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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.,
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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,

have meaning, that it does move toward a goal. The argument is clearly and carefully developed, objections are fairly considered, the conclusion is strong and compelling. Dr. McLaughlin finds positive indications of God in history in the adaptability of the earth to the needs of man; the evidence of law in history, no less than in nature; the presence of a mysterious timeless element in history that suggests unity as well as law; the person in history as a religious being; and the value of the catastrophic as evidence of progress. He grants that these facts do not conclusively prove his thesis, but argues that until further proof is forthcoming it is reasonable to assume the fact of God in history because of Jesus Christ. This is a strong book; it is written for and commended to all historical students, ministers, teachers and thoughtful laymen.

ERNEST TRICE THOMPSON.

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THE EARLY DAYS OF CHRISTIANITY. *By Frederick C. Grant.* The Abingdon Press. Pp. 319. This is one of the Abingdon religious text books in the week-day school series. The author has the happy faculty of covering in an interesting manner the high spots of early Christianity. He brings out well the historic background of that early struggle with Paganism. There are a number of apt quotations from the writings of the Church Fathers.

CECIL V. CRABB.

Clarksdale, Miss.

JOHN WYCLIF: A STUDY OF THE ENGLISH MEDIEVAL CHURCH. *By Herbert B. Workman.* Oxford University Press, New York City. 2 vols. Pp. 342 and 436. \$12.50. Dr. Workman, who is the principal of Westminster College, England, has given us a thorough and exhaustive study of the man who is often spoken of as the "Morning Star of the Reformation". It is now, and we presume it will be for a long time, the authoritative life of the great Reformer. It is an unfortunate fact that much of Wyclif's life is lost in obscurity; we can never know him as intimately as we know Luther or Calvin; but what can be recovered has been recovered by Dr. Workman. As a result of his scholarly research, we have not only a biography, but as the sub-title would indicate, a study of the English Medieval Church.

Most of us think of Wyclif as the first Englishman to translate the Bible into the vernacular. Dr. Workman thinks that Wyclif inspired the translation, but did none of the actual work. At any rate, he was the first to declare that the Bible alone was sufficient for the government of the church, that the Bible alone was sufficient for the ground of a saving faith, that "the New Testament is of full authority and open to the understanding of simple men, as to the

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.

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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