamin F.  
Pringle, James V.  
Woodbury, Frank P.  
Young, A. Z.

Class of 1865

Bridge, D. J.  
Davis, William  
Kuhn, William Caven  
Patterson, James T.  
Potter, Henry N.

Ferguson, William Adams  
Hill, Charles  
Kemerer, Duncan M.  
Park, William J.

Class of 1866

Campbell, Richard Morrow  
McConnell, Alexander S.  
Smith, Alexander Ewing  
Torrance, William  
Woods, Robert

Campbell, William O.  
Jones, Isaac F.  
Mills, William J.  
Scott, George R. W.  
Thompson, Benjamin

Class of 1867

Beatty, Samuel J.  
Harbolt, John H.  
Irwin, James Perry  
Knight, Hervey B.  
Magill, Hezekiah  
Mealy, John M.  
Moore, John M.  
Tappan, David Stanton

Hippard, Samuel M.  
McCauley, Clay  
Morton, Samuel Mills

Class of 1868

Brown, William F.  
Hill, Winfield Euclid  
McFarland, George M.  
Newell, James M.  
Rea, John

Boice, Evan  
Jones, Thomas R.  
King, Joseph  
McKinney, William H.  
Patterson, James G.  
Richards, John  
Thomas, William H.

Class of 1869

Foy, John  
Francis, John Junkin  
Hamilton, Milton John  
Luty, Adolph E.  
Lyon, David N.  
Paxton, John R.  
Wells, Elijah Bradner  
Wilson, John Nesbit

Dodd, Reuel  
Fisher, Sanford George  
McMartin, John A.

Class of 1870

Elliott, Orrin A.  
Wallace, Thomas Davis  
Wilson, Aaron  
Wilson, Joseph Rodgers  
Wylie, Samuel Sanderson

Jones, Alfred  
Larimore, John K.  
Rutter, Lindley Charles  
Wycoff, J. L. R.  
Youngman, Benjamin C.

Class of 1871

Anderson, Thomas Bingham  
Funkhouser, George A.  
Kerr, Greer McIlvain  
McNulty, Rob Roy  
Moore, William Reed  
Smith, George B.  
Stewart, William G.

Arney, William James  
Brown, Henry J.  
Graham, Thomas L.  
Landis, Josiah P.  
McConnell, Samuel D.



## Alumniana

Newell, David Ayers  
Piper, O. P.  
Sampson, John P.

### Class of 1872

Asbury, Dudley E.  
Donahey, Martin Luther  
Gibson, Joseph Thompson  
Humphrey, G. H.  
Kerr, James Horner  
Little, John Wilder  
Miron, Francis Xavier  
Shields, James Harvey  
Welty, F. B.  
Workman, A. D.

Carter, William J.

### Class of 1873

Asbury, Cornelius  
Baker, Anthony G.  
Carr, William Brainerd  
McKibbin, William  
Satterfield, David J.

Stites, Winfield Scott

### Class of 1874

Axtell, John Stockton  
Barbor, John Park  
Bradley, Matthew Henry  
Cooke, Silas  
Copland, George  
Craig, J. E.  
De Long, David D.  
Hawk, James Harry  
Houston, James T.  
Howey, R. H.  
Hyde, E. Fletcher  
Jones, E. R.  
McLane, William W.  
Mendenhall, Harlan G.  
Porter, Robert B.  
Van Eman, John W.

Gosweiler, Augustus V.  
Kelsey, Joel S.  
Weaver, Willis

### Class of 1875

Baker, Perrin  
Fulton, William Shouse  
Graham, John Joseph  
Hail, John Baxter  
Hazlett, Dillwyn McFadden  
Kohr, Thomas Henry

Leclere, George F.  
Morton, William W.

Fairfax, Isaac  
Fields, Samuel G. A.  
Gourley, John Crawford  
Kellogg, Robert O.  
March, Alfred  
Street, S. T.

### Class of 1876

Bruce, Jesse Culley  
Duff, Joseph Miller  
Graybeill, John H.  
Herriott, Calvin Caldwell  
Hunter, Stephen A.  
Kerr, David Ramsey  
McFarland, William H.  
Mackey, William A.  
Murray, Stockton Reese  
Ritchey, James A.  
Smith, James Mease  
Wallace, William D.  
Worrall, John B.

Allen, F. M.  
Barr, Frank A.  
Birch, John M.  
Elliott, Samuel Edward  
Hutchins, John C.  
Reed, Alvin McClure  
Warnshuis, Henry W.

### Class of 1877

Allen, Perry S.  
Asdale, Wilson  
Fulton, Robert H.  
Gibson, William F.  
Gordon, Seth Reed  
Hunter, William H.  
Hyde, Wesley Middleton  
Luther, Benjamin D.  
McCaughy, William H.

Brown, John F.  
Brown, William H.  
Donaldson, John B.  
Hay, Lewis  
Nesbit, James H.  
Paisley, George M.  
Sampson, George C.  
Thomas, Isaac N.  
Thompson, Theodore A.  
Watt, John C.

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Class of 1878

Anderson, Robert Elder  
Black, William Henry  
Blayney, Charles P.  
Clark, Robert L.  
Deffenbaugh, George L.  
Ferguson, Thomas J.  
McCracken, John Calvin  
McGogney, Albert Z.  
Mercer, John M.  
Neese, William D.  
Oller, William E.  
Simpson, John W.  
Snowden, James H.  
Young, Samuel H.

Brown, Alexander B.  
Kerlinger, Charles C.  
McLain, W. J. E.  
Morris, John T.  
Patterson, David H.  
Phillis, T. W.  
Sawhill, Thomas A.  
Wallace, Thomas M.  
Young, John C.

Class of 1879

Alexander, Adolphus F.  
Boyd, Joseph N.  
Buchanan, George Davison  
Crawford, Frederick S.  
Crouse, Nathaniel P.  
De Jesi, L. M.  
Ewing, James C. R.  
Fleming, James Samuel  
McCoy, John Norris  
Ralston, Joseph Hughes  
Ruble, Jacob  
Wakefield, Charles B.  
Wilson, Calvin D.  
Wilson, Maurice E.

Creighton, Andrew E.  
Grant, Henry A.  
Irwin, John C.  
Lowry, Walter S.  
Smith, J. A. Livingstone

Class of 1880

Dickinson, Edwin H.  
Eggert, John Edwin  
Fulton, John W.  
Jolly, Austin Howell  
Kumler, Francis M.  
McCarrell, Thomas C.  
McClelland, Charles S.

Mealy, Anthony A.  
Wilson, Andrew Bloomfield  
Wilson, Robert Dick

Caldwell, Stewart S.  
Caldwell, Thomas B.  
Calhoun, Joseph P.  
Steiner, John G.  
Swan, William Linville  
Williams, William A.  
Wilson, George P.

Class of 1881

Brownson, Marcus A.  
Bryan, Arthur V.  
Carson, David G.  
Fraser, Charles M.  
Kerr, John Henry  
Lowry, Houston W.  
Luccock, George N.  
Pollock, George W.  
Smith, R. Leard  
Turner, Joseph B.  
Verner, Andrew W.  
Willard, E. S.

Bruce, Charles H.  
Carson, Chalmers F.  
Lee, George L.  
McClelland, Raymond G.  
Mateer, William N.  
Smith, C. S.  
Stoops, Philip D.

Class of 1882

Anderson, Joseph M.  
Beall, Marion E.  
Buchanan, Aaron M.  
Caldwell, William E.  
Day, Edgar Willis  
Evans, William M.  
Greenlee, Thomas B.  
Hackett, George S.  
Hayes, Watson M.  
Helm, John S.  
Langfitt, Obadiah T.  
Lewis, Leander M.  
Lewis, Thomas R.  
Marks, Samuel F.  
Minton, Henry C.  
Patterson, John F.  
Stewart, David H.  
Stophlet, Samuel W.  
Thompson, William O.  
West, Charles Samuel

## Alumniana

Day, William H.  
Granger, William R.  
Lewis, David  
Nelson, Emory A.  
Woolf, G. R.  
Zuck, William J.

### Class of 1883

Bausman, Joseph H.  
Bonsall, Adoniram J.  
Cooper, John H.  
Donaldson, Newton  
Donaldson, Wilson E.  
Farrand, Fountain R.  
Garver, James C.  
Hazlett, William J.  
Hunter, Robert A.  
Marquis, Rollin R.  
Miller, Jonathan Walker  
Taylor, Zachariah B.  
Weaver, Joseph L.

Clark, James B.  
Fracker, George H.  
McCarthy, William B.  
Reynolds, William R.  
Robertson, Alexander W.  
Thayer, Henry E.

### Class of 1884

Allen, David D.  
Barr, Lewis W.  
Barton, Joseph H.  
Boyce, Isaac  
Forsyth, Clarence J.  
Hays, Calvin C.  
Herries, Archibald J.  
Laverty, Levi F.  
Plumer, John S.  
Wachter, Egon  
Walker, Alexander F.

Boothe, Willis A.  
Cheeseman, Charles P.  
Compton, Elias  
Edwards, Charles E.  
Edwards, Chauncey T.  
Hopkins, John T.  
Kelly, Newton B.  
Lowe, Cornelius M.  
Marshman, David M.  
Palm, William J.  
Patterson, James M.  
Peepels, Henry C.  
Porter, Thomas J.  
Todd, Milton E.

Ware, Samuel M.  
Winger, C. N.  
Wisner, Oscar F.

### Class of 1885

Banker, Willis G.  
Boggs, John M.  
Earsman, Hugh F.  
Ely, Robert W.  
Ferguson, Henry C.  
Freeman, John W.  
Gregg, Andrew J.  
Hays, George S.  
Hunter, Alexander S.  
Stevenson, William P.  
West, Albert M.

Coan, Frederick G.  
Crosser, John R.  
Elliott, John W.  
Kuhn, Louis J.  
Morris, Jeremiah M.  
Shepard, Simon P.  
Snook, Ernest M.  
Walker, Edward F.  
Wilson, James M.  
Woods, David W., Jr.

### Class of 1886

Aller, Absalom Toner  
Anderson, J. Philander  
Boston, Samuel L.  
Breckenridge, Walter Lowrie  
Donehoo, George Patterson  
Fish, Frank  
Gray, Thomas Jefferson  
Hays, William McClement  
Johnson, Hubert Rex  
Notestein, William Lee  
Phipps, Robert Jackson  
Riale, Franklin Neiman  
Verner, Oliver Newton  
Vulcheff, Mindo George  
Williams, Boyd F.

McAyeal, Howard S.

### Class of 1887

Ambrose, John C.  
Poone, William Judson  
Campbell, Howard Newton  
Collier, Francis Marion  
Eakin, John Anderson  
Herron, Charles  
Irvine, James Elliott  
Johnston, Edgar Francis

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Junkin, Clarence Mateer  
McDowell, Edmund Wilson  
Mechlin, John Caruthers  
Rutherford, Matthew  
Sangree, William  
Slemmons, William E.  
Smith, Robert Futhey  
Swan, T. W.

Benham, DeWitt Miles  
Bente, Christopher H.  
Hubbell, Earle B.  
Jenkins, George W. W.  
Johnson, C. O.  
Miller, John Hoffman  
Sinclair, B. D.  
Wallace, William

Class of 1888

Cotton, Jesse Lee  
Dunlap, John Barr  
Elterich, William Otto  
Gilson, Harry O.  
Harrop, Ben  
Hunter, Joseph Lawrence  
Kerns, Francis A.  
Lewis, Samuel Theodore  
Lyle, James B.  
McCracken, Charles Raymond  
Miller, Rufus Philemon  
Pickens, John Caldwell  
Rose, James Gray  
Sawhill, Elden Olifaunt  
Van Eman, Robert Clarence  
Vaughn, Bert C.

Boyle, William  
Donaldson, Robert McMorran  
Donehoo, James D.  
Fredericks, William J.  
Gordon, Edwin W.  
Marshall, James Trimble  
Richards, Thomas Davis  
Sharpe, John C.  
Walden, Antony E.

Class of 1889

Bell, L. Carmon  
Bowman, Edwin M.  
Brownlee, Edmund Stanley  
Davis, John Proctor  
Jones, William Addison  
Kane, Hugh  
Kennedy, Samuel James  
Plummer, William Franklin  
Stevenson, James Van Eman

Stiles, Henry Howard  
Weir, William F.

Countermine, James Langdon  
Fulton, George W.  
Holliday, Thomas E.  
Kinter, William Alexander  
Lindsay, George D.  
McNees, Willis S.  
Wheeler, Franklin Taylor

Class of 1890

Allen, Cyrus Glenn  
Clark, Charles Avery  
Cöoper, Hugh Albert  
Haymaker, Edward Graham  
Hays, Frank Winfield  
Kirchbaum, Allan  
McCormick, Samuel Black  
Marquis, John Abner  
Shields, Weston F.  
Srodes, John Jay  
Sutherland, Joseph H  
Thomas, William Price  
Wallace, James Buchanan  
Weaver, Thomas Newton  
Weaver, William K.  
Webb, Henry

Campbell, Henry Martyn  
Criner, Alvin M.  
Garvin, James Ellsworth  
Haworth, James  
Koehne, John Betts  
Montgomery, Andrew Jackson, Jr  
Munden, J. N.  
Norris, John H.  
Smith, Charles L.

Class of 1891

Armstrong, James Newton  
Baker, James Robinson.  
Bradshaw, Charles Lincoln  
Collins, Alden Delmont  
Crawford, John Allen  
Drake, J. E.  
Fisher, William James  
Furbay, Harvey Graeme  
Groves, Samuel B.  
Hall, Francis Milton  
Hill, James Barnett G.  
King, Basil Robert  
Lyle, Ulysses L.  
Reagle, William Grant  
Ryland, Henry H.  
Skillings, David Miller

## Alumniana

Craighead, D. E.  
Inglis, Robert Scott  
Knox, J. McClure  
Laird, Alexander  
Miller, William W.  
Stephens, Herbert T.  
Wightman, J. R.  
Williams, Charles Barnes

### Class of 1892

Allen, William Elliott  
Bowman, Winfield Scott  
Chalfant, Charles Latta  
Cunningham, James Alexander  
Edmondson, George R.  
Giffin, James Edwin  
Kennedy, Finley F.  
Kirkbridde, James F.  
Kirkbride, Sherman Asher  
McCartney, Ernest L.  
McKee, Clement L.  
Millar, Charles Caven  
Nicholls, James Shane  
Roemer, John Lincoln  
Simmons, Kiddoo Thomas P.  
Swan, Charles Wylie  
Williams, Robert Lew  
Wylie, Leard Reed

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Clark, Walter B.  
Dickerson, J. O.  
Hamilton, James  
Jones, William M.  
Liles, Edwin Hart  
McGrew, James  
Marshall, Thomas Chalmers  
Rodebaugh, William H.  
Watson, James H.

### Class of 1893

Alter, Robert L. M.  
Aukerman, Elmer  
Dible, James C.  
Ewing, Joseph Lyons  
Gibb, John D.  
Grubbs, Henry Alexander  
Hayes, Andrew Williamson  
Hazlett, Calvin Glenn  
Hollister, William Parker  
Houston, William  
Humbert, J. I.  
Hummel, Henry Bradford  
Kelly, Aaron Alfred  
Leyenberger, James P.  
McClure, William Lincoln  
Mechlin, George Ernest K.

Pearson, Thomas Warner  
Swan, Benjamin M.  
Williams, Charles Gaston  
Young, Sylvester Wylie

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Bell, W. J.  
Cozad, W. K.  
Graham, Ralph Laurie E.  
Hamilton, Joseph  
Hitchings, Brooks  
Latham, Abraham Lance  
Shields, Harry M.  
White, Harry C.

### Class of 1894

Auraham, Yonan Y.  
Austin, Charles Anderson  
Caldwell, David  
Campbell, Howard  
Culley, Edward Armor  
Getty, Robert Francis  
Gregg, Oscar Job  
Hine, Thomas William  
Hoon, Clarke David A.  
Hutchison, J. E.  
Irwin, J. P.  
Jennings, William Mason  
Koonce, M. Egbert  
Linhart, Samuel Black  
Lowes, John Livingston  
McKee, William Thompson  
Nesbitt, Harry  
Potts, Thomas Pliny  
Roberts, R. J.  
Sloan, Wilson Hurst  
Spargrove, James Marchand  
Stewart, Samuel Arthur  
Thompson, John Milton

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Bettex, Paul F. G.  
Cole, William D.  
Griffiths, William  
Howard, W. E.  
Inglis, John  
Smith, Wayne P.  
Varner, W. P.  
White, DeWitt  
White, Prescott C.

### Class of 1895

Aukerman, Robert Campbell  
Brownlee, Daniel  
Craig, Joseph A. A.  
Dunbar, Joseph Wallace  
Eldredge, Clayton W.  
Farmer, William Robertson

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Gantt, Allen Gilbert  
Greves, Ulysses Sherman  
Hackett, John Thomas  
Harter, Otis  
Hepler, David Ewing  
Howell, Otis  
Johnston, William Caldwell  
Lanier, Marshall Bell  
Lashley, Ellsworth E.  
McClelland, Melzar DeLoss  
McCracken, Charles J.  
McFadden, Samuel Willis  
McIntyre, G. W.  
MacMillan, Uriah Watson  
Mitchell, Eugene Augustus  
Oliver, William Loveridge  
Slonaker, Paul J.  
Stevenson, Francis Bacon  
Stewart, Curtis Robert  
Wilson, James M.

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Barr, Alfred H.  
Biddle, Richard Long  
Blair, Thomas S.  
Bullard, F. L.  
Caliman, D. F.  
Kennedy, John  
Malcom, William Divid  
Miller, John B.  
Parr, Selton Wagner  
Wash, Morris T.  
Wilkinson, A. P.

Class of 1896

Atkinson, William A.  
Bartz, Ulysses S.  
Bascomb, Lawton Bristow  
Bedickian, Shadrach V.  
Brown, William Albert  
Burns, George Garrell  
Chisholm, Harry Talmadge  
Cotton, James Sumner  
Davis, McLain White  
Elder, Silas Coe  
Fisher, Grant Eugene  
Gordon, Percy Hartle  
Greene, David A.  
Kelly, Jonathan Clutton  
Kelso, James Anderson  
Lane, John C.  
Liggitt, A. W.  
McKee, William Finley  
Moore, C. N.  
Patterson, Elmer Ellsworth  
Porter, Robert Elbert  
Scott, William A.

Sehlbrede, G. E. (B.D. 1913)  
Spargrove, William Plumer  
Stevenson, J. A.  
Travis, J. M.  
Vernon, Fayette Emery  
Zoll, Joseph

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Allison, Frank R.  
Brokaw, Harvey  
Diven, Robert Joseph  
Macartney, John Robertson  
Montgomery, S. T.  
Speer, J. H.

Class of 1897

Barr, Robert L.  
Bemies, Charles O.  
Benton, Dwight, Jr.  
Calder, Robert Scott  
Cherry, Cummings W.  
Donehoo, George M.  
Elder, James F.  
Ewing, Harry D.  
Foote, Samuel E.  
Fulton, John E.  
Kerr, Hugh T.  
Kreger, Winfield Scott  
McCormick, Arthur B.  
McCracken, John O. C.  
McCrea, Charles A.  
McCutcheon, Harry Sylvester  
McDonald, James P.  
Matson, Walter T.  
Montgomery, Ulysses L.  
Oliver, John M.  
Reber, William F.  
Record, James F.  
Timblin, George J.  
Wilson, Walter L.

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Brockway, Julius W.  
Brown, Nathan L.  
Chisholm, James D.  
Frederick, P. W. H.  
Guichard, George L.  
Seward, Oliver L.  
Yates, Thomas R.  
Young, Alexander B.

Class of 1898

Atwell, George P.  
Brown, Franklin F.  
Campbell, Wilbur M.  
Cheeseman, Joseph F.  
Cozad, Frank A.  
Eagleson, Walter F.

## Alumniana

Fitch, Robert F.  
Fulton, John T.  
Hezlep, Herbert  
Hosack, Hermann M.  
Hubbard, Arthur E.  
Hutchison, William J.  
Leslie, William H.  
Lyle, David M.  
McIlvaine, Edwin L.  
McKay, Alexander D.  
MacLeod, Donald C.  
Nesbitt, Samuel M. F.  
Potter, James M.  
Proudfit, John L.  
Prugh, Harry I. C.  
Ramage, Walter G.  
Rodgers, John A.  
Ryall, George M.  
Schleifer, Oscar  
Silsley, Frank M.

Brown, Charles H.  
Fulton, Silas A.  
Gilmore, John I.  
Jackson, Thomas C.  
Kerr, Charles W.  
Linn, James P.  
Magee, Samuel G.  
Myers, Percy L.  
Rankin, T. C.  
Sharp, Samuel F.  
Suzuki, Sojiro  
Vogan, Frank H.  
White, Daniel C.  
Wishard, Frederick G.

### Class of 1899

Bell, Charles  
Cobb, William A.  
Daubenspeck, Richard P.  
Fiscus, Newell S.  
Giboney, Ezra P.  
Hodil, Edward A.  
Humphrey, James D.  
Kelso, James B.  
Kerr, George G.  
Kerr, Harry F.  
Love, Curry H.  
Macdonald, Herbert O.  
MacHatton, Burtis R.  
Minamyer, Albert B.  
Offutt, Robert M.  
Pugh, Robert E.  
Rankin, Benjamin H.  
White, Samuel S.  
Wiley, A. Lincoln

Williams, Hamilton Bertel  
Williams, John I.  
Wilson, Gill Irvin

Anderson, Clarence O.  
Cunningham, Harry C.  
Fields, Joseph C.  
Gay, Thomas B.  
Griffiths, S. W.  
Kittell, James S.  
Kritz, William B.  
McQuilkin, Harmon H.  
Milman, Frank J.  
Patterson, John C.  
Rodgers, Joseph H.  
Sterrett, Walter B.  
Veach, Robert W.  
Waite, James  
Wells, Earl B.  
Wilson, Charles R.  
Zahniser, Charles R.

### Class of 1900

Allen, Robert H.  
Barrett, William L.  
Beatty, Charles S.  
Brice, James B.  
Brooks, Earle A.  
Carmichael, George  
Crawford, Oliver C.  
Haines, Alfred H.  
Kilgore, Harry W.  
McCombs, Harry W.  
Miller, James E.  
Mohr, John R.  
Montgomery, Donnell R.  
Moody, Samuel  
Reed, William A.  
Schultz, Adolph R.  
Snyder, Peter W.  
Stanchliffe, Thomas A.  
Sterrett, Charles C.

Coad, H. W.  
Depue, James H.  
Foreman, Chauncey A.  
Garvin, Charles E.  
Leroy, Albert E.  
Mitchell, Robert C.  
Mitchell, William J.  
Prugh, Irvin R.  
Schneider, William P.  
Shields, Curtis E.  
Wagner, Henry N.

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Class of 1901

Bierkemper, Charles H.  
Boice, Robert A.  
Bush, Merchant S.  
Graham, David S.  
Irwin, Charles F.  
Lawther, J. H. (B.D. 1911)  
Marks, Harvey B.  
Schlotter, Franklin G.  
Scott, DeWitt Talmage  
Springer, Francis E.  
Stevenson, Thomas E.  
Thompson, Thomas N.  
Wallace, Oliver C.

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Armstrong, Harry P.  
McKelvey, Charles M.  
Mark, John H.  
Steele, Alexander  
Tipper, William  
Whitehill, John B.

Class of 1902

Allison, Alexander B.  
Bailey, Harry A.  
Brown, Samuel T.  
Filipi, Bohdan A.  
Gettman, Albert H.  
Griffith, Howard L.  
Hanna, Hugh W.  
Holmes, William J.  
Leith, Hugh  
Lincoln, John C.  
Lippincott, Rudolph P.  
Long, Bertram J.  
Miller, Park H.  
Orr, Samuel C.  
Phillips, George R.  
Post, Richard W.  
Svacha, Frank  
Tait, Edgar R.  
Wallace, Scott I.  
Williams, David P.

---

Crowe, F. W. (B.D. 1911)  
Fast, Joseph W. G.  
Magill, Charles N.  
Shaw, Hugh S.  
Welch, John R.

Class of 1903

Bittinger, Ardo Preston  
Byers, Edward W.  
Fisher, George C.  
Fleming, W. F. (B.D. 1915)

Fowler, Owen S.  
Hamilton, C. H. (B.D. 1911)  
Kromer, E. G.  
McGarrah, Albert F.  
Miller, Frank D.  
Novak, Frank  
Rall, Emil  
Reiter, Murray C.  
Ridgley, F. H. (B.D. 1912)  
Rodgers, M. M. (B.D. 1910)  
Rowland, George Peabody  
Shoemaker, Frederick B.  
Smith, Hugh A.  
Thompson, T. E. (B.D. 1910)  
White, Wilber G.

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Askew, Tony J.  
Brown, George W.  
David, William O.  
Hicks, Thomas G  
Lowe, Titus  
McCartney, Albert J.  
Marshall, William E.  
Sarver, Jonathan E.  
Stevenson, James F.  
Wilkins, George H.

Class of 1904

Bucher, Victor  
Culley, David E.  
Gaehr, Theophilus J.  
Kaufman, Harry E.  
Keener, A. I. (B.D., 1911)  
Kelso, John B.  
Kusseff, Theodore M  
McConnell, William G.  
McMillan, William L.  
Powell, Amos C.  
Stewart, G. P. (B.D., 1910)

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Campbell, Harry M.  
Kelly, Dwight Spalding  
Lyons, John F.  
Shriver, William P.

Class of 1905

Backora, Vaclav Paul  
Bowden, George S.  
Crawford, Frank W.  
Douglass, Elmer H.  
Espey, John M.  
Evans, Walter E.  
Knepshield, Edward J.  
Kunkle, John S.  
McBride, John D.



## Alumniana

MacIvor, John W.  
MacLeod, Kenneth E.  
MacQuarrie, David P.  
Steele, John C.  
Strubel, John C.

Evans, Frederick W.  
Goehring, Joseph S.  
Lytle, Marshall B.

### Class of 1906

Cooper, Howard C.  
Craig, William R.  
Duffield, T. Ewing  
Heany, Brainerd F.  
Hochman, Stanislav B.  
Ludwig, Christian E.  
McConkey, Walter P.  
Nizankowsky, Alexander (c)  
Steele, Merrill P. (B.D. 1911)  
Wilson, Thomas  
Bovard, Charles E.  
Rhodes, Harry A.  
Ulay, Jerome D.

### Class of 1907

Blacker, Samuel  
Christie, John W.  
Christoff, Athanasious T.  
Dinsmore, W. W. (B.D. 1912)  
Ferver, William C.  
Fraser, Charles D.  
Houk, Clarence E.  
Huey, James W.  
Johnston, David H. (c)  
Kaufman, George W.  
Lewis, William E.  
McDivitt, M. M. (B.D. 1912)  
Mayne, Samuel  
Miller, George C. (c)  
Miller, Homer K.  
Miller, Paul G.  
Osborne, Plummer N.  
Schodle, Adam G.  
Snyder, William J.  
Stewart, Gilbert W.  
Wible, Clarence B.  
Wollett, Francis I.

Kardos, Joseph  
Lloyd, Howard E.

### Class of 1908

Amstutz, Platte T.  
Aten, Sidney Henry  
Baker, Henry Vernon  
Bingham, William S.  
Bleck, Erich A.

Dent, Frederick R.  
Gaut, Robert L.  
Harvey, Plummer R.  
Hefner, Elbert  
Houston, Robert L.  
Junek, Frank  
Loughner, J. R. (B.D. 1909)  
McLeod, Donald W.  
Reiter, Uriah D.  
Swart, Charles E.  
Viehe, Albert E.  
West, James G.  
Wise, Frederick O.

Anderson, John T.  
Byczynski, Sigmundus A.  
Puky de Bizak, Stephen  
Streeter, E. E.  
Uherka, Frank

### Class of 1909

Clark, Chester A. (c)  
Good, Albert I.  
Hail, Arthur L.  
Halenda Dimity (B.D. 1910)  
Hoover, William H.  
Hutchinson, Harry C.  
Miller, Charles R.  
Montgomery, Thomas H.  
Mowry, Eli M.  
Orr, William H. (B.D. 1916)  
Paroulek, Friedrich (c)  
Townsend, Edwin B.  
Witherspoon, John W. Jr.

Szekely, Alexander

### Class of 1910

Bergen, Stanley V.  
Byers, William F.  
Conley, Bertram H.  
Graham, Franklin F.  
Gross, Oresta C.  
Kelso, A. P. Jr., (B.D. 1910)  
Lawrence, Ernest B.  
Macaulay, George S.  
MacInnis, Angus J. (B.D. 1910)  
McMillen, Homer G.  
Montgomery, Frank S.  
Patrono, Francesco P. (c)  
Pears, T. C. Jr., (B.D. 1910)  
Reed, Robert R.  
Riddle, Henry Alexander, Jr.  
Schmale, Theodore R.  
Shields, Robert J.  
Stewart, Herbert W.  
Taylor, G. Jr. (B.D. 1910)

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Tron, B. (B.D. 1911)  
Watson, George S.

Almassy, Lajos  
Cran, John N.  
Kucera, Jaroslav  
Kuziw, Wasil  
Moricz, B. D.  
Morrison, Joseph E.  
Sautuccio, Agatino

Class of 1911

Cribbs, Charles C.  
Felmeth, W. G. (B.D. 1912)  
Geddes, Henry  
Glunt, George L. (c)  
Guttery, Arthur M.  
Hezlep, William H.  
Howe, John L.  
Keirn, Reuel E.  
Love, Wilbert B.  
Matheson, M. A. (B.D. 1912)  
Reese, Francis E.  
Riddle, Benton V. (c)  
Smith, M. F. (B.D. 1911)  
Wingert, Rufus D.  
Woodward, Frank J. (c)  
Worley, Lewis A.

Barr, Floyd W.  
Beseda, Henry E.  
Howell, H. G.  
Jack, James P.  
Kmeczik, George  
Pender, Thomas M.  
Szilagyi, Andrew  
Vecsey, Eugene  
Weber, Pierre

Class of 1912

Arthur, James H.  
Bergen, Harry H.  
Burt, Percy E.  
Halenda, Theodore  
Hornicek, Francis  
Hughes, James Charles  
Hunter, James Norman  
Reis, Jacob A., Jr.  
Sirny, John A. (B.D. 1913)  
Travers, E. J. (B.D. 1913)  
Wehrenberg, E. L. (B.D. 1912)  
Woods, Harry E.  
Wolf, Mahlon H.

Findlay, Harry J.

Gross, John H.  
King, H. W.  
Pazar, Nicholaus  
Sewell, Mayson H.  
Speckman, Timothy A.  
Vocaturro, Pasquale  
Weaver, Mahlon J.  
Wilson, H. Luther

Class of 1913

Baumgartel, Howard J.  
Cochran, Charles W.  
Connell, John  
Eakin, Frank (B.D. 1915)  
Eakin, Paul Anderson  
Frantz, G. A. (B.D. 1915)  
Highberger, William Waltz  
Johnston, Samuel L.  
Kiskaddon, Roy McKee  
Lang, John  
McFarland, Orris Scott  
Morello, Salvatore  
Peterson, Charles E.  
Schuster, W. H. (B.D. 1914)  
Shaw, Edward B.  
Swartz, A. A. (B.D. 1916)  
Wilson, Ashley Sumner

Bransby, Charles Carson  
Jamieson, Roy W.  
Simpson, James Thomas  
Yoo, Charles

Class of 1914

Cornelius, Maxwell  
Crapper, Wm. Horatio (c)  
Donaldson, Dwight M.  
Duff, George Morgan  
Fraser, James Alexander D.  
Fraser, James Wallace  
Guthrie, George Wesley (c)  
Hensel, Leroy Cleveland  
Howe, Edwin Carl  
Kish, Julius  
MacLennan, D. George  
Maharg, Mark Brown  
Park, Albert Newton, Jr.  
Purnell, Walter Brown  
Reasoner, Alfred Henry (c)  
Shea, George Hopkins  
Sheppard, Albert Samuel  
VanBuskirk, William Riley  
Willard, Hess Ferral  
Wilson, Nodie Bryson

Boyd, R. Earle

## Alumniana

Brenneman, Geo. Emmor  
Ernst, John L.  
Föhner, George C.  
Mowry, Thomas G.  
Worthman, Diedrich

### Class of 1915

Alter, Gray (c)  
Cowieson, William Reid (c)  
Harriman, Walter Payne  
Kiskaddon, Jesse Fulton  
Kovacs, Andrew (c)  
McCracken, W. H. (B.D. 1915)  
Reeder, C. V. (B.D. 1915)  
Russell, William P.  
Sappie, Paul (c)  
Steffey, Charles Irwin  
Tait, Leo. L. (B.D. 1917)  
Thompson, David Ryan (c)  
Thurston, Ralph Eugene  
West, Gusty Philip

Ambrosimoff, Paul Wasile  
Biddle, Earle Henry  
Binkley, Stanford Burney  
Cable, John Henry  
Elliott, Paul H.  
Falck, Charles M.  
Imhoff, Thomas Burton  
Litten, Ross Burns

### Class of 1916

Barnes, William Clyde  
Bingham, John Greer  
Cheeseman, George H.  
Doerr, J. Alfred  
Fisher, James McIntyre  
French, Arthur Edward (c)  
Gilbert, Ralph V.  
Good, Edward Clair  
King, John Allison  
Macaulay, Peter Wilson  
Meily, Thomas Ruby  
Miller, John Owen  
Morton, David Chisholm  
Ross, John Elliott  
Shaw, John Angus  
Strub, Henry M.  
Thomson, John Robert  
Williams, F. S. (B.D. 1917)  
Wolfe, Arthur Whiting

Adams, James, Jr.  
Baillie, Alexander Stuart  
Conn, Lloyd Herbert  
Newell, Harry Nelson

Porter, Arthur Reno  
Schultz, Irvin Sturger  
Storer, Happer Beacom

### Class of 1917

Bartholomew, Archie Randal  
Betts, John Melson  
Boston, John Keifer  
Conrad, Ross Elmer  
Crawford, Glenn Martin  
Crummy, H. Russell  
DeMarco, Michele Francesco  
Dodds, Joseph LeRoy  
Gibson, Alexander (c)  
Hickman, Alwyn Ross  
Lawther, LeRoy (B.D. 1917)  
Lewellyn, Frank Bowman  
McCormick, Thos. Howard (c)  
Marshall, Daryl Cedric  
Nadenicek, Joseph  
Nicholson, Henry Harrison  
Ramsey, Nathan LeRoy  
Robison, John Lawrence  
Say, David Lester  
Wheeland, C. R. (B.D. 1917)

Axtell, Robert Stockton  
Grant, James Alexander  
Gray, D. Vincent  
Kaczmarzsky, Roman  
Patterson, Charles David  
Payne, Henry P.

### Class of 1918

Bisbee, Geo. A. (B.D. 1918)  
Bisceglia, Giovanni Battista  
Blosser, Marion Elmer  
Brandner, Edward Lewis  
Davidson, Harrison  
Gahagen, Clair Boyd  
Gearhart, Harry Alonzo  
Griffith, Ole Curtis  
Hofmeister, Ralph C.  
Husak, Alois (B.D. 1919)  
Lyon, Wilbur H.  
McConnell, Ralph I.  
Mackenzie, D. (B.D. 1919)  
Mayne, James (B.D. 1918)  
Rodgers, Howard  
Weir, John Barr

Beal, Joseph Ephraim  
Dobias, Joseph  
Garner, Joseph  
Haden, George Richard  
McKenzie, Ralph Waldo

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Sabacky, Vlädimir  
Soucek, Frank

Class of 1919

Clark, J. Calvitt  
Clawson, Harry Blaine  
Daniel, David Earl (c)  
Eagleson, Hodge McIlvaine  
Hendrix, Everett J.  
Irwin, D. A. (B.D. 1920)  
Kidder, Jonathan Edward  
Kirkpatrick, J. Max (c)  
MacIver, Murdock John (c)  
McKinney, William Wilson  
Mellott, William Franklin  
Porter, John Craig  
Pratt, Owen William  
Reemsnyder, Geo. Oswald (c)  
Steiner, Robert Lisle  
Trovato, Joseph  
Wallace, John Elder

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Hrbata, Leopold  
Little, Robert Henry  
Luccock, Emory Wylie  
McConnell, Harry W.  
Shauer, Joseph John  
Stanley, Walter Payne  
Toth, Kalman

Class of 1920

Alter, Samuel Neale  
Bardarik, Geo. (B.D. 1920)

Martin, Joseph Albert  
Miller, Roy Frank  
Sprague, Paul Steacey  
Tomasula, John (B.D. 1921)  
Wilson, Gill Robb

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Lee Harold  
McSherry, Hubert Luther  
Moore, John Ely  
Richmond Charles Francis  
Shuey, Theodore George  
Smith, Lewis Oliver  
Stulc, Joseph  
Swan, Alfred Wilson  
Thomas, Coovirt R.

Class of 1921

Bamford, G. K. (B.D. 1921)  
Buczak, Leon (c)  
Henry, Robert Harvey  
Hudock, Andrew Jay  
Krivulka, Charles Jesse  
Leypoldt, Frederic Christian  
McFadden, Hampton T.  
Moser, W. L. (B.D. 1921)  
Rupp, John Christian  
Weisz, Abraham Boyd  
Welenteichick, Joseph J.

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Bibby, John Kurtz  
Sneberger, Frank  
Walrond, Maurice Elrington  
White, Charles G.

## Alumniana

### POST-GRADUATE STUDENTS

- 1856—Graham, Grafton H.  
Hamer, J. P.  
1857—Kier, William  
1873—Pierce, David A.  
1874—Sheeley, Homer  
1884—Ressler, John I. L.  
1888—Staneff, Demetrius  
1893—Currie, J. T. R.  
Sanders, Frank P.  
1898—Duncan, John S.  
1899—Gelvin, Edward H.  
Haupt, H.  
1900—Crowe, Alvin N.  
1905—Denise, Larimore C.  
Slade, William F.  
1907—Kienle, Gustav A.  
Loos, Carl  
Nussmann, George S. A.  
1908—Peterson, Conrad A.  
1909—Elliott, Arthur M.  
King, Felix Z.  
1910—McMillan, John  
Quick, Errett B.  
Wingerd, Charles B.  
1911—Weidler, Albert G.  
Whipkey, A. J.  
Winn, W. G.  
1912—McGiffin, Russell B.  
Pierce, W. E.  
1913—Hogg, W. E.  
1914—Allen, Louis C.  
Nordlander, Eric J.  
Pfeiffer, Erwin G.  
1915—Ansberg, John H.  
Browne, Harry R.  
Heltman, Andrew F.  
Robinson, Thomas  
Ruecker, August  
Stewart, Joseph  
Yates, William O.  
1916—Ackman John B.  
Morgan, Earl C.  
Offield, Robert L.  
1917—Keller, Argyle C.  
Lowe, Arnold H.  
1918—Simpson, Samuel T.  
Vancura, Vaclav F.  
Wright, John V.  
1921—D'Aliberti, Alfred  
George, Arthur H.  
Hamilton, James A.

### STUDENTS WHOSE ADDRESSES ARE UNKNOWN

- Adams, James .....1916-p  
Allen, F. M. ....1876-p  
Allison, Frank R. ....1896-p  
Almassy, Lajos .....1910-p  
Ambrosimoff, Paul W. ..1915-p  
Ansberg, J. H. .... 1915 p-g  
Armstrong, James New-  
ton .....1891  
Asbury, Cornelius . . . .1873  
Asbury, Dudley E. ....1872  
Askew, Tony J. ....1903-p  
Auraham, Yonan Y. ....1894  
Baillie, Alexander S. . . .1916-p  
Baker, Anthony G. ....1873  
Bakewell, John . . . . .1862-p  
Barclay, Hugh A. ....1861  
Barr, Frank Alva .....1876-p  
Barr, Lewis William . . .1884  
Bascomb, Lawton B. . . .1896  
Beal, Joseph E. ....1918-p  
Beall, Marion E. ....1882  
Beinhauer, John C. ....1863-p  
Bell, W. J. ....1893-p  
Bente, Christopher H. . . .1887-p  
Benton, Dwight, Jr. ....1897-p  
Bettex, Paul F. G. ....1894-p  
Bibby, John K. ....1921-p  
Biddle, Earle Henry . . . .1915-p  
Binkley, Stanford B. . . .1915-p  
Birch, John M. ....1876-p  
Blair, Thomas S. ....1895-p  
Boice, Evan . . . . .1869-p  
Boice, Robert A. ....1901  
Bolar, A. J. ....1862-p  
Boyd, R. Earle . . . . .1914-p  
Brenneman, George  
Emmor . . . . .1914-p  
Bridge, D. G. ....1865-p  
Brown, C. H. ....1898-p  
Brown, Henry J. ....1871-p  
Brown, John F. ....1877-p  
Brown, Nathan L. . . . .1897-p  
Brown, William H. ....1877-p  
Buchanan, George D. . . .1879

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Bullard, F. L. Jr. . . . .	1895-p	Gibson, William N. . . . .	1862-p
Burchfield, W. A. . . . .	1859	Gilmore, John I. . . . .	1898
Byczynski, Sigmundus		Gordon, Edwin W. . . . .	1888-p
A. . . . .	1908-p	Gosweiler, Augustus Van	
Caldwell, Stewart S. . . . .	1880-p	Hoof . . . . .	1874-p
Caldwell, Thomas B. . . . .	1880-p	Graham, Grafton H. . . . .	1856-p
Caliman, D. F. . . . .	1895-p	Graham, Ralph L. E. . . . .	1893-p
Campbell, Samuel L. . . . .	1861-p	Graham, Thomas L. . . . .	1871-p
Carter, William J. . . . .	1872-p	Granger, William R. . . . .	1882-p
Chisholm, Harry T. . . . .	1896	Grant, Henry A. . . . .	1879-p
Chisholm, James D. . . . .	1897-p	Grant, James A. . . . .	1879-p
Clark, Walter B. . . . .	1892-p	Gray, D. V. . . . .	1917-p
Coad, H. W. . . . .	1900-p	Gray, James H. . . . .	1862
Collier, Francis M. . . . .	1887	Gray, William S. . . . .	1861-p
Conn, Lloyd H. . . . .	1916-p	Griffiths, S. W. . . . .	1899-p
Converse, Rob Roy . . . . .	1871-p	Griffiths, William . . . . .	1894-p
Cooper, Daniel C. . . . .	1862-p	Groves, Samuel B. . . . .	1891
Copland, George . . . . .	1874	Haden, George R. . . . .	1918-p
Countermine, James L. . . . .	1889-p	Hamer, J. P. . . . .	1856-p
Craig, J. E. . . . .	1874	Harbolt, John H. . . . .	1867
Cran, John N. . . . .	1910-p	Haupt, H. . . . .	1899-p
Crawford, Frank W. . . . .	1905	Haworth, James . . . . .	1890-p
Creighton, Andrew . . . . .	1879-p	Hay, Lewis . . . . .	1877-p
Criner, Alvin M. . . . .	1890-p	Hicks, Thomas George . . . . .	1903-p
Culbertson, William F. . . . .	1856-p	Hill, Charles . . . . .	1865-p
Currie, J. T. R. . . . .	1893-p	Heppard, Samuel M. . . . .	1867-p
Dagnault, Pierre S. C. . . . .	1864-p	Highberger, Wm. W. . . . .	1913
Dannels, Ellis W. . . . .	1857-p	Hochman, Stanislav B. . . . .	1906
Davis, David S. . . . .	1864-p	Holliday, Thomas E. . . . .	1889-p
Davis, James S. . . . .	1864-p	Howell, Otis . . . . .	1895
Davis, John P. . . . .	1883	Howey, R. H. . . . .	1874
Davis, William . . . . .	1865	Hrbata, Leopold . . . . .	1919-p
DeJesi, L. M. . . . .	1879	Hume, Robert . . . . .	1859-p
DeLong, David D. . . . .	1874	Humphrey, G. H. . . . .	1872
DeMarco, Michele Fran-		Hutchins, John C. . . . .	1876-p
cesco . . . . .	1917	Irwin, John C. . . . .	1858
Depue, James H. . . . .	1900-p	Jack, James Payson . . . . .	1911-p
Dickerson, J. O. . . . .	1892-p	Jamieson, Roy W. . . . .	1913-p
Dobias, Joseph . . . . .	1918-p	Jenkins, George W. . . . .	1887-p
Dodd, Cyrus M. . . . .	1861-p	Johnson, C. O. . . . .	1887-p
Dodd, Reuel . . . . .	1869-p	Jones, Alfred . . . . .	1870-p
Donehoo, James D. . . . .	1888-p	Jones, E. R. . . . .	1874
Edgerton, John M. . . . .	1859-p	Jones, Isaac F. . . . .	1866-p
Evans, Walter E. . . . .	1905	Jones, Sugars T. . . . .	1864-p
Fairfax, Isaac . . . . .	1875-p	Jones, Thomas R. . . . .	1868-p
Falek, Charles M. . . . .	1915-p	Jones, William M. . . . .	1892-p
Fields, Samuel G. A. . . . .	1875-p	Kaczmarzsky, Roman . . . . .	1917-p
Forsyth, Clarence J. . . . .	1884	Keir, William . . . . .	1857-p
Foy, John . . . . .	1869	Kellogg, Robert O. . . . .	1875-p
Francis, David . . . . .	1858-p	Kelsey, Joel S. . . . .	1874-p
Fredericks, William J. . . . .	1888-p	Kemerer, Duncan M. . . . .	1865-p
Freeman, John W. . . . .	1885	Kennedy, Finley F. . . . .	1892
Garner, Joseph . . . . .	1918-p	Kerlinger, Charles C. . . . .	1878-p
Gay, Thomas B. . . . .	1899-p	King, Courtlen . . . . .	1860-p
Geckler, George . . . . .	1863-p	King, H. W. . . . .	1912-p

