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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 Ronden. 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,

points that be most needful to salvation", and that every man, whether cleric or layman, has a right to examine and interpret the Bible for himself.

The times were not ripe for Wyclif and much of his work perished. His thoughts, however, fired the mind of John Huss and lived on in Bohemia. Even in England his movement lingered on till the Reformation. Then, in the form of an extreme Protestantism, "it passed into the life of the nation itself as one of the factors in our rough island story".

We are grateful to Dr. Workman for this scholarly work, and look forward to the supplementary work, on which he is now engaged, "The Origins of Nonconformity", which will trace the fortunes of Wyclif's teachings among the townsmen and peasants of England in the fourteenth and fifteenth centuries.

ERNEST TRICE THOMPSON.

*Union Theological Seminary.*

A HISTORY OF AMERICAN REVIVALS. *By Frank G. Beardsley.* American Tract Society, New York City. Pp. 352. \$1.50. New Edition. First issued 1904. Peter J. Mode says: "Revivalism has been one of the outstanding features of American Protestantism. Through it, probably more than any other channel, our evangelical Christianity has brought the impact of the Gospel to bear upon the problems of American society. . . . It would not be difficult and by no means unsatisfactory to write the history of American Protestantism from the standpoint of its periodic awakenings." If any proof of the truth of this statement is desired it may be found in this valuable book of Dr. Beardsley's. In it he traces the history of American revivalism from the first Great Awakening through Billy Sunday; at the same time he throws new light on many phases of our American church life. The book is sanely and helpfully written. It is both informing and inspiring. Dr. Beardsley concludes that the elements of permanency which have been characteristic of all true revivals from Pentecost down to the present time are prayer, the outpouring of the Holy Spirit, and the presentation of Gospel truth.

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THE MEANING OF METHODISM. *By Gilbert T. Rowe.* Cokesbury Press, Nashville, Tenn. Pp. 234. \$1. This book contains the substance of extemporaneous lectures delivered before classes in "The Spirit and Genius of Methodism" at various summer schools for preachers and Christian workers of the Southern Methodist Church. It is a popular and an extremely effective exposition of the genius of Methodism. Dr. Rowe emphasizes the common evangelical principles which Methodism holds in common with other Protestant bodies as