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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).*

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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.

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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

against the Catholics, and also the features which distinguish it from its Protestant brethren. He claims that it is a religion based on experience, freed from all doctrinal impediments, and jure divino entanglements. "The secret of the success of the Methodist Church," he says, "lies, next to the purity of its doctrine, in the fact that it has kept itself mobile and adjustable." Thus it is the most efficient church, and ultimately the victorious church. "We do not expect everybody to become a Methodist, but we do expect the Methodist interpretation of Christianity as a religion of experienced salvation to pervade all churches and spread throughout the world." We feel, rather frequently as here, that the author has a desire to claim all good things for Methodism (he even tries to make Dr. James I. Vance a Methodist), and on occasions that he is unfair toward Calvinism, as are most modern writers; nevertheless, this is an extremely able book. One could not have a better introduction to Methodism than "The History of Methodism" (reviewed in our last number), and "The Meaning of Methodism", by Rowe.

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AN OUTLINE OF CHRISTIANITY, VOL. V. Dodd, Mead & Co., New York City. Pp. 411. Price \$5. This is the fifth and last volume of this popular and comprehensive story of Christian civilization. The other four volumes have already been noticed in the REVIEW.

The general editor of this volume is Dr. John H. Finley, who is now on the editorial staff of the New York Times. It consists of twenty-nine chapters written by twenty-eight different authors. These chapters are grouped into seven books, but all bound in this one volume. These seven books deal with the following subjects: The Individual, The Community, The Nations, The Races, Christendom as Seen by Other Faiths, Christianity and the Churches, and Christianity and Civilization.

The most interesting section of the volume is that part which deals with "Christendom as Seen by Other Faiths". A Jew, a Mohammedan and a Hindu in three consecutive chapters discuss Christianity from their respective points of view. Their discussions are able and illuminating.

It is the purpose of this volume to show how Christian thought and ideals are affecting the various relationships of life in our present day world. The first chapter is written by Dr. John H. Finley on the text: "Who is my neighbor?" It is a fine exposition of the text and gives a good keynote for the book. I did not suppose that it would be possible for anybody to write anything new or fresh on that text, but Dr. Finley has done it, and he is a layman. The chapter suggests several good sermons for the minister. There are other