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King, Joseph . . . . .	1868-p	Moore, John M. . . . .	1867
Kinkaid, James J. . . . .	1864-p	Moore, Will L. . . . .	1902
Kittell, James S. . . . .	1899-p	Moricz, Balint Dezso . . . .	1910-p
Koehne, J. B. . . . .	1890-p	Morris, Jeremiah M. . . . .	1885-p
Kromer, E. G. . . . .	1903	Morris, John T. . . . .	1878-p
Kucera, Jaroslav . . . . .	1910-p	Munden, J. N. . . . .	1890-p
Kuhn, Louis John . . . . .	1885-p	Murray, Stockton R. . . . .	1876
Kuziw, Wasil . . . . .	1910-p	Myers, Percy L. . . . .	1898-p
Lambe, Henry B. . . . .	1861	Neese, William D. . . . .	1878
Larimore, John K. . . . .	1870-p	Nesbit, James Harvey . . . .	1877-p
Lee, Charles H. . . . .	1860-p	Newell, Harry N. . . . .	1916-p
Lee, George L. . . . .	1881-p	Nordlander, E. J. . . . .	1914-p
Lee, Harold, Jr. . . . .	1920-p	Norris, John N. . . . .	1890-p
Leroy, Albert E. . . . .	1900-p	Paine, David B. . . . .	1863-p
Lewis, David . . . . .	1882-p	Paisley, George M. . . . .	1877-p
Litten, Ross B. . . . .	1915-p	Park, William J. . . . .	1865-p
Little, Robert H. . . . .	1919-p	Patterson, Charles D. . . . .	1917-p
Lloyd, William A. . . . .	1861-p	Patterson, David H. . . . .	1878-p
Loos, Carl . . . . .	1907 p-g	Patterson, James B. . . . .	1859-p
Lowe, Titus . . . . .	1903-p	Patterson, James M. . . . .	1884-p
Luccock, Emory W. . . . .	1919-p	Patterson, Reuben F. . . . .	1863-p
Lutcy, Adolphe E. . . . .	1869	Payne, Henry P. . . . .	1917-p
Lyon, David N. . . . .	1869	Peairs, Benjamin F. . . . .	1864-p
Lytle, Marshall Blaine . . . .	1905-p	Peepels, Henry C. . . . .	1884-p
McAyeal, Howard S. . . . .	1886-p	Pender, Thomas M. . . . .	1911-p
McCarthy, William B. . . . .	1883-p	Peterson, Conrad A. . . . .	1908-p
McCauley, Clay . . . . .	1867-p	Phillis, T. W. . . . .	1878-p
McConnell, Alexander S. . . . .	1866	Pierce, David A. . . . .	1873-p
McConnell, Harry W. . . . .	1919-p	Pierce, W. E. . . . .	1912-p
McDonald, J. P. . . . .	1897	Piper, O. P. . . . .	1871-p
McElhenny, John J. . . . .	1861-p	Porter, Robert B. . . . .	1874
McFarland, George M. . . . .	1868	Posey, David R. . . . .	1857-p
McFarland, William H. . . . .	1876	Price, William H. . . . .	1862-p
McGiffen, R. B. . . . .	1912-p	Puky de Bizak, Stephen . . . .	1908-p
McGrew, James . . . . .	1892-p	Quick, Errett B. . . . .	1910-p
McKelvey, Charles M. . . . .	1901-p	Rail, Emil . . . . .	1903
Mackenzie, Duncan . . . . .	1918	Rankin, T. C. . . . .	1898-p
McKenzie, R. W. . . . .	1918-p	Rea, John . . . . .	1868
McLain, W. J. E. . . . .	1878-p	Richards, John . . . . .	1868-p
McLane, Wm. W. . . . .	1874	Richmond, Charles E. . . . .	1920-p
McMartin, John A. . . . .	1869-p	Ritchey, James A. . . . .	1876
McMillan, John . . . . .	1910-p	Rodebaugh, William H. . . . .	1892-p
McNulty, Rob Roy (now R. R. Converse) . . . . .	1871-p	Rodgers, Joseph H. . . . .	1899-p
McSherry, Hubert L. . . . .	1920-p	Sabacky, Vladimir . . . . .	1918-p
Machett, Alexander . . . . .	1862-p	Sampson, George C. . . . .	1877-p
Madden, Samuel W. . . . .	1862	Sampson, John P. . . . .	1871-p
Magee, Samuel G. . . . .	1898-p	Sanders, Frank P. . . . .	1893-p
March, Alfred . . . . .	1875-p	Santuccio, Agatino . . . . .	1910-p
Marks, Harvey B. . . . .	1901	Sarver, Jonathan E. . . . .	1903-p
Mateer, William N. . . . .	1881-p	Sawhill, Thomas A. . . . .	1878-p
Matson, Walter T. . . . .	1897	Schleifer, Oscar . . . . .	1898
Miller, John H. . . . .	1887-p	Schneider, William P. . . . .	1900-p
Miller, William W. . . . .	1891-p	Schodle, Adam G. . . . .	1907
Mitchell, Robert . . . . .	1856	Schultz, Irvin S. . . . .	1916-p
Moore, John E. . . . .	1920-p	Scott, George R. W. . . . .	1866-p
		Sharp, Samuel F. . . . .	1898-p

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Shauer, Joseph J. ....	1919-p	Wallace, Scott Ingalls ..	1903
Shepard, Simon P. ....	1885-p	Wallace, Thomas M. ...	1878-p
Shields, Harry M. ....	1893-p	Walrond, Maurice E. ...	1921-p
Simpson, James T. ....	1913-p	Warren, William H. ....	1863-p
Simpson, John W. ....	1878	Waters, James Q. ....	1863-p
Sinclair, B. D. ....	1887-p	Watson, James H. ....	1892-p
Smith, Charles L. ....	1890-p	Watt, John C. ....	1877-p
Smith, C. S. ....	1881-p	Weber, Pierre . . . . .	1911-p
Smith, James P. ....	1858-p	White, Charles G. ....	1921-p
Smith, Joseph H. ....	1862-p	Wells, Earl B. ....	1899-p
Smith, Wayne P. ....	1894-p	Welsh, W. S. ....	1888-p
Soucek, Frank . . . . .	1918-p	Welty, F. B. ....	1872
Staneff, Demetrius . . . .	1888-p	White, Daniel C. ....	1898-p
Stanley, Walter P. ....	1919-p	White, Prescott C. ....	1894-p
Steele, Alexander . . . . .	1901-p	Whiten, I. J. ....	1862-p
Stephens, Herbert T. ...	1891-p	Willard, Hess Ferral ...	1914
Sterrett, Walter Brooks	1899-p	Wilson, Walter Lowrie .	1897
Stevenson, James F. ....	1903-p	Wightman, J. R. ....	1891-p
Storer, Happer B. ....	1916-p	Wilkinson, A. P. ....	1895-p
Street, S. T. ....	1875-p	Willard, E. S. ....	1881
Streeter, E. E. ....	1908-p	Williams, Charles B. ...	1891-p
Strub, Henry M. ....	1916	Williams, John Ira ....	1899
Stulc, Joseph ...	1920-p	Williams, Richard G. ...	1862-p
Swan, Alfred W. ....	1919-p	Wilson, Charles Reid ..	1899-p
Swarts, Adolph A. ....	1913	Wilson, H. Luther . . . .	1912-p
Tanner, Benjamin T. ....	1860-p	Winger, C. N. ....	1884-p
Tappan, David S. ....	1867	Winn, W. G. ....	1911-p
Thayer, Henry Ernest ...	1883-p	Wishard, Frederick, G. ..	1898-p
Thomas, Coovirt R. ....	1920-p	Wood, William S. ....	1859-p
Thomas, William H. ....	1868-p	Woodbury, Frank P. ....	1864-p
Thompson, Benjamin ...	1866-p	Woods, Robert . . . . .	1866
Thompson, Theodore A..	1877-p	Woolf, G. R. ....	1882-p
Tipper, William . . . . .	1901-p	Workman, A. D. ....	1872
Van Emman, Craig R. ...	1869-p	Wortabet, G. M. ....	1858-p
Varner, W. P. ....	1894-p	Worthman, Diedrich ....	1914-p
Vaughn, Bert C. ....	1888	Wycoff, J. L. R. ....	1870-p
Vecsey, Eugene . . . . .	1911-p	Yates, Thomas R. ....	1897-p
Vocaturro, Pasquale ...	1912-p	Yoo, Charles . . . . .	1913-p
Vogan, Frank H. ....	1898-p	Young, Alexander B. ...	1897-p
Waite, James . . . . .	1899-p	Young, A. Z. ....	1864-p
Walden, Anthony, E. ...	1888-p	Youngman, Benjamin C.	1870-p
Walker, Edward F. ....	1885-p	Zoll, Joseph . . . . .	1896
Walker, William E. ....	1859-p		



## *Alumniana*

### **CALLS**

- Rev. Charles Millar, '92, Tamaqua, Pa., to Danville, Pa.  
Rev. T. W. Pearson, '93, Franklin, Pa., to Hopedale, O.  
Rev. R. J. Roberts, '94, Marion Center, Pa., to Homer City, Pa.  
Dr. W. A. Atkinson, '96, Marysville, O., to First Church of Rochester, Pa.  
Rev. H. O. McDonald, '99, Unity, Pa., to Enon, Pa.  
Rev. J. R. Mohr, '00, Natrona, Pa., to First, Freedom, Pa.  
Rev. Hugh Leith, '02, Covington, Ky., to Wilkinsburg, Pa.  
Rev. D. P. Williams, '02, Supt. of Beaver and Shenango Presbyteries to First Church of East Palestine, Ohio.  
Rev. Plummer N. Osborne, '07, East End, Bradford, Pa., to Rocky Grove, Franklin, Pa.  
Rev. Matthew F. Smith, '11, Beaver Falls, Pa., to First, Indianapolis, Ind.  
Rev. M. H. Sewell, '12-p, New Philadelphia, Ohio, to Marietta, Ohio.  
Rev. Paul Sappie, '15, Lemington Ave., Pittsburgh, to Waterford, Pa.  
Rev. Gill R. Wilson, '20, Assistant pastor of First Church of Parkersburg, W. Va., to Fourth Presbyterian, Trenton N. J.

### **INSTALLATIONS**

- Rev. James D. Humphrey, '99, Plumville, Pa., July 21, 1921.  
Rev. William A. Reed, '00, Van Buren, Ohio, July 17, 1921.  
Rev. E. J. Knepschild, '05, Little Redstone, Pa.  
Rev. W. W. Dinsmore, '07, Lower Ten Mile and Pleasant Hill, Pa. August 27, 1921.  
Rev. G. L. Glunt, '11, Oakland, Pittsburgh, Pa., March 4, 1921.  
Rev. G. K. Bamford, '21, New Salem, Pa.  
Rev. A. B. Weisz, '21, Laurel Hill, Pa., July 21, 1921. Mr. Weisz was ordained at the same service.

### **ACCESSIONS**

Rev. J. Shane Nicholls, D.D., '92, Immanuel, Cincinnati, Ohio...	19
Rev. W. F. McKee, D.D., '96, Monongahela, Pa .....	8
Rev. R. E. Porter, '96, Mahoningtown, Pa .....	11
Rev. J. B. Brice, '00, Forest Lawn, Marion, Ohio .....	50
Rev. W. J. Holmes, '02, First, Lancaster, Pa .....	10
Rev. Edgar R. Tait, '02, Wilson, Pa., .....	82
Rev. H. C. Hutchison, '09, Hazelwood, Pittsburgh, Pa.....	13
Rev. G. L. Glunt, '11, Oakland, Pittsburgh, Pa .....	28
Rev. M. A. Matheson, '11, Prospect, Ashtabula, Ohio .....	34
Rev. L. L. Tait, '15, Bessemer, Pa. ....	26
Rev. D. E. Daniel, '19, Conemaugh, Pa. ....	15

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### RESIGNATIONS

Rev. Fountain F. Farrand, '83, Bethany, Sacramento, Cal.

Rev. Isaac Boyce, D.D. '84, Allison Park, Pa.

Rev. Francis A. Kerns, '88, Youngwood, Pa.

### GENERAL ITEMS

On June 14th, the Presbytery of Pittsburgh met in the Raccoon Presbyterian Church to commemorate the fiftieth anniversary of both the ordination and the pastorate of Rev. Greer M. Kerr, D.D. '71. Pittsburgh Presbytery held an adjourned meeting in the same church June 14, 1871, for the purpose of ordaining and installing Dr. Kerr, who had just graduated from the Seminary. The following program was followed: Anniversary Sermon, Dr. Kerr; Address to Young People, Rev. J. A. Marquis, D.D.; Meeting of Presbytery; Minute of meeting of Pittsburgh Presbytery June 14, 1871, Rev. C. S. McClelland, D. D.; Addresses by Rev. S. J. Fisher, D.D., Dr. W. D. Irons, Rev. J. M. Duff, D.D., Rev. Hugh T. Kerr, D.D., Rev. Maitland Alexander, and Rev. W. P. Proudfit; An Ode to a Pastor, Rev. W. F. Brown, D. D.

The Carnegie Presbyterian Church has erected an honor tablet in appreciation of the life and service of Dr. Joseph M. Duff, '76, who recently retired after a pastorate of forty years in this church. The tablet will be unveiled Dec. 18th.

The Fourth Presbyterian Church of Camden, N. J., of which Rev. W. A. Williams '80-p. is pastor, received during the last fiscal year 104 members; eighty of these were received in twenty-two Sabbaths.

Rev. Fountain F. Farrand, '83, has resigned the pastorate of Bethany Church of Sacramento, Cal., on account of ill health.

Through an oversight we failed to note the celebration of the thirtieth anniversary of the pastorate of Rev. C. C. Hays, D. D., '84 of the First Presbyterian Church of Johnstown, Pa. The anniversary was celebrated early in the present year (Feb. 4th and 6th.). On Friday evening a reception for Dr. and Mrs. Hays was held; on Sunday addresses were delivered by Rev. John A. Marquis, D.D., '90, at the morning service, and by Chancellor S. B. McCormick, '90, at the evening service. Dr. Hays is President of the Board of Directors of the Seminary, and his alma mater is deeply indebted to him for the time and thought which he has given to her welfare.

Rev. George P. Donehoo, '86, of Coudersport, Pa., has recently been made State Librarian.

Rev. W. O. Elterich, '88, who, with his wife and daughter, has been spending a year's furlough in Pittsburgh and vicinity, sailed from San Francisco the last of August. His address will be Temple Hill, Chefoo, China.

The Webster Groves Presbyterian Church of St. Louis, of which Rev. David S. Skilling, D. D., '91, is pastor, now has a membership of more than 900. Recently an offering of \$925 was taken for the Interchurch debt, and the Bible School gave \$522 for Near East relief.

## *Alumniana*

Rev. T. W. Pearson, '93 terminated his pastorate at the Rocky Grove Presbyterian Church, Franklin, Pa., May 29th., accepting a call to the Presbyterian Church of Hopedale, Ohio. His seven years in Franklin have been marked with great success. Three hundred and three new members have been added and one hundred and seventy-five have been baptized. The various departments of the church have become more and more efficient. In place of one missionary society giving \$35 annually, there are now five, contributing \$400 annually.

The First Presbyterian Church of Scottsdale, of which Rev. J. E. Hutchison, '94, is pastor, is enjoying great prosperity. Recent large accessions have brought the total membership to over 700. The church supports eleven native preachers and five students for the ministry in Chefoo, China.

Rev. D. E. Hepler, '95, was elected to the office of Presbyterial Superintendent by the Presbytery of Clarion and was released from the pastorate of the Pisgah Church to begin his new work May 15th.

Sept. 23rd. marked the twenty-fifth anniversary of the sailing of Rev. and Mrs. Harvey Brokaw, '96-p., for Japan, where they are still actively engaged in missionary work.

The Highlandtown Church, of which Rev. J. S. Cotton, '96, is the pastor, celebrated its centennial anniversary Sept. 3d. and 4th. More than a thousand people attended the first day's meeting.

Dr. and Mrs. W. F. McKee of Monongahela Presbyterian Church celebrated their twenty-fifth wedding anniversary, July 21st. The congregation joined in the celebration at the manse with a dinner and reception at which time beautiful presents were given the couple. Dr. McKee is a member of the class of 1896.

The Synod of Colorado held its fiftieth annual meeting in the Central Church of Denver, Sept. 27-30 inclusive, and the part of the program covering the celebration of the fiftieth anniversary, which included afternoon and evening sessions on Sept. 29 as well as a dinner for men, was arranged by Rev. J. Mont Travis, '96.

The Presbyterian Church of Newell, W. Va., of which Rev. Herman M. Hosack, '98, is pastor, celebrated the tenth anniversary of its dedication on Sunday, June 19th. During that period the membership has increased from 28 to 148. Two years ago the church became self supporting. The average contribution per member is \$35.94 Mr. Hosack has been pastor there five years.

During the pastorate of Rev. R. P. Lippincott, '02, the First Church of Cadiz, Ohio, has made a remarkable advance in its benevolent contributions. Ten years ago the church was contributing about two thousand dollars to the Boards and other causes; for the last fiscal year the contributions reached a total of eight thousand dollars.

Central Presbyterian Church of Washington, Pa., Rev. Walter P. McConkey, '06, pastor, on May first celebrated the twenty-fifth anniversary of its organization.

In this age when many churches report a decline in attendance it is gratifying to find a church like the First Church of New Kensington, Pa., when the seating capacity of the auditorium is taxed to the utmost regularly both morning and evening. The pastor, Rev. W. G. Felmeth, '11, is to be congratulated.

## *The Bulletin of the Western Theological Seminary*

Rev. and Mrs. W. H. Hezlep and their three children sailed during August from New York for Bombay. Mr. Hezlep is a member of the class of '11.

Rev. M. A. Matheson, '11, has received 108 new members into his church and has baptized 53 persons since he became pastor of the Prospect Church, Ashtabula, Ohio, a little more than a year ago.

Rev. Matthew F. Smith, D.D., '11, has taken charge of the work in the First Church of Indianapolis, Ind., to which he was recently called from Beaver Falls, Pa.

Rev. P. E. Burt, '12, has had marked success in his work at Wellsburg, W. Va. Recently the congregation showed their appreciation by increasing his salary five hundred dollars. During his pastorate a total of 144 have been added to the church.

Rev. Mayson H. Sewell, '12-p., New Philadelphia, Ohio, on Sept. 11th. received four new members into the church, making a total of 122 received within two years. On Sept. 15th, Mr. Sewell took up the work in his new pastorate in the First Church of Marietta, Ohio.

A very successful Conference for the Young People of Clarion Presbytery was held at Reynoldsville, Pa., June 23-26, under the auspices of the Permanent Committee on Sabbath Schools and Young People's Societies, of which Rev. C. W. Cochran, '13, is chairman.

Rev. S. L. Johnston, '13, is enjoying a very pleasant and successful pastorate in the Muddy Creek Presbyterian Church in Redstone Presbytery. He began his pastorate there about a year ago, coming from Woodlawn, Pa.

Rev. O. S. McFarland, '13, is President of the Board of Religious Education of New Brighton, Pa. Under his direction New Brighton has an up-to-date community program of religious education. Through arrangements made with the Board of Public Education, the New Brighton Board of Religious Education offers, as an elective, to all pupils in Grades I-VIII, one hour of religious instruction each week during regular school hours. Those pupils who are not enrolled for this work will remain in school, using this hour as a study hour. The school day has not been lengthened. Over 95% of the pupils in the first six grades have enrolled.

The October number of the "Moslem World" contains an article on Mohammed Al-Ghazzali by Rev. Dwight M. Donaldson, '14. The article is in reality a translation of a Persian biographical history of this great Islamic theologian, whose influence in that system corresponds with that of Augustine in the Christian. Mr. Donaldson has the honor of being the re-discoverer of the tomb of Al-Ghazzali.

Rev. E. C. Howe, '14, before he returned to China, was presented with a special gift of \$400 by the First Presbyterian Church, Martins Ferry, Ohio, of which he is the missionary.

Rev. Mark B. Maharg, '14, has begun work in his new pastorate in the Brighton Presbyterian Church of Zanesville, Ohio.

Rev. L. L. Tait, '15, is meeting with great encouragement in his work at Bessemer, Pa. At a recent celebration of the Lord's Supper more persons communed than at any other service in the history of the church. On this occasion twenty-two of the twenty-six additions to the church were on profession of faith.

## *Alumniana*

Rev. R. V. Gilbert, '16 is laying great emphasis on religious education in the First Presbyterian Church of Girard, Pa. He conducts a teacher training class for thirty minutes prior to the prayer meeting service, and during the prayer meeting period has a systematic study of Old Testament Prophecy.

The Presbyterian Church of Dalton, Ohio, Rev. Ross E. Conrad, '17, pastor, is now observing Wednesday night as "Church Night". After a fifteen minute devotional service, the following classes are held: men's discussion group, women's group studying medical missions, expert endeavor class, and junior mission study class.

Rev. Arnold H. Lowe, 'p-g,'17, and Miss Braddie Elmore Douglas were married at Malta Bend, Mo., Thursday, Sept. 1st, Mr. Lowe is pastor of the Odell Avenue Presbyterian Church, Marshall, Mo.

Under the direction of Rev. C. R. Wheeland '17, the Irving Park Presbyterian Church of Chicago has laid out a progressive and comprehensive program for evangelistic and social work. A parish house less elaborate but similar to the one at the Fourth Church is to be erected. At a recent communion twenty-one new members were received, nineteen on confession and two by letter.

Rev. W. W. McKinney, '19, in his annual Labor Day Sermon, delivered a forceful discourse on the text, "Masters render unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

During a period of twenty months Rev. William F. Mellott, '19, of Cumberland, Md., received 74 members into the church.

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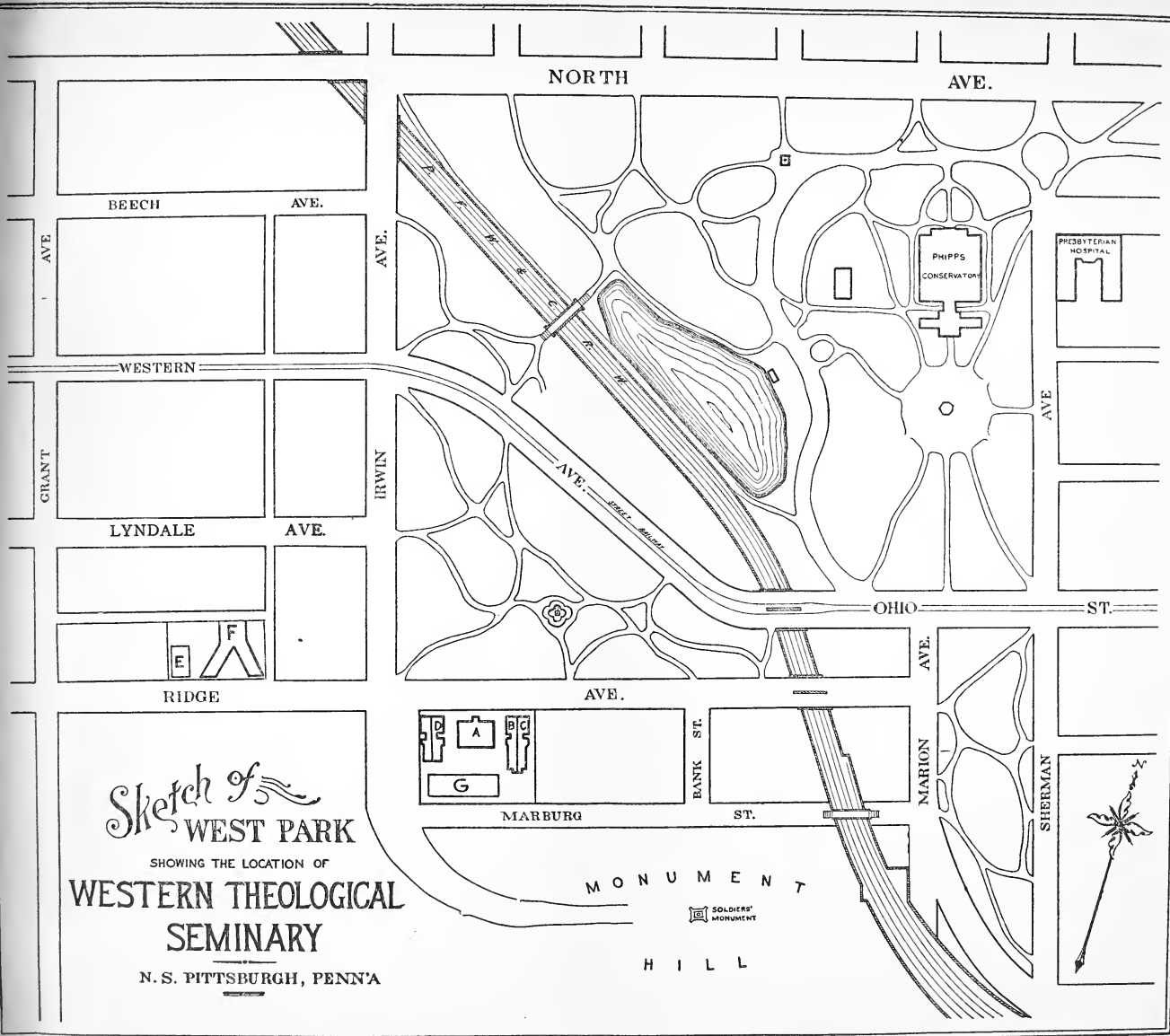
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Sketch of  
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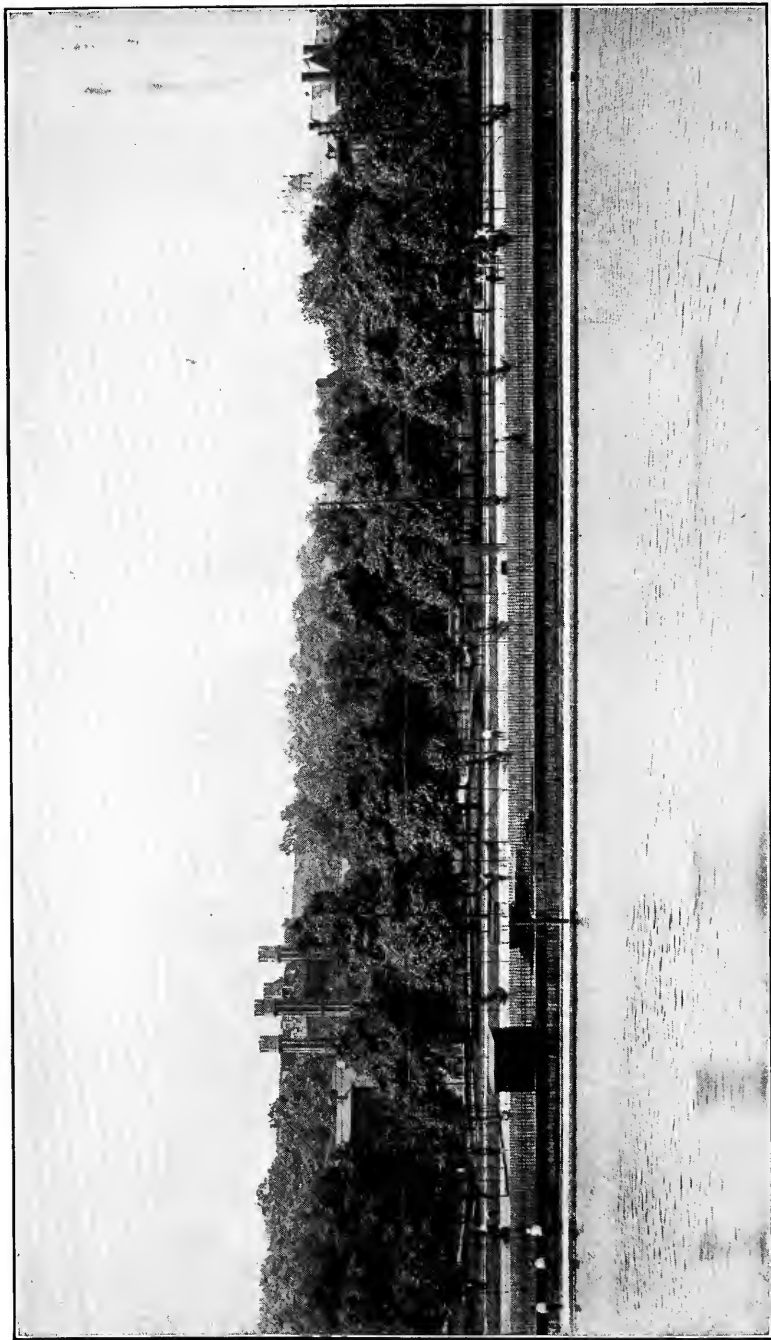
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Herron Hall

THE SEMINARY BUILDINGS FROM WEST PARK

Tower of Memorial Hall

CATALOGUE  
1921 - 1922

THE BULLETIN  
OF THE  
WESTERN THEOLOGICAL  
SEMINARY

Published quarterly, in January, 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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Entered as Second Class Matter December 9, 1909, at the Postoffice at Pittsburgh,  
Pa. (North Diamond Station), Under the Act of Aug. 24, 1912

PITTSBURGH PRINTING COMPANY  
PITTSBURGH, PA.

## CALENDAR FOR 1922

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WEDNESDAY, APRIL 26th.

Written examinations at 8:30 A. M.; continued Thursday, April 27th, Friday, April 28th, and Saturday, April 29th.

SUNDAY, APRIL 30th.

Baccalaureate sermon in the Tabernacle Presbyterian Church, at 11:00 A. M.

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

MONDAY, MAY 1st.

Oral examinations at 2:00 P. M.; continued Tuesday, May 2nd, and Wednesday, May 3rd.

THURSDAY, MAY 4th.

Annual meeting of the Board of Directors in the President's Office at 10:00 A. M.

THURSDAY, MAY 4th.

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 5th.

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

### Session of 1922-23

TUESDAY, SEPTEMBER 19th.

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

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

WEDNESDAY, SEPTEMBER 20th.

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

TUESDAY, NOVEMBER 21st.

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

WEDNESDAY, NOVEMBER 22nd.

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

WEDNESDAY, NOVEMBER 29th. (noon) — FRIDAY, DECEMBER 1st. (8:30 A. M.)

Thanksgiving recess.

WEDNESDAY, DECEMBER 20th. (noon)—TUESDAY, JANUARY 2nd. (8:30 A. M.)

Christmas recess.

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**Advisory Member of all Committees**

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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.

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## *The Bulletin of the Western Theological Seminary*

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*The Rev. William P. Shrom, D. D.	
The Rev. William H. Spence, D. D., Litt. D.	

\*Died March 28, 1921.

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#### Curriculum

A. P. Higley, D. D.	William F. Weir, D. D.
Samuel Semple, D. D.	J. S. Crutchfield

**Annual Meeting**, Thursday before second Tuesday in May and semi-annual meeting, third Tuesday in November at 2:00 P. M., in the President's Office, Herron Hall.

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**Bulletin**

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## LECTURES

### Opening Lecture

The Rev. John A. Hutton, D. D.  
"The Tone of Preaching"

### Home Missions (5 lectures)

The Rev. Baxter P. Fullerton, D. D., LL. D.

### Church Publicity (5 lectures)

Mr. Herbert H. Smith

### Conference Lectures

- "Near East", Professor Oscar M. Chamberlain.
- "Russia", Mr. Bayard Christy.
- "Missions in British East Africa", The Rev. Lee H. Downing.
- "John Calvin", The Rev. John C. Goddard, D. D.
- "Experiences in West Africa", The Rev. A. I. Good.
- "Missions in India", The Rev. W. H. Hezlep.
- "The Summer Bible Schools", The Rev. A. L. Latham, D. D.
- "Mexican Missions", The Rev. A. N. Lucero.
- "Doctrinal Preaching", The Rev. C. B. McAfee, Ph. D., D. D.
- "Community Religious Education", The Rev. O. S. McFarland.
- "Church Finance and Stewardship", The Rev. A. F. McGarrah.
- "Home Missions in the Southwest", The Rev Robert N. McLean, D. D.
- "Foreign Missions", The Rev. A. W. Moore.
- "The Work of Men in the Church", The Rev. William F. Weir, D. D.
- "India", The Rev. A. L. Wiley.

### Day of Prayer for Colleges

A Conference on Recruiting for the Ministry, held under the joint auspices of the Faculty of the Seminary and the Education Committee of the Presbytery of Pittsburgh, formally opened with an address by the Rev. Hugh T. Kerr, D. D.

AWARDS: MAY, 1921

**The Diploma of the Seminary**

was awarded to

George Kyle Bamford	Walter Lysander Moser
Robert Harvey Henry	Hampton Theodore McFadden
Andrew Jay Hudock	John Christian Rupp
Charles Jesse Krivulka	Abraham Boyd Weisz
Frederic Christian Leypoldt	Joseph J. Welenteichick

**A Special Certificate**

was awarded to

Leon Buczak

**The Degree of Bachelor of Divinity**

was conferred upon

Alfred D'Aliberti	George Kyle Bamford
Arthur Henry George	(of the graduating class)
James Adolph Hamilton	Walter Lysander Moser
John Tomasula	(of the graduating class)

**The Seminary Fellowship**

was awarded to

Walter Lysander Moser

**The Keith Memorial Homiletical Prize**

was awarded to

George Kyle Bamford

**A Hebrew Prize**

was awarded to

Arthur Dow Behrends  
Calvin H. Hazlett

**Merit Prizes**

were awarded to

W. H. Millinger	Calvin H. Hazlett
P. L. Warnshuis	Willard C. Mellin
J. W. Willoughby	William Owen

## STUDENTS

### Fellows

- John Greer Bingham ..... Merer, Pa.  
A. B., Grove City College, 1905.  
Western Theological Seminary, 1916.
- Ralph C. Hofmeister ..... Oakmont, Pa.  
A. B., Cedarville College, 1914.  
Western Theological Seminary, 1918.
- Roy Frank Miller ..... Cochranon, Pa.  
B. Sc., West Virginia University, 1915.  
Western Theological Seminary, 1920.
- Walter Lysander Moser ..... Mars, Pa.  
A. B., Grove City College, 1915.  
B. D., Western Theological Seminary, 1921.
- Clyde Randolph Wheeland ..... Chicago, Ill.  
B. D., Western Theological Seminary, 1917.

### Fellows 5

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### Graduate Students

- Ole Curtis Griffith ..... R. F. D., Coraopolis, Pa.  
A. B., Missouri Valley College, 1915.  
Western Theological Seminary, 1918.
- Walter Lysander Moser ..... Mars, Pa.  
A. B., Grove City College, 1915  
B. D., Western Theological Seminary, 1921
- David Lester Say ..... Cross Creek, Pa.  
A. B., Grove City College, 1914  
Western Theological Seminary, 1917.
- H. Erwin Stafford ..... 725 Clinton Place, Bellevue, Pa.  
A. B., Hiram College, 1905.
- Charles E. Stanton ..... 18 W. McIntyre Ave., N. S.  
Baptist Theological Seminary, Louisville, 1900.
- G. E. Swoyer ..... 1122 High St., N. S.  
A. B., Wittenberg College, 1913.  
Chicago Lutheran Theological Seminary, 1917.



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Walter Perkins Taylor, 107 Pembroke St., Boston Mass. . . . 315  
Ph. D., Boston University, 1887.  
Andover Theological Seminary, 1885.

Rufus Donald Wingert . . . . . Orville, Ohio  
College of Wooster, 1907.  
Western Theological Seminary, 1911.

Graduate Students, 8

**Senior Class**

Clifford Edward Barbour . . . . 718 N. St. Clair St., Pittsburgh, Pa.  
A. B., University of Pittsburgh, 1921.

Archibald Ferguson Fulton, Ayreshire, Scotland, Belle Vernon, Pa.  
A. B., Oskaloosa College, 1920.

Lewis Arthur Galbraith, Independence, Pa. . . . . 302  
Park College.

Elgie Leon Gibson, Petrolia, Pa. . . . . 306  
A. B., Grove City College, 1919.

Daniel Hamill, Jr. . . . . 617 Gearing Ave., Beltzhoover  
A. B., Waynesburg College, 1919.

Lyman N. Lemmon, Mt. Pleasant, Pa. . . . . 316  
A. B., Franklin College (Ohio), 1917.

Ralph K. Merker . . . . . 1500 Beaver Ave., N. S.  
B. Sc., Carnegie Institute of Technology, 1918.

Walter Harold Millinger . . . . 5213 Friendship Ave., Pittsburgh, Pa.  
Litt. B., Princeton University, 1918.

Basil A. Murray, North Warren, Pa. . . . . 202  
A. B., Westminster College (Pa.), 1917.

Samuel Galbraith Neal, Bulger, Pa. . . . . 205  
A. B., Washington and Jefferson College, 1919.

Roscoe Walter Porter, Summerville, Pa. . . . . 309  
A. B., Muskingum College, 1920.

Emile Augustin Rivard, Charleroi, Pa. . . . . 217  
McGill University.  
Amherst College.

Paul Livingstone Warnshuis, Blairsville, Pa. . . . . 203  
A. B., Washington and Jefferson College, 1917.

James Wallace Willoughby, 200 N. Sixth St., Attica Ind. . . . . 306  
A. B., Wabash College, 1919.

Senior Class 14

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Jasper Morgan Cox, Parkersburg, W. Va. ....	205
A. B., Maryville College, 1921.	
Calvin Hoffman Hazlett, Newark, Ohio ....	203
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Lester Lane McCammon, West Alexander, Pa. ....	204
A. B., Bethany College, 1920.	
Andrew Vance McCracken, Sewickley, Pa. ....	305
A. B., Amherst College, 1920.	
James Martin, Amesbury, Mass. ....	206
A. B., Maryville College, 1920.	
Willard Colby Mellin, Manorville, Pa. ....	202
A. B., University of California, 1920.	
William Owen .....	82 Grant Ave., West Etna, Pa. Metropolitan Seminary, London, 1912.
Robert Lloyd Roberts, Marion Center, Pa. ....	206
A. B., Lafayette College, 1920.	

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**Junior Class**

Eugene LeMoyne Biddle, Crafton, Pa. ....	304
B. Sc., Carnegie Institute of Technology, 1921.	
Jarvis Madison Cotton, Birmingham, Ala. ....	303
A. B., Maryville College, 1921.	
Howard Truman Curtis, Dansville, N. Y. ....	317
A. B., College of Wooster, 1921.	
C. LeRoy DePrefontaine, Norristown, Pa. ....	304
Carnegie Institute of Technology.	
William F. Ehmann, 2115 Bridge St., Philadelphia, Pa. ....	218
A. of A. Blackburn College, 1921.	
Ross M. Haverfield, New Philadelphia, Ohio ....	218
A. B., College of Wooster, 1921.	
James Russell Hilty .....	Library, Pa. Pd. M., State Normal School, Indiana, Pa., 1916.
Ralph Walshaw Illingworth, Jr. ....	841 N. Lincoln Ave., N. S. A. B., Princeton University, 1921.

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Arthur Jennings Jackson, New Brighton, Pa. ....	305
A. B., Geneva College, 1921.	
Robert Caldwell Johnston, Washington, Pa. ....	317
A. B., Washington and Jefferson College, 1921.	
George R. Lambert .....	417 Burgess St., N. S.
William Stage Merwin, New Kensington, Pa. ....	303
University of Pittsburgh.	
George Karl Monroe .....	820 N. Lincoln Ave., N. S.
A. B., Grove City College, 1921.	
Harold Francis Post .....	702 W. North Ave., N. S.
A. B., Washington and Jefferson College, 1918.	
Boston University.	
Deane Craig Walter, Export, Pa. ....	311
A. B., Grove City College, 1920.	
Clayton Edgar Williams .....	Sewickley, Pa.
Butler College.	
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James Carroll Wright, Granville, Ohio .....	306
Ph. B., Denison University, 1921.	
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Reale Schule, Kralove Hradec.	
University of Vladivostok, 1918-1919.	
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**Visitors**

Miss Luella Adams .....	108 Camp Ave., Braddock, Pa.
Baptist Missionary Training School, Chicago, 1916.	
Miss Laura M. Moore .....	1316 Wood St., Wilkinsburg, Pa.
Washington Seminary (Pa.).	
Fred Reif .....	711 Sandusky St., N. S.
Pharm. Gr., University of Pittsburgh, 1908.	
Miss Lula Wimpelberg .....	220 Main St., Arsenal Sta.
Baptist Missionary Training School, Chicago, 1917.	

Visitors, 4

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**Summary of Students**

Fellows . . . . .	5
Graduates . . . . .	8
Seniors . . . . .	14
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Juniors . . . . .	18
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Name repeated . . . . .	1
Total . . . . .	57

*The Bulletin of the Western Theological Seminary*

**REPRESENTATION**

**Theological Seminaries**

Andover Theological Seminary .....	1
Baptist Theological Seminary, Louisville .....	1
Chicago Lutheran Theological Seminary .....	1
Metropolitan Seminary, London .....	1
Western Theological Seminary .....	8

**Colleges and Universities**

Amherst College .....	2
Baptist Missionary Training School, Chicago .....	2
Bethany College .....	1
Blackburn College .....	1
Boston University .....	1
Butler College .....	1
California, University of .....	1
Carnegie Institute of Technology .....	3
Cedarville College .....	1
Denison University .....	1
Franklin College (Ohio) .....	1
Geneva College .....	1
Grove City College .....	6
Hiram College .....	1
Indiana State Normal School .....	1
Kralove Hradec, Reale Schule .....	1
Lafayette College .....	1
McGill University .....	1
Maryville College .....	3
Missouri Valley College .....	1
Muskingum College .....	1
Oskaloosa College .....	1
Paris, University of .....	1
Park College .....	1
Pittsburgh, University of .....	3
Princeton University .....	2
Vladivostok, University of .....	1
Wabash College .....	1
Washington and Jefferson College .....	5
Washington Seminary .....	1
Waynesburg College .....	1
Westminister College (Pa.) .....	1
West Virginia University .....	1
Wittenberg College .....	2
Wooster, College of .....	3

**States and Countries**

Alabama .....	1
Czecho-Slovakia .....	1
Illinois .....	1
Indiana .....	1
Massachusetts .....	2
New York .....	1
Ohio .....	4
Pennsylvania .....	45
West Virginia .....	1

# *The Bulletin of the Western Theological Seminary*

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## STUDENT ORGANIZATIONS

### Senior Class

President B. A. Murray      Secretary-Treasurer: L. A. Galbraith

### Middle Class

President: William Owen      Secretary-Treasurer: A. D. Behrends

### Junior Class

President: E. L. Biddle      Secretary: A. J. Jackson  
Vice President: J. C. Wright      Treasurer: H. F. Post

### Y. M. C. A.

President: P. L. Warnshuis      Secretary: W. C. Mellin  
Vice President: Roscoe W. Porter      Treasurer: J. Morgan Cox

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## Y. M. C. A. COMMITTEES

### Devotional

C. H. Hazlett, Chairman	L. N. Lemmon
S. G. Neal	R. C. Johnston
James Martin	Prof. Eakin

### Home Missions

B. A. Murray, Chairman	J. C. Wright
A. D. Behrends	Dr. Snowden

### Foreign Missions

J. W. Willoughby, Chairman	John Yarkovsky
C. E. Barbour	Dr. Culley

### Athletics

L. L. McCammon, Chairman	J. M. Cox
C. H. Hazlett	Eugene Biddle
	Dr. Schaff

### Publicity

L. A. Galbraith, Chairman	Dr. Kelso
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### Social

L. N. Lemmon, Chairman	R. L. Roberts
R. W. Porter	C. L. DePrefontaine
J. M. Cox	Wm. F. Ehmann

Dr. Vance

### Historical Sketch

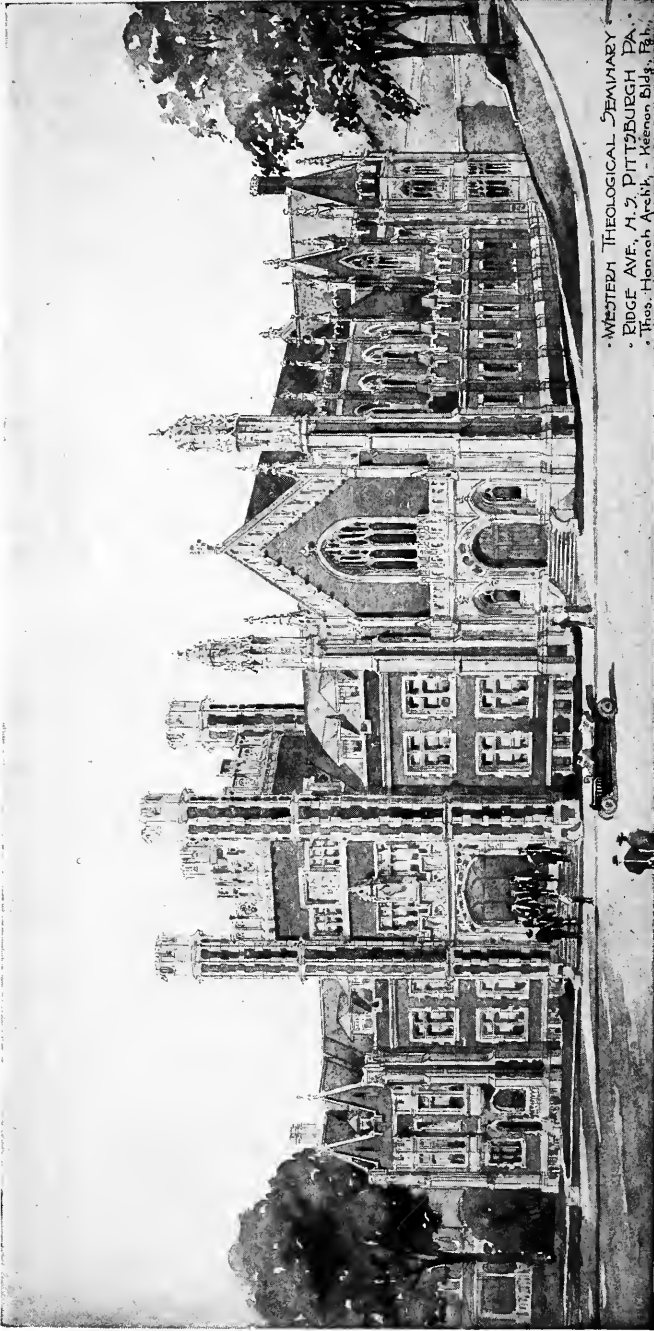
The Western Theological Seminary was established in the year 1825. The reason for the founding of the Seminary is expressed in the resolution on the subject, adopted by the General Assembly of 1825, to wit: "It is expedient forthwith to establish a Theological Seminary in the West, to be styled the Western 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-four years of her existence, two thousand three hundred and ninety-eight 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-five 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



WESTERN THEOLOGICAL SEMINARY  
EDGE AVE., N. W. PITTSBURGH, PA.  
Thos. Hancock, Archt., - Keenan Bldg., Engr.

ADMINISTRATION BUILDING AND CHAPEL





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**

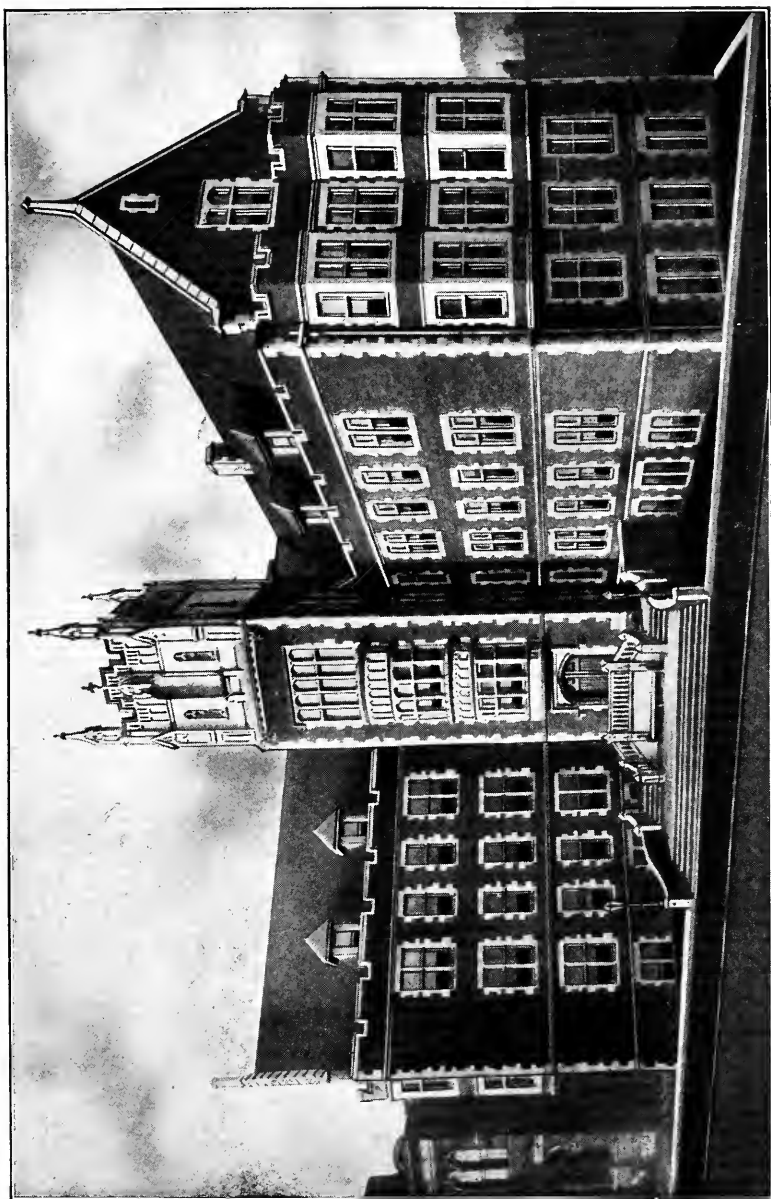
The first Seminary building was erected in the year 1831; it was situated on what is now known as Monument Hill. It consisted of a central edifice, sixty feet in length by fifty in breadth, of four stories, having at each front a portico adorned with Corinthian columns, and a cupola in the center; and 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 23d.

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 notice-



MEMORIAL HALL



able 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 reënforced concrete and fireproofing, with the exterior of tapestry brick trimmed with gray 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 6, 1915, and the formal dedication, with appropriate exercises, took place on Commencement Day, May 4, 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 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.

