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## A SKETCH OF THE LIFE OF REV. HENRY ELIAS DOSKER, D. D., LL. D., L. H. D.

*(Professor of Church History, Louisville Presbyterian  
Theological Seminary, 1903-1926).*

BY REV. JOHN M. VANDER MEULEN, D. D., LL. D.,  
*President of Louisville Presbyterian Theological Seminary.*

For those not well acquainted with Dr. Dosker, it may be well, before my expression of appreciation of him, to give, in a few words, the data of his life.

He was born in the Netherlands in February, 1855, at Bunschoten. His father was the Rev. Nicholas Herman Dosker, pastor of the Christian Reformed Church at Bunschoten, and his mother was Wilhelmina De Rondon. Henry Elias, for that was the name given him, was educated in the Dutch Gymnasium, a school of secondary education that corresponds roughly to our academy or high school. The family came to this country in 1870, the Rev. Nicholas Dosker having accepted a call to take the ministry of the Second (Dutch) Reformed Church of Grand Rapids, Michigan. Henry E. was sent to Hope College, Holland, Michigan, from which he graduated and of which he was one of the most distinguished alumni. He then entered McCormick Seminary without, of course, leaving the membership of the Dutch Reformed Church in America. His first church was a country pastorate in Ebenezer, near the city of Holland, Michigan. His second church was the First Reformed Church of Grand Haven, Michigan,

mere argument could ever directly bring faith in God to birth in a man's soul."

These books were read together largely by chance, but they make good companions. Mr. Martin emphasizes the place of emotion in religion, Dr. Brightman the place of thought, and Mr. Baillie the place of life.

PRINCIPLES OF RELIGIOUS EDUCATION. *By Earl Edward Emme and Paul Raymond Stevick.* The Macmillan Co., New York. 1926. Pp. 285. \$1.75. This is the first comprehensive statement of principles written in the field of religious education. The authors discuss first the character of human nature as viewed by psychology, sociology and historic Christianity. Then they examine the ultimate aims of religious education and the specific aims for each period of the unfolding life. This section is followed by a discussion of the methods by which these aims are to be carried out, which involves a consideration of the learning process, the curriculum, and the principles of administration. The last section emphasizes the type of leadership such a task demands.

The authors have read broadly, and summarize their material well. While they make use of some of the values of behavioristic psychology, they are not dominated by it. The statement of aim is good, putting the emphasis on life, yet stressing the pupil's relationship to God.

I can't agree with their statement of human nature from the Christian viewpoint and their attitude toward the Bible. This book should be read by every serious student of Religious Education.

THE GANG AGE. *By Paul Hanly Furfey, Ph. D., Instructor in Sociology in the Catholic University of America.* The Macmillan Co., New York. 1926. Pp. 189. VARIETIES OF ADOLESCENT EXPERIENCE. *By E. Leigh Mudge, Ph. D.* The Century Co., New York. 1926. Pp. 134. The first sentence in "The Gang Age" is indicative of the attractiveness of the book, "There comes a time in the life of every boy's mother when she feels like the hen which hatched ducklings". Dr. Furfey gives us a masterly treatment of the recreational needs of boys from ten to fourteen. He has a thorough acquaintance with psychology and a first hand knowledge of boys. He blends, therefore, finely theory with interesting case studies. At the end of each chapter he lists, and briefly describes, the books bearing on the subjects discussed. This is one of the most valuable features of a book which every worker with boys would do well to read.

Dr. Mudge bases his book on papers written by one hundred women who were students of his at college. This means that it deals with