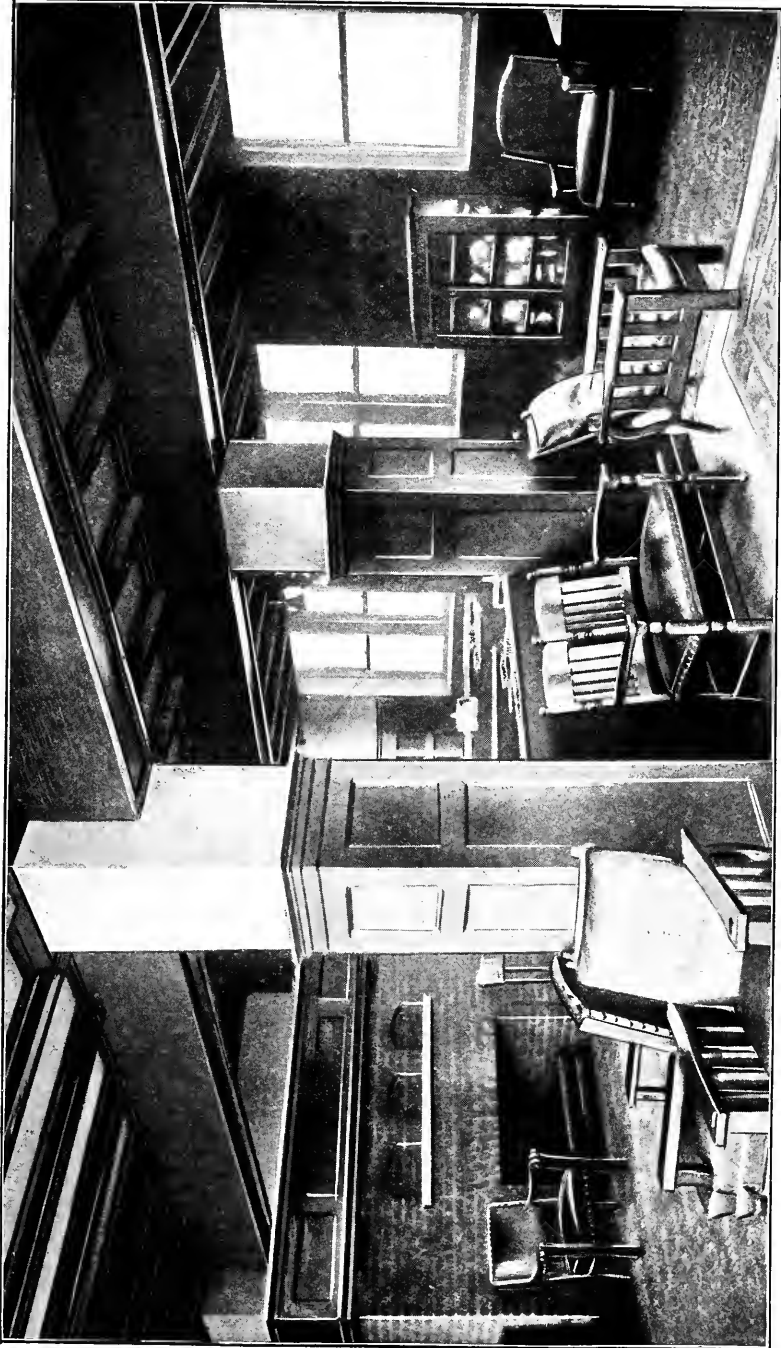
There are four residences for professors. Two are situated on the east and two on the west side of the new building and all face the Park.

### 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 lo-



SOCIAL HALL





cated 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. 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.

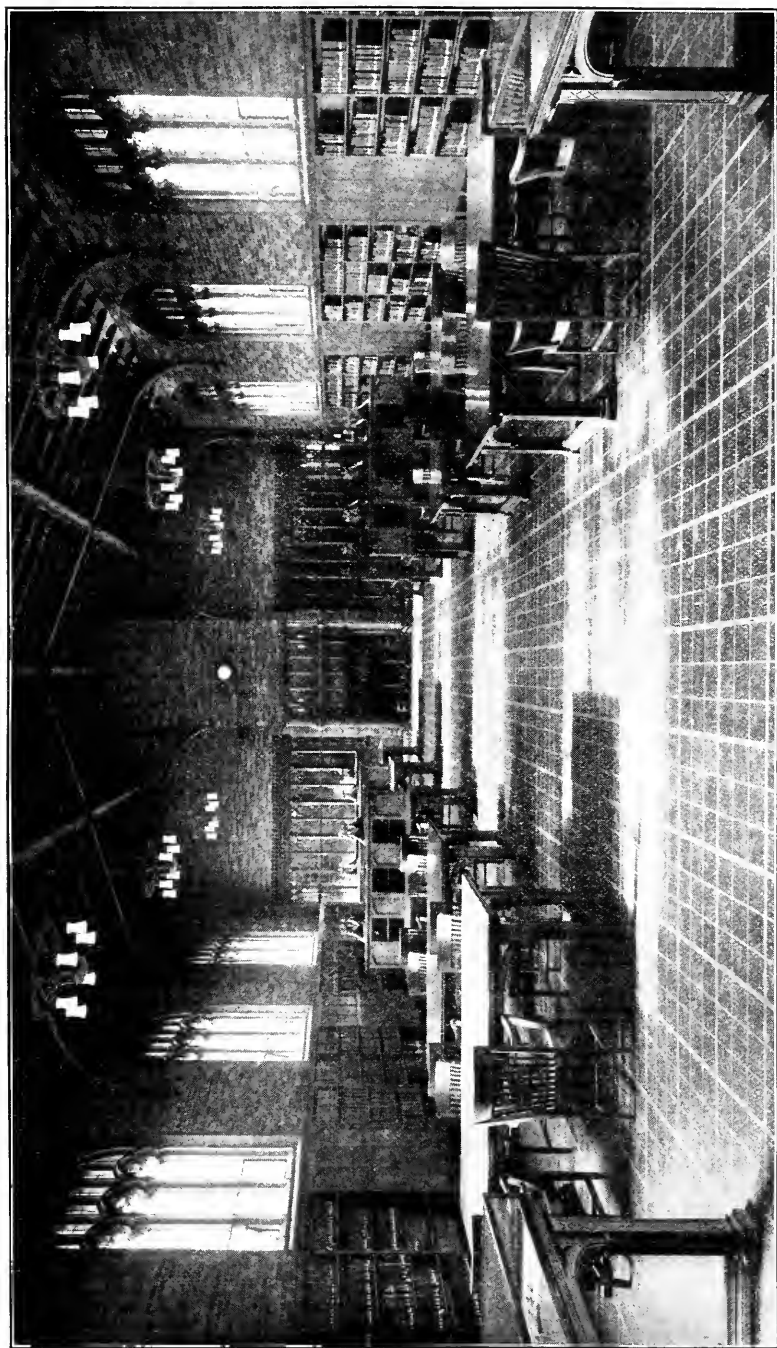
### Library

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 about 165 thousand volumes has been provided and now has a steel stack equipment with space for about 55,000 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 noteworthy 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, together with Mr. Warrington's original catalogue and bibliographical material, occupies a separate room in the new building. 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 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 missionary literature is rich in 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



REFERENCE LIBRARY—SWIFT HALL



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, a great majority of 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 5 and 7 to 9; Saturdays from 9 to 12. Instruction in the use of the Library is given to New Students by the Librarian at the beginning of each year.

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 James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, has been founded by Mrs. Robert A. Watson of Columbus, Ohio, in memory of her father, the late James L. Shields of Blairsville, Pennsylvania.

The library is receiving the following periodicals:

- |   |   |
|---|---|
| American Catholic Quarterly Review.                   | Journal of Religion.                                |
| American Issue.                                       | Journal of Royal Asiatic Society.                   |
| American Journal of Achæology.                        | Journal of Theological Studies.                     |
| American Journal of Philology.                        | Korea Mission Field.                                |
| American Journal of Semitic Languages and Literature. | Krest'anské Listy.                                  |
| American Journal of Sociology.                        | Logos.  |
| American Lutheran Survey.                             | London Quarterly Review.                            |
| American Messenger.                                   | Lutheran Quarterly.                                 |
| Ancient Egypt.  | Methodist Review.                                   |
| Archiv für Reformationsgeschichte.                    | Mexican Review.                                     |
| Art and Archæology.                                   | Missionary Herald.                                  |
| Asia.   | Missionary Review of the World.                     |
| Atlantic Monthly.                                     | Moslem World.                                       |
| Auburn Seminary Record.                               | Nation, The   |
| Biblical Review.                                      | National Geographic Magazine.                       |
| Bibliotheca Sacra.                                    | Neighborhood Class News.                            |
| British Weekly.                                       | Neue Kirchliche Zeitschrift.                        |
| Catholic Historical Review.                           | New Era Magazine.                                   |
| Chinese Recorder.                                     | New Republic.                                       |
| Christian Century.                                    | Nineteenth Century and After.                       |
| Christian Education.                                  | North American Review.                              |
| Christian Endeavor World.                             | Open Road.  |
| Christian Herald.                                     | Outlook.  |
| Christian Statesman.                                  | Palestine Exploration Fund.                         |
| Christian Union Quarterly.                            | Pedagogical Seminary.                               |
| Christian Work.                                       | Pittsburgh Christian Outlook.                       |
| Christian Worker's Magazine.                          | Prayer and Work for Israel.                         |
| Churchman.  | Presbyterian.                                       |
| Congregationalist and Advance.                        | Presbyterian Banner.                                |
| Constructive Quarterly.                               | Princeton Theological Review.                       |
| Contemporary Review.                                  | Quarterly Register of Reformed Churches.            |
| Continent.  | Quarterly Review.                                   |
| Cumulative Book Index.                                | Reader's Guide.                                     |
| East and West.  | Reader's Guide Supplement.                          |
| Educational Review.                                   | Reformátusok Lapja.                                 |
| Expositor.  | Reformed Church Review.                             |
| Expository Times.                                     | Religious Education.                                |
| Glory of Israel.                                      | Revue Biblique.                                     |
| Harvard Theological Review.                           | Revue d' Assyriologie.                              |
| Herald and Presbyter.                                 | Revue Chrétienne.                                   |
| Hibbert Journal.                                      | Revue des Etudes Juives.                            |
| Homiletic Review.                                     | Revue de l'Histoire des Religions                   |
| Independent.  | Sailors' Magazine.                                  |
| International Journal of Ethics.                      | Slovensky Kalvin.                                   |
| International Review of Missions.                     | Social Service Review.                              |
| Japan Review.   | Society of Biblical Archæology.                     |
| Jewish Quarterly Review.                              | Survey, The   |
| Journal Asiatique.                                    | United Presbyterian.                                |
| Journal of American Oriental Society.                 | World To-morrow.                                    |
| Journal of Biblical Literature.                       | Yale Review.  |
| Journal of Egyptian Archæology.                       | Zeitschrift für die Alttestamentliche Wissenschaft. |
| Journal of Hellenic Studies.                          | Zeitschrift für Assyriologie.                       |
| Journal of Presbyterian Historical Society.           | Zeitschrift des Deutschen Palästina-Vereins.        |
|   | Zeitschrift für die Neutestamentliche Wissenschaft. |

### 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 46, 47, 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. Mem-

bers 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 coöperation 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 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, the Kingsley House, and the Heinz Settlement.



## 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 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 Bulletin of the Western Theological Seminary*

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the members of the two upper classes are assigned, but, like the members of the senior and middle classes, each member will have an equal chance.

9. These rules in regard to preaching are regulations of the Faculty and as such are binding on all matriculants of the Seminary. A student who disregards them or interferes with their enforcement will make himself liable to discipline, and forfeit his right to receive scholarship aid.
10. A student receiving an invitation directly is at liberty to fill the engagement, but must notify the office, and will lose his turn according to Rule 2.

### 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.

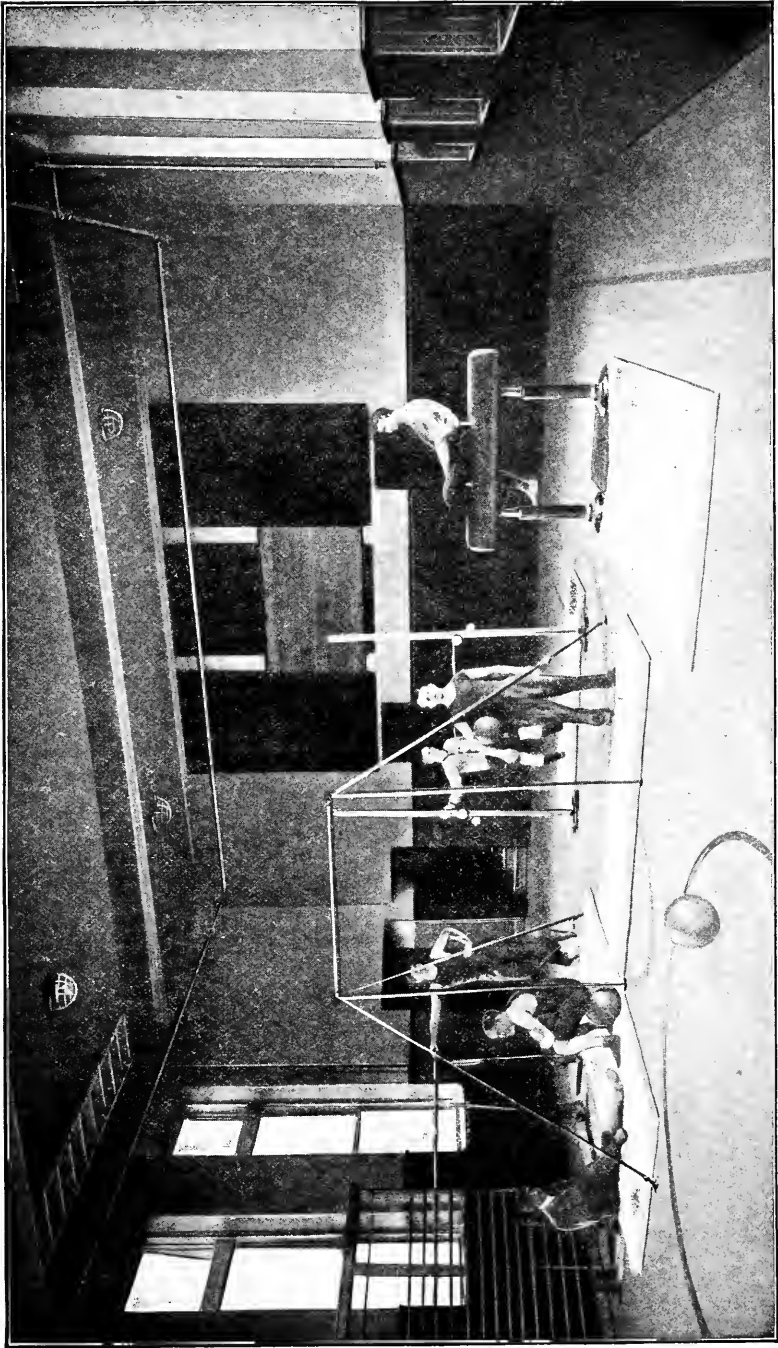
All students who reside in the dormitory are required to take their meals in the Seminary dining hall. The price for boarding is four dollars per week.\*

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>

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\*During the current term, owing to the high cost of food, the price of boarding was raised to \$6.50 per week.



GYMNASIUM



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

### Scholarship Aid

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

2. The distribution is made in 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 Funds

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.

Recently a friend of the Seminary, by a gift of \$2500, established a Students' Loan and Self-help Fund. The principal is to be kept intact and the income is available for loans to students which may be repaid after graduation.

### General Educational Advantages

Pittsburgh is an ideal seat for a theological seminary, because it is one of the leading manufacturing and commercial cities of the country. It is obvious that a minister ought to come in contact with the problems of community life in one of the great throbbing centers of activity, where every social problem is intensified, in order to be able to enter into sympathetic and intelligent relations with the people of the churches and communities which he may be called on to serve. To put it in a word, a term of residence in Pittsburgh brings a man into vital contact with life in its many complex modern forms.

In Pittsburgh we find some of the largest, most aggressive, and best equipped churches of our communion. Pittsburgh Presbytery is the largest presbytery of the Presbyterian Church, U. S. A., with 137 churches and 216 ministers on its rolls. In 1921 the total membership of these churches was 61,602. On the rolls of the Presbytery there are nine churches with a membership of between 1000 and 2000, and there is one church with a membership exceeding 2500. The local home missionary budget of Pittsburgh Presbytery for the fiscal year 1920-21 reached a total of \$124,698. This large sum was raised in addition to the contributions of

the Board of Home Missions and the Synodical funds. As might be expected, every type of modern church activity and organization is represented in the churches of this Presbytery. A student has abundant opportunity to familiarize himself with the organization and methods of an efficient modern church, not merely through the study of a text book, but by personal observation or actual participation in the work.

Not only do many of these churches carry on an extensive and aggressive program of social service, but in addition the student has access to the many social settlements and other centers of welfare work with which Pittsburgh is well supplied. To prospective students who are especially interested in this type of modern philanthropic activity a pamphlet giving detailed information on Pittsburgh as a social centre will be mailed on request.

In addition to being a manufacturing center, with the largest tonnage of any city in the country, Pittsburgh is the seat of a University with an enrollment of 11,846 (1920-21). Students of the Seminary have the privilege of attending the University and of receiving the Master's degree under certain conditions (see p. 55). Besides the University, there are the Carnegie Institute of Technology, the Pennsylvania College for Women, and the Pittsburgh Musical Institute. Mr. C. N. Boyd, our instructor in Church Music, is one of the directors of the Pittsburgh Musical Institute, and through him any student who is interested in Church Music may have access to special lectures and classes. Some idea of Pittsburgh as a musical center may be gained from the fact that during the season of 1921-22 over eighty first-class concerts of various types were given in the city. To this number must be added the free organ recitals which are given every Saturday by Mr. Heinroth in Carnegie Music Hall.

In such a survey the library facilities of the city are not to be passed by. In addition to the Seminary

library, which is exclusively theological in its scope and rich in its collections, there are the two Carnegie Libraries. The North Side Library, the first founded by Mr. Carnegie in 1886, which is situated within five blocks of the Seminary buildings, affords the student ready access to general literature of every type. The main Library, in connection with the Carnegie Institute, with its larger collections, is also available to the students. The Museum of the Carnegie Institute is of large educational value, and students will be well repaid by a careful survey of its collections.

### 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 41).

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, Falkenberg'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 23, 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 classroom work, such as regular attendance and recitations; (3) that they pass the examinations with the classes of which they are members; (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.

### Courses of Study

The growth of the elective system in colleges has resulted in a wide variation in the equipment of the students entering the Seminary, and the broadening of the

scope of practical Christian activity has necessitated a specialized training for ministerial candidates. In recognition of these conditions, the curriculum has been developed to prepare men for five different types of ministerial work: (1) the regular pastorate; (2) the foreign field; (3) home missionary service; (4) religious education; (5) teaching the Bible in colleges.

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.

Fourteen hours of recitation and lecture work are required of Juniors the first semester and sixteen hours the second semester. In the middle year students who entered the Seminary with preparation in Greek will have fifteen hours work required throughout the year while those coming unprepared in Greek will be expected to take seventeen hours the first semester and sixteen hours the second semester. Fourteen hours are required of Seniors and twelve of Graduate Students. Elocution and music, although required, are not counted in the number of hours stated above. 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 "A" in his regular work will be allowed to take additional courses.

In the senior year the only required courses are those in Practical Theology, N. T. Theology, and O. T. Prophecy. The election of 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 aim to 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. Prof. Culley.

**2a. First Samuel I-XX or Judges.** Rapid reading and exegesis. Preparation optional. Two hours weekly first semester. All classes. Elective. Prof. Culley.

**2b. The Minor Prophets or Jeremiah.** Rapid reading and exegesis. Preparation optional. Two hours weekly second semester. Seniors and Graduates. Elective. Prof. Culley.

**3. Deuteronomy I-XX or one Book of Kings. Hebrew Syntax.** Davidson's Hebrew Syntax or Driver's Hebrew Tenses. Two hours weekly throughout the year. Middlers. Required. 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. Two hours weekly first or second semester. Seniors and Graduates. Elective. 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. Prof. Culley.

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**7c. Elementary Assyrian.** After the mastery of the most common signs and the elements of the grammar Sennacherib's Annals (Taylor Cylinder) will be read. This course is intended for those who propose to specialize in Semitics or are preparing themselves to teach the Bible in Colleges. Prince, Assyrian Primer; Delitzsch, *Assyrische Lesestücke*. Prerequisite courses: 1, 3, 7a, 7b. Hours to be arranged. Prof. Kelso.

### 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. Elective. Prof. Culley.

**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 (1923-24). Elective. Prof. Kelso.

**6. Proverbs and Job.** The interpretation of selected passages from Proverbs and Job which bear on the nature of Hebrew Wisdom and Wisdom Literature. One hour weekly throughout the year. Seniors and Graduates (1922-23). 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. Two hours weekly, second semester. Juniors and middlers. (1921-22). Required. Prof. Kelso.

**8b. The History of the Hebrews.** A continuation of the preceding course. The Babylonian, Persian, and Greek Periods. Two hours weekly, second semester. Juniors and Middlers. (1922-23). 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. Seniors, Graduates. Elective. Prof. Kelso.

**10. The Psalter, Hebrew Wisdom and Wisdom Literature.** In this course a critical study is made of the books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. One hour weekly, second semester. Seniors and Graduates (1923-24). 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.

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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. Two hours weekly, first semester. Middlers, Seniors, and Graduates. Elective. Prof. Culley.

**25. Old Testament Theology.** (see p. 43).

**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 apocalyses, the Book of Revelation is examined in detail. One hour weekly throughout the year. Seniors and Graduates (1923-24). Elective. Prof. Kelso.

**69. The Book of Genesis.** A critical exegetical study of the Book of Genesis in English based upon the text of the American Revised Version. Seminar. Two hours weekly, one semester. Seniors and Graduates (1921-22). 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. VANCE, MR. EAKIN

### I. Linguistic Courses

**13. New Testament Greek: Elementary.** 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. Four hours weekly, first semester, three hours, second semester. Middlers. Mr. Eakin.

**14. New Testament Greek: Review and Syntax.** As much time as proves necessary is spent in a review of elementary Greek Grammar. The remainder of the course is devoted to a study of the syntax of N. T. Greek, partly from a text book and partly inductively, through reading in one of the Gospels. Two hours weekly, second semester. Juniors. Mr. Eakin.

One or other of these courses (13 and 14) is required of all regular students. Except in unusual cases it will be necessary for a student entering the Seminary with less than one full year of Greek to take Course 13, since he will not be able to successfully complete the work of the other course.

**14a. New Testament Greek: Rapid Reading.** In this course the primary aim is to give the student facility in reading the New Testament in Greek. Some attention is devoted to critical and exegetical problems as they are met with. Preparation on the part of the student is optional. Two hours weekly, first semester (1922-23). Elective. Mr. Eakin.

### II. Introductory Courses

**22. New Testament Introduction: General.** An introduction to the study of the canon and the text of the New Testament, and

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of the English versions. Two hours weekly, first semester. Juniors. Required. Mr. Eakin.

**23. New Testament Introduction: Special Problems.** A study of critical problems connected with individual New Testament books and groups of books. Two hours weekly, second semester (1922-23). Elective. Mr. Eakin.

### III. Historical Courses

**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. Vance.

**17. First Century Christianity.** The antecedents and environment of early Christianity are traced, first from the Jewish and then from the Gentile side. This is followed by a sketch of the origin of the Christian movement itself and its development to the close of the first century. Two hours weekly, second semester. Middlers. Required. Mr. Eakin.

### IV. Interpretative Courses

#### A. Greek

**20. Romans.** The Epistle is studied with a two-fold aim: first, of training the student in correct methods of exegesis; and second, of giving him a firm grasp of the theological content. Two hours weekly, throughout the year (1922-23). Prof. Vance.

**20a. Hebrews.** The aim of this course is the same as that of the preceding one. Two hours weekly, throughout the year (1921-22). Prof. Vance.

Course 20 is required of all students in either their Middle or Senior year.

**21. The Pastoral Epistles.** Attention is first devoted to acquiring a thorough familiarity with the Greek text of these epistles, after which the effort is made to interpret them on the basis of this text. Two hours weekly, first semester (1923-24). Elective. Mr. Eakin.

#### B. English

**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 the student to apprehend in some measure its doctrinal content. Two hours weekly, first semester (1922-23). Elective. Prof. Vance.

**24. James and I Peter.** Two hours weekly, second semester (1922-23). Elective. Prof. Vance.

**24a. I. Corinthians.** Two hours weekly, first semester (1923-24). Elective. Prof. Vance.

**24b. Ephesians and Colossians.** Two hours weekly, second semester (1923-24). Elective. Prof. Vance.



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**27. Mark.** A course designed to lay a critical foundation for the use of this Gospel in preaching. Two hours weekly, second semester (1921-22). Elective. Mr. Eakin.

**28. Galatians.** A critical course, with a homiletical purpose in view. Two hours weekly, second semester (1923-24). Elective. Mr. Eakin.

The text of the American Standard Version is the basis of study in these courses. Reference to the Greek text on the part of the student is recommended but is not required.

**67. Revelation.** Prof. Kelso. (See "Biblical Apocalyptic", page 41).

**26. Theology of the New Testament** (below).

### Biblical Theology

**25. 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 (1923-24). Elective. Open to Middlers, Seniors, and Graduates. Prof. Kelso.

**26. 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. Vance.

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### English Bible

Great emphasis is laid upon the study of the English Bible through the entire Seminary course. In fact, more time is devoted to the study of the Bible in English than to any other single subject. For graduation, 44 term-hours of classroom work are required of each student. Of this total, 8 term hours are taken up with the exact scientific study of the Bible in the English version, or in other words, more than one-fifth of the student's time is concentrated on the Bible in English. In addition to this minimum requirement, elective courses occupying 4 term-hours, are offered to students. For details in regard to courses in the English Bible, see under Old Testament Literature, p. 40f. and New Testament Literature, p. 42f. See especially the following courses:

**10. The Psalter, Hebrew Wisdom and Wisdom Literature** (see p. 40).

**11. Old Testament Prophecy and Prophets** (see p. 40).

**67. Biblical Apocalyptic** (see p. 41).

**69. The Book of Genesis** (see page 41).

**16. The Life of Christ** (see p. 42).

19b. **The Fourth Gospel** (see p. 42).

24. **James and I Peter** (see p. 42).

24a. **I Corinthians** (see p. 42).

24b. **Ephesians and Colossians** (see page 42).

61b. **The Social Teaching of the New Testament** (see p. 48).

The English Bible is carefully and comprehensively studied 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).

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## 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, readings 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 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; Œcumenical 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; 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 and ii first semester, iii and 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; tenden-

cies 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. Two hours weekly, first semester. 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. Seniors and Graduates. Elective. Prof. Schaff.

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## Systematic Theology and Apologetics

DR. SNOWDEN

**37. Theology Proper and Apologetics.** This course includes in theology proper the nature and sources of theology, the existence and attributes of God, the trinity, the deity of Christ, the Holy Spirit, the decrees of God. In apologetics it includes the problem of the personality of God, antitheistic theories of the universe, miracles, the problems connected with the inspiration of the Bible, and the virgin birth and the resurrection of Christ. Two hours weekly throughout the year. Juniors. Required. Prof. Snowden.

**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.

**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.

**70. Psychology of Childhood and Adolescence** (see p. 49).

## Practical Theology

DR. FARMER, 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.

**43 Public Worship.** A study of the principles underlying the proper conduct of public worship, with discussion of the various elements which enter into it, such as the reading of the Scripture, Prayer, Music, etc. One hour weekly. First semester. Juniors. Required. Prof. Farmer.

**45. Introduction to Homiletics.** A study of the Scriptures with reference to their homiletic value. One hour weekly, second semester. Juniors. Required. Prof. Farmer.

**46. Homiletics.** The principles governing the structure of the sermon considered as a special form of public discourse. The study of principles is accompanied by constant practice in the making of sermons which are used as a basis for classroom discussion. Two hours weekly, first semester, and one hour weekly second semester. Middlers. Required. Prof. Farmer.

**47. Advanced Homiletics.** Historical and critical study of the work of representative preachers in all periods of the church's history, with special emphasis on modern preaching as it is affected by the conditions of our time. Students are required to submit critical analyses of selected sermons and also sermons of their own, composed with a reference to various particular needs and opportunities in modern life. One hour weekly throughout the year. Seniors. Required. Prof. Farmer.

**57a. Pastoral Care.** A study of the principles underlying the work of the minister as he serves the spiritual welfare of men through more intimate personal contact, with practical suggestions for dealing with typical conditions and situations. One hour weekly, first semester. Seniors. Required. Prof. Farmer.

**57b.** A discussion of concrete cases, presented by the professor, or by the students out of their own experience. This course is designed to cover a wide range, and to provide for the helpful discussion of a variety of practical questions confronting young ministers. One hour weekly, second semester. Seniors. Required. Prof. Farmer.

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**60. Administration.** A comparative study of the various types of church polity, with special emphasis on the distinctive characteristics of the Presbyterian order, and the organization and procedure of its several structural units. The course covers also the whole field of administration in the individual church and the church at large. One hour weekly, second semester. Middlers. Required. Prof. Farmer.

### **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.

**52a. Literary Appreciation.** This subject is carried on largely by interpretative oral readings from the great masterpieces of English Literature by the professor in charge and also by the students, on the principle that in no other way can a better comprehension of the subject be attained. To orally interpret is, in a manner, to recreate. At times also there are running expository remarks accompanying the readings. One hour weekly throughout the year. All classes. 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.

**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. Mr. Boyd.

**53. Hymn Tunes.** History, Use, Practice. Text book: Breed's: "History and Use of Hymns and Hymn Tunes". Practical Church Music: Choirs, Organs, Sunday School Music, Special Musical Services, Congregational Music. One hour weekly, second semester. Juniors. Required. Mr. Boyd.

**54. Practical Church Music.** A year with the music of the "Hymnal", with a thorough examination and discussion of its tunes. One hour weekly throughout the year. Middlers. 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

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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 is a mixed chorus of twenty-one voices, organized in 1903 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 the singing and set standards for the choir part of the service. During the year special programs of Church music are given from time to time both in the Seminary and in various city Churches. The Cecilia has attained much more than a local reputation, especially for its performance of unaccompanied vocal music.

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## **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 teachings of the New Testament, rightly interpreted and applied, afford 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 set forth in the Acts and the Epistles. One hour weekly throughout the year. Seniors and Graduates. Elective. Prof. Farmer.

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## **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 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 either to read a missionary biography or

to 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. (1921-22). 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. (1921-22.) Elective. Open to all classes. Prof. Culley.

**7b. Elementary Arabic.** (See p. 39).

## Religious Education

DR. SNOWDEN, DR. FARMER, DR. VANCE

The purpose of these courses is to give the student a knowledge of the principles and methods of religious education. The field that is covered includes the psychological and pedagogical aspects of the subject as well as the organization, principles, and methods of the Sunday School. Those who desire to specialize still further in this department have access to the courses in Pedagogy and Psychology at the University of Pittsburgh.

**70. Psychology of Childhood and Adolescence.** Principles of psychology as applied to the mental and moral development of childhood and youth, with special reference to the problems of adolescence. One hour weekly throughout the year. Juniors. Required. Prof. Snowden.

**71. Organization and Administration of Religious Education.** This course is designed to comprehend not only the organization and operation of the Sunday School within the individual church, but all organized activities in the community which look toward religious and moral education. One hour weekly throughout the year. Middlers. Required. Prof. Farmer.

**72. Principles and Methods.** An application of the principles and methods of general pedagogy to Religious Education. Two hours weekly second semester. Seniors and Graduates. Elective. Prof. Vance.

**41b. The Psychology of Religion** (see p. 45).

### CURRICULUM COURSES IN OUTLINE

#### Junior Class

##### 1. Hebrew Grammar

Wednesday, Thursday, Friday, Saturday

Prof. Culley ..... 4 hours\*

\*Unless otherwise indicated courses continue throughout the year.

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- 8b. **History of the Hebrews**  
 Wednesday, Thursday  
 Prof. Kelso ..... 2 hrs. 2nd Sem.
14. **New Testament Greek**  
 Tuesday, Thursday  
 Mr. Eakin ..... 2 hrs. 2nd Sem.
22. **New Testament Introduction**  
 Wednesday, Thursday  
 Mr. Eakin ..... 2 hrs. 1st Sem.
16. **Life of Christ**  
 Tuesday, Saturday  
 Prof. Vance ..... 2 hrs.
30. **Church History**  
 Friday, Saturday  
 Prof. Schaff ..... 2 hrs.
- 37-38. **Theology Proper and Apologetics**  
 Tuesday, Wednesday  
 Prof. Snowden ..... 2 hrs.
43. **Public Worship**  
 Friday  
 Prof. Farmer ..... 1 hr. 1st Sem.
45. **Introduction to Homiletics**  
 Friday  
 Prof. Farmer ..... 1 hr. 2nd Sem.
70. **Psychology of Childhood and Adolescence**  
 Thursday  
 Prof. Snowden ..... 1 hr.
42. **Hymnology**  
 Tuesday  
 Mr. Boyd ..... 1 hr. 1st Sem.
53. **Hymn Tunes**  
 Tuesday  
 Mr. Boyd ..... 1 hr. 2nd Sem.
50. **Vocal Technique**  
 Friday  
 Prof. Sleeth ..... 1 hr.

**Middle Class**

3. **Old Testament Exegesis**  
 Tuesday, Wednesday  
 Prof. Culley ..... 2 hrs.
- 8b. **History of the Hebrews**  
 Wednesday, Thursday  
 Prof. Kelso ..... 2 hrs. 2nd Sem.
13. **New Testament Greek**  
 Wednesday, Thursday, Friday, Saturday  
 Mr. Eakin ..... 4 hrs. 1st, 3 hrs. 2nd Sem.



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20. **New Testament Exegesis**  
 Wednesday, Thursday  
 Prof. Vance ..... 2 hrs.
17. **First Century Christianity**  
 Friday, Saturday  
 Prof. Eakin ..... 2 hrs. 1st Sem.
31. **Church History**  
 Tuesday, Thursday, Friday  
 Prof. Schaff ..... 3 hrs.
39. **Theology Proper**  
 Tuesday, Thursday, Saturday  
 Prof. Snowden ..... 3 hrs.
46. **Homiletics**  
 Tuesday, Wednesday  
 Prof. Farmer ..... 2 hrs. 1st, 1 hr. 2nd Sem.
60. **Administration**  
 Wednesday  
 Prof. Farmer ..... 1 hr. 2nd Sem.
71. **Religious Education: Organization, etc.**  
 Thursday  
 Prof. Farmer ..... 1 hr.
54. **Practical Church Music**  
 Tuesday  
 Mr. Boyd ..... 1 hr.
51. **Oral Interpretation of the Scriptures**  
 Wednesday  
 Prof. Sleeth ..... Elective 1 hr.

**Senior Class**

11. **Old Testament Prophecy**  
 Thursday, Friday  
 Prof. Kelso ..... 2 hrs.
26. **New Testament Theology**  
 Thursday, Friday  
 Prof. Vance ..... 2 hrs.
20. **New Testament Exegesis**  
 Hours to be arranged  
 Prof. Vance ..... 2 hrs.
47. **Advanced Homiletics**  
 Tuesday  
 Prof. Farmer ..... 1 hr.
57. **Pastoral Care**  
 Wednesday  
 Prof. Farmer ..... 1 hr.

*Electives from which Seniors must select at least eight hours.*

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- 2a. Rapid Reading of I Samuel or Judges**  
 Hours to be arranged  
 Prof. Culley ..... 2 hrs. 1st Sem.
- 2b. Rapid Reading of Minor Prophets**  
 Hours to be arranged  
 Prof. Culley ..... 2 hrs 2nd Sem.
- 7a. Biblical Aramaic**  
 Hours to be arranged  
 Prof. Culley
- 7b. Elementary Arabic**  
 Hours to be arranged  
 Prof. Culley
- 7c. Elementary Assyrian**  
 Hours to be arranged  
 Prof. Kelso
- 4. Exegetical Study of the Psalter**  
 Saturday  
 Prof. Culley ..... 1 hr.
- 5. Exegetical Study of Isaiah**  
 Wednesday  
 Prof. Kelso (1923-24) ..... 1 hr.
- 6. Proverbs and Job Interpreted**  
 Hours to be arranged  
 Prof. Kelso (1922-23)
- 9. Hexateuchal Criticism**  
 Hours to be arranged  
 Prof. Kelso ..... 1 hr. 2nd Sem.
- 10. Critical Study in English of the Psalter and Wisdom Literature**  
 Hours to be arranged  
 Prof. Kelso (1923-24) ..... 1 hr. 2nd Sem.
- 12. The Canon and Text of the Old Testament**  
 Hours to be arranged  
 Prof. Culley ..... 2 hrs. 1st Sem.
- 25. Old Testament Theology**  
 Thursday, Friday  
 Prof. Kelso (1923-24) ..... 2 hrs.
- 67. Biblical Apocalyptic**  
 Hours to be arranged  
 Prof. Kelso (1923-24) ..... 1 hr.
- 69. Critical Study of Genesis in English**  
 Hours to be arranged  
 Prof. Kelso (1921-22) ..... 2 hrs. one Sem.
- 14a. Rapid Reading of New Testament Greek**  
 Hours to be arranged  
 Mr. Eakin (1922-23) ..... 2 hrs. 1st Sem.
- 23. New Testament Introduction**  
 Hours to be arranged  
 Mr. Eakin (1922-23) ..... 2 hrs. 2nd Sem.

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21. **The Pastoral Epistles in Greek**  
 Hours to be arranged  
 Mr. Eakin (1923-24) ..... 2 hrs. 1st Sem.
- 19b. **The Fourth Gospel**  
 Hours to be arranged  
 Prof. Vance (1922-23) ..... 2 hrs. 1st Sem.
24. **James and I Peter**  
 Hours to be arranged  
 Prof. Vance (1922-23) ..... 2 hrs. 2nd Sem.
- 24a. **I Corinthians**  
 Hours to be arranged  
 Prof. Vance (1923-24) ..... 2 hrs. 1st Sem.
- 24b. **Ephesians and Colossians**  
 Hours to be arranged  
 Prof. Vance (1923-24) ..... 2 hrs. 2nd Sem.
27. **Mark's Gospel and Preaching**  
 Hours to be arranged  
 Mr. Eakin (1921-22) ..... 2 hrs. 2nd Sem.
28. **A Critical, Homiletical Study of Galatians**  
 Hours to be arranged  
 Mr. Eakin (1923-24) ..... 2 hrs. 2nd Sem.
32. **History of the Reformation**  
 Tuesday, Wednesday  
 Prof. Schaff ..... 2 hrs. 1st Sem.
33. **Modern Church History**  
 Tuesday, Wednesday  
 Prof. Schaff ..... 2 hrs. 2nd Sem.
34. **American Church History**  
 Thursday, Friday  
 Prof. Schaff ..... 2 hrs. 2nd Sem.
36. **History of Presbyterianism**  
 Hours to be arranged  
 Prof. Schaff
- 41a. **Philosophy of Religion**  
 Tuesday  
 Prof. Snowden ..... 1 hr.
- 41b. **Psychology of Religion**  
 Saturday  
 Prof. Snowden ..... 1 hr.
52. **Elocution**  
 Tuesday  
 Prof. Sleeth ..... 1 hr.
- 52a. **Literary Appreciation**  
 Thursday  
 Prof. Sleeth ..... 1 hr.
55. **Musical Appreciation**  
 Tuesday  
 Mr. Boyd ..... 1 hr.
56. **Vocal Sight Reading**  
 Tuesday  
 Mr. Boyd ..... 1 hr.

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- 61a. Christian Ethics  
Saturday  
Prof. Snowden .....1 hr.
- 61b. Social Teaching of the New Testament  
Tuesday  
Prof. Farmer .....1 hr.
63. Modern Missions  
Hours to be arranged
65. Comparative Religion  
Thursday, Friday  
Prof. Kelso (1921-22) .....2 hrs.
68. Phonetics for Missionaries  
Hour to be arranged  
Prof. Culley (1921-22) .....1 hr.
72. Principles and Methods of Religious Education  
Hours to be arranged  
Prof. Vance .....2 hrs. 2nd Sem.

### 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.

### 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.

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### 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 students of the Seminary who complete graduate courses of the University requiring a minimum of three hours of work for two years, and who prepare an acceptable thesis; 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 the 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.\*

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\*On account of lack of funds only one fellowship will be awarded until further notice.

2. The Michael Wilson Keith Memorial Homiletical Prize of \$100.00. This prize was founded in 1919 by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class, and pastor of the church from 1911 to 1917. This foundation was established in grateful remembrance of his service to his country as Chaplain of the 111th Infantry Regiment. He fell while performing his duty at the front in France. It is awarded to a member of the senior class who has spent three years in this Seminary and has taken the highest standing in the department of homiletics. The winner of the prize is expected to preach in the First Presbyterian Church of Coraopolis and teach the Keith Bible Class one Sunday after the award is made.

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, or a copy of Davidson's Hebrew Syntax, 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 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. In February 1919 Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment of one thousand dollars, to be known as the John Watson Prize in New Testament Greek.\*

7. In September 1919 Mrs. Robert A. Watson, of Columbus, Ohio, established a prize with an endowment of one thousand dollars, to be known as the William B. Watson Hebrew Prize.\*

8. In July 1920, Mrs. Robert A. Watson, of Columbus, Ohio, with an endowment of \$1,000, established the Joseph Watson Greek Prize, to be awarded to the student who passes the best examination in classical Greek as he enters the junior class of the Seminary.\*

9. At their ten-year reunion (May 1921), the class of 1911 raised a fund of one hundred dollars, to be offered as a prize by the faculty to the member of the senior class (1922) who has maintained the highest standing in the Greek language and exegesis during the three years of his course. This prize will be awarded at the Commencement in 1922.

10. 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 certifi-

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

cates 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 composition; (2) LATIN—Latin Grammar, translation of Latin prose, Latin composition; (3) Hebrew—Hebrew Grammar, translation of Hebrew prose, Hebrew composition; (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 classroom 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.

### 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:

Chair of Apologetics .....	\$100,000
Apartment for Professors .....	100,000
Chair of Missions .....	100,000
Museum of Missions and Biblical Antiquities .....	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 ten years the Seminary has made considerable progress in securing new equipment and additions to the endowment funds. One of the recent gifts was that 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,

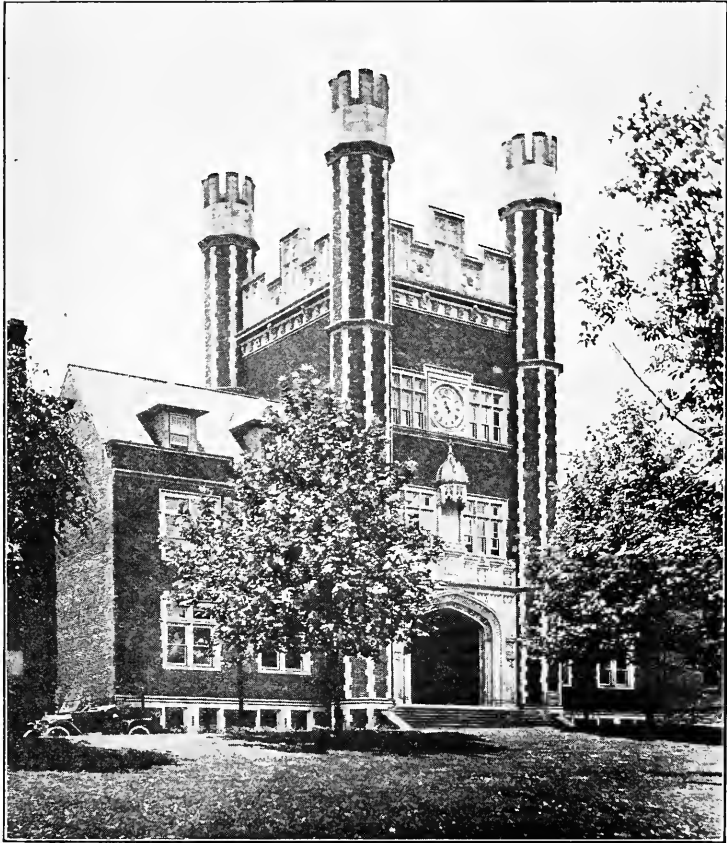
1916, Herron Hall and Swift Hall, the north and south wings of the new quadrangle, were dedicated. During this period the Seminary has also received the endowment of a missionary lectureship from the late Mr. L. H. Severance, of Cleveland; and, through the efforts of Dr. Breed, an endowment of \$15,000 for the instructorship in music; as well as eight scholarships amounting to \$22,331.10.

In the year 1918, a lectureship was established by a gift of \$5,000 from Mrs. Janet I. Watson, of Columbus, Ohio, in memory of her husband Rev. Robert A. Watson, a member of the class of 1874. Mrs. Watson has also founded the James L. Shields Book Purchasing Memorial Fund, with an endowment of \$1,000, in memory of her father, the late James L. Shields of Blairsville Pennsylvania.

During the year 1919 Mrs. Watson established two prizes, each with an endowment of \$1,000: (1) The John Watson Prize in New Testament Greek, in memory of her husband's father, Rev. John Watson; (2) The Rev. William B. Watson Hebrew Prize, in memory of Rev. William B. Watson, a member of the class of 1868 and a brother of Rev. Robert A. Watson.

Also during this year the Michael Wilson Keith Memorial Homiletical Prize of \$100 was founded by the Keith Bible Class of the First Presbyterian Church of Coraopolis, Pa., by an endowment of two thousand dollars in memory of the Rev. Michael Wilson Keith, D. D., the founder of the class and pastor of the church from 1911-1917. This foundation was established in grateful remembrance of Dr. Keith's service to his country as Chaplain of the 111th Infantry Regiment. He fell while performing his duty at the front in France.

In December, 1919, a friend of the Seminary, by a contribution of \$2,500 established a Students' Loan and Self-help Fund. The principal is to be kept intact and



HERRON HALL



the income is available for loans to students which may be repaid after graduation.

In July, 1920, Mrs. R. A. Watson established, with an endowment of \$1,000, the Joseph Watson Greek Prize, in memory of her husband's youngest brother.

In Nov. 1919 a member of the Board made a contribution of ten thousand dollars to the endowment fund. During the same year one of the holders of annuity bonds cancelled them to the sum of \$7,500. In addition a legacy of \$25,000 was received from the Estate of James Laughlin, Jr.

At their ten-year reunion (May 1921), the Class of 1911 raised a fund of one hundred dollars, to be offered as a prize by the faculty to the member of the senior class (1922) who has maintained the highest standing in the Greek language and exegesis during the three years of his course. This prize will be awarded at the Commencement 1922.

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. A friend of the Seminary has subscribed \$50,000 for the erection of a chapel; as soon as conditions in the business world become more normal, the chapel will be erected according to plans already adopted. During the past three years the debt of \$88,000, incurred in the erection of Memorial Hall and Herron and Swift Halls, has been reduced to \$27,000. Attention is called to the special needs of the Seminary—the endowment of additional professorships and the completion of the building program.

### Lists 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.

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3. The Dornan Scholarship, founded by James Dornan, of Washington County, Pa.
4. The O'Hara Scholarship, founded by Mrs. Harmar Denny, of Pittsburgh, Pa.
5. The Smith Scholarship, founded by Robin Smith, of Allegheny County, Pa.
6. The Ohio Smith Scholarship, founded by Robert W. Smith, of Fairfield County, O.
7. The Dickinson Scholarship, founded by Rev. Richard W. Dickinson, D.D., of New York City.
8. The Jane McCrea Patterson Scholarship, founded by Joseph Patterson, of Pittsburgh, Pa.
9. The Hamilton Scott Easter Scholarship, founded by Hamilton Easter, of Baltimore, Md.
10. The Corning Scholarship, founded by Hanson K. Corning, of New York City.
11. The Emma B. Corning Scholarship, founded by her husband, Hanson K. Corning, of New York City.
12. The Susan C. Williams Scholarship, founded by her husband, Jesse L. Williams, of Ft. Wayne, Ind.
13. The Mary P. Keys Scholarship, No. 1, founded by herself.
14. The Mary P. Keys Scholarship, No. 2, founded by herself.
15. The James L. Carnaghan Scholarship, founded by James L. Carnaghan, of Sewickley, Pa.
16. The A. M. Wallingford Scholarship, founded by A. M. Wallingford, of Pittsburgh, Pa.
17. The Alexander Cameron Scholarship, founded by Alexander Cameron, of Allegheny, Pa.
18. The "First Presbyterian Church of Kittanning, Pa." Scholarship.
19. The Rachel Dickson Scholarship, founded by Rachel Dickson, of Pittsburgh, Pa.
20. The Isaac Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
21. The Margaret Cahill Scholarship, founded by Isaac Cahill, of Bucyrus, O.
22. The "H. E. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
23. The "C. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
24. The Koonce Scholarship, founded by Hon. Charles Koonce, of Clark, Mercer County, Pa.
25. The Fairchild Scholarship, founded by Rev. Elias R. Fairchild, D.D., of Mendham, N. J.
26. The Allen Scholarship, founded by Dr. Richard Steele, Executor, from the estate of Electa Steele Allen, of Auburn, N. Y.
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A VIEW OF THE PARK FROM THE QUADRANGLE



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28. The "M. A. C. B." Scholarship, founded by Rev. Charles C. Beatty, D.D., LL.D., of Steubenville, O.
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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.
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- 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.

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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.
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- \*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.

### Special Funds

The James L. Shields Book Purchasing Memorial Fund.  
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\*Special Prize Scholarship (vide p. 58).

### 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, Rev. B. C. Henry, D. D., Rev. J. S. Dennis, D. D., Prof. James Orr, D. D., Rev. Hugh Black, D. D., Rev. David Smith, D. D., President A. T. Ormond, and Rev. Prof. Samuel Angus, Ph. D.

**THE L. H. SEVERANCE MISSIONARY LECTURESHIP.** This lectureship has been endowed by the generous gift

of the late Mr. L. H. Severance, of Cleveland, Ohio. The first course of lectures on this foundation was given during the term of 1911-12, by Mr. Edward Warren Capen, Ph. D., of the Hartford School of Missions. His general theme was "Sociological Progress in Mission Lands." The 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." The sixth course was given in September, 1919, by the Rev. Robert F. Fitch, D. D.; the general theme of his lectures was "Aspects of Christian Missions in China."

THE ROBERT A. WATSON MEMORIAL LECTURESHIP. This lectureship was endowed in May, 1918, by Mrs. Janet I. Watson, of Columbus, Ohio, as a memorial to her husband, Rev. Robert A. Watson, D. D., a graduate of the Seminary class of 1874.\*

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### 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. David R. Breed, D. D., LL. D.

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

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(2) "Social Teaching of the New Testament," six lectures, by Rev. William R. Farmer, D. D.

(3) "Theology of the Psalter", four lectures, by President Kelso.

(4) "Prophecy and Prophets", four lectures, by President Kelso.

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

(6) "The Psychology of Religion," five lectures, by Rev. James H. Snowden, D. D., LL. D.

(7) "The Personality of God", five lectures, by Rev. James H. Snowden, D. D., LL. D.

(8) "Crises in the Life of Christ", four lectures, by Rev. Selby Frame Vance.

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FIRST SEMESTER  
SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A. M.	Sr.	<b>Church History-32.</b> PROF. SCHAFF	<b>Church History-32.</b> PROF. SCHAFF	N. T. Theology-26 PROF. VANCE	O. T. Prophecy-11 PROF. KELSO	<b>Christian Ethics-61a</b> PROF. SNOWDEN
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31 PROF. SCHAFF	Church History -31 PROF. SCHAFF	First Century Christianity MR. EAKIN
	Jr.	Life of Christ-16 PROF. VANCE	Theology-37 PROF. SNOWDEN	Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
9.30 A. M.	Sr.	<b>Social Teaching-61b</b> PROF. FARMER	Pastoral Care-57 PROF. FARMER	<b>O. T. Theology-25</b> PROF. KELSO		<b>Psychology of Religion</b> -41b PROF. SNOWDEN
	Mid.	Church History -31 PROF. SCHAFF	N. T. Exegesis-20 PROF. VANCE	N. T. Greek-13 MR. EAKIN	First Cent. Christianity MR. EAKIN	N. T. Greek-13 MR. EAKIN
	Jr.	Theology-37 PROF. SNOWDEN	N. T. Introd.-22 MR. EAKIN	Religious Education -70 PROF. SNOWDEN	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10.30 A. M.	Sr.	<b>Philosophy of Religion</b> -41a PROF. SNOWDEN		O. T. Prophecy-11 PROF. KELSO	N. T. Theology-26 PROF. VANCE	<b>O. T. Exegesis</b> PROF. CULLEY
	Mid.	Homiletics-46 PROF. FARMER	Homiletics-46 PROF. FARMER	N. T. Exegesis-20 PROF. VANCE	<b>Heb. Sight Reading-2a</b> PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.		Hebrew-1 PROF. CULLEY	N. T. Introd.-22 MR. EAKIN	Homiletics-43 PROF. FARMER	Life of Christ-16 PROF. VANCE

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	Sr.	Homiletics-47 PROF. FARMER			<b>O. T. Theology-25</b> PROF. KELSO	
A.M. 11.30	Mid.	Theology-39 PROF. SNOWDEN	Conference	Theology-39 PROF. SNOWDEN	N. T. Greek-13 MR. EAKIN	
	Jr.					
	Sr.		<b>O. T. Exegesis</b> PROF. KELSO			
P.M. 1.30	Mid.	Church Music-54 MR. BOYD	<b>Elocution-51</b> PROF. SLEETH	Religious Education -71 PROF. FARMER		
	Jr.			<b>Literary Appreciation</b> PROF. SLEETH	<b>Elocution-50</b> PROF. SLEETH	
2.30		Church Music-54 MR. BOYD	<b>N. T. Greek-13</b> MR. EAKIN	<b>Elocution-52</b> PROF. SLEETH		
3.30		<b>Sight Reading-56</b> MR. BOYD				(Elective Courses are in heavy type)

SECOND SEMESTER  
SCHEDULE OF HOURS.

HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
8.30 A. M.	Sr.	<b>Church History-33</b> PROF. SCHAFF	<b>Church History-33</b> PROF. SCHAFF	O. T. Prophecy-11 PROF. KELSO	O. T. Prophecy-11 PROF. KELSO	<b>Christian Ethics-61a</b> PROF. SNOWDEN
	Mid.	O. T. Exegesis-3 PROF. CULLEY	O. T. Exegesis-3 PROF. CULLEY	Church History-31 PROF. SCHAFF	Church History -31 PROF. SCHAFF	N. T. Greek-13 MR. EAKIN
	Jr.	Life of Christ-16 PROF. VANCE	Theology-37 PROF. SNOWDEN	Hebrew-1 PROF. CULLEY	Hebrew-1 PROF. CULLEY	Church History-30 PROF. SCHAFF
9.30 A. M.	Sr.	<b>Social Teaching-61b</b> PROF. FARMER	Pastoral Care-57 PROF. FARMER	<b>O. T. Theology-25</b> PROF. KELSO		<b>Psychology of Religion-41b</b> PROF. SNOWDEN
	Mid.	Church History-31 PROF. SCHAFF	O. T. History-8 PROF. KELSO	N. T. Greek-13 MR. EAKIN	N. T. Exegesis-20 PROF. VANCE	N. T. Exegesis-20 PROF. VANCE
	Jr.	Theology-37 PROF. SNOWDEN	O. T. History-8 PROF. KELSO	Religious Education-70 PROF. SNOWDEN	Church History-30 PROF. SCHAFF	Hebrew-1 PROF. CULLEY
10.30 A. M.	Sr.	<b>Philosophy of Religion-41a</b> PROF. SNOWDEN	Am. Church History-34 PROF. SCHAFF	N. T. Theology-26 PROF. VANCE	N. T. Theology-26 PROF. VANCE	<b>O. T. Exegesis</b> PROF. CULLEY
	Mid.	Homiletics-46 PROF. FARMER	Administration-60 PROF. FARMER	O. T. History-8 PROF. KELSO	<b>Heb. Sight Reading-2a</b> PROF. CULLEY	Theology-39 PROF. SNOWDEN
	Jr.	N. T. Greek-14 MR. EAKIN	Hebrew-1 PROF. CULLEY	O. T. History-8 PROF. KELSO	Homiletics-45 PROF. FARMER	Life of Christ-16 PROF. VANCE

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HOUR	CLASS	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
A. M. 11.30	Sr.  Mid.  Jr.	Homiletics-47 PROF. FARMER  Theology-39 PROF. SNOWDEN	Conference	Am. Church History-34 PROF. SCHAFF  Theology-39 PROF. SNOWDEN  N. T. Greek-14 MR. EAKIN	O. T. Theology-25 PROF. KELSO  N. T. Greek-13 MR. EAKIN  Religious Education -70 PROF. SNOWDEN	
P. M. 1.30	Sr.  Mid.  Jr.	Church Music-54 MR. BOYD	O. T. Exegesis PROF. KELSO  Elocution-51 PROF. SLEETH	Religious Education -71 PROF. FARMER  Literary Appreciation PROF. SLEETH	Elocution-50 PROF. SLEETH	
2.30		Church Music-54 MR. BOYD		Elocution-52 PROF. SLEETH		(Elective Courses are in heavy type)
3.30		Sight Reading-56 MR. BOYD				

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# THE BULLETIN

—OF THE—

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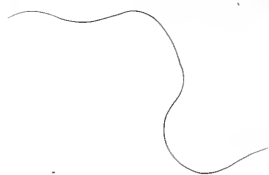
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# The Bulletin

—of the—

## WESTERN THEOLOGICAL SEMINARY

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### **Dante, 1321 - 1921**

Professor David S. Schaff, D. D.

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No name is quite so closely identified with Italy as the name of Dante Alighieri, and of all religious poets outside the sacred Psalmist Dante belongs most to the world. He died in 1321, six hundred years ago. In commemorating the six hundredth anniversary of his death, this seminary is uniting with many institutions in different countries.\*

Dante's spirit was Italian. His description of what he witnessed in hell and heaven and purgatory concern all men. His own people he put under a perpetual debt by making the Italian tongue the vehicle of high thought, as Luther put his people under a perpetual debt by fixing the idiom of the German language in his translation of the Bible. Dante was the precursor of the era of culture and investigation known as the Renaissance. With Petrarch and Boccaccio, his juniors in age and genius, he revived the study of man and man's history and gave to the study of earthly things its proper place. He helped to open the era of criticism by the freedom with which he dealt with popes and cardinals, monks and nuns. The priest had excommunicated princes;

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\*An address delivered in the Chapel of the Western Theological Seminary, Jan. 18, 1922.

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Dante, a layman, dared to sit in judgment on pontiffs and, against all the canonical proprieties, he consigned some of them to perdition.

On the other hand, Dante belongs to all the ages. He went beyond that which was provincial. He walked in the paths of his own age but made a journey into the realm of the eternal ages which sooner or later all men must enter. The panorama of the spiritual world which he portrays belongs to no one generation. The drama he depicts concerns man in all generations. Like the climbing of some mountains, the study of the *Divina Commedia* is an arduous task. But persisted in, the interest in the poet and the poem easily develops into a passion.

Of Dante's parental home and early training our knowledge is scant. Nor does the little we know give any explanation of the poet's later career. His father died when he was young. The teacher of his youth whom he names, Brunetto Latini, the pupil met in hell—a strange anomaly seeming to indicate something almost abnormal in the spiritual process of the poet. The pupil recognized Brunetto behind "his parched looks, smirched with fire". Dante pursued studies at Italian universities, was in Paris, and may even have visited Oxford. When he was nine years old he saw Beatrice, several months his junior. After Beatrice's death he married. That was in 1292, when he was twenty-five. To his wife and children there seem to be no allusions in his great poem.

Public life had much attraction for Dante. He entered into the violent political discussions which at that time were rending his native city, Florence. As things went, Florence, like the Italian cities further north, if not captivated by theories of democracy, was at least experimenting with them. It had excluded the grandes from public position and confined the privilege of holding office to members of the seven avocations, one of which, the medical craft, Dante joined. He was elected

## *Dante, 1321-1921*

to municipal office and seems to have represented his city abroad, as notably in the embassy to the papal court of Boniface VIII. There is every reason to believe that he was a fiery and uncompromising partisan. In the deadly feud which broke out between families and parties, Dante espoused the cause of the losing faction, and in 1301 was sent into exile, with the added sentence that, in case he dared to reënter Florence, he should be burnt alive. Never again, after 1301, did Dante walk the streets of his native city. For twenty years he wandered to and fro in Italy like a bark, as he said, "Without rudder and sails" and "going up and down other men's stairs". He was much in Verona and found a last refuge in Ravenna, where his dust reposes to this day—still an exile from Florence. Dante, Florence banished; Savonarola, it burnt. Perpetual honors awaited the exile's memory. A few years after his death commentaries began to be written on his chief literary production. In 1373 Florence created a professorship for its study with Boccaccio as first incumbent. Within a century of the poet's death, Bologna, Venice, and Pisa had also dedicated chairs to the same study.

The two decisive events in Dante's career were his meeting with Beatrice and his exile from Florence. The meeting with Beatrice awakened within him a burning spiritual passion. His forced absence from his beloved city, like Milton's blindness, confirmed him in profound meditations upon the theory and vicissitudes of human government and the appointments of man's lasting destiny.

The age of Dante was the watershed between the unquestioned system of mediæval theology and the modern method of thought, the dividing line between the time when theology, based mainly upon processes of reason, was the only theme worthy of pursuit and the time when men began to open their eyes to the wonders of the visible world and to study with absorbing interest the activities of man in all fields and in all ages.

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When Dante was born, the firmament of orthodox dogma was fixed. The two great Schoolmen, Thomas Aquinas and Bonaventura, were still living. In the domain of theology there seemed nothing left to be said. The future world had been mapped out with precision and mortals here below distinguished with equal precision into two classes, the faithful and the heretical.

In another realm, the realm of the papacy, great disaster had come during Dante's lifetime. Older than the Schoolmen were the popes and older than Christian theology was the papacy. The Apostolic See had fallen from its high estate. The prestige it had won through the defeat of the House of Hohenstauffen was lost under Dante's own eye. The poet was thirty when Celestine V abdicated the papal office after having in vain tried to administer it. His successor, Boniface VIII, a reminiscence of great papal rulers, had dragged it into disgrace. Dante had seen the residence of the popes removed to the banks of the Rhone and had lived through the administrations of two of the Avignon popes,—little more than French court-bishops.

In the third realm, the realm of civil society, conditions were most unsettled. Dante was more than an actor in the government of his city. He dwelt upon the theory of government, and, in his treatise entitled "Monarchy", he distinguished clearly between the civil and ecclesiastical spheres, and with arguments contended for the independence of the imperial prerogative as in preceding centuries emperors had contended for it with the sword. The corruption prevailing in the Church Dante traced back to the intrusion of the papal power into the civil domain and he dared to set aside the reputed gift which Constantine made of the civil government of Rome to Sylvester and his successors. In Milton's translation his famous words run,

"Ah! Constantine of how much ill was cause  
Not thy conversion but those rich domains  
That the first wealthy pope received of thee."  
Inferno 19:120



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Dante's treatise on government was burnt by John XXII, reigning pontiff at the time of the author's death, and it remains on the papal index to this day.

Of the two leading experiences in Dante's life, the more important was the meeting with Beatrice. Seldom perhaps has mortal exercised upon mortal so complete and benign an influence as the Florentine maiden exercised upon Dante. Beatrice's personality continues to be a subject of discussion. Was she a real being or a symbolic representation? The great Dante students with assurance hold the former view. The immediate and ultimate meaning of Beatrice's entrance into the sphere of Dante's thoughts and admiration, Uhland has set forth in the opening lines of his beautiful poem. In translation they run,

“Was it the gate of Florence city                    ..  
Or gate of heaven itself  
Where the joyous company met  
On that clearest of Italian mornings?”

The poet continues,

“Dante, there a boy of nine  
Stood beneath a laurel tree  
Gazing upon purest face of maiden  
In whom at once he saw his angel.”

Dante saw Beatrice a second time and then no more on earth. No words here below passed between them.

In his work, “The New Life”—*vita nuova*—the poet described their meeting as children. “It was given to me”, he wrote, “to behold the very wonderful vision which I saw, things which determined me that I would say nothing more of this blessed one until such time as I could discourse of her more worthily. And to this end I exert myself all I can, as she well knoweth whereof if it be His will through whom is the life of all things, that my life continue a few years longer, it is my hope to write concerning her what hath not before been written of woman and then to behold her.” This purpose Dante accomplished in the *Divina Commedia*.

After Beatrice's death, in 1290, Dante turned to the

study of philosophy, giving himself up to the guidance of reason—an experience he set forth somewhat dimly in his treatise “The Banquet”—*il convito*. The third period of his life began with what Dante scholars are accustomed to call Dante’s conversion, when Dante, again taking the hand of faith, followed divine revelation. With the help of his own experience, the *Divina Commedia* sets forth the meaning of earthly existence in the light of the eternal destinies which he had witnessed in his journey through the world of spirits. As a religious production, it adds nothing to the theological system constructed by the Schoolmen. It is a faithful mirror of mediæval theology. On the other hand, its method differs from the method of the Schoolmen. It is not a body of speculation confirmed by reasoning processes: it is a series of actual experiences in which the final destinies of men are observed and the operation of God’s plan is set forth. The work is not a tragedy, for tragedy ends with disappointment and disaster. Nor is it a comedy in which the sportive element has play. Following the derivation of the word “*commedia*”, it is a village song, a popular representation, as Dante himself described it. In the work itself he calls it a “sacred poem”, *Paradiso* 25:1. Not till the Venice edition appeared (1555) was it entitled “The Divine Comedy”. However, three quarters of a century before, the title “divine” had been coupled with the poet’s name.

*The Divine Comedy* describes the three realms of damnation, discipline, and bliss, into which, according to the cosmography of the Schoolmen, the future world is divided. The realms of damnation and bliss have no ending: the realm of discipline will some day be emptied and pass away. Thirty-three cantos are allotted to each of the three domains, the first canto being an introduction to all that follows.

For the poet his production was not an intellectual recreation; it was a solemn enterprise. It was not a body of speculation; it was an experience of things seen

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and felt. Dante had a moral aim, to induce men to fall in with the appointments of God and, while the light of the stars is given here, to walk in the glow of the effulgence which streams from the throne of God. In a letter written to Can Grande, the poet himself sets forth as his object to "withdraw from the state of sinning those who live in the present life and to guide them to the state of peace and bliss". *The Divine Comedy* was in a sense a missionary effort, and in making it the poet moved among the demortalized spirits of all ages, Pagan as well as Christian, Hebrew as well as contemporary Italian, devils as well as saints.

In entering upon his journey, Dante secured the guidance of Virgil, whose *Æneid* the poet said he knew by heart,—Virgil, who had foreseen the coming of a Messiah, and the representative during the Middle Ages of enlightened human reason. "I, thy guide", the Mantuan poet promised,

"Will lead thee hence through an eternal space  
Where thou shalt hear despairing shrieks and see  
A second death, and those next view, who dwell  
Content in fire, for that they hope to come  
Whene'er the time may be, among the blest."

Beyond the confines of purgatory Virgil could not go, "debarred forever as a rebel from heaven".

The place from which Dante represents himself as starting out was a dark forest,

"In the midst of this our mortal life  
I found me in a gloomy wood, astray,  
Gone from the path direct."

This forest, the recollection of which filled him "with dismay not far from death", stands for the poet's period of doubt when, renouncing faith, he was under the control of philosophic speculation. Viewing with "fear the straits that none hath passed and live" and, "as one escaped from sea to shore", he was attempting to "ascend" when he was met by a panther, richly striped, a lion hunger-mad, and a lean she-wolf, the three beasts conjoined by Jeremiah (V:6). As he was about to be forced

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back by them, Dante's eye caught sight of the shade of Virgil to whom, weeping, he cried for help.

So in company the Pagan and the Christian poets proceeded downwards through the domain of "doleful lamentation", to take the prophet Micah's expression, the land to which Job's words might be applied, "the land of darkness as darkness itself without any order and where the light is as darkness". Dante, who employs neither of these expressions, speaks of hell as the realm of "the truly dead" and as the "dolorous kingdom". As the two moved on, they kept always turning to the left as later in the sphere of purgatory they kept constantly turning to the right.

Could any writing be conceived more terrifying than the inscription written over the gateway of hell?

Through me you pass into the city of woe  
Through me you pass into eternal pain  
Through me among the people lost for aye;—  
All hope abandon ye who enter here."

*Lasciate ogni speranza, voi ch'entrate.*

Dante's hell is funnel-shaped, growing smaller in circumference as it descends from the earth's surface to its centre. The other hemisphere of the earth was conceived by the poet as having covered itself with water when Lucifer was plunged down from heaven, the earth trying to hide her shame. In this attempt a part of the land shrank back and, pushing up, formed Mount Purgatory.

The infernal cavity consists of nine circles, some of them divided into wards. The sufferings endured by the inmates increase with the descent. Here are crags and steep declivities. Here are Charon and Minos, the Minotaur and Geryon and Lucifer. Here are horned devils with scourges, and serpents with venomous sting. Pools of blood, lagoons of mire, and ponds of boiling pitch interrupt the solid pavement. Here arise fetid exhalations, and plains are scorched and hot with fires that never go out. Storms of hail beat, tempests of wind

and hurricanes of flame. The unfortunate souls, multitudes upon multitudes, in number such as gathered in Rome in the Jubilee Year of 1300 appointed by Boniface VIII—are always conscious and never masters of themselves. An unchangeable destiny holds them. Laments and agonizing wails fill the dismal regions. Tears of pain coursing down the cheeks of the lost turn to blood or ice. Hatred and merciless cruelty are in ceaseless action. No ray of light enters. No word of hope, no whisper of peace interrupts the constant exercise of malignity, agony and despair.

On this side of Acheron the poets found those whom heaven could not receive and lowest hell was unwilling to accept—the cowards, among them Celestine V. who, in abdicating the papal office, had made the great refusal—*il grand rifiuto*. These unfortunates are drawn hither and thither by a flag ever flapping and whirling about, at the same time stung

“By wasps and hornets which bedewed their cheeks  
With blood that, mixed with tears, dropped to their feet.”

Ferried by Charon over the stream beyond which is hell proper, Dante is appalled by the wild shriek of the boatman warning the wicked spirits that they must abandon all hope of ever looking upon the sky and light again. Charon's boat is always full. In the first region, limbo, where the people of the Old Dispensation and John the Baptist were detained until Christ's descent into hades, are confined the entire heathen world, and all children dying in infancy unbaptized are kept forever. The mediæval view made exception of only one Pagan, the Emperor Trajan, who had been prayed out of hell by Pope Gregory the Great. Because they “had not served God aright”, Pagan poets and philosophers were there,

“Only so far afflicted that we live  
Desiring without hope.”

Among those whom Dante recognized were Aristotle and Socrates and Plato, Seneca and Galen, Homer also “the most cherished of the nine” whom Dante, how-

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ever, could not read for, like Petrarch, he knew no Greek. As for the children who die unbaptized, they suffer no positive pain yet are they deprived through endless years of the sight of God. This, the view of Augustine, was adopted by all the Schoolmen. Perhaps it was to quiet some troublesome doubts Dante had on this score that in highest heaven he was reminded by St. Bernard that

“Without baptismal rites  
In Christ accomplished, innocence herself  
Must linger down below.” Parad. 32:70.

The succeeding eight circles Dante found “each one full of spirits accursed”, each containing sinners of a kind; in the second, third, fourth and fifth regions the lustful, epicures and gluttons, the avaricious, the willfully unconcerned and proud; and then in lower hell, in the realm of Dis or Pluto, those who had sinned monstrously against God, their neighbors or themselves, blasphemers, tyrants, sorcerers, counterfeiters, makers of strife, suicides, traitors; and in the lowest circle the arch-traitor himself, Lucifer.

The punishments are accordant with the sins committed. The lustful are swept about in total darkness by stormy blasts, their lusts burning and never satisfied

“The infernal hurricane that never rests  
Hurtles the spirits onward in their rapine  
Whirling them round and smiting them, it molests them  
It hither, thither, upward, downward, drives them.”

Gluttons and the covetous lie on the ground pelted with storms of hail and foul water and bitten by Cerberus. The proud with loud howlings incessantly roll rocks with their chests. Butting one against the other, the rocks fall back and the process is gone over again and again. In this realm Dante again recognized cardinals and popes, In the fifth circle are the unconcerned, besmirched with mire and beating each other in rage, not only with their hands, but with head and breast and feet, and cutting each other piecemeal with their teeth; or else submerged beneath the lagoon, where they are known to be only by their moans which gurgle forth.

Further below in deeper hell the heretics are interned in red hot tombs around which flames continually play, their forms unseen but their wails emerging without stop. To the visitors it is intimated that to the other torment of heretics is added the pain of knowing future events without knowing anything of present happenings. Here are the blasphemers who lie supine in a plain of burning sand while sparks of flame, falling like flakes of snow in the Alps, slowly descend upon their naked bodies. Sorcerers and diviners, with their heads turned about, walk to and fro without seeing where they go. Counterfeiters and those guilty of barratry suffer dropsy and quenchless thirst and are encased in pitch. Simonists, who sell religious place and privilege for gold, are sunk with their heads downwards in holes while the soles of their protruding feet are scorched with perpetual flames. To their other agony is added the sting of arrows shot by Centaurs. Among these last malefactors Dante recognized Boniface VIII. No less than ten times does the *Divina Commedia* heap reproof upon this pontiff, who entered upon the papacy "like a fox, reigned like a lion, and died like a dog".

What more fearful can be imagined than the fate of the hypocrites who have on leaden mantles and hoods drawn down over their faces like the hoods worn by monks of Cologne, mantles and hoods faced with dazzling gold. As the poet watched them moving about "with steps exceedingly slow, weeping and in their aspect tired and overcome", and compared their mantles with the leaden cloaks with which Frederick II clothed traitors before they were burnt, he thought Frederick's cloaks were as straw compared to the heavy mantles worn in hell. Inf. 23:60. The ninth and last circle of the Inferno, enclosed around with giants "half their length uprearing and terrible", holds traitors who have betrayed their prince, immersed in part or entire in a lake of ice. Encased up to the loins Lucifer himself stands in that frozen Cocytus, munching in his three-fold maw Judas, Brutus, and Cas-

sius, the three most depraved of traitors, whose tears turn to ice on their cheeks.

Lucifer, who "scowled upon his Maker", as seen by Dante, was "as hideous now as he once was beautiful". Dante's spirit of all evil and author of our misery is ugliness mixed with stolid brutishness. Milton's Satan is a different creation. His untamed ambition and unrepentant defiance of heaven fairly awaken admiration as he cries

"Better to rule in hell than reign in heaven".

In reading Milton one must be on his guard against shouting bravo to one whose boldness and determination are not broken by the sentence of heaven and defeat. Or, at least, one is almost inclined to question the justice of the Most High in banishing to perpetual hell a figure so well formed and an intellect so capable. Dante's Satan is the embodiment of black malignity, from whom Dante shrank with loathing and dread.

If comparison be made between the sacred poet of Italy and the sacred poet of England, their method of treatment will be found to differ as widely as the impressions their descriptions make. Milton in his *Paradise Lost* was looking, as it were, afar off at the performance of a distant tragedy when he depicted the fall of Satan from heaven and the wiles he used in serpentine form to compass the disaster of our first parents. Dante mingled with the lost. He walked in hell. His feet touched the slimy floors and scorching pavements of the infernal regions. His eye beheld the serpents and the devils. He looked upon their sluggish currents, upon their pools thick with mire and blood. His ears heard the wails of the hopeless sufferers. With his hands he touched the hairy backs and arms of demons. He smelt the fetid swamps and the fumes of burning flesh. Milton deals in lofty conceptions and records soliloquies. Dante relates scenes he had witnessed and, with journalistic detail, reports conversations had between himself



## Dante, 1321-1921

and Virgil as they walked together and between himself and the lost.

Milton's *Paradise Lost* is the drama of revolt in heaven, the temptation to which our first parents yielded, their expulsion from the garden, and the temptation of Christ. Dante's poem is an experience. Dante saw hell; he talked with the damned in hell; he felt hell. He does not portray the processes going on in man's soul giving way to temptation and rebelling against God; he depicts the punishment of sin. Evil, which is the abuse of free will, the deliberate forfeiture of the chief good, is exhibited in the torments sinners endure. In Dante's hell, although the poet does not quote Paul, you almost hear Paul's words sounded forth

"And sin, when it is finished, bringeth forth death".

Nor is hell so much a divine sentence as it is a termination following sin, as a wound follows the blow. The punishments are inevitable; they are according to the nature of things. For evil committed and unrepented of there could be no other destiny. One who walks with Dante is not moved to ask the question whether the doom of the lost is compatible with the goodness of the Creator. The misery awakens no pity. From evil dispositions nursed and persisted in, it followed infallibly. In hell there is no desire to repent. If the despair is sullen, it is sullen not because the decree is irrevocable but because the issue is the only one that could have been. As irretrievably as the waters hurrying down in the river dash into the pitiless Niagara gorge, do evil deeds in this life hasten on to the pitiless doom of the dark and eternal abyss. The solemn scenes which Dante saw, so the tradition goes, left their mark on his face, and the women on the streets of Verona, seeing him approach, used to whisper "there goes the man who has been in hell".

After hell came purgatory. Following a glimmer of light shining through a narrow aperture, Dante and Virgil made haste to escape from Lucifer's prison and

to "ascend towards the stars". The passage through purgatory which was then begun is a constant ascent along seven terraces, corresponding to the seven sins, pride, envy, anger, unconcern, avarice, gluttony, and incontinence. In contrast to these, as the Schoolmen taught, Mary possessed seven opposing virtues. Purgatory is the realm of discipline, and all who pass into it finally reach heaven. In this realm there are no complaints and no fear. The tears are tears of joy and gratitude. The material fires that play are penal flames. They burn but do not consume "a hair of the head". The joy of assured deliverance and of expectation is the portion of all. Purification, as Dante put it, "rectifies what the world makes crooked and depraved". It is accomplished through disciplinary suffering and through meditation upon the careers of pure and virtuous people. The suffering is welcome on account of the purpose it serves. Songs of deliverance and gratitude fill the air such as "Blessed are the Merciful" and "Glory to God in the Highest". As Dante started on his pilgrimage through this middle realm, his forehead was marked with seven P's, the first letters of the Latin word for sins, *peccata*. These P's, one by one, were effaced as he passed on from terrace to terrace.

Frequently the poet was given by the spirits in purgatory messages for friends on earth intended for their warning or encouragement. Addresses were also delivered to him on the perverted civil and social conditions of earth and the low state of the church. One of these was on the fashions of Florence in which he was urged to warn the pulpit to speak out boldly to the unblushing dames who "bared unhandkerchiefed bosoms to the common gaze".

Into the region beyond the purgatorial realm Virgil could not go. Again and again he and Dante had conversed of Beatrice, and before they came to the end of purgatory she appeared, her face covered with a veil. "Come ye blessed of my Father" and "Blessed is he

whose transgressions are hid” and other melodies had already come floating down from the heavenly realm. As Dante became aware of Beatrice’s presence, every fibre of his being quivered and the sentiment “of love swayed his soul as it had done in the years of the past, the days of his childhood”. “I am in sooth,—I am Beatrice”, she assured him.

In guiding Dante through the nine circles of heaven, Beatrice kept her gaze fixed on the brightness of the ultimate Empyrean, while he kept his vision on her. In these domains Dante found the saints of all ages, distributed according to their different grades of merited perfection,—theologians and martyrs, monastics and mystics, Apostles and Crusaders, the elect of the old dispensation and the elect of the new dispensation. Among those whom he recognized were the founders of the two mendicant orders a century before: St. Francis, who appeared as an Ardor, inflaming the world with love, and St. Dominic as a Splendor filling it with light. He saw Charlemagne and Godfrey of Bouillon. St. Thomas Aquinas explained to him the mystery of creation. St. John discoursed with him of love and the sufferings of Christ. St. Peter conversed about the evil days into which the papacy had come and denounced the usurper, Boniface VIII,—his successor only in name,—who had made the place of Christ’s vicar void. In one of her conversations Beatrice castigated the preachers of Florence, who preached not the “Book of God”, but, by inventions of their own and by gibes and jests, sought the applause of men.

Finally, unable to go beyond the ninth circle, Beatrice put the poet in charge of St. Bernard and, leaving him, took a seat just below Mary and Eve, Rachel and Rebecca, and

“the gleaner maid  
Meek ancestress of him who sang the songs  
Of sore repentance in his sorrowful mood.”

Bernard pointed out just above the ninth circle the Empyrean, where dwell the persons of the Trinity, and thousands of angels resplendent with brightness filled the

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area with hallelujahs. In this, the highest part of paradise, is

“a light whose goodly shine  
Makes the Creator visible to all  
Created that, in seeing him alone,  
Have peace: and in a circle spreads so far  
That the circumference were too loose a zone  
To girdle in the sun.”

To measure that celestial sphere, geometric science, such as Dante was acquainted with, was inadequate. Strength failed him to follow the towering fancy while “the will like a wheel kept ever in motion, impelled by the love that moves the sun in heaven and all the stars”. Such are the concluding words of the *Divina Commedia*.

Turning away from the text of this wonderful effort of the imagination, we ask ourselves many questions. How did mortal man dare to search out the abodes of hell, ruminates in them, and locate his lost fellow men doomed to endless punishment? How was it possible for him to gaze upon their awful misery and report what he saw and yet be a man with human sympathies? It is true that here and there in his journeyings through hell pity is ascribed to him and also tears, but Dante has no suggestion that the condition of the lost might be mitigated. It was hopeless. Had the poet's disappointments of his own life hardened his soul to the sight of pain and sorrow? This view seems to be incompatible with the sympathetic portraits he presents of souls in purgatory, escaped from the doom of damnation and being prepared for the bliss of heaven. Dante's state of mind is to be explained by the domination of the teachings of the Schoolmen and the awful guilt which was attached in his time to disobedience of the Church's sacramental authority. And, as indicated in the letter already quoted, Dante was preaching a solemn sermon to his age. He was not writing a drama. In spite of the Church, sin flourished in Florence and Italy. The vices prevalent in society were matched by the nepotism and pride of the hierarchy. God's highest commissioners in earthly office, the

popes, had turned aside from their commission. As for Italy as a whole, he described it as "a hostelry of war, a ship without a pilot, tempest-tossed, no more queen of nations, swarming with tyrants". Purg. VI. Had Savonarola only lived in Dante's day and thundered forth the prophetic messages with which he filled the Cathedral of Florence a century and a half after Dante's death, perhaps Dante would have felt some hope! At least, he would have felt he was not alone and that there was one other who shared with equal passion his zeal for righteousness.

Terrible as the conditions were which Dante saw in hell, nevertheless in his theology grace superabounds. No sin is so heinous that it cannot be forgiven, as Dante had sufficient proof in the brilliant and profligate Manfred whom he found in purgatory. Manfred said,

"I betook myself  
Weeping to Him, who of freewill forgives.  
My sins were horrible but so wide arms  
Hath good infinite, that it receives  
All who turn to it."

Conscience does not have the place in Dante that it has in Shakespeare. Dante has no statement corresponding to the English poet's words, "conscience makes cowards of us all", nor is there any scene in Dante like the scene pictured in Macbeth. In fact, the right of conscience seems to have waited for full recognition as an independent actor for Wyclif and Huss a half century and a century later. This is said in the face of Dante's statement in which he spoke of the sting left in the conscience by the commission of fraud (Inf. 11:55), and the question whether it was wrath or conscience that smote Boniface VIII (19:120). Sin was a matter of the will: in purgatory improvement is by the will alone (Purg. 21:60), and heavenly beatitude is conformity to the will of God (Parad. 3:90).

The sufferings of hell are rather of the material nature than of the mind. The idea of an offended deity does not seem to find expression on the lips of the damned.

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In the *Divina Commedia* Dante spoke in part from his own experience with temptation and evil. He himself had sinned deeply. After Beatrice's death he had turned into deceitful paths

"Following the false images of the good that make  
No promise perfect." Purg. 30:120.

From these dark paths he was rescued by light from above, the memory of Beatrice, and penitence. Oftimes he had "bewailed his sins and smote his breast" (Parad. 22:100).

As the preacher of righteousness and repentance, Dante gives no suggestion of a new theology. Flacius Illyricus was wrong when he placed Dante among those who before the Reformation showed the spirit of the Reformation. Surmisals are always precarious which determine the mental attitude men would take by projecting them forward into an age other than their own. He had no inkling of the meaning of election as expounded by Wyclif. No intimation appears of an extension of saving grace to good men in the Pagan world or to unbaptized children dying in infancy, which Zwingli asserted on the basis of the sovereign decree of predestination. He censored popes, but the bishop of Rome was for him still God's vicar on earth. Purgatory was as real a domain as heaven and the suffrages of the living modify the pain of its sufferings or reduce their duration. The sacredness of religious vows is emphasized. As for Mary, she had been "wrapt up" into heaven. In purgatory and in paradise her praises are being continually sung and the prayer, *Ave Maria*—is the all efficient petition of mortals on earth and of spirits in the realm of purgatory. Even St. Bernard, before showing Dante the divine brightness, prayed for aid to her, "the queen who canst do what thou wilt".

As for the Scriptures, Dante speaks with all respect of the "Book of God". Nevertheless there is next to nothing to show that he was familiar with the text of the Bible and read it for himself. His allusions to

*Dante, 1321-1921*

it are few. Pertinent passages are wanting which we might have expected to find, such as the words "Where their worm dieth not and the fire is not quenched". The imagery of the *Æneid* is more frequent than the imagery of Sacred Writ. Dante got his theology from the Schoolmen and the Breviary, and not directly from a perusal of the Bible. However, his dependence upon mediæval theology does not reduce Dante to a mere interpreter of that theology. Dante is the interpreter of the endless things,—endless retribution and endless beatitude. He is the prophet of conversion and repentance and, as Thomas Carlyle said, "repentance is the grand Christian act". His poem is like a cathedral whose massive proportions and lofty spires and mysterious spaces arouse admiration and awe. It is more. It is a pulpit whose living message like a trumpet not only called his own age but calls these succeeding ages to live the life here below as in the light streaming from God's throne and as the sure prelude of eternal weal or eternal woe. As Longfellow puts it,

"Thy sacred song is like the trump of God".

## The Lambeth Conference

Rev. Hugh T. Kerr, D. D.

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The proceedings of the Lambeth Conference of the Anglican Church throughout the world, cover one hundred and sixty-two closely printed pages, and are in three parts. First of all, there is The Encyclical Letter prepared for general distribution and to be read in Anglican churches. This is followed by formal resolutions, eighty in number, adopted by the Conference, and finally, there are the reports of the various Committees or Commissions appointed to deal with special subjects upon which the formal resolutions are based.

The Conference claimed to be world representative, and that claim is well founded. Two hundred and fifty-two Archbishops, Bishops, and Assistant Bishops, from all parts of the civilized and uncivilized world, were present. The list begins with the Archbishop of Canterbury and ends with the Bishop of Kampala. To study the diocese from which each comes, is a liberal education in geography. Canterbury is given first place and a footnote explains something about the recognition of the rights of priority. Kampala is placed last because the Bishop of that diocese was consecrated June 24, 1920. Between the first and the last are Bishops from Britain and America, from West Equatorial Africa and Persia, from Tasmania and Newfoundland, from Cape Town and the Barbadoes, from Honduras and Assam, from Athabasca and Uganda, from Korea and Gibraltar, from Honan and New Guinea, from Singapore and Milwaukee, from Argentine, New York, and Nova Scotia.

This report of world conditions, social, industrial, and religious, is baptized into the very Spirit of Jesus. It is a text book on Christian faith and order. We may not follow its teachings and we may not agree with all of its conclusions, but we cannot escape the spell of its



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charity and the lure of its Christlikeness. It sounds no uncertain note. It does not lose itself in trying to be modern or pragmatic. It does not offer apologies to Dives nor a sop to Demos. It believes in Christ. It has faith in the Church. It holds to the historic faith and hopes for ultimate victory.

These are among its opening words: "Men to-day are tempted to despair of the world and to blame its design. But this at least we can say: the life of men upon earth was designed to give opportunities for love and nothing has defeated that design. Those things which most perplex us, suffering and sin, have been the occasion of the most conspicuous triumphs of love. This design is the clue to the labyrinth of life. We lose our way in a maze whenever we let go this clue. Men lost the clue and they are always losing it, for they will not keep God in their knowledge, nor love in their hearts. It is ours to recall men to God and to His revealed purposes and His acts which reveal them. It is ours to bid them pause in the hurry and stress of life, in the midst of its trivialities and its tragedy, and contemplate anew the ways of God. He made men for love, that they might love Him and love one another. They rejected His purpose, but He did not abandon it. He chose a nation, and made it in a special sense His own, that within it, the love of God and men might be cultivated, and that thus it might enlighten the world. Into that nation He sent his Son, both to reconcile the world to Himself, and to reconcile men to one another. And His Son formed a new and greater Israel, which we call the Church, to carry on His own mission of reconciling men to God and men to men. The foundation and ground of all fellowship is the undeflected will of God, renewing again and again its patient effort to possess, without destroying, the wills of men. And so He has called into being a fellowship of men, His Church, and sent His Holy Spirit to abide therein, that by the prevailing attraction of that one Spirit, He, the one God and Father of all, may

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win over the whole human family to that fellowship in Himself, by which alone it can attain to the fulness of life."

The Conference sought to apply the high principles of the Gospel to modern life, believing with Chesterton that "Christianity has been found difficult and has not been tried". Any one who has thought the Anglican Church proud and haughty, austere and impenitent, should take time to catch the spirit of this report. It reads, "May He in His mercy forgive and take from us any spirit of self-satisfaction! We have need frankly to acknowledge and humbly to confess our manifold sins and shortcomings as a Church. In all our approaches to our fellow Christians of other Churches, we shall try to make it plain that we only desire to be permitted to take our part with them in a cause to which the Lord whom we serve is at this time most manifestly calling all the members of His Church." Later in the report we read: "Most of us have grave cause for repentance. We have failed to give faithful witness in our teaching; we have failed even more signally to give witness by our life. Here, surely, is our first duty. It was the life of the early Christians which won victories for Christ. It is the life of Christians which will do most to further His Kingdom in the society of to-day."

Speaking on the great subject of the reunion of Christendom, the report says: "The causes of division lie deep in the past, and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition, and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit." One can read between the lines and in foot-notes that the

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dove of peace sometimes seemed about to fly away with a message for the George Washington to come immediately, but the Conference continued on to the end. A foot-note says: "The American Bishops of the Committee are cordially agreed in the principle of a League of Nations, but feel obliged to withhold their support of the existing Covenant without certain reservations." It looks as if the Republican Senate had representatives even at Lambeth. Confident words are spoken about a living wage, about women in industry, about the labor movement, but when the drink evil is handled the words begin to hesitate and the sentences to stumble. "In the United Kingdom, one of the chief hindrances to progress is the inability of those who are most earnest in promoting temperance reform to come to an agreement as to the best line of advance. We would add further that, whilst all are not agreed upon the duty of total abstinence from intoxicating liquor as a beverage, there is no room for doubt that such abstinence for the sake of others, and as a contribution to the stability of our industrial and social life, is a splendid privilege of Christian service."

There are also explanations and covering sentences concerning the plan for reunion of the churches. The concluding words read: "In concluding our Report we think it only right to state at the request of some of our members that, with regard to the precise phrasing and practical effect of some of the Resolutions which we have submitted to the Conference, there was considerable difference of opinion."

For six days all the subjects to be dealt with by the Conference were brought before it. They were classified into eight comprehensive departments and were then submitted to eight carefully chosen Committees. These Committees sat from July 10th to July 26th, 1920, and their reports were considered by the whole Conference from Monday, July 26th, to Saturday, August 7th. These eight reports dealt with the following subjects:—

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Christianity and International Relations; The Church and Industrial Problems; The Development of Provinces; Missionary Problems; Position of Women; Problems of Marriage; Spiritualism, Christian Science, and Theosophy; Reunion.

This paper will deal more particularly with only two of these reports,—that on the Church and Industrial Relations, and the Report on Reunion. There is much of interest in the other reports. The Conference pronounced favorably upon the principle of the League of Nations. It said: "The Conference heartily endorsing the views of its Committee, as to the essentially Christian basis of the League of Nations, is of the opinion that steps should immediately be taken, whether by co-operation or concurrent action, whereby the whole Church of Christ may be enabled with one voice to urge the principles of the League of Nations upon the peoples of the world. We hold that the peace of the world, no less than Christian principle, demands the admission of Germany and other nations into the League of Nations at the earliest moment which the conditions render possible."

It outlined large policies for the advancement of Christianity in foreign lands. It voted for the establishment or re-establishment of the order of Deaconess, giving women the right to leadership but withholding from them the privilege of ordination. In this connection some of the discussion is rather peculiar. "With deep reverence we recognize that the supreme ministry of redemption was wrought out by One Who was a man, Jesus Christ our Lord. It is certain that the Apostles were men, almost as certain that the Seventy were men. On the other hand a woman was chosen to be the handmaid of the Lord in the Incarnation of the Son of God."

The Conference discussed whether deaconesses should be celibates but decided that they might marry and not sin. It dealt with marriage and the problem of social purity. It discussed with sympathy and insight, Spiritualism, Christian Science, and Theosophy. Concern-

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ing Spiritualism, it said, "It is possible that we may be on the threshold of a new science, which will by another method of approach confirm us in the assurance of a world behind and beyond the world we see, and of something within us by which we are in contact with it. We could never presume to set a limit to means which God may use to bring man to the realization of spiritual life. But there is nothing in the cult erected on this Science which enhances; there is, indeed, much which obscures the meaning of that other world and our relation to it as unfolded in the Gospel of Christ and the teaching of the Church, and which depreciates the means given to us of attaining and abiding in fellowship with that world."

### I.

The Report on the Church and Industrial Problems begins by pointing out that the war showed the foolishness of trying to build up an enduring civilization upon selfishness and force, and asserts that we are now face to face with that same spirit of selfishness in industry. "As we desire a League of Nations which shall unite the peoples in a fellowship for the common good, so we look for some means of co-operation within the nation, which by ways of liberty and justice shall transcend all class distinctions, and enable all to make their contribution of service for the welfare of all."

A different note is struck in this report than is heard anywhere in the pages of the much heralded Steel Strike Report of the Interchurch World Movement. That Report might have been written by men unacquainted with the principles of the Gospel. In the Lambeth Report, however, Christian principles that are fundamental in all industrial controversies are laid down. There is in the first place an assertion of the standard of value. The supreme standard is human life. The infinite value of humanity is an end and not a means to

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any other end. In a few well ordered sentences the report states:—

“As God is our Father, and as the Eternal Son of God took our whole human nature upon him, every son and daughter of God is of infinite and equal value.”

“Life must always count for more than property, the possession of which ought always to answer to some function duly performed.”

“Obviously in any organized system there must be discipline, but that discipline should be the discipline of free men, arising from the common mind, and embodying the common will.”

The report asserts the right of men to organize for mutual benefit and helpfulness. “As a means of attaining this reasonable control, perfect freedom of organization on the part of workers, with leaders and spokesmen of thier own choosing, must be upheld.” It proclaims the principle of human brotherhood. “The Incarnation broke down the ancient barriers. Differences of race, of class, of sex, are transcended; ‘We are one man in Christ Jesus’.” It points out the path of reform: “Whether or no the demand for the full ‘democratizing of industry’ is practicable, or even reasonable, it is at least clear that the workers in an industry ought to have an adequate share in the control of the conditions in which their work—a large portion of their life—is carried on.” It asks for security against unemployment, a reasonable leisure, a living wage, and proper safegaurds for life and health.

The report faces the question as to whether the present system is compatible with the teachings of Jesus, and, while not pronouncing any policy, it quotes Bishop Wescott to the effect:—“Wage, labour, though it appears to be an inevitable step in the evolution of society, is as little fitted to represent finally or adequately the connection of man with man in the production of wealth as, in the earlier times, slavery or serfdom.”

The report commits the Church to no economic theory. “All that belongs to us is held in trust; no prop-

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erty can be our absolute and unconditional possession. This is true also of our powers and faculties of body and mind. These powers are entrusted to us by God in order that we may use them for His service and the good of our fellows." One cannot help comparing these judicial words with the unbalanced sentences and sneering criticism of the Interchurch Report on the Steel Industry.

The report demands the recognition of the principle of personal responsibility. God trusts us whether we are rich or poor. We hold what we have in trust and the application is made to both employer and worker alike. "The duty of honest work, to the uttermost of our ability, is binding upon all, and we cannot, without moral deterioration, rest content with less than our best work. The idler or the shirker, to whatever class of society he belongs, is false to his trust. It is true that a laborer is worthy of his hire; it is equally true that the worker ought to do an honest day's work. The policy of 'Canny' or 'go slow' cannot be morally justified. On the other hand, those whose work is 'unproductive' of material wealth are specially bound to give good value to society in return for the benefits which society confers on them." Brought face to face with the duty of the Church, the Report says, "It is not by violent revolution, but by a complete change of mind and will that a better order can be reached." The Church, indeed, is not blameless. She has not fulfilled her duty nor spoken to the people all the words of this life. Class consciousness is rampant in every grade of society. In many of our churches the arrangement of sittings would incur the condemnation of St. James. Can we not determine to get rid once for all of unbrotherly aloofness, and to abolish the misinterpretation of the Church Catechism which represents, 'my betters' as meaning 'social superiors'?"

The Lambeth Conference called for a new spirit. It did not ask for added legislation. It did not denounce

government. It called upon the churches to become vital centers of service and to manifest their life in service of all types. The Report does not arouse class antagonism nor dig deeper the gulf between the employer and employee, and therefore, it cannot help but do good. "We desire to affirm, with unwavering conviction, that no outward adjustments can, by themselves, bring us near to the Kingdom of God. The love which conquers selfishness, and the passion for righteousness which drives out greed, are gifts from above, and, unless selfishness and greed are vanquished, the most perfectly devised co-operative commonwealth will perish in ignoble ruin."

## II

We turn to the report on Reunion. This report, more than any other, occupied the thought and time of the Conference. To the Bishops at Lambeth, the one great problem which Christendom is facing is not how capital and labor can get on with each other, but how Christians can get on together. The Committee appointed to prepare the report was the largest and most representative ever appointed by a Lambeth Conference. This Committee took its work most seriously and as a result issued to the churches of Christendom an appeal which has been widely read. It is a remarkable document. It is remarkable not so much because of the plan it proposes but rather because of the spirit which breathes through it and gives it life. It begins with a significant acknowledgment. "We acknowledge all those who believe in the Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is his body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole church."



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It builds up its program around the idea of the reality of the spiritual fellowship that exists in God. "The unity which we seek exists. It is in God, who is the perfection of unity, the one Father, the one Lord, the one Spirit, who gives life to the one body." This one Body exists. It needs not to be made, nor to be re-made, but to become organic and visible. Further, the fellowship of the members of this one Body exists. It is the work of God, not of man. We have only to discover it, and to set free its activities. The Report is significant, too, in the acknowledgment which it accords non-Episcopal Communion. These Communion,—Free Church Communion,—it asserts, stand for "rich elements of truth, liberty, and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical, and spiritual. We cherish the earnest hope that all these Communion, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God." It sets forth the reasons why the time is opportune to forget the traditions of the past and to press on to fuller unity.

There is first of all the pressure from the foreign missionary movement, especially as it discloses itself in the foreign field. "There have grown up indigenous churches in China, in Japan, in East and West Africa, in each of which the English members are but a handful of strangers and sojourners, some engaged in missionary work, some in secular business. In India the church includes large numbers both of British and of Indian members. The emergence of a National Church, claiming freedom to regulate its own affairs, is only a matter of time. Consequently the Anglican Communion of today is a federation of churches, some national, some regional, but no longer predominantly Anglo-Saxon in race, nor can it be expected that it will attach special value to Anglo-Saxon traditions. The blessing which has

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rested upon its work has brought it to a new point of view."

There is also the transformation which has gone on in churches of the Anglican Communion itself. "In some parts of our Communion, the Episcopate does not even present the appearance of autocracy or prelacy. Various arrangements have been adopted by which the bishop is elected by the Diocese over which he is to reside. The affairs of the Diocese are managed by the bishop in conjunction with a Diocesan Synod or Council. The bishops and their Dioceses are further correlated in Provincial and General Synods, Conventions, or Assemblies. Thus, Episcopacy among us has generally become constitutional and the clergy and laity have attained to a share in the government of the Church. Again, in many parts of our Communion, systems of patronage have been adopted which recognize the right of congregations to take part in the selection of their ministers. The winds of God have been blowing through the church and over the world. The development of mission services and missions of many kinds, the use of various additional forms of prayer, of extempore prayer, of silent prayer, and again of various kinds of ceremonial and elaboration of liturgical worship, testify, quite apart from the merits of any of them, to the increasing recognition of the diversity of the temperaments of men and of the duty of the church to make them all feel at home in the family of God."

It is not possible here to enter into the plan of reunion as it relates to the churches holding to the Episcopate. The Report confesses that, while a new spirit seems to be upon the Roman Church, no advance is possible in that direction. This is not, however, true of the Greek Orthodox churches of Russia, Serbia, and Greece, nor of the so-called Nestorian and Syrian churches, and fellowship with the Church of Sweden was actually consummated by the Conference. This movement toward union is now going on within the churches of the Episc-

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pal order. The interest, however, is most vital in connection with union with non-Episcopal Communion. Such a proposal of union calls for a fine adventure in faith and good will.

The creedal basis of that union is briefly stated. "We believe that visible unity of the church will be found to involve the whole-hearted acceptance of:

"The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief.

"The divinely instituted sacraments of baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ.

"A ministry acknowledged by every part of the church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body."

And now, at last, we come to what William James would call "the hot spot" of the controversy. "May we not reasonably claim," the appeal states, "that the Episcopate is the one means of providing such a ministry?" That is frank and perfectly honest. "It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations, alike of history and present experience, justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the church." The plan as suggested in the resolution is as follows:—

First,—“If the authorities of other Communion

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should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities *a form of commission or recognition which would commend our ministry to their congregations as having its place in the one family.*" In the second place, "It is our hope that the same motive would lead ministers who have not received it *to accept a commission through Episcopal ordination, as obtaining for them a ministry throughout the whole fellowship*". "In so acting," the resolution goes on to say, "No one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others." This new recognition and acceptance is a call to a new and wider service in a united church. It is an economic method to meet a larger opportunity. The conditions, however, should be carefully noted. They are not uniform. Episcopally ordained ministers are *to be recognized and commissioned*. Non-Episcopally ordained ministers are *to be commissioned through Episcopal ordination*. There are worlds between. There is still the old gulf fixed, and in the light of that difference it is difficult to see how the proposal can be called new, except that it breathes a *new spirit*.

Granting these conditions, the terms of union are just and generous. Pending the consummation of the union much liberty is granted to Bishops. "A Bishop is justified in giving occasional authorization to ministers, not Episcopally ordained, who in his judgment are working towards an ideal of union such as is described in our Appeal, to preach in churches within his Diocese, and to clergy of the Diocese to preach in the churches of such ministers." While interchange of pulpits and general schemes of inter-communion are definitely frowned upon, much is left to the Bishop's judgment. This, of course, is a doubtful concession. Concerning ministers who at the time of reunion are

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non-episcopally ordained, the suggestion is made that "Ministers of both the uniting Communion should be at once recognized as of equal status in all Synods and Councils of the United Church. The terms of union should not confer on non-episcopally ordained ministers the right to administer the Holy Communion to those congregations which already possess an episcopal ministry, but they should include the right to conduct other services and to preach in such churches, if licensed thereto by the Bishop."

The task of making these resolutions effective, lies with the churches holding allegiance to the Lambeth Conference through their regularly constituted bodies. "The Conference recommends to the authorities of the Churches of the Anglican Communion that they should in such ways and at such times as they think best, formally invite the authorities of other Churches within their areas to confer with them concerning the possibility of taking definite steps to co-operate in a common endeavor, on the lines set forth in the above Appeal, to restore the unity of the Church of Christ." Non-episcopal churches are not asked to make overtures. They are asked as yet to do nothing. We must wait for the constituted Episcopal authorities in our own community to speak.

A final question remains to be asked and, if possible, answered: How shall we account for the fine spirit which breathes through this memorable document? There are Episcopal clergymen who hold that this appeal has put all non-Episcopal churches on the defensive. Indeed, it seems to many of the Episcopal Communion that the Lambeth Conference has gone more than half way. The Christian spirit of the Appeal to the Churches cannot be doubted. How shall we then account for this change of spirit with no change of policy? Episcopal ordination as a vital necessity runs like a steel cable through all the report. It is not intentionally disguised but is subordinated to a new spirit of brotherhood. With

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even Reformed Episcopal churches, it will have nothing to do. Concerning the Church of Sweden, it says, "We accept the conclusions arrived at by the learned men who formed this Commission, on the unbroken succession of the Episcopate in Sweden, and on the conception of the office of priest held by that Church." It holds out willing hands to Armenians, Nestorians, Syrian Jacobites, Copts, and the Christians of St. Thomas of Malabar. These are strange brethren speaking unknown tongues, but still brethren, because some drops of the stream of Apostolic virtue have fallen somewhere, sometime, upon some one of their ancestors. Well might we say, "Presbyterians we know and Methodists we know, but who are these!" The Anglican Church is willing to strike hands with Russia but before doing so it insists that it be made clear that "we regard Ordination as conferring grace, and not only as a mere setting apart to an ecclesiastical office." The condition is old. The spirit is new. Why?

In the first place, there was present in the Conference the impelling power of a vital Christianity as it is revealed in a larger fellowship upon the foreign field. This is unmistakable. The pressure for church union as manifested in mission lands has made itself felt where Bishops and Archbishops deliberate.

In the second place, there is pressure from within the Anglican Communion itself. It is not at rest. It stands alone between the Roman and Protestant Communions, holding fellowship with neither. Meanwhile there has come about within the Anglican Church itself many internal changes, leading to a more democratic control of the church. This influence has been brought about because of three things. First, the formative opinions of the laity of the church. Second, the development of democratic ideals and the growth of constitutional government in the world and especially in Great Britain. It is a nice question as to how far the church reflects the government of the country where that

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church serves. England was once a monarchy. She is now a democracy and the same democratic movement which has transformed the national life of England has not been without influence upon the national church. Third, the influence of scholarship. Scholars within the Anglican fellowship, since the days of the great Bishop Lightfoot, have less and less made exclusive claims for the Episcopate. The contention that the Episcopate roots itself as a divine right in Christian revelation is, to modern scholarship, the fabric of a dream. The Episcopate will endure, but for economic and not for theological reasons, and scholarship may be left to do its perfect work.

Truth judges by empirical standards. It says, "By their fruits ye shall know them." If, as the Lambeth Conference states, in one of its nodding moods, "Episcopacy confers grace", then the way is open for Episcopacy to prove its claim. If it merely sets aside to an ecclesiastical office, if it is to be recognized as an efficient and abiding form of church government, we will agree.

## The Rolling Stone

REV. GEORGE TAYLOR, JR., PH. D.

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The title of a recent volume\* arouses the curiosity of any one who is striving to determine some correct educative principle for life in an age when the rubrics of true education are being weighed in the balance, but it leaves the reader unsatisfied in the main purpose which it promises. In the 505 large pages of the book, which is a great credit to any publisher in its mechanical appointments, the author has demonstrated one fundamental fact in experience—no one can cultivate the habit of critical introspection without finding himself isolated from much of society and without developing a pessimism which is morbid and destructive to the highest and best attainments. This is particularly true in a life like Henry Adams, where purpose is weak, where the main epochs of his individual experience have been determined largely by others, and where the principle of unity has been lost in the multiplicity of many interesting but unproductive influences.

The Massachusetts Historical Society gave this book to the world after the death of the author. Owing to some displeasure in its literary form about which Henry Adams could not satisfy himself, and the utter chaos into which his original purpose to start from the unity of the Thirteenth Century in an effort to discover his own position by a study of Twentieth Century multiplicity assuming as true only the category of relation, he preferred to leave it unpublished. This may account for the omission in the introduction of many facts which would greatly help the reader, such as a more appreciative statement of the motives of the author in writing it and a succinct history of Henry Adams' life touch-

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\*The Education of Henry Adams—An Autobiography. Boston: Houghton-Mifflin Company, 1918, \$5.00 Net.



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ing many significant events which are overlooked and which must have had considerable bearing on his career. As an example, I may refer to his marriage. In spite of the fact that he expresses his highest regard for the American Woman, holding her as superior to the American man, and intimating that the present tendency to lose her finesse in life's machinery is due to the fact that man has compelled her to imitate him by his neglect of her, yet he never once mentions his own wife or acknowledges a place in his life of one who was so beloved by her host of friends. An excerpt from a letter written by John Hay (quoted from Thayer) to Henry Adams at the death of Mrs. Adams bears an illuminating testimony.

"Is it any consolation to remember her as she was? that bright, intrepid spirit, that keen, fine intellect, that lofty scorn of all that was mean, that social charm which made your house such a one as Washington never knew before, and made hundreds of people love her as much as they admired her. No, that makes it all so much harder to bear."

For the information of the interested reader, it may be well to say that Henry Adams was the son of Charles Francis Adams, the consummate American Minister to England during the Civil War. He was born in old Boston in the year 1838 and represented in his derivation the essence of that vigorous, hard-headed, fearless, far-sighted New England manhood which led the colony of Massachusetts into the Revolution. Both his grandfather and great-grandfather were Presidents of the United States. He received his education at Harvard College, served his father as secretary in London where he became acquainted with all sorts of English society—including the best, traveled extensively through Germany, France, and Italy, taught history for seven years in Harvard College in a way that history had never been taught before in America, edited the *North American Review* for six years, and in 1877 settled in Washington which remained his home until his death, convinced, he says, "as far as he had a function in life, it was as stable-compan-

ion to statesmen, whether they liked it or not”.

He seems to have had some theory of education, although it is difficult to discover it from the analysis of his own experience. He accepted the findings of those whom he regarded as judges that only one man in a hundred owns a mind capable of reacting to any purpose on the forces which surround him, and fully half of these react wrongly. Thus he was convinced that the business of education should be “to try to lessen the obstacles, diminish the friction, invigorate the energy, and should train minds to react, not at haphazard, but by choice, on the lines of force that attract their world. What one knows is, in youth, of little moment; they know enough who know how to learn. Throughout human history the waste of mind has been appalling, and, as this story is meant to show, society has conspired to promote it. No doubt the teacher is the worst criminal, but the world stands behind him and drags the student from his course”. In his own case he seems to think that his school days were time thrown away. “For success in the life imposed on him he needed, as afterwards appeared, the facile use of only four tools: Mathematics, French, German, and Spanish. With these, he could master in very short time any special branch of inquiry, and feel at home in any society.” Thus at the very outset, in view of the fact that his rigid classical training at Harvard had prevented the mastery of any one of these four tools, he was “condemned to failure more or less complete in the life awaiting him”. This was a true prophecy of his own life; for after his college course, his travel in Italy, France, and Germany, his diplomatic experience in England, his political opportunities in America, his connection with the leading American periodicals, his professorship in Harvard, and his social advantages, he could declare these as useless and sum them all up in some such words as these, “Vanity, vanity, all is vanity in education”.

It is interesting to analyze such an attitude towards

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life. He says that "only Bostonians can understand Bostonians and thoroughly sympathize with the inconsequences of the Boston mind". If this be the mental attitude which we find in this book, it is clearly impossible to the average intelligent American. It grows out of a nature developed in the atmosphere of New England Unitarianism without any realization of God as a dynamic, with an increasing self-satisfaction and its attending depreciation of every one else, and with that dismal outlook on life which knows no divine urge for serving his fellow-man. How could it be otherwise when, on his own testimony, his religious instinct vanished and it could not be revived although in later life he made many efforts to recover it? This lack of a reverence for God exerted a great influence on his attitude towards his fellow-men. It is true that all through the book he acknowledges his failure, but it is also true that he finds very few men with whom he would count it worth while to associate. Among all the men who were serving with President Lincoln in Washington, only Senator Sumner "seemed to him supremely fitted by knowledge and experience to be an adviser and friend". Of Lincoln himself he says,

"He saw Mr. Lincoln but once; at the melancholy function called an Inaugural Ball. Of course he looked anxiously for a sign of character. He saw a long, awkward figure; a plain, ploughed face; a mind, absent in part, and in part evidently worried by white kid gloves; features that expressed neither self-satisfaction nor any other familiar Americanism, but rather the same painful sense of becoming educated and of needing education that tormented a private secretary; above all a lack of apparent force. Any private secretary in the least fit for his business would have thought, as Adams did, that no man living needed so much education as the new President but that all the education he could get would not be enough."

His estimate of the men handling the affairs of the nation is in keeping with the same spirit.

"The average Congressman was civil enough, but had nothing to ask except offices, and nothing to offer but the views of his district. The average Senator was more reserved, but had not much more to say, being always, excepting one or two genial natures, handicapped by his own importance."

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In view of this we are not surprised to find him growing more pessimistic in his attitude towards life as the years go by. His life has lacked purpose, and, therefore, we miss in his book unity and completeness. It is the product of a man who has been like a rolling stone in his experience and who, in spite of the fact that he has gained much culture, has come to believe that after all the best one can do in this life is just to roll. Therefore, its chief value is not in its evident purpose to discover some correct method of education by studying the factors of his experience, but in the wayside impressions, in the satisfying style which at times sparkles with subtle wit, and in his reaction against men and epochs.

Let me give but two examples. The first contains his impression of Garibaldi with whom he had a brief interview.

"Adams had the chance to look this sphinx in the eyes, and, for five minutes, to watch him like a wild animal, at the moment of his greatest achievement and most splendid action. One saw a quiet-featured, quiet-voiced man in a red flannel shirt; absolutely impervious; a type of which Adams knew nothing. Sympathetic it was, and one felt that it was simple; one suspected even that it might be childlike, but could form no guess of its intelligence. In his own eyes Garibaldi might be a Napoleon or a Spartacus; in the hands of Cavour he might become a Condottiere; in the eyes of history he might, like the rest of the world, be only the vigorous player in the game he did not understand. The student was none the wiser.

"This compound nature of patriot and pirate had illumined Italian history from the beginning, and was no more intelligible to itself than to a young American who had no experience in double natures. In the end, if the 'Autobiography' tells truth, Garibaldi saw and said that he had not understood his own acts; that he had been an instrument; that he had served the purposes of the class he least wanted to help; yet in 1860 he thought himself the revolution anarchic, Napoleonic, and his ambition unbounded. What should a young Bostonian have made of a character like this, internally alive with childlike fancies, and externally quiet, simple, almost innocent; uttering with apparent conviction the usual commonplaces of popular politics that all politicians use as the small change of their intercourse with the public; but never betraying a thought?"

The other is Algernon Swinburne of whom Stirling declared, "He's a cross between the devil and the Duke of Argyll".

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“That Swinburne.....seemed to them quite original, wildly eccentric, astonishingly gifted, and convulsingly droll, Adams could see; but what more he was, even Milnes hardly dared say. They could not believe his incredible memory and knowledge of literature, classic, mediæval, and modern; his faculty of reciting a play of Sophocles or a play of Shakespeare, forward or backward, from end to beginning; or Dante, or Villon, or Victor Hugo. They knew not what to make of his rhetorical recitation of his own unpublished ballads—‘Faustine’; the ‘Four Boards of the Coffin Lid’; the ‘Ballad of Burdens’—which he declaimed as though they were books of the Illad.”

On the whole the book is worth reading, but it has the same effect on the reader as Harvard College had upon Henry Adams. “Harvard College was a negative force, and negative forces have value”. It personifies the inevitable crystallization of culture without God and without purpose—a selfish, self-satisfied, pessimistic life.

## A Letter from China\*

REV. ROBERT F. FITCH, D. D.

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Just now there is a remarkable tension all over this country due to telegrams from the Chinese representatives of the Washington Peace Conference saying that they had resigned. We notice by later telegrams that they are still conducting negotiations and hence assume that their resignation did not take effect. Thinking Chinese everywhere are in an intense state of suspicion regarding this conference. They do not trust Japan and they are afraid that in the long run Japan will succeed in playing a better diplomatic game than the United States will do. We note that Japan is proposing to give up all of her rights in Shantung, but the Chinese regard this as having for its motive the establishment of Japan's position in Manchuria. I have been called upon in a number of cases to give addresses on the "Open Door" and the "Washington Peace Conference" before Chinese audiences, one of them being before about four hundred Chinese students on the roof-garden of the Y. M. C. A. In these addresses I have pointed out certain factors which have contributed to the Far Eastern problem. First the general policy of aggression which was common to all powers until fairly recent times, a policy which was shared by China in her relation with Siam, Burma, Thibet and Korea. Second, this policy of aggression has been adopted to a certain extent by European powers. Third, this policy of aggression has also been copied by Japan in her attitude towards China, in which she has outwitted the European powers in their own game and has gotten the upper hand. Fourth, the passivism in the United States in assuming definite relations to the Far Eastern

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\*The following letter from the Rev. Robert F. Fitch ('98), General Secretary of the Union Evangelistic Committee, Hangchow, China, dated December 20, 1921, gives a very clear idea of the political situation in China, as well as throwing light on some of the important movements of Christianity.

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question ever since 1899 when Secretary Hay issued his famous note. By issuing this famous note we became in a very definite way the sponsors of the open door policy and the policy preserving China's territorial integrity. The fifth cause bringing about the problem of the Far East has been the corruption of Chinese officialdom, their willingness to secure loans from foreign countries, applying them to a considerable extent to personal uses instead of for the object specified, and thereby sinking China deeper and deeper in debt. I think the intelligent Chinese realize all of these factors and deeply deplore the chaotic state of things in this land, but as Americans we must have the deepest sympathy possible for this country, realizing that, by withdrawing from active participation in Oriental affairs, we have gradually produced a situation which, if not wisely met at present, will involve us ultimately in war. Chinese officialdom has not only been subjected to ordinary temptations but has also had to suffer from strong outside pressure. If, in addition to the temptation to graft in our own country, our official life were also subject to outside pressure from outside powers, it might be that our country would have little of which to boast.

The more I see of the Chinese the more I realize their remarkable potentialities and I positively affirm that some day there will be a great and wonderful revelation to the world of possibilities yet undreamed.

In the month of September I took a trip to Shanghai and also to Hankow to get a lot of pictures of the boat life of China for Mr. Charles R. Crane, our former American Minister in Peking. I was also able to get two thousand feet of movie films for him, showing all kinds of boat construction. On a great ocean going vessel I got photographs of men climbing like monkeys up the mast, of others passing the cargo, eating a meal, hoisting sail, working the windlass to bring up the anchor, working the rudder and labelling the cargo. Later Mrs. Fitch and I went to Ien-dong where we saw the greatest

scenery in all Eastern China. The place has a diameter of about twenty miles east and west, north and south, and is full of wonderful mountains running up four thousand feet with hundreds and hundreds of precipices, many remarkable caves, many individual cliffs that rise out of the valley like tusks. We also, among several waterfalls, saw one that was six hundred feet high. There was also the truncated cone of a volcano, the top of which was covered by five small lakes, the source of water supply being by subterranean passages from some higher mountains beyond. The place is a veritable "Garden of the Gods" and one could spend a few weeks in investigating its wonders. We entered the largest cave, which was called the cave to the Goddess of Mercy. We climbed up within the cave a vertical height of one hundred feet and then came to the foot of a nine story monastery. We went clear to the top and above the ninth story saw the remainder of the cave, another two hundred feet, with a high vaulted roof. This topmost vault was called the main hall of the monastery where the principal images were placed. We slept in a Taoist Monastery on the fourth story, in a very large building built especially to accommodate guests. There was a vast space over our heads, all within the cave—the cave of the Great Dipper. The valleys in this region are literally torn up by the floods when the rain falls and the boulders are strewn hither and thither. There are very few foreigners who have visited this place and as far as I know it has not been described in print. I am hoping some day to have the opportunity to write an illustrated article giving a bit of the history of the place and telling somewhat of its wonders.

Not long ago, the Civil and Military Governors sent a representative to Tao Tai Tsang to confer with me concerning the formation of an international Famine Relief Committee. In the Northern part of this province has occurred extensive floods due to the silting up of outlet canals which have thereby failed to discharge into



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the Great Lakes on the Kiangsu Border. Through Kiangsu there are also further outlet canals which have also silted up so that the water in the canals can not discharge into the sea. As a result thousands have suffered terribly through being unable to gather in their crops of rice. Neither are they able to prepare for certain winter crops. There have also been two failures of the silk crop so that many will soon be brought to conditions of extreme need. Our Committee has already been organized, the Civil and Military Governors have been made Honorary Chairmen, Tao Tai Tsang and myself have been made co-chairmen, acting alternately, and the Military Governor has given us a fine guild hall for our headquarters where there are two general secretaries and a local assisting staff. We have also five sub-committees on Investigation, Relief, Distribution, Publicity, and Subscriptions. On the Central Committee and on our Sub-committees, we have enlisted the interest and service of about one hundred and fifty men. Our plan is to give free aid only to those who have no male workers in the family and who would thus die of starvation. The rest of the fund we plan to have used in work of construction such as digging the canals deeper, strengthening certain dykes so as to give pay in grain only to those who can earn support for themselves and their families throughout the winter. A large part of our funds will come from the International Famine Relief Committee in Shanghai with which committee there are certain sums of money left over from the former famine. We also plan to raise considerable sums in Chekiang Province. Probably our budget will be somewhere between two and three million dollars.

Throughout all China, we are preparing for the great National Church Conference that is to be held next year in May. I believe that the Chinese Church at that time will take a great step forward in the organization of all forms of church effort on national lines and coördinating them through a central Church Council. The Church

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Council will function through Provinces and city federations, and it is the joy and pride of Hangehow that our own Union Evangelistic Committee is the first Church Federation of all China.

## Literature

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**THE GIFT OF TONGUES.** Alexander Mackie. New York: George H. Doran Company. 1921. \$2.00.

Since the psychology of religion has almost become an independent science, and has courageously launched into fields of its own choosing, every imaginable phase of religion has come under the searchlight. The days of pioneering in this great department of knowledge are coming to their close and we are beginning to walk in fuller light.

Any student of the Bible, and every student of the psychological phenomena of religious expression is in a measure acquainted with that strange phenomenon, the gift of tongues. Some of us have seen men and women who claimed to possess this "gift"; some of us have heard men speak in "tongues", though I am sure it ever remained a strange jargon to all of us.

Mr. Mackie's little book gives evidence of scholarship, of thorough investigation. The author has undoubtedly made a searching study of the subject. He comes to definite conclusions and minces no words. He says that all religious experiences of the type of the gift of tongues are usually associated with anti-moral conduct and with transgressions of accepted moral standards in the *vita sexualis*. This whole matter of possessing such gifts he claims to be pathological, and not of God. Such gifts as the Ursuline nuns, the Camisards, the Shakers, the Irvingites, and the Mormons claimed and claim are generally utterly unethical in their results. Says Mr. Mackie: "It is certainly in the field of ethics that we are to subject religion to its ultimate test." Again we find that these gifts are found most frequently in such persons who cannot lay claim to sound body or mind. "Whenever", to quote the author, "hysteria has ruled religion it has left behind it the horrid trail of crime and sin."

The book constitutes a scathing accusation of fraudulent sects of the Middle Ages and of Irvingism and Mormonism of our own day. The accusation does not come from the author's pen primarily, but from the evidence brought into the reader's court.

The major part of the book is devoted to historical investigation. The material is ample and conclusive. Only two chapters are given to the psychological and ethical aspect of the gift. This is to be regretted. While the whole subject has received fuller treatment many times, we should welcome a more elaborate expression of Mr. Mackie's views.

I am sure all who believe that the tongues movement is a crime against intelligence will be happy to add this volume to their library.

Marshall, Mo

ARNOLD H. LOWE.

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**Studies in the Book of Revelation.** An Introduction, Analysis and Notes. By Stephen Alexander Hunter, Ph.D., LL.D. Pittsburgh: Pittsburgh Printing Company. 1921. \$2.00.

The writer of this article was a member of a class that was studying New Testament Theology under the direction of Dr. Casper W. Hodge. We met in his study. We had come to "Apocalyptic Literature." That night before the lesson Dr. Hodge took down

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from a shelf in his library a Greek New Testament, and he said: "Young gentlemen, this is the Greek New Testament of Dr. Addison Alexander the greatest scholar and preacher in his day in our Church. If you will look at it you will see that the Book of Revelation is worn as is the Psalms in a family Bible. Dr. Alexander used to say: "I love it. I love it. I read it. I read it. I do not understand a word of it." Dr. Hodge added, "Dr. Milligan is beginning to cast some light upon this book and some day we shall understand it."

Dr. Hunter's particular interest in the Revelation and the reason he made a thorough and particular study of it came about in this way. A teacher expected to deal with this subject in a school in which Dr. Hunter was interested and was unable to keep his engagement. It was facetiously asserted that it made but little difference for "nobody could explain it anyway." Dr. Hunter was aroused, offered himself to teach that subject, and began the special studies that resulted in this book.

There is more fanciful and useless literature upon this book than upon any other portion of scripture. "The Revelation" is the product of an Oriental imagination under special stress. When it is interpreted by Occidentals in a prosaic fashion or as seen in the light of Occidental imagination, the results are indeed startling. As Dr. Hunter says, "What was originally designed to be the revelation of a mystery has become instead the mystery of revelation." And yet, in spite of the great diversities of interpretation (Dr. Charles enumerates twelve varieties and does not then exhaust them), the ordinary reader will not miss the great purpose of the book. He may, as Dr. Alexander said, "Not understand a word of it," and yet get the spirit of it and the lesson of it. Here is a book of the imagination, but in its use of the imagination it employs the *exact scientific means that are adapted to its purpose*. The purpose of this book is to arouse courage: courage to endure a present in which not only comfort was imperiled but life itself was threatened—courage to hope for a future of accomplishment and glory. Its intention is to enable Christians to be loyal in the face of martyrdom; to brave the powers that threaten to destroy the Christian faith, and confidently to expect its final triumph. If you would scare children or others, you appeal to the imagination. It is the unknown that is best adapted to terrify. Would you stimulate courage, then appeal to the imagination and you can stir a courage that may die, but it will die loyal and hopeful.

What capacity did Dr. Hunter bring to the interpretation of this book? A heart in full sympathy with the Divine Lord who speaks in this book; an experience of ministry not only among us of the West but also, because of his years of missionary work in the East, a knowledge of the working of other minds under other ideals, ideals more akin to the conditions of thought and fact that are represented in the Revelation. Then he was a capable and diligent student. He applied himself assiduously that he might acquaint himself with all that had been written about the Revelation. Note the number and quality of the books referred to, all of which Dr. Hunter did more than just read—he pored over them and absorbed them. If he was not an original investigator in Apocalyptic lore, he was fully acquainted with all that others had brought to light. Then we can not but agree that Dr. Hunter possesses a very discriminating judgment. He is not a partisan, but he holds an equal balance when he is determining between opinions. For this reason his conclusions are to be respected and not lightly dis-

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carded. He has a clear and perspicuous literary style. What he has to say can be readily perceived. He can reveal what is in his mind in words that are easily understood.

This book will not be esteemed by those who look into the Revelation as if it were a "blue print" of the future. Nor will any recent commentary by informed and capable scholars afford much encouragement to those who wish to pry into the secrets of history yet to be recorded, and who desire to ascertain beforehand the details of *what* is to come, and *how* it is to come.

Though Dr. Hunter may not solve every hard problem of interpretation, he does help to a clear and sane understanding. He opens the thoughts of the Seer of Patmos to our minds. He persuades us also that the Revelation is not a book to be avoided but to be cultivated; for it speaks to all ages as certainly as it did to its own age of the necessity of holding the faith and the certainty of ultimate triumph.

There are many commentaries on the book of Revelation, sober, illuminating books. Each has its own excellency. I have fifteen such books. In my judgment Dr. Hunter's is as profitable a book as one can get, unless it is desired to make a special and exact study of it, and to go beyond all ordinary requirements. It is a pity that the edition is limited and that the book is difficult to procure.

KINLEY McMILLAN

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**An Introduction to the History of Christianity A. D. 590-1314.** By F. J. Foakes Jackson. New York: The Macmillan Company. 1921. pp. 390. \$4.00.

In this work, Professor Jackson, who occupies the chair of Christian Institutions in Union Theological Seminary, continues the treatment of a previous volume and carries the history of the Church from Pope Gregory the Great to the destruction of the Crusading order of the Templars. At this last date, Boniface VIII, with whom the decline of the mediæval papacy was fully begun, was dead and the papacy had become established at Avignon. Dante was still living to witness the debasement of the papal office and to speak bitterly of the murderous decrees against the Templars issued by the French king and assented to by the first Avignon pope, Clement V. Dr. Jackson promises another volume, setting forth the "Decline and Fall of the Church-Empire." To what date this treatment will bring the reader is not indicated, but it is probable it will carry him to the XCV Theses, 1517.

In the division of the historic periods which recent writers have made, it is interesting to compare with Dr. Jackson's work "The Middle Ages" by Professor Munro of Princeton University, which also appeared last year (1921). Dr. Munro fixes as the limits of his period 395-1272, closing it before the Crusaders were obliged to give up their last holdings in Syria and before the papacy of Innocent III had begun to break up under Boniface VIII.

While Dr. Jackson's work is called an Introduction, it is really a history of the period it covers. His space forbids him to go into full details. Nevertheless he covers all the great chapters of ecclesiastical interest. This he does with clearness of division and definition and with a wise combination of the parts in their relation one to the other and as chapters in the general history of the

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Church. In the literature one misses all reference to German works. Döllinger is not mentioned as an authority or coördinate reading even on the mediæval sects or the destruction of the Templar order. Nor is Gregorovius anywhere mentioned. On the other hand, the reader is referred repeatedly to Milman. Although the author does not enter into details sufficiently to enable him to pronounce final judgments in such cases as the coronation of Charlemagne, he is usually exact in characterizing men and movements. In cases one might be inclined to dissent as when Innocent III is represented as being "compelled to accept the situation" forced upon Europe by the capture of Constantiole in 1204, a generous judgment. For it is hard to see why, if Innocent had not been moved by the world-wide scheme of the Roman bishop, he might not have refused to recognize the abolition of the Byzantine Empire accomplished by the greed of Venetians and would-be Crusaders, hankering after the conquest of Syrian localities.

A second difference between the volumes of Professor Munro and Dr. Jackson are the touches of vivid description with which Professor Munro lights up his pages, as for example the description of that notable event in the history of the first Crusade, the discovery of the Holy Lance. But for all this, the one work is no less readable than the other and it will be profitable for a student to have both works on his table, taking them up alternately in order to see how neither leaves out anything that is really essential to the picture of the mediæval world and yet each supplies much in the ecclesiastical realm which the other does not give.

The volume is brought to a close with a fine appreciation of Dante whose excellence is not marred by the passing mistake that Beatrice was older than the poet. The judicious survey given by the author will stimulate the reader to meditate upon the contributions made to human thought and progress by the Middle Ages. On the other hand, it will make clear the error of thinking of its systems and institutions as final statements of Christian theology or forms of Church polity; or of imagining that mediæval society excelled the present age in purity of morals or that mediæval piety was marked by a sanctifying virtue superior to the piety of to-day.

D. S. SCHAFF.

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**Theology as an Empirical Science.** By Douglas Clyde Macintosh, Ph. D., Dwight Professor of Theology in Yale University. New York: The Macmillan Company. 1919. Pp. XVI. 270. \$2.00.

Professor Macintosh is not the first to attempt to treat theology after the analogy of the empirical sciences so-called. Over half a century ago Charles Hodge thought that the tasks of the scientist and of the theologian were parallel. The scientist lists his assumptions, observes, gathers, and combines his facts, and then from the facts thus ascertained and classified derives the laws according to which their relations seem to be determined. The theologian also lists his assumptions, "the laws of belief which God has impressed upon our nature"; he then ascertains, collects, and combines all the facts which God has revealed concerning Himself and our relation to Him, all of which are in the Bible; and last he deduces the principles involved in these facts and the laws that determine them. This method Dr. Hodge employed in the three bulky volumes

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which for so many years have done service as the basis of the doctrinal instruction of so many Presbyterian ministers, and which still stand in undisturbed and solitary grandeur on the top row of the book shelf in the ministerial study. Did Dr. Hodge succeed? Dr. Kuyper thinks that he did not, because all attempts to place theology formally in a line with the other sciences are falsifications of the conception of theology in that they lose sight of the distinction between God as Creator and all the rest of His creation. With this judgment also agrees Dr. Bavinck who is of the opinion that all such methods must fail because they overlook the truth that the revelation of God does not supply us merely with facts which we are to understand as best we can, but also with words that explain to us the meaning of the facts. For example, our belief that Christ is divine rests not merely on an induction of the facts concerning his person, but on the direct assertion of the Scriptures.

Dr. Macintosh cannot be classified as a follower of Dr. Charles Hodge, although verbally his aim and method are not dissimilar. He wishes to make theology genuinely scientific, and in so doing to rescue it from the contemptuous neglect with which thinking men to-day regard it. To become scientific, however, means more than to be consistent with presuppositions; it involves the testing of assumptions by the facts of experience. The task of the theologian is then, as Dr. Macintosh sees it, first, to list the presuppositions; second, to collect and collate the empirical data, in this field the revelation of the divine within human experience; third, to generalize the data so as to ascertain the laws; and fourth, to apply the laws practically to evangelism and religious education.

Let us summarize in detail how Dr. Macintosh accomplishes the task he sets himself. The presuppositions are as follows: first of course come the epistemological, logical, and methodological presuppositions which the special science of theology shares with all other descriptive sciences; second are the pertinent results of other sciences, the assured results of astronomy, physics, chemistry, biology with its theory of evolution, and in particular the science of religion together with the scientific history of religion; third, the fact of man's freedom in the sense that he is not absolutely at the mercy of what was his character the moment immediately preceding the moment of his activity; fourth, the possibility at least of immortality; fifth, the fact of sin and its evil consequences; and, sixth and last, the presupposition peculiar to theology, the existence of God.

Granted these presuppositions, we are now in position to examine the empirical data of our science and to ascertain its laws. The data collectively all belong to what the Church has denoted by the name Revelation, the recognizable presence of the divine within the field of human experience. Two concepts of the nature of Revelation are at once rejected by Dr. Macintosh, the traditional view of revelation, inspiration, and authority, that in the Scripture we have an inspired, infallible, and authoritative disclosure of the divine; and the rationalistic view of revelation as discovery of the divine by the use of the intellect. The former view is in contradiction of the facts as modern science appraises them, and the latter leads to nothing but barren abstractions. There is, however, a third alternative, the religious consciousness as the source of revelation, and this our author adopts as his own view, but with a slightly different interpretation than that usually given to the notion. If we understand the explanation offered, the problem seems to be that of avoiding on the one hand the static objectivity of the traditional

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view of revelation, and on the other the empty subjectivity of the rationalist view. The solution is found in the use of John Dewey's revised notion of "coördinated reciprocal activities" applied to a religious subject experiencing a religious object, which in the case of the Christian religion is the personal life and character of Jesus as presented in the Christian Bible. The experiencing subject "selects" those qualities in the object that are of the greatest interest or value or meaning, while the object, so to speak, lives in the consciousness of the subject as that to which in reality feeling of some sort or other attaches. The "laws of theology treated as an empirical science are the formulations of certain fixed relationships found to exist wherever the four "constants", God, natural laws, social environment, and human nature, thrust themselves upon our attention. These laws, if we follow Dr. Macintosh correctly, are always expressible in the formula, If X, then Y, as, If prayer, then some answer; If a right religious adjustment, then regeneration, etc. through a long succession of observed sequences.

The last part of the book is devoted to an attempt to elaborate *a posteriori* a definition of God and of his relation to the present and future worlds. We shall merely mention this section without describing it in detail.

Dr. Macintosh has given us a most original and suggestive volume, one that will well repay careful study even by those whose "presuppositions" will not allow them to agree with the results reached. At the same time there are certain hesitations that grow upon one the longer one reflects upon what is here presented. Are there after all any "empirical" sciences in the modern notion of science? Is not all science to-day the attempt more or less successful to understand more rationally some field of human experience by "fitting" to it some mental model so-called already in the mind? Are we not gradually abandoning as of merely historical interest the sharp distinction of empirical and non-empirical that seemed so important to our forefathers? If this is so, the attempt to treat theology as an "empirical" science, is not so novel as it claims to be. Again, if theology is in some sense the science of God, can we get away from the assertion that God is an absolutely unique datum of experience? He does not stand in line with other facts as a being we can observe at will or isolate, or measure, or weigh, or test, or control. He is not beneath us, but above us, and the truth of theology is not what we think of God, but what God thinks of Himself and makes known to us. This seems to have been what traditional Calvinism was after, and, with all that may be said adversely to it, it still tried to put the centre of gravity in God's knowledge of Himself, not in the selective activity of the attention of the religious subject. This leads to what perhaps is the most serious criticism that can be brought against Dr. Macintosh's attempt, the treatment accorded to Jesus Christ. The self-consciousness of God, that is to say, "theology", is made known to us men in Jesus Christ, the one to whom the entire Scripture bears testimony. The norm of all theology is, therefore, the treatment accorded to Him, and this would be the final test that we would apply to the book under review. By "presupposition" of the pertinent results of the psychology and history of religion, all the miraculous events connected with the life of Jesus disappear as legendry embellishments or transformations of metaphorical teaching. In fact not only the miraculous disappears, but also a great deal of the non-miraculous, so that there seems to be little basis for any positive opinion as to what sort of person Jesus



## Literature

as, or what were his ideas, purposes, and achievements. Nevertheless Dr. Macintosh assures us that we may "presuppose" that we probably are entitled to be quite as sure that Jesus existed and as to what he was, as we are to make the corresponding assertions about Socrates or the Buddha. But when we come to the treatment of the data, this is what Dr. Macintosh concludes concerning Jesus. Critical evaluation of the original sources leaves merely a man who may be called "divine" because he was devoted to an ideal and was thoroughly social, but we have no way of certainly asserting that he was pre-existent, nor that we can hold direct personal communication with him, nor that some day he may not be equalled or even transcended by some individual in the future history of the human race on earth. We venture to assert that this notion of Jesus is lacking in religious value and that it will not prevail. Yet Dr. Macintosh gives it to us as the product of the religious consciousness of the man who tries to be both critical and scientific and vital and practical. But is it? How are we to determine the contents of this consciousness? Why not make a wide induction of many specimens of such consciousness? Ask questions; get the statistics; be sure of the facts—this would seem to be the "empirical-science" way. We suspect, however, that Dr. Macintosh has not done this, but has simply set down as normative the contents of the religious consciousness he knows best, that of Dr. Macintosh himself. But is this the method of empirical science? The reader can answer this question as well as he can.

George Johnson

Lincoln University, Pa.

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**Theological Reconstruction.** A Plea for Freedom. By Rev. John Edwards, M. A. Sidney, Australia: Angus and Robertson. 1921. Price 1s.

We are indebted to Professor Samuel Angus for our copy of this pamphlet which contains the "inaugural address" of the Moderator of the Presbyterian General Assembly of New South Wales. It was delivered in St. Stephen's Church, Sydney, on May 10, 1921. This Moderator's sermon is of interest to American readers because it shows that the Australian Presbyterian Church is facing the same issues as our Communion. The world is one in thought as well as in commerce.

In the sermon the preacher makes a strong impassioned plea for re-statement of the faith of the Church in terms that will harmonize with the results of modern scientific and philosophical research. A new creed is possible because 'the Christian spirit is great enough and free enough to express its faith truly in forms consistent with the progress of knowledge.' The preacher has great reverence for the faith once delivered to the saints, 'but not as a static thing; rather as a dynamic thing, a seed sown that it might live and grow, a word of life planted in a community of souls, to bring forth fruit *after its kind*, season by season from generation to generation.' The preacher goes on to lay down three principles on which a re-statement of our theology can be made. The first is that of freedom, which means the willingness and ability to face all the facts that bear on the subject. The second principle is that of authority, but not as it is traditionally understood. All external authority must be rejected 'in favour of the only tenable conception of a final authority—that is, the conception of the internal authority of the truth

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itself.' The third necessary principle is the rejection of the dualistic philosophy which has been inherited from the past. After a careful discussion of these principles, an application is made to the doctrines of the atonement and incarnation. The preacher shows how much richer and fuller in content both of these fundamental doctrines are when we re-state them in the light of these three fundamental principles. In harmony with Presbyterian tradition the world over, the sermon closes with an emphasis on the need of an educated ministry and a theology of life and experience. In the Australian Moderator's sermon we have a frank, scholarly, and reverent discussion of a problem that the Church must face if she expects to secure and keep the allegiance of educated men and women.

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**Making the Bible Real.** By Frederick Oxtoby, D. D. New York: Fleming H. Revell Company. 1921. \$1.00.

The volume before us is one of the most satisfactory brief introductions to the study of the Bible that has been published in recent years. Its chief merits are lucid exposition, a comprehensive grasp of essential facts, a balanced sense of proportion, and accurate scholarship. It is an elementary book intended for young people, college students, and others who are taking their first steps in a systematic study of scripture. For this class of readers it is necessary to select the most important facts and to clothe them in simple language, and yet with such a touch of imagination that the attention will be arrested and a permanent interest aroused. The author has succeeded in doing this, as well as in giving a note of reality to the presentation of his subject.

Dr. Oxtoby has followed the modern historical method. He begins his discussion with a presentation of the geography and natural features of Palestine. These matters are fundamental, for the Bible 'comes from Palestine, an Oriental country, and its contents are given in Eastern modes of thought. Because of this, a knowledge of the Holy Land and of its life and customs makes more clear and real to us the Bible message.' Next the history of the Old Testament is sketched, and this outline is followed by a concise statement of the nature of prophecy and an exposition of the main teachings of the Old Testament prophets. Two stimulating chapters deal with "The Old Testament as Literature" and "The Old Testament and Archæology" respectively. No modern treatment would omit these subjects, for the recognition of the Bible as one of the greatest works of world literature, apart from its religious excellencies, is one of the distinguishing marks of modern Christianity, while the spade has completely destroyed the isolation of Biblical history. The science of archæology has recovered the world in which the Bible was originally written and its truths were first taught. Every student of the Bible should know the results archæological research as they bear on the sacred narrative. The New Testament material is summed up in two chapters. The teachings of Jesus Christ are presented by comparing them with those of the Pharisees. The author says, "When we contrast the religion of Christ, the religion of the Spirit, with the religion of the Pharisees, the religion of the letter, we realize how wonderful Christianity is. The former is an inner, spiritual religion, the latter an outward, formal religion." In a second chapter the main elements of

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the apostolic career of Paul are set forth under the title "Paul the Man." The work closes with a brief chapter on the English Bible.

The hand of the experienced teacher is seen in the chronological and literary tables that are found at the end of several of the chapters. This feature adds greatly to the pedagogical value of the book. Professor Oxtoby's volume deserves a wide circulation and will be found well adapted for use in teacher training classes. We recommend it very heartily to pastors who need a text book for this purpose.

JAMES A. KELSO.

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**Teaching the Teacher.** By James Oscar Boyd, Ph.D., D.D., John Gresham Machen, D.D., Walter Scott Athern, and Harold McA. Robinson, D.D. Philadelphia: The Westminster Press. 1921. Paper 60 cents, cloth 85 cents.

This is intended as a first book in Teacher Training. Old and New Testament History are given in outline from a conservative point of view. Thirteen pages are devoted to a sketch of Church History. A very excellent elementary introduction to the Study of the Mind, is followed by a section devoted to the Church as a Teaching Institution, in which good suggestions are made on effective use of the Sunday School, The Daily Vacation Bible School, and Week Day Religious Education, and on Correlation of the various agencies in the Church to the end of Religious Education.

The lists of reference books for supplementary reading form a valuable feature in connection with the treatment of the Study of the Mind, and of the Church as a Teaching Institution.

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**The Week Day Church School.** By Walter Albion Squires, B. D., Philadelphia: Presbyterian Board of Publication. 1921. \$1.25.

This is a worth while book for those who are unaware of the great need of Religious Education in the program of the Church, and for those who, knowing the need, would like to find out how to more adequately meet the situation.

Here one will find information on the various attempts now being made to supplement the ordinary educational agencies of the Church, on the three types of Week Day Church School, on what these schools are contributing toward the solution of Religious Educational problems, and on the problems involved in the organization and administration of such schools.

The book will inspire the reader to desire to establish a school and will be a valuable help in planning for it.

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### CALLS

- Rev. H. A. Grubbs, '93, Baltimore, Md., to Oakland, Md.  
Rev. F. G. Schlotter, '01, New Castle, Pa., to Pataskala, Ohio.  
Rev. T. E. Duffield, '06, Cherry Tree, Pa., to Windber, Pa.  
Rev. W. C. Ferver, '07, New Waterford, Ohio, to Unity Church,  
Shenango Presbytery.  
Rev. J. Way Huey, '07, Pillsbury, N. Dak., to Grandin and Elm  
River Churches, Fargo Presbytery, N. D.  
Rev. P. G. Miller, '07, Canonsburg, Pa., to East End Church,  
Bradford, Pa.  
Rev. Arthur L. Hail, '09, Oakdale, Pa., to Allison Park, Pa.  
Rev. W. F. Byers, '10, Bruin, Pa., to Corsica, Pa.  
Rev. W. E. Hogg, '13 p-g, Three Rivers, Mich., to North Girard,  
Pa.  
Rev. George M. Duff, '14, Ellwood City, Pa., to Riverdale, New  
York, N. Y.  
Rev. J. A. King, '16, Darlington, Pa., to Concord and Frank-  
fort, Ohio.

### INSTALLATIONS

- Rev. M. D. McClelland, '95, Portersville, Pa., Oct. 26, 1921.  
Rev. Percy H. Gordon, D.D., '96, Salem, Ohio.  
Rev. Hugh Leith, D.D., '02, Second, Wilkinsburg, Pa., Oct. 20,  
1921.  
Rev. H. E. Kaufman, '04, Elderton, Whitesburg, and Currie's  
Run, Pa., Nov. 15, 16, 17, 1921.  
Rev. E. J. Travers, '12, Lonaconing, Md., Dec. 21, 1921.  
Rev. M. H. Sewell, '12, Marietta, Ohio, Oct. 5, 1921.  
Rev. E. B. Shaw, '13, North Church, Philadelphia, Pa., Dec. 1,  
1921.  
Rev. C. C. Bransby, '13, Homewood, Pittsburgh, Pa., Nov. 16,  
1921.  
Rev. W. Gray Alter, '15, Marion Center and Gilgal, Pa.  
Rev. A. E. French, '16, Sharpsburg, Pa., Oct. 20, 1921.  
Rev. Glenn M. Crawford, '17, West Alexander, Pa., Dec. 1, 1921.  
Rev. Howard Rodgers, '18, Natrona, Pa., Jan. 13, 1922.

### NEW ADDRESSES

- Rev. Francis A. Kerns, '88, Youngwood, Pa., to 316 Vermont  
Ave., St. Cloud, Fla.  
Rev. W. H. Sloan, '94, Avonmore, Pa., to Savannah, Ohio.  
Rev. Percy H. Gordon, D.D., '96, Braddock, Pa., to 30 E. Sixth  
St., Salem, Ohio.  
Rev. C. S. Beatty, D.D., '00, Valhalla, N. Y., to Fifth and West  
Sts., Coudersport, Pa.  
Rev. E. J. Kneppshield, '05, Deer Lick, Pa., to R. D. 1, Fayette  
City, Pa.  
Rev. J. Way Huey, '07, Pillsbury, N. Dak., to Grandin, N. Dak.  
Rev. D. G. MacLennan, '14, Lamar, Colo., to 401 E. Sherman St.,  
Hutchinson, Kan.  
Rev. W. O. Yates, '15 p-g, Allentown, Pa., to Swissvale, Pa.  
Rev. Glenn M. Crawford, '17, Ford City, Pa., to West Alex-  
ander, Pa.

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### ACCESSIONS

Rev. Maurice E. Wilson, D.D., '79, College Hill, Beaver Falls, Pa.	17
Rev. C. S. McClelland, '80, Mt. Washington, Pa.	8
Rev. O. N. Verner, '86, McKees Rocks, Pa.	12
Rev. S. A. Kirkbride, '92, Neshannock, Pa.	14
Rev. W. L. McClure, D. D., '93, Third, Altoona, Pa.	41
Rev. R. Frank Getty, '94, Murrysville, Pa.	6
Rev. J. M. Spargrove, '94, East Green, Erie Presbytery	25
Rev. J. M. Spargrove, '94, Cool Spring, Erie Presbytery	29
Rev. Paul J. Slonaker, '95, Central, North Side, Pittsburgh, Pa.	14
Rev. M. D. McClelland, '95, Portersville, Pa.	9
Rev. R. L. Biddle, '95, Mt. Pisgah, Pittsburgh Presbytery	44
Rev. W. A. Atkinson, '96, First, Rochester, Pa.	30
Rev. Wm. F. McKee, D. D., '96, First, Monongahela, Pa.	14
Rev. H. M. Hosack, '98, First, Newell, W. Va.	18
Rev. W. J. Hutchison, D. D., '98, First, Kittanning, Pa.	15
Rev. E. L. McIlvaine, '98, First, Meadville, Pa.	19
Rev. J. M. Potter, D. D., '98, Vance Memorial, Wheeling, W. Va.	9
Rev. Gill I. Wilson, '99, First, Parkersburg, W. Va.	6
Rev. J. Byers Brice, '00, Forest Lawn, Marion, Ohio.	12
Rev. J. H. Lawther, '01, First, Niles, Ohio	33
Rev. R. P. Lippincott, '02, Cadiz, Ohio	38
Rev. Wm. F. Fleming, '03, First, Ligonier, Pa.	22
Rev. M. M. Rodgers, '03, Sunnyside, South Bend, Ind.	26
Rev. D. P. MacQuarrie, D.D., '05, Hiland, Perrysville, Pa.	12
Rev. W. R. Craig, '06, First, Butler, Pa.	40
Rev. C. B. Wingerd, Ph.D., '10, Martin's Ferry, Ohio	10
Rev. George Taylor, Jr., Ph.D., '10, First, Wilkinsburg, Pa.	47
Rev. M. A. Matheson, Ph.D. '11, Prospect, Ashtabula, Ohio	14
Rev. Geo. L. Glunt, 11, Oakland, Pittsburgh, Pa.	22
Rev. E. J. Travers, '12, Bethesda, Millport, Ohio	21
Rev. J. A. Doerr, '16, Belle Valley, Pa.	14
Rev. Ralph V. Gilbert, '16, Girard, Pa.	9
Rev. J. L. Robison, '17, Port Royal, Pa.	22
Rev. C. R. Wheeland, '17, Irving Park, Chicago, Ill.	11
Rev. L. R. Lawther, '17, Central, McKeesport, Pa.	55
Rev. Harrison Davidson, '18, Two Ridges, Ohio	7

### GENERAL ITEMS

#### 1862

On November 10, 1921, the East Buffalo Presbyterian Church dedicated a tablet to the memory of Rev. Henry Woods, D.D., and members of the session who served with him. Dr. Woods served this church until his death in 1916, a period of forty-five years.

#### 1863

The Biography of Rev. Hunter Corbett, D.D., LL.D., fifty-six years a missionary in China, has recently been published. It was written by his son-in-law, Rev. James R. E. Craighead, and is largely a character study.

#### 1871

On Sunday, October 23, 1921, the Presbytery of Pittsburgh unveiled a tablet in the Raccoon Presbyterian Church, commemo-

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rating the fiftieth anniversary of the pastorate of Rev. Greer McIlvain Kerr, D. D. The sermon was preached by Rev. James A. Kelso, D.D., LL.D., a prayer of dedication delivered by Rev. A. S. Hunter, LL.D., and Mr. Robert J. Gibson presented greetings from the eldership of the Presbytery.

Rev. and Mrs. G. A. Funkhouser, of Dayton, Ohio, celebrated their golden wedding anniversary on Oct. 26, 1921. Dr. Funkhouser has spent the entire fifty years since his graduation and marriage in Dayton. We extend our congratulations to Dr. and Mrs. Funkhouser.

### 1876

On Sunday afternoon, December 18th, beautiful and impressive services marked the unveiling of the memorial tablet commemorating the fifty years of the ministry of the Rev. Joseph M. Duff, D.D., in the First Presbyterian Church, of Carnegie.

### 1886

Rev. George P. Donehoo, D.D., has resigned the First Presbyterian Church of Coudersport, Pa., to become State Librarian at Harrisburg, under appointment of Governor Sproull.

### 1888

Rev. Joseph L. Hunter, for many years a chaplain in the regular army, has been made head of the Chaplain's School at Camp Bragg.

### 1892

Rev. S. A. Kirkbride, of Neshannock Church, New Wilmington, has accepted the position of pastor-at-large of Beaver and Shenango Presbyteries.

Rev. Charles L. Chalfant, of Caldwell, Idaho, has recently taken up work as financial secretary of the Presbyterian Hospital of Pittsburgh, Pa.

### 1896

Rev. Grant E. Fisher, D.D., of Turtle Creek, Pa., addressed the Ministers' Meeting in December on the subject of "Conscience."

The Presbyterian Church of Monongahela, Pa., celebrated its 125th anniversary in November. Dr. W. O. Campbell, D.D., (Class of 1866), of Sewickley, Pa., delivered the address at the Sunday morning service, and a striking part of the exercises was the presentation of fifty yellow chrysanthemums to Dr. Campbell, commemorating the fiftieth anniversary of his pastorate in that Church; and fifteen white chrysanthemums to the present pastor, Rev. W. F. McKee, D.D., as this date marked Dr. McKee's fifteenth anniversary as pastor. Fifty years ago Dr. Campbell was installed pastor of the Monongahela Church and served it for fifteen years.

### 1897

Rev. Hugh T. Kerr, D.D., celebrated his eighth anniversary in Shadyside Church, Pittsburgh, October 9th. Recently Dr. Kerr conducted a series of six supper meetings with his young people, taking them through a small text book in apologetics. The class met for an hour before the Wednesday evening prayer meeting.

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### 1899

Rev. A. L. Wiley, Ph.D., of Ratnagiri, India, has been on furlough during the past winter. His address is 7111 Kelly Street, Pittsburgh. Dr. and Mrs. Wiley have addressed a great many meetings in this vicinity, as well as having made speaking tours in Kansas, Illinois, and Ohio.

### 1901

Rev. C. F. Irwin, Chaplain of the 147th Inf., O.N.G., Eaton, Ohio, was promoted to the rank of Captain-Chaplain both in the Officers Reserve Corps of the Regular Army and in the Federal Guards of Ohio. The Adjutant General of Ohio requested him to present a paper on "Military Athletics" before the Ohio National Guard Association in Columbus, in January, 1922. Chaplain Irwin is making a special study of this work and this winter has been carrying on active work in the companies of his regiment. He was appointed by the Attorney General of Ohio to act as Chairman for Preble County in the handling of the Soldiers' Compensation of Ohio. This involved the handling of about 750 cases of service men entitled to compensation for services in the recent war. Chaplain Irwin is chairman of the County Council, American Legion. In November Chaplain Irwin addressed the Noontide Club, of Dayton, Ohio, on "American Masonry in the A. E. F." This is the largest Club in Dayton, and at the conclusion of the address he was made an honorary member of the Club.

### 1903

The Board of Bishops of the Methodist Episcopal Church have recently elected the Rev. Titus Lowe, D.D., of Omaha, Nebraska, secretary of the Board of Foreign Missions, to succeed Dr. S. Earl Taylor. Dr. Lowe spent five years as pastor of the Thoburn Methodist Church at Calcutta. His last pastorate has been at Omaha, Neb., where he has served the First M. E. Church for eight years.

Sunnyside Presbyterian Church, South Bend, Ind., Rev. M. M. Rodgers, pastor, expects to erect a church building costing \$90,000, which, with the new nanse, will bring the value of the church property to \$125,000.

### 1904

Rev. Andrew I. Keener, pastor of the Presbyterian Church of Clinton, New York, has been assisted in twelve Sunday evening services by the Hamilton College faculty. Under Mr. Keener's leadership the church has made steady progress in all departments of work.

### 1906

The Concord Presbyterian Church, Presbytery of Pittsburgh, of which Rev. C. E. Ludwig is the pastor, during the week of Nov. 27, 1921, celebrated the ninetieth anniversary of the founding of the church. The following graduates of the Seminary took part in the anniversary program: Drs. Joseph M. Duff ('76), A. H. Jolly ('80), and P. W. Snyder ('00).

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### 1907

At the Sunday evening services during the month of January, Rev. John W. Christie, pastor of the Mt. Auburn Presbyterian Church, of Columbus, Ohio, delivered five popular lectures on Church History. The subjects were as follows: "Christianity in the Roman Empire," "The Development of the Church and the Papacy," "A Great Pope and a Great Monk in the Middle Ages," "The Crusades," "Martin Luther and the Reformation."

### 1910

Rev. Homer George McMillen was recently installed pastor of the First Presbyterian Church of St. Clairsville, Ohio. Mr. McMillen has been pastor of the Church at Holliday's Cove, W. Va., ever since his graduation. This pastorate was marked by the erection of a modern church building and by a large increase in the membership of the congregation.

Rev. George S. Watson has accepted a call to the Presbyterian Church at Tahlequah, Oklahoma. Mr. Watson has an enviable record for his eleven years of service in Kentucky. He was commissioned by the Board of Home Missions to work in Rockcastle County, Ky., in May, 1910; called by the Third Church of Pittsburgh to the Owsley County field in October, 1913; made stated clerk of the Mountain Presbytery of Buckhorn at its organization, Sept. 13, 1918; and elected moderator of the Synod of Kentucky, meeting at Frankfort, Oct. 11, 1921.

### 1911

Rev. Charles C. Cribbs, pastor of the First Presbyterian Church of Apollo, Pa., has been invited to speak at a conference at Ohio Wesleyan University on the teaching of Church music to young people. Mr. Cribbs received this invitation because of his great success in organizing a vocational school in connection with his work in the Beechwoods Church.

### 1912

The First Presbyterian Church of Wellsburg, W. Va., publishes an interesting church paper, "The Chimes". It is now in its third volume. Its success is to be attributed to its editor, Rev. P. E. Burt.

Rev. Mayson H. Sewell, formerly of New Philadelphia, Ohio, was installed pastor of the First Presbyterian Church, of Marietta, Ohio, on Oct. 5, 1921.

### 1913

The Rev. and Mrs. O. Scott McFarland are to be congratulated on the recent arrival of a daughter, Alice Clare. Mr. McFarland is pastor of the First Presbyterian Church of New Brighton, Pa.

### 1914

On Oct. 13, 1921, Ebenezer Church, the first Presbyterian Church established in Indiana County, Pa., celebrated the 130th anniversary of its organization. Rev. J. W. Fraser is the present pastor.

Rev. W. R. Van Buskirk, has resigned Coraopolis Presbyterian Church to become assistant to Rev. Maitland Alexander, D.D., of the First Presbyterian Church, Pittsburgh.



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### **1916**

Rev. Ralph V. Gilbert, pastor of the First Presbyterian Church of Girard, Pa., has been preaching several series of sermons: one under the general title "Studies in Ecclesiastes" during January, and "Some Great Questions" during February. At the prayer meeting service they have just completed a study of the Prophets.

### **1917**

Rev. Le Roy Lawther, pastor of the Central Presbyterian Church of McKeesport, at a recent communion service had a large accession to his congregation. On this occasion fifty-five new members united with the church.

Irving Park Presbyterian Church, Chicago, Ill., has recently voted to increase the salary of the pastor, Rev. C. R. Wheeland, \$600. During the first year of Mr. Wheeland's pastorate there were 131 additions to the membership, the expense budget was doubled and the benevolent gifts tripled. A fund for a new community house has been started and plans are being drawn for the new building.

### **1918**

Rev. Howard Rodgers was installed pastor of the First Church of Natrona, Pa., on January 13th. Mr. Rodgers comes to Natrona from Harrisburg, Pa., where he has served as assistant pastor in the Market Square Presbyterian Church.

### **1919**

Rev. W. W. McKinney, pastor of Round Hill Presbyterian Church, Elizabeth, Pa., was recently elected President of the Monongahela Valley Ministerial Association.

Rev. William F. Mellott was installed pastor of the Presbyterian Church of Bellville, Ohio, on Tuesday evening, Jan. 10th. Rev. Ross E. Conrad ('17) preached the sermon.

### **1921**

Two very enjoyable receptions were given in honor of Rev. R. H. Henry and his wife, by the members of the two congregations in their field of labor, the Rich Hill and Volant Presbyterian Churches. Mr. Henry was installed pastor of these churches shortly after his graduation last spring, and later was married to Miss Zula Miller, of Indiana, Pa.

Rev. Joseph A. Martin was married to Miss Ruth Miller, of Derry, Pa., on October 15th. Immediately after the wedding Mr. and Mrs. Martin sailed for Scotland, where they expect to spend two years in study at the University of Edinburgh. Their address is 21 Brougham St., Edinburgh, Scotland.

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### FACULTY NOTES

At a recent meeting of the Trustees of the American School of Archæology at Jerusalem, Dr. Kelso was appointed honorary lecturer for the year 1922.

Dr. Breed has spent the past six months in Southern California, where he has been conducting a series of conferences on Bible teaching and interpretation for the Los Angeles Presbytery. "The Angelus", a paper published by the Church Extension Board of Los Angeles Presbytery, contains the following tribute to Dr. Breed's ability as a preacher and teacher: "Hope long deferred sometimes has a satisfactory issue. This is one of the times. Los Angeles Presbytery has long sought a leader in the realm of Bible teaching and interpretation, who would stimulate ministers and churches to a more comprehensive study of God's Word. The New Era Committee is fortunate in securing Rev. David R. Breed D.D., LL.D., of Western Seminary, Pittsburgh, to undertake this important mission. His experience as preacher and pastor, and his eminence as a teacher, make him one of the most prominent men in the Presbyterian Church. He has a special gift as an observer and in the use of illustration that gives him the keen attention of young as well as adult hearers."

"The Quarterly Register," the organ of the Alliance of Reformed Churches Holding the Presbyterian System, contains a note with reference to Dr. Snowden's address at the Pittsburgh Council on 'The Written Word.' The writer says it "was a remarkable feat. It succeeded in pleasing everybody by its finely balanced treatment of a difficult subject." Another member of the Pittsburgh Council writes of "Professor Snowden's balanced exposition of fundamental principles of Biblical interpretation."

On Oct. 9th, Dr. Farmer addressed the Pittsburgh Minister's Meeting, taking for his subject "Some Present Tendencies with a Guess at their meaning."

Dr. Vance gave a course of five lectures on "Crises in the Life of Jesus" in the North Presbyterian Church, Pittsburgh.

# THE BULLETIN

—OF THE—

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Theological Education

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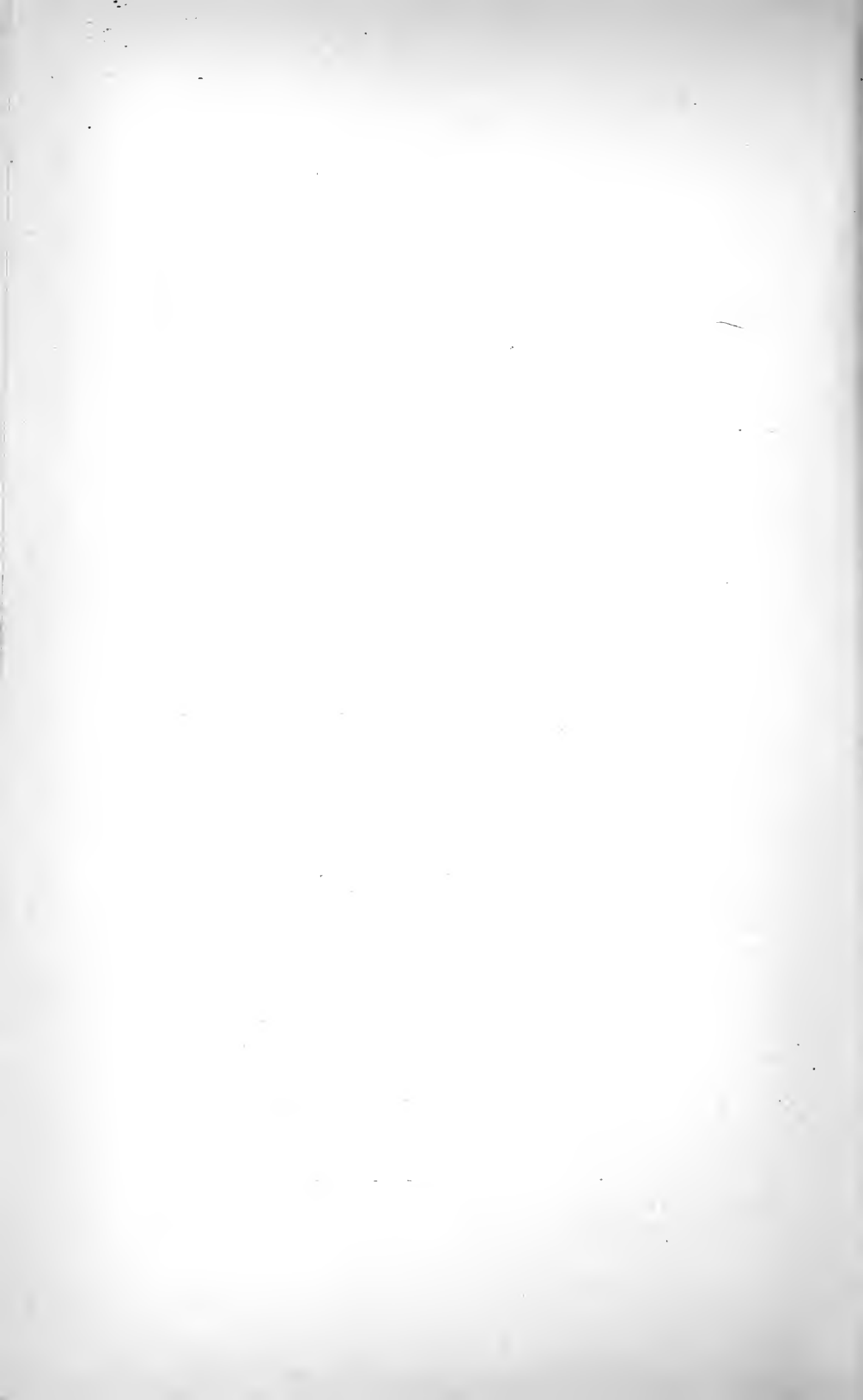
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# The Bulletin

—of the—

## WESTERN THEOLOGICAL SEMINARY

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VOLUME XIV.

JULY, 1922.

No. 4

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### **Ninety-Second Commencement.**

THE REV. FRANK EAKIN, B. D.

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Thursday, May 4, was Western Seminary's ninety-second Commencement Day. On the preceding Sunday the baccalaureate sermon was preached by President Kelso in the Tabernacle Presbyterian Church. Following last year's precedent the main exercises were held at eight o'clock in the evening in the First Presbyterian Church on Sixth avenue. The address was delivered by the Rev. Harris E. Kirk, D. D., of Baltimore. Fifteen students participated in the exercises, fourteen being graduates of this year's class and one receiving the post-graduate degree of Bachelor of Divinity. In addition the names of seven members of the lower classes appeared on the program as recipients of prizes and awards.

The roll of the graduating class is as follows: Clifford E. Barbour, Pittsburgh, Pa. ; Archibald F. Fulton, Ayreshire, Scotland; Lewis A. Galbraith, Independence, Pa.; Elgie L. Gibson, Petrolia, Pa.; Daniel Hamill, Jr., Pittsburgh, Pa.; Lyman N. Lemmon, Mt. Pleasant, Pa.; Ralph K. Merker, Pittsburgh, Pa.; Walter H. Millinger,

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Pittsburgh, Pa.; Basil A. Murray, North Warren, Pa.; Samuel G. Neal, Bulger, Pa.; Roscoe W. Porter, Summerville, Pa.; Emile A. Rivard, Charleroi, Pa.; Paul L. Warnshuis, Blairsville, Pa.; James Wallace Willoughby, Attica, Ind.

The degree of Bachelor of Divinity was conferred upon Rev. David Lester Say, of the class of 1917, upon the completion of a year's graduate study. Mr. Say is pastor of the Presbyterian Church at Cross Creek, Pa. Three important awards were made to members of the graduating class as follows: The Seminary Fellowship was awarded to Mr. Millinger. This fellowship is given to the student who has maintained the highest standing in all departments during the three years of residence. It carries with it a cash award of \$500, to be used in graduate study. The Greek Prize, given to the student who during the three years of his course has maintained the highest standing in the Greek language and exegesis, was awarded to Mr. Warnshuis. The amount of this prize is \$100, contributed by the members of the Class of 1911. The Keith Memorial Homiletical Prize of \$100, marking the highest standing in the department of homiletics, was awarded to Mr. Willoughby. Merit prizes, granted to members of the lower classes who have maintained the grade "A" in all departments, were awarded to Messrs. Calvin H. Hazlett and Willard C. Mellin of the Middle Class, and to Messrs. Eugene L. Biddle, Ralph W. Illingworth, Harold F. Post, Deane C. Walter, and James Carroll Wright, of the Junior Class. Mr. Post also received the Junior Hebrew Prize.

The majority of the members of the graduating class are already located in pastorates: Mr. Fulton at Belle Vernon, Pa.; Mr. Galbraith at Independence, Pa.; Mr. Hamill at McKinley Park, Pittsburgh, Pa.; Mr. Lemmon at Worthington and Glade Run, Pa.; Mr. Murray at Appleby Manor and Crooked Creek, Pa.; Mr. Neal at Elrama, Pa.; Mr. Porter at Arlington Heights, Pitts-



## *Ninety-Second Commencement*

burgh, Pa.; Mr. Rivard at Charleroi, Pa. Mr. Barbour plans to go abroad within a few weeks, and will devote a year to graduate studies at the University of Edinburgh. Mr. Merker will continue at Western Seminary for a year's graduate work. Mr. Millinger expects to take up pastoral work for a time before making use of his fellowship, but is not certain as to his location. Mr. Gibson's plans also are as yet indefinite. Mr. Warnshuis will work under the Home Mission Board in Santa Fe, New Mexico, but before taking up that work he expects to spend six months in Mexico City, Mexico. Mr. Wiloughby is under appointment by the Board of Foreign Missions to a station in West Persia.

It will be remembered that a year ago the Board of Directors granted Dr. Kelso a leave of absence for a year. At this Commencement announcement was made of his intention to leave, within the next few months, for the Near East. Much of his time will be devoted to archæological studies in Egypt and Palestine. He will be honorary lecturer in the American School of Archæology at Jerusalem. Arrangements have been made for taking care of his class work in his absence, and Dr. Farmer will be acting president. The alumni, at the dinner Thursday evening, presented Dr. Kelso with a watch, as a token of affection and esteem.

The Seminary will celebrate its centennial in 1927. At the alumni business meeting on Thursday tentative plans were made for the completion, by that date, of an alumni endowment fund of \$100,000.

The Board of Directors elected as president Dr. Kerr of Shadyside Church, Pittsburgh; as vice-president, Dr. Spence of Uniontown; and as secretary, Dr. Taylor of the First Church, Wilksburg. The Board of Trustees elected Mr. Ralph W. Harbison president, Mr. Charles A. Dickson vice-president, and Dr. S. J. Fisher, secretary.

# The Inauguration of the Rev. Selby Frame Vance, D. D., LL. D.

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## Program of Exercises

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REV. C. C. HAYS, D. D.,

*President of the Board of Directors, Presiding*

DOXOLOGY

INVOCATION

REV. C. C. HAYS, D. D.

SCRIPTURE LESSON: Colossians 1:9-23

REV. JOHN McNAUGHER, D. D., LL. D.

SUBSCRIPTION and DECLARATION

THE PROFESSOR ELECT

PRAYER OF INDUCTION

REV. WILLIAM REED CRAIG

CHARGE

REV. SAMUEL BLACK McCORMICK, D. D., LL. D.

HYMN No. 289

INAUGURAL ADDRESS

HYMN No. 395

BENEDICTION

The formal induction of the Rev. Selby Frame Vance, D. D., LL. D., into the professorship of New Testament Literature and Exegesis took place on Monday, April 10, at eleven o'clock. Those in attendance included alumni and friends of the Seminary located in the city and vicinity, and also visitors from a greater distance. Educational institutions in various parts of the country were represented as follows:

Princeton Theological Seminary, Princeton, N. J., Rev. Benjamin F. Farber, D. D.

The Rev. Selby Frame Vance, D. D., LL. D., was elected Professor of New Testament Literature and Exegesis in the Western Theological Seminary, May 5, 1921, and was inaugurated Monday, April 10, 1922, at 11 A. M. The services were held in the Assembly Room, Swift Hall.

*Inauguration of Dr. Vance*

Auburn Theological Seminary, Auburn, N. Y., Rev. Samuel Black Linhart, D. D.

Pittsburgh Theological Seminary, Pittsburgh, Pa., Rev. John McNaugher, D. D., LL. D.; Rev. W. R. Wilson, D. D.; Rev. David F. McGill, D. D., LL. D.; Rev. Jas. G. Hunt, D. D.; Rev. Jeremia Kruidenier, D. D.

Lane Theological Seminary, Cincinnati, O., Rev. Finis King Farr, D. D., Cincinnati, O.

Union Theological Seminary, New York, N. Y., Rev. Stanley A. Hunter.

Drew Theological Seminary, Madison, N. J., Rev. Jacob S. Payton.

Omaha Theological Seminary, Omaha, Neb., Rev. L. C. Denise, D. D.

University of Pittsburgh, Pittsburgh, Pa., Rev. S. B. McCormick, D. D., LL. D.; Rev. S. B. Linhart, D. D.

Williams College, Williamstown, Mass., Rev. Luther C. Freeman, D. D.

Allegheny College, Meadville, Pa., Rev. H. A. Baum.

Indiana University, Bloomington, Ind., Prof. Jesse H. White.

Marietta College, Marietta, O., Rev. William E. Boetticher.

Wittenberg College, Springfield, O., President Rees Edgar Tulloss.

Pennsylvania College for Women, Pittsburgh, Pa., President John C. Acheson, LL. D.

Pennsylvania State College, State College, Pa., Judge H. Walton Mitchell.

College of Wooster, Wooster, O., Rev. J. Milton Vance, Ph. D.

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University of Minnesota, Minneapolis, Minn., Prof. Kevin Burns, Ph.D.

Ursinus College, Collegeville, Pa., Rev. G. P. West.

Grove City College, Grove City, Pa., President Weir C. Ketler, A. M.

The visiting delegates together with members of the Board of Directors and the Faculty of Western Seminary made up the academic procession, which formed in Herron Hall and proceeded to the Assembly Room in Swift Hall, where the exercises were to take place. Dr. Calvin C. Hays, president of the Board of Directors, presided. The Scripture lesson was read by President John McNaugher of the Pittsburgh (United Presbyterian) Seminary, and the prayer of induction offered by Rev. Wm. R. Craig of Butler, Pa. Dr. S. B. McCormick, former chancellor of the University of Pittsburgh, delivered the charge to the professor-elect, after which came the main address of the day—Dr. Vance's inaugural.

Dr. McCormick, in delivering the charge, laid great stress upon the very great and far-reaching influence that may be wielded by a teacher of Christian ministers—indeed upon what he affirmed to be the primacy of such a position among all the professions. Dr. Vance's theme was "The Message of the New Testament for To-day." He dwelt first upon the divine origin of the New Testament, as giving authority to its message, then proceeded to sketch the salient features of the message itself, with its particular application to different conditions and groups in modern society. Both these addresses are printed in full in this number of the Bulletin.

Dr. Vance is a native of Illinois. He received the A. B. degree at Lake Forest University in 1885 and the A. M. from the same institution in 1888. In subsequent

## *Inaugural Address*

years honorary degrees were conferred upon him by Parsons College (D. D., 1902) and by Cumberland University, Tennessee (LL. D., 1916). He was instructor in Latin at Lake Forest University in 1885-88, attended Princeton Theological Seminary in 1888-90, and graduated from McCormick Theological Seminary in 1891. In 1893-95 he studied at the University of Berlin. He was pastor at Girard, Kansas, in 1891-93, professor of Greek at Parsons College, 1895-1900; professor of English Bible at the University of Wooster, 1900-05; professor of Church History at Lane Theological Seminary, 1905-10, and of English Bible in the same institution from 1910 until called to the present position in 1921.

### **Inaugural Address**

#### *The Message of the New Testament for To-Day.*

Whether the origin of the New Testament be human or divine has much to do with its message.

Whence came the New Testament? Its several books were written by men of the First Century to meet what they conceived to be the religious needs of that age. These men testified that their religious conceptions, so radically different from those of their contemporaries, were not original with themselves but had their origin in a person whom men knew under the name, Jesus of Nazareth. Who was this Jesus who had recreated their religious and theological thinking and had caused them to write the New Testament?

Of his early life little is known except that it was an humble one. One of his biographers writes suggestively of His first twelve years: "The child grew and waxed strong, becoming full of wisdom and the grace of God was upon him." When twelve years old, Jesus said to his mother, "Knew ye not that I must be in my Father's house?" No Jew, and, if no Jew, surely no

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Gentile had ever before called God his father. The same biographer characterizes the next eighteen years thus: "And Jesus advanced in wisdom and stature and in favor with God and man." He was evidently remarkable both as boy and man for his spiritual insight and close fellowship with God.

When he was about thirty years of age, a great preacher appeared, stirring the people from one end of the land to the other, proclaiming the necessity of repentance and baptism, because "the Kingdom of Heaven is at hand." After many had come to John, Jesus also came, asking to be baptized. The conversation between the two men indicates that both recognized this singular thing, that in Jesus' case there was no need of repentance, and that was because there was no sin of which to repent. After the baptism, Jesus heard a voice which said, "Thou art my beloved son, in whom I am well pleased," a striking combination of a Messianic phrase found in the second psalm and the thought of suffering as presented in the servant passages in Isaiah. This message from heaven made such a profound impression upon him that for forty days, oblivious of aught else, he pondered only its bearing upon his life. As a result of that meditation he entered upon a public career. Attracted by his words and deeds, greater crowds followed him than had followed John. A few men were drawn into an inner circle. Upon these few Jesus made such a remarkable impression, that after his departure from this world, they spoke of him as exalted at the right hand of God, and called him Saviour, God's Holy Servant, The Holy and Righteous One, The Prince of Life, a Prince and Saviour, Lord, and Judge at the Last Day.

His brother James calls him Lord, and Lord of Glory, the full significance of which expressions will only appear when one remembers that the background of all James' thought is that of the Old Testament, and that there Lord is applied only to Jehovah. When Peter

## *Inaugural Address*

affirms that the spirit of Christ was in the prophets of old, he evidently believes that Christ is divine. For John he is "The Son of God," "The only begotten of the Father," "The Word become flesh." In the book of Revelation he is "The First and The Last and The Living One," "He that hath the seven spirits of God," "The Son of God."

Paul, who was well acquainted with the facts of his life, asserts that he met him several years after his death, outside of the walls of Damascus and says that he is "the Son of God, declared to be such by the resurrection from the dead." Of him, he writes, "Who counted not the being on an equality with God a thing to be grasped," "Who is the image of the invisible God," "It was the pleasure of the Father that in him should all fulness dwell." For Paul, also, Jesus was essentially deity. The writer of the Epistle to the Hebrews, affirming that he received his information from those who had personally known Jesus, calls him "Son of God" and writes "Whom God appointed heir of all things, through whom he made the worlds; who being the effulgence of his glory and the very image of his substance, and upholding all things by the word of his power, when he had made purification for sins, sat down at the right hand of the Majesty on High." Such is the conception of Jesus held by members of the inner circle and by others who had been closely associated with them.

What should lead these writers of the New Testament to such a conception? At first, Jesus seemed to his early disciples to be only a wonderful man. But by his quiet daily revelation of himself, he gradually overcame any preconceptions that men who were wholly monotheistic might have and convinced them that while he was thoroughly human, he was also divine. This seemed to be the only possible explanation of his unique personality. If we would understand how this came about, we must study him, putting ourselves as far as possible in

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the position of the disciples, and striving to discover what exactly it was in him that produced that result.

First, notice Jesus' conception of fellowship with God.

He taught that it is an inward experience, not as the religious leaders of the day taught, a matter of external observance of the law. "The pure in heart shall see God." The supreme law of life is love to God and to man. This involves faith, obedience, prayer. It excludes formalism, worldliness, superstition, ceremonialism. In such teaching he reveals his own experience and moral character. No man, not even prophet, had ever attained to such a conception of fellowship with God and such an experience of oneness with the Eternal.

Second, notice Jesus' conception of God.

Not less than the great prophets of Israel, did he teach the holiness, the majesty, the wisdom, and the purity of God. But the distinctive thing is that one should think of God as Father. This is comforting, but also heart-searching. For if God is Father, men should be sons, which means likeness in character to God. Jesus proposed a moral standard the most severe that the world ever heard. His own life exemplified what sonship meant. For he exacted of himself the severest moral requirements, the utmost self-adaptation, self-denial, wisdom, grace, sympathy, patience in training the twelve and in dealing with his enemies. His sonship compelled his going onward to the cross. Out of his heart experience he spoke when he taught the fatherhood of God, and in that teaching and life men saw the perfect son.

Third, notice that Jesus' conscience was a sinless one.

All other men feel a lack of harmony with God. Not so, he. He appeared to his disciples as sinless, not because they could find no fault with him, but rather be-



## *Inaugural Address*

cause of the things that he did and said. He rebuked sin. He forgave sin. He demanded of all others repentance for sin, but he nowhere manifested that he himself had or needed to pass through such an experience. Harnack says, "There lie behind the period of the public ministry of Jesus no powerful crises and tumults, no break with his past. He carried no scars of a frightful struggle." He never had had consciousness of wrongdoing. How could he have the sense of personal guilt when he claimed to be the personal revealer of God, the sacrificial redeemer of men and their final judge? Those disciples were correct in their conclusion. Either he was morally blind (to which no one would give assent) or he had a sinless conscience. What explanation of that sinlessness should those disciples give?

Fourth, notice the difference between Jesus' ideas and those current among his countrymen on the subject of the Kingdom of God.

They thought of it as political and temporal, to be brought about either by direct cataclysmic act of God or by the act of man supplemented by direct divine intervention. He conceived of it as spiritual as well as eschatological, as present as well as future, as coming by the grace of God and dependent on the acts of men, as brought about through himself by his words, his deeds, his death, as progressively realized and eventually to be realized. For others, in order to share in the kingdom, it was necessary to repent, to watch, to serve an absent Lord, waiting for a future time. Not so, in his case. He never acted as though he were a subject in the kingdom. Rather he spoke of *my* Kingdom, and accepted tribute from others. He declared the long-looked-for consummation was to be attained in himself. How should his disciples interpret one who had such ideas of the kingdom?

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Fifth, notice Jesus' tone of authority.

His authority, his consciousness of the right to declare and enforce the laws of human existence, is an ineradicable element in the report of him. He commanded demons to depart, and accepted honor from those who saw him drive them out. He said to the sea, "Peace, be still," and was obeyed. He forgave sins. He called the dead back to life and declared he would judge at the last day. In his criticism of the law he said, "I say unto you," as though he had final authority. Whence this authority?

Sixth, notice Jesus' promises to his disciples.

He promised that his death, so unthinkable to them, was to be the means of blessing to them. "And I, if I be lifted up, will draw all men unto me." He predicted also his resurrection, a resurrection that was to be the ground of hope for others that they, too, would arise to a future life. "I am the resurrection and the life." He promised to care for them after his departure. "In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you." "I will pray the Father and he shall give you another Comforter, that he may be with you forever." " whatsoever ye shall ask in my name, that will I do." How were those disciples to explain his right to make such promises?

Seventh, notice Jesus' demands.

He requires of his disciples a faith in himself, which he in no way distinguishes from faith in God. They must completely surrender to him. "Take my yoke upon you." They must live a life "worthy of him." This means an inward purity, an outward devotion to the will of God, love for God, love for man. How were these men to explain such a man?

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Eighth, notice the implications of Jesus' language.

In the parable of the man who planted a vineyard and went into a far country, sending back his servants for the fruit and finally sending his son, Jesus was understood by his enemies to imply that he was the Son, and that God was the owner of the vineyard. The same is clearly indicated in the passage, "All things have been delivered unto me of my Father, and no one knoweth the Son, save the Father, neither knoweth any the Father save the Son, and he to whomsoever the Son willeth to reveal him." Speaking of God, he says, "My Father and your Father, my God and your God," never our Father or our God, by which he implied that his sonship differed from theirs. There are a number of aorist verbs in the first Gospel ("Think not that I came," "I came not to call the righteous," "I was not sent") which strongly suggest preëxistence. What must these implications have suggested to his disciples?

Ninth, notice Jesus' own peculiar name for himself, "Son of Man," and what it reveals as to his thought of himself.

The name Messiah, or Christ, had associated with it political ideas and claims, and so is never used by him except privately and at the end of his life, when he would make a complete declaration of himself. But the phrase, "Son of Man," had no political associations. It was for Jesus, his name for himself in his relation to the Kingdom. Even in such a passage as "The Son of Man hath not where to lay his head," one sees the contrast between what he knew he was and his condition on earth. It is the Son of Man who has power on earth to forgive sins, who is lord of the Sabbath. It is the Son of Man who is to come on the clouds of heaven. By this self-designation he avoids conveying false impressions as to what he was, and reveals in accordance with the original significance

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of the term in the Apocryphal Literature, that he was conscious of being more than human.

By Jesus' peculiar teaching as to what fellowship with God is, by the presentation of his conception of the character of God, by his own sinlessness, by his teaching as to the Kingdom of God, by his tone of authority with reference to all matters, by his promises—promises which no mere man would have any right to make, by his demands—demands which no mere man would have dared to make, by the implied claim of deity, and by the assertion that he was superhuman, involved in his name for himself, Jesus slowly, quietly, and unconsciously to themselves made an impression upon those early disciples. It was, however, the resurrection that brought them to a clear realization of who this Jesus was with whom they had been living, who so marvelously taught and who so wonderfully lived. What before seemed so mysterious in him, they now understood. There came pouring in on them a flood of memories of the past and they perceived that he was "Saviour," "Lord," "The Son of God," "The image of the invisible God," "He in whom dwells all the fulness of the Godhead bodily." They became conscious of a religious experience that had come through him. They entered into light from darkness, into liberty from bondage. Now they knew "if any man is in Christ, he is a new creature." They became aware that through Christ they had been redeemed from the curse and bondage of sin, that they had been reconciled to God. For them he is "the Hope of glory." They assert that he who became the power of God in them was the same person as the one who had lived among them under the name Jesus.

Under the influence of the Holy Spirit, these disciples traveled from place to place, proclaiming to others the message of Jesus' life and preëminently of his death. They declared it to be God's message, the means of salvation for them and for all who believed. They preached

## *Inaugural Address*

not merely the faith of Jesus in God as essential to life and fellowship with God, but a faith in Jesus as God and Saviour. He, Jesus, the Christ, the Son of God, was the Gospel. Men in many places were convinced by their preaching and declared that they, too, had experienced the sense of forgiveness of sin and fellowship with God through this faith. In many cities, organizations of those believers were formed, called churches.

As difficult conditions arose or as instruction was needed, that portion of the New Testament which we call the Epistles was written to meet the individual needs of the several churches. As the first generation of disciples began to pass away, the Gospels were written in response to a feeling that the sayings and deeds of Jesus were vital to the message, and so should be preserved. Because a record of the early spread of the faith seemed to have value for the future, Luke wrote the Acts of the Apostles. When, amid the persecutions of the Roman government, the Christians were in dire distress and needed cheer and encouragement, God's Spirit inspired his servant to write the Book of Revelation, a source of help for those days and for his people ever since. Thus, in response to real needs, the New Testament was written, as they and we believe, under the influence of the Holy Spirit, embodying this original Gospel, together with applications of that Gospel to the circumstances of the churches. Without Jesus, conceived as Son of God, there would have been no Gospel and no New Testament. Jesus, the incarnate word, is the Gospel and the creator of the New Testament.

Thus we have answered the question, Whence came the New Testament, by showing that it had its origin in Jesus of Nazareth, the Son of God. Since its origin is divine, its message, without dispute, is of the highest value. What is that message for to-day?

The oral Gospel, the good news of Jesus Christ, transformed many lives in the first century. This writ-

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ten Gospel, the New Testament, did the same for many others in the same century. Whenever and wherever it has been proclaimed and received since that time men have felt within them the Spirit of Christ, the Spirit of God, working. Whenever it has ceased to be used, men have lost the truth and in a large measure the Spirit of God has ceased to operate, and whenever men in their spiritual weariness and longings have returned to it, they have obtained the truth and have heard God speaking. Whatever age, whatever nation, whatever class, whatever individual has used it, that age, that nation, that class, that individual has found complete spiritual satisfaction. What is its message for to-day?

First, consider the New Testament's message to a perplexed world.

Men have been told that God is a holy God and that he desires that men should lead holy lives. They have partly believed that he cares for them, and have striven after that holy life. But as they have seen the righteous suffer and the wicked prosper, as they have seen in these late years thousands upon thousands of innocent people suffer what was worse than death, and especially when this suffering has come to themselves or to those dear to them, doubts have arisen as to whether there was a God at all, or if there were one, whether he was not indifferent to men, or, if not indifferent, whether, perchance, he was not too weak to prevent the evil deeds of men. So they have ceased to strive after a better life..

Has the New Testament any message for such perplexed souls? One may point them to the Jesus of the New Testament, who, passing through extreme physical suffering, intense mental anguish, and most fearful spiritual agony, still endured for the joy that was set before him, and received his reward because of unselfish giving of himself for the sake of others. He believed that his sufferings were in accordance with his Father's will and

## *Inaugural Address*

that his mission in life was to be realized only through such experience.

If God permitted his own well-beloved Son thus to suffer, yes, if he even planned that he should thus suffer, because through that suffering men would receive the greatest spiritual blessings, he surely is not a God who is indifferent to the sufferings of his other children, but through their suffering must be planning some real blessing for mankind and possibly for the sufferer himself. Surely he who numbers the hairs of our heads and is not ignorant of every sparrow that falls to the ground, is not indifferent to the experiences of men, whom he loves as a father.

Second, consider the New Testament's message to a selfish world.

What a slump there has been from the idealism of a few years ago, when men were filled with an enthusiasm to render help to the oppressed and needy! Some man is in trouble and needs not merely money but advice, encouragement, daily companionship. To assume such responsibility might interfere with the doing of what is nearest one's desires. Some group of persons has leadership that is not for the highest good. Shall they be allowed to come to trouble? Why concern oneself for them? It might interfere with plans. Some weak nation needs the supervision, advice, and protection of a stronger nation. But giving it might cause entangling alliances, the loss of life of soldiers, the expenditure of large sums of money.

To which selfish spirit the New Testament gives man a glimpse of the very nature of God himself in Jesus, who for man's sake grasped not after deity but was glad to lay aside the form of God and take unto himself the form of a servant. In Jesus, man sees God humbling himself for those who are undeserving. He sees God showing himself at his best, as he gives himself for his enemies'

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sake. If God did such a thing, how little in comparison is all that man can do! The world, now more than for many centuries, needs unselfish service. What a new world it would be if such service were rendered by all men! What a discovery men would make if they would render such service, the discovery that not only the greatest joy that this world can give comes from helping others, but the highest development of him who gives that service. In the New Testament is found the story of the Good Samaritan and the words of Jesus, "Whosoever would be great amongst you, let him become your servant."

Third, consider the New Testament's message to a seeking world.

There have been times in the world's history when there were serious disturbances in one nation or another, but never within the knowledge of men, has the whole world been in such turmoil as during the last few years. Class is arrayed against class, employee and employer cannot agree, nations are torn by internal difficulties, one people is oppressed by another, one nation is at sword's point with another. The world is confronted by serious social, economic, and political problems. Earnest men are seeking a solution for these difficulties.

Ten years ago, many prominent writers were wont to scoff at the New Testament and the men who in perplexity sought help in it. To-day, some, both Jew and Gentile, believer and non-believer, assert that the ethics of the New Testament is not that of a visionary but that of one who had the profoundest insight into the problems of life; and that in its ethics is to be found the solution of the present disturbances. Some one has stated the principles of the New Testament ethics to be The Personal Worth of the Individual, Brotherhood, Service, Liberty, Justice,—in a word, Love. When men apply these principles they find light for their difficulties, solu-



## *Inaugural Address*

tion for their problems. To-day, wherever employer and employee are earnestly and sincerely seeking to conduct their business in accordance with these principles, they find success attending their efforts. Satisfaction is found, peace reigns, contentment follows in the consciousness that both are being fairly treated and that the interest of each is bound up in that of the other. Fewer attempts have been made in social and political relations, but the outcome in business justifies a faith that similar results will follow the application of these same principles to the social and political problems. In the New Testament alone is to be found the hope for a seeking world.

Fourth, consider the New Testament's message to a lost world.

As in ancient times, so it is still true, that men do "the desires of the flesh and of the mind," "have no hope and are without God in the world." Men kill, steal, lie, hate, are grasping, are selfish. The material things bulk large in their thoughts and activities. They have wandered out on the mountains and gotten lost in the crevices of the world's life. Did you read this appeal of the judges in their convention this past summer? "The Judicial Section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people:

" 'Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society.

" 'The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic.

" 'When, for gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law or any other

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law, they are aiding the cause of anarchy, and promoting mob violence, robbery, and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest.' "

Such an appeal should not be lightly passed by. We are already reaping. Fearless robbery takes place on every hand. Men and women are killed with apparently no more thought than if they were animals that interfered with one's desires. As the prophet said, "There is naught but making promises and breaking them, and killing and stealing and committing adultery. Crimes are so frequent that the blood of one touches the blood of another." The New Testament goes to the root of all this, when it declares that not merely is the open transgression wrong, but anger is murder, lust is adultery, coveting is stealing, not caring for aged parents is dishonoring father and mother.

As one looks at a picture of thousands upon thousands of Hindus bathing in a sacred river or temple tank, in the vain hope thus to wash away sin, the thought of the heathen world presses upon him and he comes to realize that here in America and round the whole world are millions of lost souls. Yes, men are spiritually lost.

To this condition the New Testament has a two-fold message. In no uncertain language, it announces a day of reckoning, when penalties for misdeeds will be meted out to wrong-doers. Its other message is of a different kind. It is the story of one sent from heaven by God's love, because he saw that men were lost in sin, and hopelessly so, unless they could have divine assistance. This Jesus showed men their sin, called on them to repent, promising forgiveness if they should repent, and divine help to live a holy life. He offered them freedom from the power of sin, relief from its penalties, likeness in character to God and companionship with God for all eternity, on the one condition that they should have faith

## *Inaugural Address*

in him. The New Testament presents the same message to-day on the sole condition of faith in Jesus Christ, the Son of God. This is the message of the New Testament to a lost world.

Fifth, consider the New Testament's message to a Christian world.

To the Christian, the New Testament has a message requiring holy living. "Present your bodies a living sacrifice, holy, acceptable to God." "Follow after love." "Abhor that which is evil; cleave to that which is good." "Bless them that persecute you; bless, and curse not." "Render to no man evil for evil." "Pray without ceasing." "Let your speech be always with grace, seasoned with salt." "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things."

It has a message with reference to witnessing. "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."

It has a message with reference to stewardship. "Upon the first day of the week, let each one lay by him in store as he may prosper you." "He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully."

It has a message of comfort. "The God of comfort, who comforteth us in all our afflictions." "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever." "I will not leave you desolate." "Peace I leave with you; My peace I

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give unto you." "Whatsoever ye shall ask in my name, that will I do."

It has a message of promise. "Lo, I am with you always, even unto the end of the world." "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you." "I come again, and will receive you unto myself; that where I am, there ye may be also." "I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of life freely." "He that overcometh, shall inherit these things; and I will be his God, and he shall be my son."

As the Apostle John says in closing his Gospel, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written;" so I suppose one might continue indefinitely for there is in the New Testament a message for every need of every soul.

The literature of none of the other world religions is so small. There is none that has proven so adequate. In fact, there is none other that at all satisfies the cravings of the human soul.

Happy should that man be who has the high privilege of devoting himself to the proclamation of this God-given man-satisfying message.

**Charge to Dr. Vance.**

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The Rev. S. B. McCormick, D. D., LL. D.

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Dr. Vance:

It is quite fitting that the ceremony wherein a professor is inducted into his high office as teacher in the Seminary should be formal and impressive, and that a charge

### *Charge to Dr. Vance*

to the teacher, according to long established custom, should be a part of this ceremony. It is not expected, however, that this charge should catalogue the desirable qualifications which the professor should possess nor attempt an outline of the methods whereby he should exercise his skill and scholarship in the discharge of the duties of his office. Called a quarter century ago from scholarly pursuits and thrust into the multitudinous and exacting duties of an administrative office, the speaker would find himself embarrassingly ill-equipped for the performance of such a task. On the other hand, he may be permitted to interpret his commission with considerable latitude and to congratulate himself that, if he makes certain suggestions from a standpoint somewhat different from the professor's own, he will fairly well accomplish the purpose which the Fathers had in mind in making a charge to the teacher part of the ceremonial of today.

Let us, in the beginning, assume agreement upon two matters of opinion: First, the primacy of the ministry among professions; and, second, the primacy of theological seminaries among schools of learning. Regardless of any contrary opinion, you and I will proceed very comfortably together on the basis that these two assumptions are justifiable. The only absolutely essential need of the *body* is *food*—raiment and shelter are conveniences and comforts only—and hence, in respect to the physical, the *farmer* and his *acres* occupy the place of primacy. The only absolutely essential need of the *mind* is *knowledge*, and hence, in respect to the mental, the *teacher* and the *school* occupy the place of primacy. The only absolutely essential need of the *soul* is *God* and hence, in respect to the spiritual, the *interpreter of God* and the *school* which trains him occupy the place of primacy. The only man, therefore, who will deny first place to the theological teacher and the theological seminary, at least as abstract propositions, is the man who puts body above

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mind because mind cannot exist without it, and the mind above spirit because spirit cannot exist without it. Believing as we do, however, that, in the scale of eternal values, soul comes first, we unhesitatingly declare that your office, that of teacher of the Christian minister, is the highest office in the world. So I believe, and what I shall say is based upon this belief. The assumption of this office is, therefore, on your part a grave responsibility and your induction into it is a much more significant event than the busy outside world dreams is happening.

It is, I think, a mistake to entertain the thought that this is an exceptional period in human history. Every period is supremely important, differing in many respects from every other. So our own. Things have happened since 1914 which have turned the world upside down and which have caused many to fear for the civilization which during the centuries has, with infinite labor and vigilant patience, been built up. But a sane interpretation of history tends at least to banish fear and apprehension. Peril exists; but peril always exists because evil always lurks at the heart of things. Any man who is more than three score years old holds that he has an inalienable right to prophesy disaster; and, as long as he finds the reason of his prophecy in the way women dress themselves and in the way young people conduct themselves, perhaps his doleful utterances do not do much harm. A story, real or imaginary, of an exhumed tablet has it that the inscription, written in earliest historic times, is a lament over the rebellion of youth against age, a disregard of the traditions of the past, and an unwillingness to submit to proper authority. I have myself read sermons, preached one hundred years ago, bewailing the decay of family religion, the disregard of the Sabbath, and the prevailing worldliness of people, which sermons could almost without change be preached in any pulpit in Pittsburgh whose minister may happen to be temperamentally anxious and afraid. The world is

### *Charge to Dr. Vance*

not hastening to its destruction because God does not try experiments. The line of progress is an undulating line, now up, now down; but if one will follow it long enough he will find that there is a gradual though very slow ascent; for apparently the only person who is not in a hurry is God. Most people insist on doing the whole thing in a generation; and because, as the shadows lengthen, the man finds things practically where they were when he started he begins to be afraid. But fear is always the child of distrust, and when it becomes general among ministers, so that they begin to appeal to law to hasten moral progress, they do this because, without realizing it, they have lost faith in God and in His power in the world. "When the Son of Man cometh shall he find faith on the earth?" Frankly, Dr. Vance, this is the only thing I am afraid of; and even of this not very often or very long.

You and I believe, Dr. Vance, that Christianity has a message for the world which nothing else has; and we believe, too, that no one, much less the Christian minister, can safely depreciate it, or, under any stress of moral enthusiasm for some passing reform, abandon it for any other agency for good. The message of Jesus is not for one generation but for all generations. It was not the message of Socrates or Zoroaster or Confucius or Gautama or Mohammed, important as all these were and profoundly as these have affected the lives and destinies of countless millions of men. It is a message of sacrifice, of regeneration, of atonement, of mediatorship, of restoration, of reconciliation, of complete salvation. It is something which deals with that bewildering thing—human nature—about the only static thing in its unregenerate form in all the world—not to make it better but to change it into something different. Sin inflicted a mortal wound on humanity and the Gospel is the proclamation of the remedy which will work a complete cure. The New Testament is the exhibit of what Christianity is and the Church has for two thousand years been telling men that

this is so; and now when the world is lying helpless, crying out in its distress, ready at last to believe that only the Gospel can cure the mortal hurt, there is danger that, thinking in terms of the anti-saloon leagues, Sabbath observing alliances, reform bureaus, and the like—agencies employing governmental powers valuable enough in themselves—ministers may fail to hear the real cry, and hence fail to bring to despairing men the only thing which will relieve the distress and affect a cure.

For danger really exists if the call is not heeded. The doctrine of self-determination was preached in 1919 by one who was hailed as the deliverer of oppressed peoples; and to-day in India and Egypt and other parts of the Orient the unrest is frightful; Bolshevism, having thrown overboard not only the ten commandments but every ethical principle, is making its appeal to semi-subject races to cast off all shackles and be free; to peasants to take possession by violence of the lands upon which they were born and have lived; and to the workman forcibly to wrest from the owners all instruments of production, so that only a great leader is needed once more to let loose vast hordes of men to descend upon Europe and finish the work of destruction which the war carried so far toward completeness. What *will* remedy the situation? What *will* cure the wound? What *will* save the world?

If the Gospel will not do it, then it cannot be done at all. When Socrates said, "Know thyself," he preached something of value; but he proclaimed no plan of salvation. When Zoroaster saw his vision of God, with the eternal conflict between good and evil, he led his followers to conceptions of monotheism vastly finer than the world had known; but he showed no way whereby they could be saved. When Confucius laid down ethical precepts he made it possible for a great people who accepted and practiced these precepts to attain to an ethical character nowhere else surpassed; but Confucius



### *Charge to Dr. Vance*

made no claim to save the people from their sins. When Gautama preached the extinction of desire and the blessedness of Nirvana he had no thought of restoring the souls of men to the image of their maker, even though he became the religious teacher of countless millions of people. When Mohammed proclaimed that there is one God he did make a race of fanatics—the fear of whom to-day in India is influencing Great Britain to restore Constantinople to the unspeakable Turk—but Mohammed did not proclaim salvation. The Roman Church, asserting temporal as well as spiritual power—a principle it has never withdrawn—with its right to control and use governments to enforce its own decrees, does not in this proclaim salvation but sets itself up as something vastly different. Is there then no balm in Gilead—no remedy—no cure—no peace—no restoration? None; unless the Gospel shall be understood and preached among the Nations as it was given to men by Jesus himself and as it was unfolded by the greatest of all religious teachers—St. Paul the Apostle.

This, Dr. Vance, is, as I conceive, your single function in the professorship which to-day you formally assume. The difficulties in the way are of course many, and you will not be discouraged by them. You come to the Seminary, for instance, at a time when the study of Greek is largely abandoned in colleges and universities; but if a knowledge of Greek is necessary to give real understanding of the New Testament, students of Theology will study Greek. You and I may believe that Greek language and literature and culture are the finest achievement of the human mind; but if this age has decided it does not want it, then it will not have it, and we need not worry particularly over it. But if Greek is essential, as a tool, to the minister, Greek he must have. Mathematics is out of the college curriculum almost as completely as Greek; but this does not affect the student of engineering who cannot have engineering without it. He

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studies mathematics. Students look at biology, physics, and chemistry, and pass by on the other side; but the student of medicine cannot take his course without these subjects and therefore he takes them. If the Christian minister needs Greek in order to understand the New Testament, he should no more receive his degree here without it than the engineer should receive his degree without mathematics or the doctor without biology or chemistry. And so with all other special obstacles today to thoroughness, to scholarship, and to power. It is not necessary that the millennium shall come next week; but it is necessary that our religious teachers, entrusted with the task of hastening it, shall be faithful guides of the people and that so far forward as they shall conduct them shall be toward the establishment of the Kingdom of God.

But, Dr. Vance, I must close. This is your day not mine. Those present came to hear your address not my address. What I want to say is that the Christian minister is the most important man, the Christian ministry the most important profession, the Christian message the most important message in all the world, and that it is your business to train these men so they will understand God's message of salvation, the words of it and the spirit of it, and thus leaving police duties and moral reforms to others, they will be ambassadors of God in a world whose only salvation is God.

And in the performance of this undertaking you will have the good will, the earnest prayers, and the continued support of the directors of this Seminary.

## President's Report

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### *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 4, 1922:

#### *Attendance*

Since the last annual report thirty students have been admitted to the classes of the Seminary.

#### *To the Junior Class*

1. Eugene LeMoyne Biddle, a graduate of Carnegie Institute of Technology, B. Sc., 1921.
2. Jarvis Madison Cotton, a graduate of Maryville College, A. B., 1921.
3. Howard Truman Curtiss, a graduate of the College of Wooster, A. B., 1921.
4. C. LeRoy DePrefontaine, a student of Carnegie Institute of Technology.
5. William F. Ehmann, an A. of A., Blackburn College, 1921.
6. Ross M. Haverfield, a graduate of the College of Wooster, A. B., 1921.
7. James Russell Hilty, a graduate of State Normal School, Indiana, Pa., Pd. M., 1916.
8. Ralph Walshaw Illingworth, Jr., a graduate of Princeton University, A. B., 1921.
9. Arthur Jennings Jackson, a graduate of Geneva College, A. B., 1921.

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10. Robert Caldwell Johnston, a graduate of Washington and Jefferson College, A. B., 1921.
11. George R. Lambert.
12. William Stage Merwin, a student of the University of Pittsburgh.
13. George Karl Monroe, a graduate of Grove City College, A. B., 1921.
14. Harold Francis Post, a graduate of Washington and Jefferson College, A. B., 1918.
15. Deane Craig Walter, a graduate of Grove City College, A. B., 1920.
16. Clayton Edgar Williams, a student of the University of Paris, France.
18. James Carroll Wright, a graduate of Denison University, Ph. B., 1921.
19. John Yarkovsky, a student of the University of Vladivostok.

*To the Middle Class*

1. Andrew Vance McCracken, a graduate of Amherst College, A. B., 1920, on letter of dismissal from Union Theological Seminary, New York.

*To the Senior Class*

1. Lyman N. Lemmon, who in 1920, after having completed the first two years of the Seminary course, withdrew to engage in educational work.

*To the Graduate Class*

1. Ole Curtis Griffith, a graduate of Western Theological Seminary, 1918.

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2. Walter Lysander Moser, a graduate of Western Theological Seminary, 1921.
3. H. Erwin Stafford, a graduate of Hiram College, A. B., 1905.
4. Charles E. Stanton, a graduate of Baptist Theological Seminary, Louisville, Ky., 1900.
5. Walter Perkins Taylor, a graduate of Andover Theological Seminary, 1885.
6. Rufus Donald Wingert, a graduate of Western Theological Seminary, 1911.

### *As Visitors*

1. Miss Luella Adams, a graduate of the Baptist Missionary Training School, Chicago, 1916.
2. Miss Laura M. Moore, a student of Washington (Pa.) Seminary.
3. Fred Reif, a graduate of the University of Pittsburgh, Pharm. Gr., 1908.
4. Miss Luella Wimpelberg, a graduate of the Baptist Missionary Training School, Chicago, 1917.

No letters of dismissal were granted to students entering other institutions.

The total attendance for the year has been 57, which was distributed as follows: Fellows, 5; graduates, 8; seniors, 14; middlers, 9; juniors, 18; visitors, 4. (One student is listed both as a fellow and a graduate.)

### *Fellowships and Prizes*

The fellowship was awarded to Mr. Walter Harold Millinger, a graduate of Princeton University; the Michael Wilson Keith Memorial Prize in Homiletics to James Wallace Willoughby, a graduate of Wabash College; a

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Hebrew Prize, offered to members of the Junior Class, to Harold Francis Post; a prize of one hundred dollars, offered by the Class of 1911 to commemorate their tenth anniversary of graduation, to Paul Livingstone Warnshuis, in recognition of high standing in the Department of Greek Exegesis; and Merit Prizes to Calvin Hoffman Hazlett and Willard Colby Mellin, of the middle class, and Eugene LeMoyné Biddle, Ralph Walshaw Illingworth, Harold Francis Post, Deane Craig Walter, and James Carroll Wright, of the junior class.

*Elective Courses*

In addition to the required courses of the Seminary curriculum, the following elective courses have been offered during the year 1921-22, the number of students attending each course being indicated:

- Dr. Kelso: Exegesis of Genesis I-XI (seminar course), 7; Comparative Religion, 19.
- Dr. Schaff: History of the Reformation and Modern Times, 7; American Church History, 10.
- Dr. Farmer: Social Teaching of the New Testament, 11.
- Dr. Snowden: Christian Ethics, 4; Psychology of Religion, 6; Philosophy of Religion, 12.
- Dr. Vance: New Testament Exegesis (Ephesians and Colossians), 8.
- Dr. Culley: Old Testament Exegesis (Psalter), 2; Canon and Text of the Old Testament, 6; Phonetics, 6.
- Mr. Eakin: New Testament Greek Sight Reading, 6; New Testament Exegesis (Mark), 8.
- Prof. Sleeth: Oral Interpretation of the Scriptures, 7; Public Speaking, 11.

Rev. Selby Frame Vance, D. D., LL. D., who was elected to the Memorial Professorship of New Testament

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Literature and Exegesis at the annual meeting on May 5, 1921, took up the work of his chair at the opening of the term, September 20, 1921. He was inducted into the chair on April 10, 1922, according to the arrangement which was authorized by the Board of Directors at the semi-annual meeting, November 15, 1921. The charge to the professor was delivered by Chancellor Samuel Black McCormick, D. D., LL. D. The Inaugural Address was delivered on the subject, "The Teaching of Jesus for To-day." During his first year as professor in the Western Theological Seminary Dr. Vance has won the affection and regard both of his colleagues and the students.

### *Literary Work and Extra-Curriculum Activities of the Professors*

During the past year *Dr. Kelso* has been engaged in literary work. During the summer vacation he saw a Commentary on Revelation by Rev. S. A. Hunter, LL. D., through the press. He also published several articles and reviews in religious papers and the Seminary Bulletin. He has prepared an article on "The Water Libation" for *The Expositor* (English), and has been preparing a Syllabus for class room work, entitled "The Hebrew Prophet and His Message." This Syllabus is now in press and will soon be published.

Last June he gave the address to the graduating class at Missouri Valley College, and during the Seminary year has preached in a number of churches on The Ministry and the Work of the Western Theological Seminary. He was a member of the last General Assembly and served on the Committee of Bills and Overtures.

*Dr. Schaff* has written a number of articles for the Presbyterian Banner, the United Presbyterian, and other religious papers, a Leaflet in reply to some Roman Catholic advertisements, an article, "Dante 1321-1921," for the Seminary Bulletin; an article, "Dante Six Hundred Years Ago and Now," for the Princeton Theological Re-

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view of April, 1922. He has also delivered twenty sermons or addresses in churches.

Special mention ought to be made of the service which Dr. Schaff rendered the entire Protestant Church of this region, through his expert knowledge of Roman Catholic theology. In the autumn of 1921 he met an effort on the part of the Roman Catholics of Pittsburgh to commend distinctive Roman Catholic teaching to the public through advertisements inserted in the Pittsburgh daily papers. Sixty-five different advertisements, beginning with October 5th, sought to make plausible matters in dispute between the Protestants and Roman Catholics since the Reformation. They were passed upon by "a proficient in Catholic theology," as Father Coakley stated in "America," and paid for by two Catholic laymen of Pittsburgh. In view of the public interest the advertisements elicited, Dr. Schaff inserted in the Pittsburgh Dispatch ten counter-statements based upon the New Testament and authoritative declarations of the Roman Catholic Church, the expense being met by Protestant laymen through Dr. Maitland Alexander. With the support of a Committee of Ministers from the different churches of Pittsburgh, including two of the Directors of the Seminary, Drs. Alexander and Hutchison, Prof. Schaff also prepared a leaflet entitled, "Roman Catholic Advertisements and the New Testament." The Leaflet contained a Preface by the Committee and eight of the Roman Catholic advertisements with as many counter-statements. Forty thousand copies were distributed through the Methodist, United Presbyterian, and Presbyterian book rooms of the city. After the type had been broken up, an order came to the Presbyterian Book Store from Toronto for five thousand copies. It has been stated that the Methodists have circulated one hundred thousand copies of the Leaflet in Bohemia.

*Dr. Farmer* delivered addresses in the interest of the ministry in the First Presbyterian Church of Mononga-



## *President's Report*

hela City; in the College of Wooster, where he also preached in the church and had interviews with the students; at Kiskiminetas Academy in Saltsburg; and has also regularly taught the Men's Bible Class at the Shady-side Presbyterian Church, and acted as pulpit supply at the Third Presbyterian Church of Pittsburgh.

*Dr. Snowden* reports that he has performed the following extra-Seminary activities:

Preached during the year in and around Pittsburgh, but also did supply work in the Calvary Presbyterian Church of Philadelphia, and in the Hyde Park and Second Presbyterian Churches of Chicago; also delivered courses of lectures on popular theology in two churches on Sunday evenings.

Served as a member of the teaching staff of the Divinity School of the University of Chicago in the summer quarter of 1921, lecturing twice a day on the personality of God and on apologetics.

Lectured on the Psychology of Religion at three summer schools: Ovoca, Tenn.; Hollister, Mo.; and Grove City, Pa.

Lectured once a week during the season on the Book of Acts to Sunday School Teachers of the Allegheny County Sunday School Association.

Delivered an address on "The Written Word," before the World's Presbyterian Council in Pittsburgh in October, 1921, and a number of addresses before one Synod, one Presbytery, and a number of men's brotherhoods, Sunday-school conventions, and gatherings of boys assembled to consider the ministry.

Published about sixty or more articles in daily and weekly newspapers, and one article in a theological review.

Published two books: "The Meaning of Education," issued by the Abingdon Press of the Methodist Book

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Concern; and a volume on the "Sunday School Lessons for 1922," issued by the Macmillan Company.

He has also edited the Presbyterian Magazine, but he wishes to state that this editorship and all this outside work have not caused him to miss any recitations in his classroom.

*Dr. Vance* has published an article, "Satan," and several book reviews in the Presbyterian Banner. He gave a course of five lectures under the Seminary Extension arrangement in the North Presbyterian Church, Pittsburgh. The subject of this course was, "Crises in the Life of Christ." He addressed Father and Son meetings at four churches, and has preached twenty times during the term.

*Dr. Culley* has delivered a course of lectures on Sunday mornings before the Men's Bible Class of the First Presbyterian Church of Wilkinsburg.

*Professor Eakin* reports that he studied at the University of Chicago during the last summer vacation; that he has preached from time to time during the year, and has done considerable research work in the New Testament field. During the period covered by this report he has published nothing except a few minor contributions to periodicals.

*Mr. Boyd* is completing his seventh year as director in the Pittsburgh Musical Institute, his third year as conductor of Pittsburgh Choral Society, his fourth year as conductor of Tuesday Musical Club Chorus, his nineteenth year as conductor of the Cecilia Choir, and his twenty-eighth year as organist and musical director at the North Avenue M. E. Church. He has published many scattered articles and has been editor of the Choral Section in The Bulletin of the National Federation of Women's Music Clubs. He has prepared a report on the Music Sections of Public Libraries which was published by the U. S. Bureau of Education, and has also pre-

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pared a volume of arrangements for organ which was published by G. Schirmer.

*Professor Sleeth* acted as Professor of Elocution during the month of January at Union Theological Seminary, Richmond, Va., and during the month of April at the Lutheran Theological Seminary at Gettysburg, Pa. The schedule of his classes was so arranged that our own students did not suffer on account of his absence at these other institutions. He is one of the favorite lecturers at the Grove City Bible Conference.

### *Lectures*

The opening lecture of the term was delivered by the Rev. John A. Hutton, D. D., on the subject, "The Tone of Preaching."

A course of five lectures on "Church Publicity," was given by Mr. Herbert H. Smith.

Two evening lectures were delivered by the Rev. James Moffatt, D. D., on the following subjects:

"History and Truth."

"Jesus and Brotherly Love."

The following special lectures were given in the Seminary chapel:

"The Tabernacle" (with model), The Rev. T. J. Allen, D. D.

"How My Father Became a Christian," Mr. K. Apasamy.

"Missions in British East Africa," The Rev. Lee H. Downing.

"Experiences in West Africa," The Rev. A. I. Good.

"Ministerial Relief," The Rev. W. S. Holt, D. D.

"Preaching to Children," The Rev. Stuart Nye Hutchison, D. D.

"The Pima Indians," The Rev. Dirk Lay, D. D.

"Mexican Missions," The Rev. A. N. Lucero.

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- “The Every Member Canvass,” Mr. David McConaughy.  
“Community Religious Education,” The Rev. O. Scott McFarland.  
“Home Missions in the Southwest,” The Rev. Robert N. McLean, D. D.  
“Foreign Missions,” The Rev. A. W. Moore.  
“Behind Gray Walls,” The Rev. John Steele.  
“The Work of Men in the Church,” The Rev. William F. Weir, D. D.  
“India,” The Rev. A. L. Wiley.

*Student Life*

In order to give the Board of Directors a glimpse into the students' life, as well as to present the point of view of the students, the Report of the President of the Y. M. C. A. is herewith incorporated in the Faculty report.

“The Association started the year with three definite aims: to deepen the spiritual life of the students; to provide more definite opportunities for the men to study and take active part in city home mission work; and to develop the social life of the Seminary. It is with satisfaction that we note the degree of success which our efforts have secured both in carrying out our plans and in attempting to carry out additional plans.

“The devotional life in the Seminary has been carried forward by means of the usual tower-room prayer-meetings, and by our regular meetings in the Social Hall. Our prayer-meetings have been made very interesting all year by the innovation of studying various books on missions and service. The plan was for the leader to prepare a chapter very carefully and then present the matter very concisely in five or ten minutes. Our Association meetings have been planned entirely about some inspirational mes-

## *President's Report*

sage brought to us by members of our own Faculty or by men of prominence and ability in our own city, or in the world outside, some of whom were: Dr. Headland, 'Progress in China'; H. H. Smith, 'Publicity'; A. I. Good, 'Missions in Africa'; W. C. Schureman, 'Sunday School Work in Colorado'; Dr. Maitland Alexander, 'Compensations of the Ministry'; Mr. McDowell, 'The Social Gospel'; McCloy Franklin, 'Mountaineers'; Mr. Mace, 'The Ministry and the Community'; Prof. Frank Eakin, 'Life a Spiritual Battle'; Dr. Selby F. Vance, 'Work among Men and Boys'; Dr. J. A. Kelso, 'The Ministry and Business'. Needless to say, such an array of subjects, presented as they were in a masterly fashion by men who knew whereof they spoke, has been the means of inspiring us to greater endeavor in the course we have chosen to run.

"The Home Missionary Committee has performed its duties admirably. A chapel period was turned over to them the first of the year and the matter of city home missions was presented to the student body. Several propositions were offered, and an appeal was made for volunteers. There was a hearty response. The most important work which they have done has been at the Woods Run Settlement. It has consisted in club organization, leadership in amusements, and personal contact. A novel and important work has been begun at the Hindu Club in the University of Pittsburgh. The aim is to form close friendships with the Indian students in order to show them the heart of real Christianity, so that they who go back to their own country to become future leaders may take with them a true conception of Christianity which they do not always find on the surface of our civilization.

"In connection with Home Missions we are pleased to note a new organization—Fellowship for

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American Service. There has long been felt the need for an organization similar to that of the Student Volunteer for the purpose of stirring up enthusiasm and securing life recruits for service on the Home Field. Through the efforts of Mr. Eastman, of the Board of Home Missions, such an organization has been started this year and already it has local groups in many of our colleges, universities, and seminaries throughout the States, of which we are one. Our plans for the future are to form our Committee on Home Missions from this group as well as to form the Committee on Foreign Missions from the Student Volunteers.

“The social life of the Seminary has been promoted through athletics and several social events. With the advent of volley ball in our athletic curriculum, men who were unable to play basket ball have availed themselves of the opportunity to play volley ball. No competitive games were scheduled in this sport aside from those among the various classes. Our basket ball season opened early in November and an unusual amount of interest was manifested throughout the year. The majority of the men in the dormitory reported for practice three times every week. The schedule of games was so arranged that about half of them were played on the home floor and the remainder abroad. In consideration of everything, we feel that it has been a successful season. We have some very good material to start the coming year with, and, if the incoming class has some more as good or better, we plan to secure a few games with college teams in the vicinity in order to advertise our Seminary and at the same time to hold up the manhood of the Gospel ministry. “The social events of the year have been very delightful. The year opened with a banquet given in our dining hall in honor of our new professor and

### *President's Report*

his wife, Dr. and Mrs. S. F. Vance, and the incoming class. This opening event was followed at frequent intervals by parties in the Social Hall, entertainment being provided for by each class in turn; dinners and receptions at the homes of the various professors; and one afternoon of hiking for the juniors, followed by tea at the home of Professor Eakin.

“Thus, as we look back on the past year of activities of the Association, we feel that it has been a good year indeed. It has been the full statured man which we have been aiming at to be secured through a well-rounded life. We have sought to develop our lives spiritually so that our message to the world will ring true; we have endeavored to cultivate our social life in order to make our associations with those whom we shall serve in the future a delight and an attraction; we have made it a point to keep ourselves physically fit for our great task. For the coming year we venture to predict a splendid year, for we are closing this year with every evidence on the part of the men of enthusiasm for the Association.

“Respectfully submitted,

“(Signed) P. L. WARNSHUIS.”

### *Dr. Kelso's Sabbatical Year*

The Board of Directors very generously granted the President of the Seminary a year's leave of absence at the last annual meeting in May, 1921, in recognition of twenty years in the professorship. Dr. Kelso expects to avail himself of this privilege during the next academic year. He is planning to spend about six months of this time in the study of archæology and geography in Palestine and Egypt. The Trustees of the American School of Archæology in Jerusalem have elected him an honorary lecturer during the year 1922-23. This position in-

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volves no special duties and there is no remuneration connected with it. In anticipation of this year of absence from the Seminary, the present middle class was grouped during the past year with the senior class in the required courses of study which Dr. Kelso offers. Dr. Culley has kindly agreed to teach his class in Old Testament History during the term 1922-23, and Dr. Farmer to assume his administrative duties as acting president in case the Board of Directors see fit to appoint him to that position. Through these arrangements the classes of the Seminary will not suffer during this period of absence, and when he returns his lectures will be greatly enriched by his residence in Palestine and Egypt.

### *Courses in Religious Education*

For some time the Faculty has recognized the growing importance of the subject of Religious Education and that it was necessary to offer more detailed instruction than had been attempted in the Seminary curriculum heretofore. With this in mind, three definite courses have been organized. The field that is covered includes the psychological and pedagogical aspects of the subject as well as the organization, principles, and methods of the Sunday School. The courses offered are as follows: (1) Psychology of Childhood and Adolescence, (2) Organization and Administration of Religious Education, (3) Principles and Methods.

### *Finances and Gifts*

On account of the business depression of the past year no attempt has been made to secure additions to the permanent endowment of the Seminary. The Treasurer's report for the fiscal year ending March 31, 1922, unfortunately shows a very heavy deficit, amounting to \$17,643.05. This large deficit was incurred notwithstanding donations from churches amounting to \$4,-



## *President's Report*

709.64, and gifts from individuals and miscellaneous sources to the amount of \$16,623.81. This deficit and the large gap between income from investments and actual expenditures make it imperative that the Boards of the Seminary make plans for raising a considerable addition to the endowment fund of the institution.

The Class of 1911 contributed one hundred dollars as a Class for a prize in New Testament Greek in commemoration of their tenth anniversary of graduation.

Mrs. David Gregg donated a large collection of books from the library of Dr. David Gregg. Naturally many of these books have been found to be duplicates of works already in our possession, but there are also many others which we did not have. Indeed the collection as a whole forms one of the most important additions to the Library by gift in recent years. The smaller donations of books are noted in detail in the Librarian's report.

Mrs. Elizabeth R. McCreery donated an Alaskan Medicine Man's necklace for the missionary museum.

### *Recommendations*

The Faculty of the Seminary submit the following recommendations:

- (1) That the degree of Bachelor of Divinity be conferred upon:

The Rev. David Lester Say

- (2) That the following members of the Senior Class receive the diploma of the Seminary:

Clifford Edward Barbour  
Lewis Arthur Galbraith  
Elgie Leon Gibson  
Lyman N. Lemmon  
Ralph K. Merker  
Walter Harold Millinger  
Samuel Galbraith Neal

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Roscoe Walter Porter  
Paul Livingstone Warnshuis  
James Wallace Willoughby

- (3) That Mr. Emile Augustin Rivard, having presented no thesis, be permitted to appear with his class at graduation, but that his diploma be withheld until his thesis is presented, and that a statement be made at the time of graduation, setting forth the fact that the failure to present a thesis was due to physical disability.
- (4) That the following members of the Senior Class receive a special certificate covering the courses which they have actually completed:

Archibald Ferguson Fulton  
Daniel Hamill, Jr.  
Basil A. Murray

All of which is respectfully submitted.

(Signed) JAMES A. KELSO,  
*President.*

## Librarian's Report

*To the Board of Directors of the Western Theological Seminary: I submit herewith my report as Librarian of the Seminary, covering the year, April 1, 1921—March 31, 1922:*

### CONDENSED STATEMENT

1. Additions:

(a) Volumes added by Purchase .....	592
(b) Volumes added by Gift .....	126
Total .....	718

Additions during the past six years have been as follows:

	By Purchase	By Gift	Total
1916-17 .....	613	112	725
1917-18 .....	352	635	987
1918-19 .....	293	88	381
1919-20 .....	625	85	710
1920-21 .....	533	53	586
1921-22 .....	592	126	718

2. Cataloguing:

(a) Volumes catalogued .....	725
(b) Cards added to catalogue .....	2,111

The figures for the three preceding years are as follows:

	Volumes Catalogued	Cards Added
1918-19 .....	533	1,583
1919-20 .....	435	1,390
1920-21 .....	493	1,594

3. Circulation:

(a) Books loaned .....	1,951
(b) Periodicals loaned .....	217

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A record of the circulation of books has been kept only since 1916, and of periodicals only since 1919.

The figures are as follows:

Books loaned, 1916-17 .....	1,435
Books loaned, 1917-18 .....	1,832
Books loaned, 1918-19 .....	1,733
Books loaned, 1919-20 .....	1,557
Books loaned, 1920-21 .....	1,618
Books loaned, 1921-22 .....	1,951
Periodicals loaned, 1919-20 .....	225
Periodicals loaned, 1920-21 .....	135
Periodicals loaned, 1921-22 .....	217

It will be noted that the number of books loaned is larger than for any previous year covered by our records. In this connection it may be of interest to the Board to know that the librarian has recently been in correspondence with Dr. Robinson, of the Board of Publication and Sabbath School Work, with regard to a plan for making the seminary libraries of greater service to the church at large. Our own library has for years been sending out books by mail, to alumni of the Seminary and others, on the most liberal possible terms. But this fact perhaps is not generally known. Dr. Robinson has in mind mapping out the territory which should be served by each seminary, and urging upon the church a more general use of the books in the several libraries. Such publicity work should be fruitful of good results, and our library stands ready to coöperate in the fullest measure.

During the year a large collection of books from the library of the late Dr. David Gregg was presented to the Seminary. Naturally many of these books have been found to be duplicates of works already in our possession, but there are also many others which we did not have. Indeed the collection as a whole forms one of the most important additions to the library by gift in recent years. Ninety-seven volumes had been accessioned at

### *Librarian's Report*

the close of the period covered by this report, and only these are included in the figures for gifts above. Others, in the order of their importance, will be accessioned and catalogued as time permits.

We have been more successful this year than any year since the war in our efforts to import books from continental Europe. The situation with regard to monetary exchange has made it possible for us to buy some important French and German works at prices very much below what they would ordinarily cost. Purchases during the year have included the following: Pauly, A. F. & Wissowa, G., "Real-Encyclopädie der classischen Altertumswissenschaft," 1894-1921, 15 vols.; Daremberg, C. & Saglio, E., "Dictionnaire des antiquites grecques et romaines," 1877-1919, 10 vols.; Jullian, C., "Histoire de la Gaule," 1920-21, 6 Vols.; Gsell, S., "Histoire ancienne de l'Afrique du Nord," 1920-21, 4 Vols.; Dittenberger, W., "Orientis Graeci inscriptiones selectae," 1903-05, 2 vols.; Mitteis, L. & Wilcken, U., "Grundzüge und Chrestomathie der Papyruskunde," 1912, 4 vols.; Florenz, K., "Die historischen Quellen der Shinto-Religion," 1919; Weiss, D. J., "Das Urchristentum" 1917; Coulanges, F., "La cité antique" 1920; Harnack, A., "Marcion," 1921.

The two recently published volumes of Hastings' "Encyclopædia of Religion and Ethics" (Vol. XI, 1921, and Vol. XII, 1922) have been secured for the library, also the new supplementary volumes of the "Encyclopædia Britannica" (Vol. XXX and XXXI, 1922). Other new reference works which have been purchased are the "Dictionary of Religion and Ethics," edited by Drs. Shailer Mathews and G. B. Smith (1921); the "Children's Great Texts of the Bible," edited by Dr. Hastings (6 Vols. 1920-21); "International Encyclopædia of Quotations," edited by W. S. Walsh (1921). Among the books of the Gregg collection already incorporated in the library are 18 volumes of the "Christian World Pulpit" (1890-1907), containing a wealth of material for the study

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of sermons by great contemporary preachers of the English-speaking world; also the 15-volume "Library of Oratory," edited by Chauncey M. Depew.

The following list includes some of the more notable additions of miscellaneous character: Smith, P., "The Age of the Reformation," 1920; Dewey, J., "Reconstruction in Philosophy," 1920; Mills, P. L., "Prehistoric Religion," 1918; Trent, W. P., "The Cambridge History of American Literature," 1921, Vol. 2; Thomson, J. A., "The System of Animate Nature," 1920, 2 Vols.; Knight, G. A. F., "Nile and Jordan," 1921; Hall, H. R., "The Ancient History of the Near East," 1920; Wicksteed, P. H., "The Reactions between Dogma and Philosophy," 1920; Pattison, A. S. P., "The Spirit," 1921; Haldane, R. B. H., "The Reign of Relativity," 1921; Burton, E. D., "A Harmony of the Synoptic Gospels in Greek," 1920; Foakes-Jackson, F. J., "An Introduction to the History of Christianity," 1921; Macintosh, D. C., "Theology as an Empirical Science," 1919; Inge, W. R., "The Philosophy of Plotinus," 1918, 2 Vols.; James, H., "The Letters of William James," 1920, 2 Vols.; Strachey, L., "Queen Victoria," 1921; Strachey, L., "Eminent Victorians 1918; Rosebery, A. P. P., "Miscellanies," 1921, 2 Vols.

The volumes added to the library by gift (in addition to those from the library of Dr. Gregg) have come from the following donors: Dr. D. S. Schaff, Mr. N. Donaldson, Dr. J. A. Kelso, Mr. O. Newfang, Mr. J. R. Day, Mr. A. Cotter, Mrs. W. Thaw, Dr. S. F. Vance, Dr. C. E. Edwards. The librarian has sent his acknowledgment and thanks as each contribution was received, and he takes pleasure in publishing the list of names with this report.

Last year's experiment of giving instruction at the beginning of the year on matters connected with books and the use of the library was repeated this year. Perhaps this is partly responsible for the fact that to a much

*Librarian's Report*

greater extent than formerly the librarian has been consulted by students with regard to the use and the purchase of books.

Respectfully submitted,

(Signed) Frank Eakin.

*Librarian.*

## TREASURER'S CONDENSED FINANCIAL REPORT

For the Year Ended March 31st, 1922.

### Income

Income from Investments .....	\$36,666.43
Income from Investments, Annuity Bond Funds .....	2,182.29
Income from Investments, Conkling Fund.....	4,365.00
Interest on Daily Balances .....	549.40
Income from Rents .....	1,200.00
Income from Miscellaneous Sources .....	12,108.81
Contributions by Individuals and Churches .....	6,874.64
Contributions to Pension Fund .....	2,350.00
	\$66,296.57

### Disbursements

Salaries paid .....	\$40,194.82
Interest paid on Annuity Bonds .....	\$2,445.00
Interest paid on Conkling Fund .....	5,000.00
Interest paid on Loan .....	7,445.00
Insurance, repairs, commission, and water rents paid....	1,585.49
Accrued interest on Investments purchased .....	1,417.19
City Taxes, 1921—paid .....	17.69
County Taxes, 1921—paid .....	4,052.89
Office Expenses and Janitors' supplies .....	296.91
Library Expenses .....	1,331.78
Advertising and Printing .....	1,865.40
Fuel and Light .....	2,946.25
Scholarships .....	6,576.99
Lectures .....	2,869.00
Expended for Sundry Equipment .....	330.00
Expended for Improvements .....	1,950.93
Other Miscellaneous expenses .....	8.00
Pensions Paid .....	2,321.08
Repairs .....	3,250.00
Professors' Annuity Premium .....	3,101.85
	2,378.35
	\$83,939.62

### Permanent Funds

Real Estate and Building Fund .....	262,350.80
New Administration Building Fund .....	131,298.71
New Building Fund No. 2 .....	88,089.50
Contingent Fund .....	114,416.04
Endowment Fund .....	194,355.81
Lectureship Fund .....	3,758.44
Library Fund .....	32,176.93
Reunion and Memorial Fund .....	112,287.79
Scholarship Fund .....	140,604.21
Sacred Rhetoric and Elocution Funds ....	79,519.30
Church Music Fund .....	14,527.24
President's Chair Endowment Fund .....	5,000.00
L. H. Severance Lectureship Fund .....	5,000.00



*Treasurer's Condensed Financial Report*

President's Chair Endowment (Conkling Fund) .....	100,075.00
Annuity Bond Fund .....	33,800.00
Warrington Library Fund .....	3,250.00
Chapel Fund .....	25,010.00
Student Loan & S. H. Fund .....	2,500.00
Keith Memorial Prize Fund .....	1,802.00
W. A. Shaw Endowment Fund .....	10,000.00
Bills Payable (money borrowed) .....	26,000.00
	<hr/>
	<b>\$1,385,821.77</b>
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## Literature.

**A Brief Bible History.** By James Oscar Boyd, Ph. D., D. D., and John Gresham Machen, D. D. Philadelphia: The Westminster Press. 1922. Paper 60 cents.

This small volume of a hundred and twenty-eight pages contains a condensed table of contents, a brief introduction by Harold McA. Robinson, D. D., and a survey of the Old and New Testaments. The survey, presented in two sections, appears as part of "Teaching the Teacher," which was published last year. The material is divided into lessons, each lesson concluding with a list of questions.

Equally with "Teaching the Teacher," this book is adapted for teacher training; and it also most admirably fulfills the purpose stated by Dr. Robinson in the introduction: "To supply the demand for a brief Bible history for popular reading." Though embracing the entire Bible history in its scope, and without omitting an essential incident, it is, nevertheless, so condensed that it can be perused in a few hours. Consequently, it affords a panoramic perspective of the development of God's redeeming grace, comprehensive in range and accurate in detail. Light thrown upon the geographical and natural features of Bible lands, as well as frequent explanations connecting with contemporaneous events, renders the narrative clear and graphic.

The book abounds with interpretations, strongly conservative in point of view, which, while greatly enhancing its value as a means for indoctrination, nevertheless impair its facilities for offering a candid and impartial exhibition of sacred history. Whether this feature constitutes a merit or defect in an otherwise eminently engaging, instructive and timely publication, rests with the individual reader to determine for himself.

Monaca, Pa.

JOHN O. MILLER, '16.

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**The Approach to the New Testament.** By James Moffatt D. D., D. Litt., Hon. M. A. (Oxon.). New York: George H. Doran Company. 1921. \$3.00.

This book is certain to have a wide reading in America, where Dr. Moffatt's work is so well and favorably known. It will be of especial interest to those readers of the *Bulletin* who heard his lectures at the Seminary in the early part of this year. A considerable part of the material of the lectures will be found in the book, due no doubt to the fact that the two were taking shape in the author's mind at nearly the same time. The book itself had its origin as a course of lectures: the Hibbert Lectures for 1921, delivered in London and Cambridge.

The chapters are as follows: First Impressions of the New Testament; The Origin and Meaning of the Name; The Old Testament in the New; The New Testament in the Christian Church; The Historical Method at Work; The Task of the Historical Method; Some Objections to the Historical Method; The Limitations of the Historical Method.

## Literature

A glance at these chapter headings will suggest that "the approach to the New Testament" which Professor Moffatt has set himself to discuss is the historical approach, or the "historical method" to employ the more familiar phrase. What service he hoped to render by such a discussion is explained in the preface, from which it will be worth while to quote: "My instructions were, not to offer any results of research such as might appeal only to experts, but to lay before the educated public an outline of the present position of the New Testament in the light of modern criticism . . . a statement which should also bring out the positive value of the New Testament literature for the world of to-day. The idea was an appreciation of the New Testament not merely as a historical phenomenon, but as a source of guidance in social reconstruction, so that some readers might be enabled to recover or retain a sense of its lasting significance for personal faith and social ideals . . . . We are learning how to approach this great literature from the proper angle and thus to see it in its true perspective. This approach to the New Testament is the work of the historical method. What I have tried to do in these lectures is to explain and illustrate it, to sketch some of its salient principles, and in general to suggest what the modern mind may expect to find and must be prepared to offer, in approaching the collection of primitive Christian classics which we call the New Testament . . . I have had in view . . . partly those who imagine that with the passing of the doctrine of verbal inspiration the New Testament has ceased to possess any vital importance for the age, partly those who are still unconsciously under the mediæval idea that the New Testament contains a mass of beliefs and truths, assent to which constitutes faith, and partly those who read it and read about it with a mixture of interest and perplexity in their minds."

This varied—and often much beclouded—attitude toward the New Testament of which Professor Moffatt speaks is a phenomenon well known to many ministers, who will count it a great good fortune that the task of helping to clear matters up, in the minds of educated people, should have been undertaken by one so eminently qualified. His qualifications, it may be remarked, are more than intellectual. He has a Scotchman's religiousness, mysticism, or whatever we choose to call it—an indispensable asset for such a task. He has also a "Britisher's" tendency to be conservative—to adhere as long as possible to the *status quo*. On the whole this too is an asset, when balanced by sound scholarship. Thus we have every reason to expect great things from this book.

Does it meet our expectations, or is it likely to meet them as it is increasingly circulated and read? The answer to this question should be given by those for whom the book was intended—the educated readers who are not students of the New Testament in a professional or technical sense. A friend of mine, who belongs to this class and whose judgment about books I long ago learned to regard with much respect, wrote me the other day that he was reading Moffatt's "Approach" and liked it. But he added a rather severe criticism of the style, concluding with this: "One wonders often why a great scholar would not give a little more time to the way to present things." I am afraid that this criticism is justified. It applies—alas!—to others of the author's books, notably his monumental "Introduction to the Literature of the New Testament."

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But they are great books none the less. The "Introduction" is much the most valuable work in its field for the present-day student (at least in the English language); and the "Approach" is for the time being scarcely less unique in its different field.

FRANK EAKIN.

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**A Manual Greek Lexicon of the New Testament.** By G. Abbot-Smith, D. D., Professor of New Testament Literature in the Montreal Diocesan Theological College. New York: Charles Scribner's Sons. \$6.00.

Recent discoveries have shown that the language of the New Testament is not the Classical Greek modified by contact with the Semitic World, but is that of the common people of the first century. Much information as to the meaning of words and their use has been obtained through the study of the papyri discovered in Egypt. Consequently New Testament grammars have had to be thoroughly revised. Likewise there was need of a new lexicon. Prof. Abbot-Smith has admirably succeeded in embodying in this lexicon the results of the recent discoveries and scholarship.

Especially noteworthy is the accuracy, compactness, and usability of the lexicon, the useful notes on synonyms, the references to literature where authoritative examination of different words is to be found, the Hebrew equivalents of the Greek words, and the fact that the lexicon embodies in connection with each word 95 % of the passages where it is found in the New Testament and almost 40 % of those in the Septuagint.

Very helpful for beginners is appendix A, containing a list of the irregular verbs with their various forms, and appendix B, which is an alphabetical list of verbal forms.

The student who desires the best New Testament Lexicon will purchase this one.

SELBY F. VANCE.

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**The Creative Christ:** A Study of the Incarnation in Terms of Modern Thought. By Edward S. Drown, D. D. New York: The Macmillan Company. 1922.

The purpose of this book, which consists of a series of lectures, is "to make Christ real for ourselves," and that can only be done as we "seek to interpret the truth about Him in a way that will commend itself to our thoughts, and will satisfy our needs and solve our problems." This we may properly do for "Jesus is the Man of the ages," and "there is in Him that which can appeal to and satisfy the thoughts and hopes and aspirations of every period of human experience." Such a claim is, of course, quite legitimate. For every previous age has sought an interpretation of Christ in terms of its own peculiar needs and problems. The readers of this book will appreciate the fact that Dr. Drown, in stating the modern position, does not feel it to be incumbent upon him to reject either the terminology or the faith of Christian teachers of other periods,

## Literature

as some modern writers on the subject unfortunately and most inconsistently do. So long as words are a medium for the expression of thought, writers and teachers in order to make themselves understood must use the current terminology. However, a new terminology does not necessarily mean a new teaching. John, in the Fourth Gospel, used the terminology of the Philonic school of metaphysics; and Paul, the Rabbinical methods of exegesis. Dr. Drown uses what he is pleased to call modern terminology. His approach to the problem is not along metaphysical or mystical lines; his is the moral approach. For "the terms of our age are essentially moral terms." But on the whole, the main difference between Dr. Drown and the apostles is one of approach; the conclusions reached in each case are practically the same. "In Him was life and the life was the light of men" (John). "I live, yet not I, but Christ liveth in me." (Paul). "Christ is the creative source of Christ-likeness in men" (Dr. Drown). The author's conception of Christ as the goal of humanity is adequately stated in Paul's phrase, that we may "all attain unto the measure of the stature of the fulness of Christ."

"To be true to the Fathers is not to follow their formulas but their faith." And again he affirms that "to act on their example is not to abide satisfied with their results, it is to walk farther along the path they trod." These statements indicate the temper in which the author approaches his task.

When the author declares that the terms of our time are essentially moral, and then goes on to state that "everywhere in the New Testament the ideas are moral ideas and the terms moral terms," we feel like venturing to suggest that the term "Biblical" should be substituted for the term "Modern" in the sub-title of the book. And we are further encouraged to do this by the fact that Dr. Drown's conception of God is that of the Old Testament prophets, namely, the conception of God as an ethical Person. His contention is that, along ethical lines, and on the basis of ethical principles alone, can any complete and satisfactory doctrine of the Incarnation ever be reached. All failures in the past to harmonize the divine and the human elements of Jesus' personality were due to the fact that theologians insisted upon seeking it along metaphysical lines rather than along ethical lines. God is essentially moral; his relations with men are moral, and we shall only come to understand Christ as we understand God, in moral terms.

The author makes much of the "creative Love of God," much more than he does of God's holiness; at times he identifies God with love, love is the essence of God. In what he has to say about the relation of the Incarnation to the Atonement it is readily seen that his thought is dominated by the conception of God as love. The creative love of God withholds nothing from the creature, so that man possesses all the attributes of God. But this fact does not identify God and man. There is a fundamental distinction between them; "The one and only ineradicable difference" between God and man is to be found in the source of the attributes, they inhere in God but with man they are derived. Thus Christianity is saved from falling into the error of pantheism.

The Incarnation can be thought of as a momentary act, limited to the birth of Jesus, only when conceived of in terms of substance. But regarded from the ethical point of view it is a process. This

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follows because the Incarnation is a moral and spiritual union and morality implies growth. The perfection of Jesus is regarded as something which He achieved through a process of moral stress and strain, of trial and temptation. The character of Christ is true moral character, and is the result of a moral process, which, as it becomes more complete, more perfectly reveals God.

Throughout the book most of the fundamental doctrines of Christianity are dealt with. But the author's interpretation of some of the most important of them is not very clear. He "cannot consider the Incarnation contingent upon the fact of sin or the need of atonement" for the reason that "the Incarnation is the Atonement." Here the reader is left to guess at what he means. Such a statement may be "modern," but it can hardly be accepted as scriptural. We prefer to believe with Dr. Denny that "An Incarnation which would have taken place in any event is an Incarnation which does not put the sinner under that obligation to Christ under which he is put by an Incarnation which is necessitated and determined by the loving will to save sinners by bearing their sins." This statement we believe to be nearer to the mind of our Lord than is Dr. Drown's. There are other points on which the reader will find himself at variance with the author. There is little in the book that will be of practical value to the average preacher. Its chief value lies in the attempt that is made to make the personality of Jesus, especially His humanity, of real significance and value. Less verbosity and repetition, and more clear definition of terms would improve it. However, as a mental exercise the book is worth reading.

Vanderbilt, Pa.

JAMES MAYNE, '18.

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**Toward the Understanding of Jesus**, and other studies. By Vladimir G. Simkhovitch, Professor of Economics in Columbia University, New York. New York: The Macmillan Company. 1921. Pp. 165. \$1.75.

Here is a book that will delight the heart of the historian, and one, moreover, which the theologian cannot ignore. It deals with ultimate causes. The volume has three historical studies: 1. "Toward the Understanding of Jesus" 2, "Rome's Fall Reconsidered;" 3. "Hay and History." While these theses appear in this order in the book, the reverse order is the chronological one. We shall so consider them.

In "Hay and History," Professor Simkhovitch discusses that ancient institution,—the village community. The latter is fundamentally different from the American community. It has the homesteads grouped together, with barns, stables, etc. Then there are three great fields, the wheat or rye field, the oats or barley field, and the fallow ground. Also, there is the meadow. Excluding the meadow, each of these three great fields is cut up into thousands of strips. The farmer may own one or many, according to his wealth, in each of the three fields. He has a share in the meadow pasturage proportionate to his land ownings.

This is the situation from time immemorial. It was neither convenient nor economical; it meant "waste of energy of both man

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and beasts." "Why, then, did such an institution persist in surviving? There must have been some circumstance either of a compelling or compensating nature." This the author seeks to discover.

After examining documents and sources, he discovers this: that the land constantly became poorer. "But did people not know about improving the soil?" We are assured that they did; they appreciated the value of manure as well as any modern farmer. Well, "Did they not keep cattle? Yes . . . but the question is, could the individual farmer keep on his land *enough* cattle to improve . . . his entire farm?" In brief, he could not. Again we ask, why? The answer is found in the method of crop rotation. Wheat the first year; oats the second; fallow the third. "Where, in this schedule, does grass-seeding come and where are the hayfields? There were none!" The farmer could build up his land only as he had cattle; he could keep cattle only as he had meadow land; the latter was entirely dependent upon some stream, and so always utterly inadequate. Consequently, all land, throughout the world, gradually became poorer and poorer.

"Go to the ruins of ancient and rich civilizations in Asia Minor, Northern Africa, or elsewhere. Look at the unpeopled valleys, at the dead and buried cities, and you can decipher there the promise and the prophecy that the law of soil exhaustion held in store for all of us. It is but the story of an abandoned farm on a gigantic scale. Depleted of humus by constant cropping, land could no longer reward labor and support life: so the people abandoned it. Deserted, it became a desert; the light soil was washed by the rain and blown around by shifting winds." (p. 161.)

Now, what changed all this? It was the discovery, about the middle of the 17th Century, of grass-seeding. This one thing changed everything, and turned a losing battle, agriculturally speaking, into a triumph. It meant the possibility of continued life upon the earth. Professor Simkhovitch rightly calls it "a revolution that fundamentally changed the basis of agriculture, that abolished the law of diminishing returns" marking "the end of the dark ages of agriculture."

## II

Why did Rome fall? The trite answer, from Horace to Gibbon, has been, "corruption." The sturdy rural class is becoming extinct; there is a rush to the city, with its dissolute life; there is a mad lust for pleasure. The small landed class has disappeared and the proletariat emerges.

A very good answer, doubtless, but it does not satisfy our author. Granted that, as Livy discerningly states, "the large estates ('latifundia') ruin Italy, yea, even, the provinces," we must find out, if possible, just why the "latifundiae" exist. This Professor Simkhovitch does and he makes the dry documents read like a romance. His first hand acquaintance with the old Latin authors is startling, and his conclusions bear the imprint of independent thought. Step by step he traces the story of the fall of Imperial Rome. He shows that in the early Republic, a seven-jugera farm was considered large enough to support a family. Then comes the

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time of the Gracci, and Tiberius Graccus thinks that a farmer ought to have thirty jugera. Later, Trementius made it fifty jugera. Caesar allotted sixty-six and one-third jugera. Augustus, still later, gave his colonists four hundred jugera. Why was this? Why did the small farmer disappear and the vast landed estates appear? Until Cicero could say that the whole commonwealth could muster a bare two thousand property owners? And why was it, finally, that these vast estates no longer were profitable, and their owners ceased to farm them? Here follows an interesting analysis of the laws of the empire. All the statesmen saw what was going on and tried in vain to check it. Laws more and more drastic were passed in the vain endeavor to stimulate agriculture. It simply could not be done. Why?

Our author examines some possible reasons. He shows, for instance, why the importation of wheat from Sicily, and later from Egypt, was in no way a factor to discourage Italian farming. To the question, did the Romans understand nothing about building up the soil, he answers that the knowledge about agriculture possessed by the ancient Romans was so great as to be almost modern. And so through the list of possible reasons.

Having read "Hay and History," we are prepared for the answer. Had the Romans possessed the knowledge of grass-seeding, and so made the soil steadily better instead of the reverse, the very history of the world might have been changed. With becoming modesty, the author does not mean that this was the only factor.—"that so rich and so complex a texture of life could depend upon any one single factor." For example, "the presence of oxygen does not explain life, (but) the absence of it is sufficient to explain death." And certainly one lays down this thesis feeling that it has been proven.

### III

We come now to the first thesis, "Toward the Understanding of Jesus." Fundamentalists need not be alarmed; the author is not about to explain the Sermon on the Mount by the humus of Palestine. He definitely says, "The problem is, why such unprecedented teachings at that particular time?" He begins his explanation by sketching the history of the Jews during the century preceding Christ's birth. It is a marvel of conciseness. Jesus was born in the midst of this frenzied, perfervid religio-political atmosphere. Is it fair to say that he was uninfluenced by it? Manifestly, not.

In brief, the situation at the birth of Christ was this: Rome was closing her hands upon the throat of Jewish nationality. Roughly speaking, there were three classes of people among his fellow countrymen: first, those who aped Roman customs and who were opposed to any opposition; second, the Zealots who were always ready to do or die; third, the intelligent minds who hated Rome cordially, but realized that physical resistance was absolute folly. How would Jesus answer these?

We must remember that Jesus, through his human nature, reacted to the stirring events of his day; he "either resented the aggression of Rome, or he did not." Had he not resented it, nothing more would have happened. If he did resent it—and we believe he did—what was he to do? "How could a proud spirit justify non-



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resistance to Rome? A proud spirit could not." But when Jesus thought this thing through—and the author thinks this is the true interpretation of the Temptation—he came before his people with a solution. To this solution, this insight, Professor Simkhovitch pays the highest tribute. It was "one which future generations may rediscover, but can never upset." Briefly, it was the exaltation of the inner life. The fervent Jews who realized that resistance to the Romans was folly, and kept their peace, were inwardly aflame. Hatred smoldered and burned. This could not give peace. Jesus' solution was the way of humility, of at-one-ness, if you please, with the kingdom of his Father. It was the doctrine that "the mind is its own place, and in itself, can make a heaven of hell" as Milton so well taught. And because Jesus was divinely inspired, he knew that this was, not *a* solution, but *the* solution.

To say that Jesus' fellow-countrymen did not understand him, is to say something very trite. The reason is that "they believed in him . . . with *their* faith, not with *his* faith;" they looked for a Messiah who would deliver them from the Romans, whereas the actual mission of the Messiah was to deliver them from themselves. The breach could not be bridged. Jerusalem killed her Prophet. "For what is a prophet? If he is a true prophet, is he not so because of his insight . . . into the inevitable consequences of our momentary, passionate actions? Then, because of this very insight, he can never qualify as a popular leader, the hero of a passing moment." How true these words! And how much they contribute "toward the understanding of Jesus."

Girard, Pa.

RALPH V. GILBERT, '16.

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**The Divine Antidote to Sin, Sickness, and Death**, revised edition.  
By Frank N. Riale, Ph. D., D. D. New York: The Christian Work. 1921. \$2.25.

The man who dares is the man who commands attention. Dr. Riale has displayed a degree and quality of theological and spiritual daring that entitles him to a multitude of readers. He has dared to confront and defy sickness and death in their inmost retreat, he has dared to take the Sacred Scriptures at their utmost spiritual value, and he has dared to claim for the spirit of man a satisfactory response to its deepest and remotest cry.

Undoubtedly we have lost the venturesome and confident faith of Jesus and Paul, and have written our *ne plus ultra*, not at the exit of a world of promise and revelation, but at the very entrance. Dr. Riale has broken through the Pillars of Hercules, and his book challenges the theologian to square himself with the plain meaning of the Scriptures; it challenges the professing Christian to satisfy to the fullest his whole being, body, mind, and spirit, in the limitless provisions of the Son of God; and it challenges all to come out of their narrow phyladlian cells and enjoy the boundless seas of privilege and blessing. Dr. Riale has dared to think and to believe what to some may be the unthinkable and the unbelievable—and therein lies one of the chief merits of his book. He breaks through barriers, rises above mountains, scars through the clouds. His book should be read as an example of the kind of daring that is needed to-day; the daring

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that will either prove or disprove the theology by which we are trying to save the world; the daring that will liberate the mind and heart from the bondage of fixed human dogma and send them out after the treasures of the illimitable. Whether we accept or reject the conclusions of the book we must admit that it forces to an issue the claims of faith and compels us to put the gospel to a legitimate test both in things seen and things unseen.

Although the title of the book covers the subjects Sin, Sickness, and Death, the last two only are dwelt upon; the discussions resting on the accepted doctrine of salvation from sin, and being extensions of it. It is assumed that the healing of sin carries with it the lesser blessings of health and life, both of which are put within man's own reach and made available in the same manner as his salvation from sin; namely, through faith. So long as men believe that sickness and death are inevitable, a part of the will and plan of God, so long will they prepare for them instead of against them. Such an attitude of mind will, of course, limit the power and scope of faith, and stagnate the spiritual life. The faith of Christ did not recognize material obstacles.

The author gives a glimpse of his experiences that led to the great vision of health and life. He discovers the way of health and attains it. He beholds in Christ the victory over physical death and declares, "There should not be a death descent into the grave, but a divine ascent into glory." He appeals to the Scriptures constantly, and shows that the Divine purpose covers the salvation of the body as well as of the spirit. He supports his position further by quotations from seers, artists, scientists, and philosophers who have expressed their aspirations, hopes, and beliefs with reference to sickness and death, and who have ventured into lands of promise where others feared to enter.

After establishing his position that sickness is without excuse, and that death is not the proper exit of life, the author proceeds to show that the acquisition and exercise of such a faith is the true high water mark of religion. Here he seems as sure of his mystical relation to the world of spirits as of his relation to the material world in which he lives, and he permits his spirit to plunge into infinite depths and soar through infinite heights to receive the treasures purposely created to satisfy its purposely created hopes. He then shows how this larger faith throws floods of light on the Lord's Supper, Paradise, the Cross, the Trinity, the Resurrection, and the Second Advent.

Some of us who have grown old in study find a great residuum precipitated from our theology, over which we smile somewhat blushing. We therefore become less critical of others, and are glad to allow any one all necessary latitude for proving his contentions. If Dr. Riale is at variance with any man's theology, it is safe to say that he is less so with Scripture.

Without expressing any opinion about the attainability of the states set forth, or of the literary methods or qualities of the work, the book may be praised as a wholesome adventure into remote spiritual regions that call loudly for exploration. It ought also to more than satisfy that type of mind which, for the want of something better, has had to turn to the pretensions of Christian Science.

Washington, D. C.

HUBERT REX JOHNSON.

## Literature

**Life and History.** By Lynn Harold Hough, Th.D., D.D. New York: George H. Doran Company. 1922. \$1.50 net.

The author of this volume of addresses and essays is Professor of Historical Theology in Garrett Biblical Institute, whose culture and ideals are well exhibited in his writings. Although each address is necessarily limited and the opinions condensed, there is much to interest and a great deal to suggest high and useful thought. They are marked by a style at once engaging and stimulating, and their range is wide enough to interest by variety. Thus the titles will show the versatility of the author and the importance of his opinions: "The Universality and Remaking of the World", delivered in the chapel of Mansfield College, Oxford; "The University and the Republic", a baccalaureate sermon at Northwestern University; "Finding a Permanent Passion", delivered in the chapel of Cornell University; "The Place of Religion in the New Era", in City Temple, London; while such papers as "Making Theology Live," "Dante and His Century", "The Genius of John Kelman", and others pique the curiosity of the earnest-minded. The author defines his position as Evangelical Humanism, and hopes that Athens and Jerusalem meet in friendly fashion in what he writes. His hope is not in vain.

Pittsburgh, Pa.

S. J. FISHER.

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**Property: Its Duties and Rights;** Essays by various writers with Introduction by the Bishop of Oxford. New edition. New York: The Macmillan Company. 1922. pp. 243. \$2.00.

If this volume were lacking in any great merit in itself it would still be a contribution of worth because it is an honest attempt to throw new light upon the perennially important subject of private property. Whatever was true even a generation ago, it is an obvious fact that to-day many people are disposed seriously to question the right and others to deny it altogether. The Bolshevik who in theory at least exalts the proletariat into supreme control of material things and the Syndicalist who would seize without compensation all instruments of production, represent those who would destroy it. But it is also the philosopher and the so-called Christian Socialist who sometimes question it so vigorously as to indicate a quite cheerful disposition to surrender the right of private property if the interests of society seem to require it. Perhaps all these men are equally sincere and are to be distinguished one from the other only in the methods whereby this great good may be brought about. In making this statement the writer does not mean to imply that the authors of these essays are to be included in any of the above groups of thinkers.

In order to understand what these essays are intended to accomplish one should know how they came to be written. Dr. Vernon Bartlet of Mansfield College wrote to the British Weekly urging Christians to deal with property according to the Biblical idea of stewardship and submitted the idea to Rev. Charles Gore, then Bishop of Oxford. Bishop Gore felt that before such an appeal could be fully effective it would be advisable to make a somewhat

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complete study of the philosophy or principle of property. He therefore suggested a volume of essays treating the subject of property from the standpoint both of philosophy and religion. Together they marked out the divisions of the subject and assigned these to the several writers. The book is the result. The writers are men of scholarship and of sincerity of purpose. Whether or not one agrees with the opinions and conclusions set forth, he will find in this volume the matured convictions of eminent Christian men upon a subject vital both to the individual and to society in every civilized country.

No attempt is here made to analyze the several essays. Professor L. T. Hobhouse, of London University, discusses the historical evolution of property; Rev. Hastings Rashdall of New College, Oxford, the philosophical theory of property; A. D. Lindsay, of Balliol College, Oxford, the principle of private property; and perhaps most interesting of all, Rev. Henry Scott Holland, Canon of Christ Church, Oxford, the subject of property and personality. Other writers present the subject from the standpoint of the Bible, Mediæval Theology, and the Reformation. The closing essay, new in this edition, making eight in all, deals with the law of property in England. The mere mention of the subjects of these productions will awaken a keen desire on the part of many to read the book. Notwithstanding its diverse authorship the volume has real unity of purpose and result.

The two men chiefly responsible for the publication are quite frank in putting forth the thesis that the right of property is relative. It may be recognized now: to-morrow something else may take its place. If the people of any nation come to feel that the best interests of society demand its abolition, they may through their legislative body "refashion, abridge or annul" the right of private property altogether. These men are much more anxious to develop the idea of property as a social trust or stewardship than they are to maintain the principle that what a man has is his own. Society is more important than the individual: and if retention of the institution can be had by the sacrifice of one or the other, it must be the individual not the group. One should stop a moment to consider whether a perfect society can exist without perfect individuals to compose it. It may even be true that Aristotle, in his argument that "private property is necessary for the development of the higher life of the individual and is the most effective stimulus to character and personal exertion" is more nearly right than the most modern socialist, even the mildest and most Christian, who has managed to persuade himself that one may do with the individual what he will and yet somehow society can be made all right. One joins heartily in any program which has for its object the education of property owners in the responsibility which rests upon them and their persuasion to use their possessions as stewards of God and benefactors of men so as to work out the weal of society. Preachers and teachers alike should enlist in this noble undertaking and purpose to continue earnestly until this ideal is realized; but if property is a part of personality, if its roots are in the soul of man and not in the soil of the earth, then to tear it up would tend to destroy the very material out of which the right kind of social organism can be constructed. The man who, if this be approximately the right idea of property, is willing to surrender the institution in the

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supposed interests of society, may be a very good man and a very good Christian, but he is pointing out a way which leads not to good but to evil. The perfect society may not come as quickly as we could wish; but it is better to continue for a longer period the work of persuading men to employ the Christian ideal in the use of property rather than to risk the overthrow of society itself by yielding up the institution of private property, fine as the vision of a Christian social state may seem. After all, it is possible that the injunction, "Thou shalt not steal" implies a right which should be maintained until we are quite sure we have something decidedly and enduringly better.

S. B. McCORMICK, 1890.

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### CALLS

Rev. Francis M. Kumler, '80, DeGraff, Ohio, to Cumberland, Ohio.

Rev. W. L. Barrett, D.D., '00, Bellefontaine, Ohio, to Montview Boulevard Church, Denver, Col.

Rev. J. Byers Brice, '00, Marion, Ohio, to Plymouth, Ind.

Rev. W. R. Craig, '06, Butler, Pa., to First Church, Latrobe, Pa.

Rev. C. I. Steffey, '15, Conneautville, Pa., to Rossiter and Rockbridge, Pa.

### INSTALLATIONS

Rev. W. J. Holmes, '02, Westerville, Ohio, May 9, 1922.

Rev. Henry L. Geddes, '11, Deshler, Ohio, April 27, 1922.

Rev. Lyman N. Lemmon, '22, West Glade Run and Worthington Churches, Presbytery of Kittanning, May 9, 1922.

Rev. Basil A. Murray, '22, Appleby Manor Memorial and Crooked Creek Churches, Presbytery of Kittanning, May 25, 1922.

Rev. Roscoe W. Porter, '22, Arlington Heights, Pittsburgh, Pa., May 11, 1922.

### NEW ADDRESSES

Rev. J. B. Worrall, '76, Danville, Ind., to Grayson, Ky.

Rev. Isaac Boyce, D.D., '84, Allison Park, Pa., to 178 Dakota St., Bellevue, Pa.

Rev. A. J. Herries, '84, New Milford, Pa., to Tunkhannock, Pa.

Rev. J. S. Plummer, D.D., '84, Ben Avon, Pa., to 944 N-Lincoln Ave., N. S., Pittsburgh, Pa.

Rev. George M. Donehoo, '97, Caledonia, Minn., to Menlo, Iowa.

Rev. B. R. MacHatton, '99, Great Falls, Mont., to Plymouth Congregational Church, Des Moines, Iowa.

Rev. P. W. Snyder, D.D., '00, Pittsburgh, Pa., to 2841 Broadway, Dormont, Pa.

Rev. H. C. Hutchison, '09, Pittsburgh, Pa., to Shelby, Ohio.

Rev. W. P. Russell, '15, from 726 1/2 S. Arch St., to 209 E. Washington Ave., Connellsville, Pa.

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Rev. C. S. McClelland, D.D., '80, Mt. Washington, Pgh. Pa. ....	7
Rev. O. N. Verner, D.D., '86, McKees Rocks, Pa. ....	34
Rev. E. A. Culley, '94, Derry, Pa. ....	22
Rev. R. F. Getty, '94, Murrysville, Pa. ....	8
Rev. W. S. Kreger, '97, Snow Hill, Md. ....	8
Rev. W. J. Hutchison, '98, First, Kittanning, Pa. ....	23
Rev. G. I. Wilson, '99, Parkersburg, W. Va. ....	42
Rev. J. H. Lawther, '01, Niles, Ohio. ....	59
Rev. J. P. Lippincott, '02, Cadiz, Ohio ....	14
Rev. G. R. Phillips, '02, Providence, Pittsburgh, Pa. ....	21
Rev. E. W. Byers, '03, Jersey Shore, Pa. ....	25
Rev. C. E. Ludwig, '06, Concord, Carrick, Pa. ....	80
Rev. M. M. McDivitt, '07, Knoxville, Pittsburgh, Pa. ....	74
Rev. O. C. Gross, '10, Brewster, Minn. ....	47
Rev. George Taylor, Jr., Ph.D., '10, First, Wilkinsburg, Pa. ..	86
Rev. B. Tron, '10, Waldensian Congregation, New York, N. Y.	20
Rev. H. G. McMillen, '10, St. Clairsville, Ohio ....	22
Rev. C. C. Cribbs, '11, First, Apollo, Pa. ....	33
Rev. E. J. Travers, '12, First, Lonaconing, Md. ....	14
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Rev. W. W. McKinney, '19, Round Hill, Elizabeth, Pa. ....	26
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### GENERAL ITEMS

1879

Dr. and Mrs. J. C. R. Ewing, who have been for so many years in Lahore, India, have returned to this country.

1880

The Bridgeville Church, Rev. A. A. Mealy, D.D., pastor, has completed and paid for a new lecture room, new Sunday School rooms, and new dining and kitchen department.

The addition of 160 members on 46 Sabbaths, at the ordinary services, within two years is the result of evangelistic effort put forth by the Fourth Church of Camden, N. J., under the leadership of the pastor, Rev. W. A. Williams, D.D.

1908

After an illness of several months Rev. D. W. McLeod is able to assume once more his duties in the First Church of East Liverpool, Ohio.

1909

The April 20th meeting of Pittsburgh Ministers' Association was addressed by Rev. W. H. Orr, whose subject was "Professor Royce on the Atonement."

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1882

Rev. O. T. Langfitt, who has held long pastorates in Mankato Presbytery, Minn., has moved to Mankato and will spend some months in quiet and rest.

1883

The Sandusky Street Baptist Church of Pittsburgh had special services the week of March 19-25 to commemorate the fiftieth anniversary of the ministry of Dr. A. J. Bonsall, whose first pastorate was in Apollo, Pa., and who has been with the Pittsburgh Church since 1906.

1884

Rev. Isaac Boyce, D.D., has been appointed chaplain of the Pittsburgh Association for the Improvement of the Poor.

The Seminary has been honored in the election of Dr. Charles C. Hays, D.D., former President of the Board of Directors, to the Moderatorship of the General Assembly. The growing extent and complexity of the work of the church is constantly increasing the burden of responsibility resting upon the Moderator, and we are sure the Assembly could have found no man better fitted than Dr. Hays for the high task of leadership.

1888

During the summer months Dr. Jesse L. Cotton is a member of the faculty of the Graduate School of Theology at the University of Dubuque.

Rev. Francis A. Kerns has been dismissed from Redstone Presbytery to the Presbytery of Southwest Florida.

1893

Rev. J. S. Ewing, formerly Anti-Saloon League Superintendent in Philadelphia, has become Superintendent of Home Missions in the Synod of New Jersey.

On the first Sabbath in April the First Church of Newark, Ohio, Rev. Calvin G. Hazlett, D.D., pastor, celebrated the tenth anniversary of the present pastorate. The reports made public on that occasion showed a membership almost doubled and a like increase in giving over the ten years period.

1895

The degree of Doctor of Divinity has recently been conferred upon the Rev. U. S. Greves by Lafayette College.

1896

The Salineville, Ohio, congregation surprised Rev. and Mrs. J. S. Cotton on the evening of their twenty-fifth wedding anniversary, June 23, by coming two hundred strong to their home and presenting them with tokens of their esteem.

1897

Rev. Hugh T. Kerr, D.D., LL.D., pastor of the Shadyside Church of Pittsburgh, has been chosen to succeed Dr. Hays as



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President of the Board of Directors. The whole body of the Alumni will heartily approve this action of the Board, and confidently expect a continuance of the wisdom and devotion, which characterized the presidency of Dr. Kerr's distinguished predecessor.

1898

Rev. Herbert Hezlep is pastor of the Knox Church of Cincinnati, which has added 541 members in the past three years.

Past the one thousand mark in membership is the record achieved by the First Church of Kittanning, where Rev. W. J. Hutchison is pastor.

1899

Rev. R. P. Daubenspeck is in the fifteenth year of his pastorate in Huntingdon, Pa. In June the church was re-decorated and a new three-manual organ was installed.

Rev. J. D. Humphrey, pastor of the Plumville Church, has been active in County Sabbath School work.

1901

Under the leadership of Rev. J. H. Lawther the Niles Church is making splendid progress. Fifty-nine members were added on April, 23rd.

1902

An encouraging report was recently issued by the Forty-Third street Church, Pittsburgh, in which Rev. S. T. Brown has completed a five years' work.

1902

The Presbyterian Church of Cadiz, Ohio, Rev. R. P. Lippincott, D.D., pastor, conducted a Daily Vacation Bible School in a neighboring mining village, the membership of which comprised twelve nationalities.

1903

Dr. Geo. C. Fisher addressed the Pittsburgh Ministers' Meeting of April 17th, on "What is Truth—Browning's Answer in the Ring and the Book."

1904

Rev. Harry M. Campbell has become assistant to the pastor of the Fourth Church of Pittsburgh.

1905

A fine piece of immigrant work is being done in Lackawanna, N. Y., by Rev. V. P. Backora, superintendent of the Immigrant Aid Bureau. Securing of passports and naturalization papers, settling estates, and making out income tax returns are a few of the many services rendered.

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1906

The degree of Doctor of Divinity was conferred on Rev. W. R. Craig by Washington and Jefferson College at the June Commencement exercises. Dr. Craig has recently accepted a call to the First Church of Latrobe.

Rev. C. E. Ludwig is meeting with success in his work at Concord Church, Carrick. Eighty new members were received on Easter Sabbath. The church conducts a mission in the adjoining borough of Brentwood.

1907

Wooster College conferred the degree of Doctor of Divinity on Rev. John W. Christie of the Mount Auburn Church, Cincinnati, Ohio.

Rev. Wm. C. Ferver has taken up his duties in Unity Church, Shenango Presbytery, Pa.

The Second Church of Butler, Pa., gave more for benevolences last year than for current expenses. Attendance at the Easter Communion in this church broke all records, seven hundred thirty persons partaking in the service. Rev. Geo. C. Miller has been pastor since his graduation from Seminary.

1910

On May 1st Rev. H. G. McMillen addressed the Pittsburgh Ministers' Meeting on "Church Union."

The First Church of Martins Ferry, Ohio, has secured Miss L. B. Harrison as assistant to the pastor, Dr. C. B. Wingerd. A Home and a Foreign Missionary are supported by this church.

1911

The Prospect Street Presbyterian church of Ashtabula, Ohio, of which Rev. M. A. Matheson is pastor, received eighty new members during the year ending March 31, 1922.

Rev. M. F. Smith of Indianapolis is a member of the committee appointed by Dr. Hays to study Presbyterian finances.

1912

Rev. P. E. Burt of the Wellsburg, W. Va., Church used daily newspaper advertising to good advantage in preparation for the Easter services.

1913

Rev. John Connell is Associate Pastor of Westminster Presbyterian Church, Minneapolis, Minn. His address is 1608 W. 25th Street.

1913

Rev. A. S. Wilson, pastor of the Union City, Pa. Church, has received a \$200.00 increase in salary.

## *Alumniana*

1913

At the First Presbyterian Church of Van Wert, Ohio, of which Rev. G. A. Frantz is pastor, a musical service attended by Knights Templar was a recent feature.

Rev. O. Scott McFarland is doing splendid service in the field of religious education. He is available for addresses on community religious education: his address is New Brighton, Pa.

1916

A stroke of paralysis suffered some months ago, has incapacitated Rev. J. A. Doerr for his work, and the Belle Valley Church has granted him a year's leave of absence.

The New Era Bible Class of the First Church of Girard, Pa., has published an interesting and attractive report of its work in the year 1921. Rev. R. V. Gilbert is the teacher.

1917

Rev. A. R. Hickman is pastor of the Groton, South Dakota Church, which recently celebrated the 39th anniversary of its organization.

Central Presbyterian Church of McKeesport, Pa., Rev. LeRoy Lawther, pastor, had 142 accessions on Easter. More than 900 out of a membership of 1058 were present at the service.

1918

The home of Mr. and Mrs. R. I. McConnell in Chiengmai, Siam, was gladdened by the arrival on Jan. 30th of a daughter, Elizabeth Ellen.

1919

Rev. D. E. Daniel has concluded a successful year in the Cone-maugh Church. On Good Friday the Junior Choir rendered excellent service by, singing in twelve homes where there were aged people.

Rev. and Mrs. D. A. Irwin, of the American Presbyterian Mission, Yih sien, Shantung, China, are the happy parents of a son, Robert Prescott, who was born June 17th.

1921

Rev. Walter L. Moser, to whom the Fellowship was awarded in 1921, has been granted a years' leave of absence by his Congregation at Mars, Pa., and expects to spend a year in post graduate study in Scotland. He and Mrs. Moser will sail late in August. Mr. Galbraith of the senior class, will supply the pulpit at Mars during their absence.

1922

On June 28 there occurred the marriage of Clifford E. Barbour and Miss Laura Hathaway Nye Taber. Mr. and Mrs. Barbour are now touring Europe, after which they will be in Edinburgh for a year of study.

## *The Bulletin of the Western Theological Seminary*

### THE GRADUATING CLASS

- Clifford Edward Barbour—University of Pittsburgh. Will spend a year in post graduate study in the University of Edinburgh, Scotland.
- Archibald Ferguson Fulton—Oskaloosa College. Pastor, Belle Vernon, Pa.
- Lewis Arthur Galbraith—Park College. Pastor, Independence, Pa.
- Elgie Leon Gibson—Grove City College.
- Daniel Hamill, Jr.—Waynesburg College. Pastor, McKinley Park Presbyterian Church, Pittsburgh, Pa.
- Lyman N. Lenmon—Franklin College (Ohio). Pastor, Worthington and Glade Run, Pa.
- Ralph K. Merker—Carnegie Institute of Technology. Will pursue a year of post-graduate study.
- Walter Harold Millinger—Princeton University. Having been awarded the Seminary Fellowship, Mr. Millinger will study a year in Oxford University, England.
- Basil A. Murray—Westminster College (Pa.). Pastor, Applyby Manor and Crooked Creek Presbyterian Churches.
- Samuel Galbraith Neal—Washington and Jefferson College. Pastor, Elrama Presbyterian Church, Floreffe, Pa.
- Roscoe Walter Porter—Muskingum College. Pastor, Arlington Heights Presbyterian Church, Pittsburgh, Pa.
- Emile Augustin Rivard—Amherst College. Will enter the Presbyterian pastorate in Canada.
- Paul Livingstone Warnshuis—Washington and Jefferson College. Under appointment of Board of Home Missions in Spanish Work, will study for six months in Mexico City and later take up work in Sante Fe.
- James Wallace Willoughby—Wabash College. Under appointment of the Board of Foreign Missions to West Persia. Will sail August 26th.

### POST GRADUATE STUDENT

- David Lester Say—Western Theological Seminary. Pastor, Presbyterian Church, Cross Creek, Pa.

### FACULTY NOTES

Dr. and Mrs. Kelso expect to sail from Quebec July 5th., on a tour of Europe and the Holy Land. They will spend two months in England and France and will then proceed to Palestine and Egypt. While in the Holy Land Dr. Kelso will make Jerusalem his headquarters and will serve as lecturer in the American School of Archæology.

Dr. Christie is spending the summer in Canada, his health having improved sufficiently to permit the trip.

Dr. and Mrs. Breed, about the middle of June, started on an automobile tour to the Pacific coast.

## *Alumniana*

Through his expert knowledge of Roman Catholic theology, Dr. Schaff, in the autumn of 1921, met an effort on the part of the Roman Catholics of Pittsburgh to commend distinctive Roman Catholic teaching to the public through advertisements inserted in the Pittsburgh daily papers. Sixty-five different advertisements, beginning with October 5th, sought to make plausible matters in dispute between the Protestants and Roman Catholics since the Reformation. They were passed upon by "a proficient in Catholic theology," as Father Coakley stated in "America," and paid for by two Catholic laymen of Pittsburgh. In view of the public interest the advertisements elicited, Dr. Schaff inserted in the Pittsburgh Dispatch ten counter-statements based upon the New Testament and authoritative declarations of the Roman Catholic Church, the expense being met by Protestant laymen through Dr. Maitland Alexander. With the support of a Committee of Ministers from the different churches of Pittsburgh, including two of the Directors of the Seminary, Drs. Alexander and Hutchison, Prof. Schaff also prepared a leaflet entitled, "Roman Catholic Advertisements and the New Testament." The Leaflet contained a Preface by the Committee, and eight of the Roman Catholic advertisements with as many counter-statements. Forty thousand copies were distributed through the Methodist, United Presbyterian, and Presbyterian book rooms of the city. After the type had been broken up, an order came to the Presbyterian Book Store from Toronto for five thousand copies. It has been stated that the Methodists have circulated one hundred thousand copies of the Leaflet in Bohemia.

Dr. Farmer delivered the Commencement address at Washington and Jefferson College in June.

Grove City College conferred the degree of Doctor of Literature on Prof. Sleeth at the last commencement.

### **The Elliott Lectures**

It is a pleasure to announce the publication, by the Princeton University Press, of the Elliott Lectures for 1916, written by the late Pres. Alexander T. Ormond, Ph.D., LL.D., of Grove City College. The sudden death of Dr. Ormond occurred before the date set for the delivery of the lectures, and they were read in the Seminary chapel by Prof. R. F. Calder, Dr. Ormond's colleague in Grove City College. They have now been published by Dr. Ormond's children, under the title "The Philosophy of Religion", with a Foreword by former President Woodrow Wilson, and an Introduction by Dr. James A. Kelso. A full review of this notable contribution to modern religious thought will appear in a future number of the Bulletin.

### **Centennial Celebration**

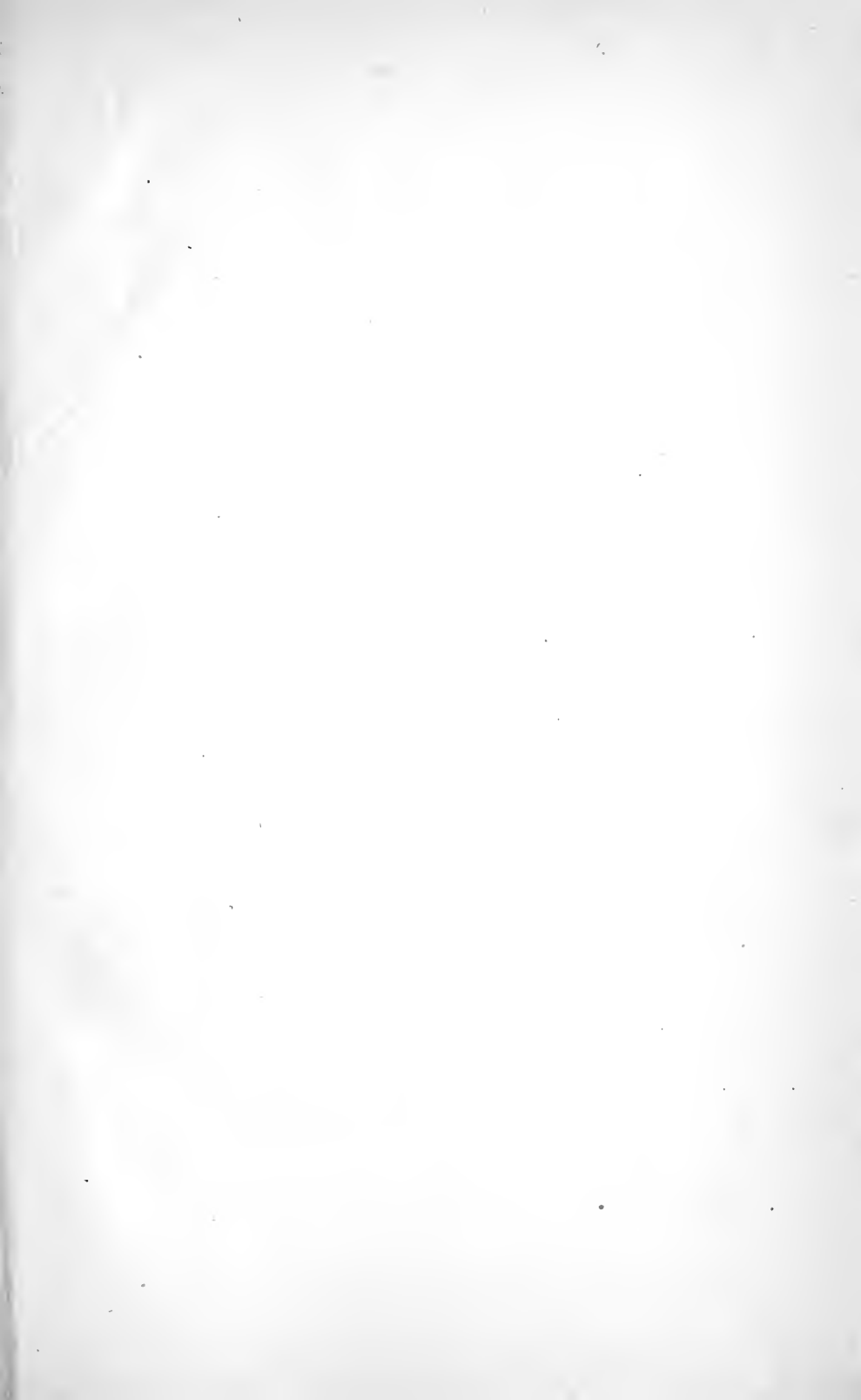
At the annual meeting of the Board of Directors, held May 4, 1922, a Committee on Centennial Celebration made the following recommendations, which were adopted:

(1) That the date of the celebration of the Centennial be set in the year 1927, as the work of the Seminary was commenced in 1827, and that the precise date be left for later determination.

(2) That, in order to have an appropriate celebration of this occasion, a history of the Seminary be prepared, a Biographical Catalogue be published, and a Memorial Volume with essays by members of the faculty and graduates be published.

(3) That the Committee be asked to be continued so as to develop these plans for the Centennial celebration, and make reports of the same from time to time.

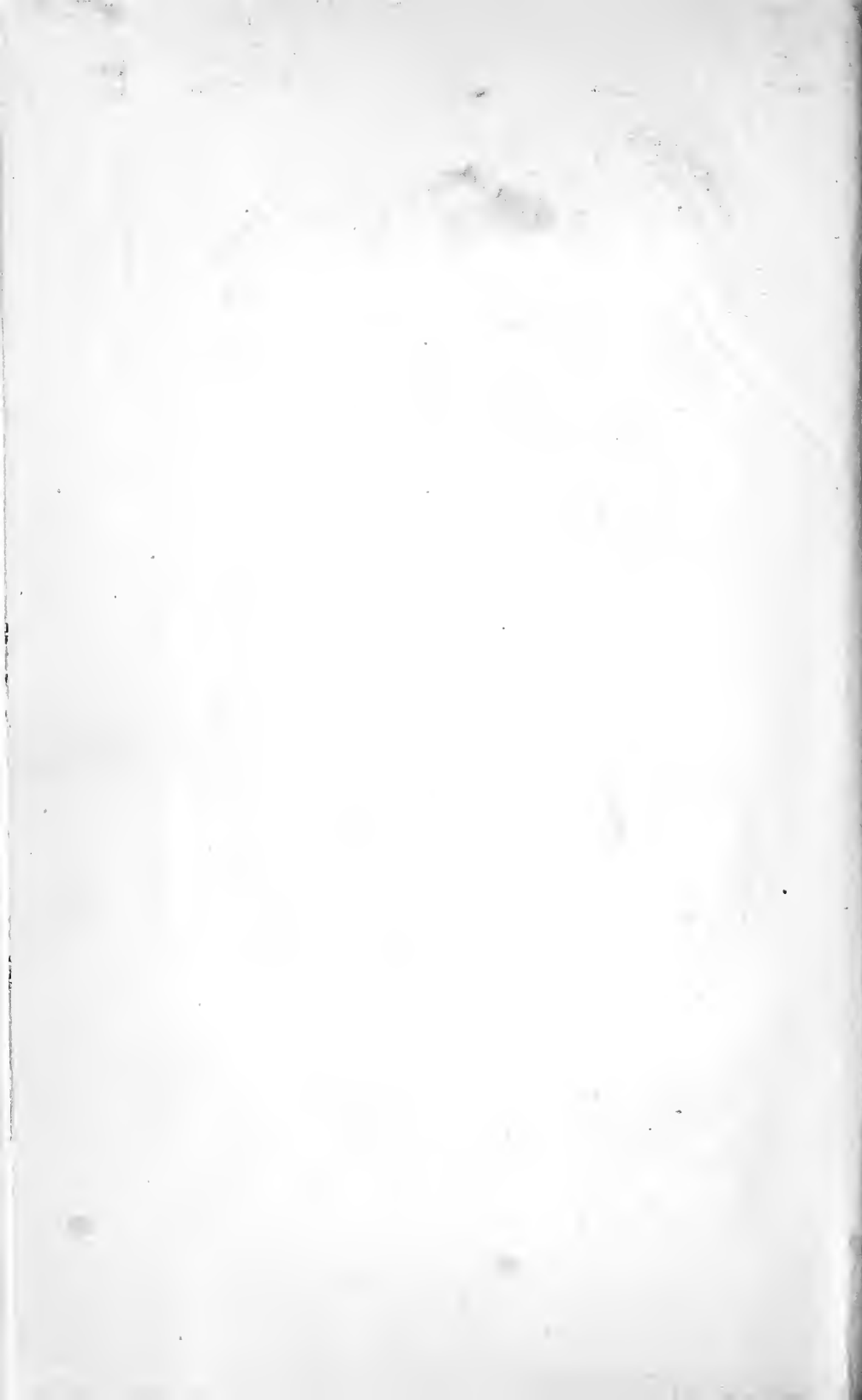
(4) That the Centennial celebration be made prominent in the Bulletin by frequent notices concerning important events in the history of the institution.











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