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Bulletin

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CONTENTS

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BULLETIN

Theological Seminary of the Reformed Church in the United States

VOLUME XI OCTOBER, 1940 NUMBER 4

SEMINARY NEWS

The one hundred and sixteenth year of the Seminary was opened on Tuesday, September 10, with a service in Santee Hall. The beginning of a new year of work in the preparation of men for the Christian ministry is always an event of great significance to the life of our Church and of true impressiveness to those most intimately concerned. But this year its meaning came home to us in unusual degree. When we survey a world in which the Church of Christ is under an eclipse in many lands, in which countless theological seminaries are closed and many young men who would otherwise be looking forward to the ministry are perforce engaged in the pursuits of war, we realize more than ever our privilege and our responsibility.

The opening address this year was delivered by Professor Dunn. He said that there were two phrases which had been haunting his imagination and which he desired to haunt ours as well—"now as ever" and "now if ever." His address was a stirring plea to professors and students alike to manifest that integrity of character and steadfast Christian devotion which should be the mark of Christian ministers in every day and age but especially so in this time of severe crisis.

It was our pleasure on this occasion to welcome twenty-one new students—one to the Senior class, one to the Middle class, and nineteen to the Junior class. This means that our student body will be materially larger during the coming year than during the past year. We lost ten men last spring by graduation, and have received twenty-one this fall. The roster of incoming students is as follows:

Name	*Home Address*	*College*
Senior		
C. O. Leibig	Philadelphia, Pa.	Temple
Middler		
H. C. Buege	Amsterdam, N. Y.	Bloomfield
Juniors		
G. C. Bingaman	Reading, Pa.	Albright
J. R. Bishop	Ephrata, Pa.	F. and M.
K. E. Bishop	York, Pa.	Ursinus
A. G. Cloud	Bird in Hand, Pa.	F. and M.
J. R. Deppen	Reading, Pa.	F. and M.
J. H. Ehrhart	Hampton, Pa.	Gettysburg
P. V. Helm, Jr.	Lancaster, Pa.	F. and M.
G. H. Klinefelter	Zelienople, Pa.	Heidelberg
T. B. Musser	Rebersburg, Pa.	Penn State
P. E. Rohrbaugh	Cleveland, O.	Heidelberg
W. L. Schacht	Lancaster, Pa.	F. and M.
A. W. Sangrey	Greene, Pa.	F. and M.
J. W. Schauer	Stemmers Run, Md.	Western Maryland
P. B. Snead	Lancaster, Pa.	Ursinus
L. N. Strunk	Lehighton, Pa.	Catawba
E. J. Sykes	Weatherly, Pa.	F. and M.
W. E. Trexler	Lynnport, Pa.	F. and M.
M. F. Walper	Bethlehem, Pa.	University of Pa.
H. F. Yearick	Howard, Pa.	Catawba

It is interesting to observe that these men represent eleven schools and four states. All but two of them are members of the Evangelical and Reformed Church. (Messrs. Cloud and Sangrey are student pastors in the Methodist Church.) We are glad to welcome two from the "E" section of our denomination —Mr. Buege and Mr. Schauer. The academic preparation of the new students is excellent. All but one of them hold baccalaureate degrees from their respective institutions, and that one lacks only a few credits which he will secure shortly. The men entering the advanced classes have, of course, done some theological work before coming here.

* * * * *

It may be of interest to the alumni to report the Field Work locations of the incoming Juniors. We again have the hearty cooperation of the Lancaster Playground and Recreation Association, the Lancaster Community Service Association, and the

Evangelical and Reformed ministers of the city and vicinity. Mr. Musser and Mr. Walper will be working with the Playground and Recreation Association in the leadership of boys' clubs. Messrs. Bishop (J. R.), Ehrhart, Klinefelter, Schauer, and Yearick have been assigned to the Community Service Association. Mr. Trexler will be at the Rohrerstown Church; Mr. Deppen at St. Peter's, Lancaster; Mr. Helm and Mr. Snead at their home church, St. Paul's, Lancaster; Mr. Rohrbaugh at Faith, Lancaster; Mr. Strunk at St. Andrew's, Lancaster; Mr. Sykes at St. Luke's, Lancaster; Mr. Bingaman at the Willow Street Church; Mr. Schacht at the Millersville Church; and Mr. K. E. Bishop at his home church in York, Pa. Messrs. Cloud and Sangrey will of course have their Field Work in the churches which they are serving. Two of the men are "doubling up"—that is, taking one type of work for credit and another for the experience which they may gain. The value of this Field Work to the Seminarians is becoming more apparent yearly. A debt of gratitude is owing to the ministers and others whose cooperation makes it possible.

In addition, a number of the Middlers and several Seniors continue in their respective churches as Student Associates, in which capacity they are initiated into a variety of phases of pastoral work.

N.C.H.

NECROLOGY

There have come to our attention during the past year the deaths of fifteen men who studied in this Seminary, fourteen of them alumni and ministers and one a student in the midst of his Seminary career. In sorrow at their passing and yet in rejoicing over lives well lived and in Christian hope we pay this last tribute of affection and respect.

Almon G. Baker, '95, died August 27, 1932, in Hiram, Ohio. (We learned of his death only recently.) He was born in Norristown, Ohio, on April 1, 1859. After preliminary study at Bethany College he attended this Seminary from 1892 to 1895. He was not a member of our denomination, but of the Church of the Disciples. He spent a number of years as a railroad mail clerk in Ohio, and lived in retirement in Hiram from 1921 until his death.

Eugene Pierre Skyles, '95, died in Cumberland, Md., on August 29, 1939, two days after the completion of his long and faithful pastorate in that city. He was born February 19, 1870, at Schellsburg, Pa. In turn he was graduated from Franklin and Marshall College and our Seminary. After licensure by Virginia Classis and ordination by Somerset Classis he entered upon his first pastorate, Zion Charge, Berlin, Pa., in 1895. Here he served until 1904, when he accepted a call to St. Mark's Church, Cumberland, Md. To this church he devoted literally the remainder of his life. During these years he held positions of trust in his home Classis, Pittsburgh Synod, and in the administration of Hood College, Massanutten Academy, and the St. Paul's Home at Greenville, Pa. As one of many indications of the honor in which he was held, his alma mater granted him the degree of Doctor of Divinity in 1928. He was buried on September 1 from the church with which his life had been bound up so intimately and so long.

John Nicholas Naly, '93, was born April 4, 1863, at Greensburg, Pa. He was graduated from Franklin and Marshall College in 1890, and from the Seminary in 1893. Westmoreland Classis licensed and ordained him to the Christian ministry. A pastoral service of more than forty years was divided among the following places: Apollo, Pa., 1893–1900; Tipton, Iowa, 1901–20;

Orangeville, Ill., 1921–24; supply at Conesville-Columbus Junction, Iowa, 1925; Community Church, Dakota, Ill., 1925–31; Waukegan, Ill., 1932–35. He died at Maywood, Ill., on November 4, 1939.

William James Lowe, '14, was born in Philadelphia, Pa., June 4, 1881. He did not enter the ministry until past the age of thirty, having spent the earlier years of his life in other occupations. Upon graduation from the Seminary he was licensed by Reading Classis, and ordained by Lancaster Classis. His first pastorate was at Maytown, Pa., where he had served during the latter part of his Seminary course. From 1918 until his untimely death on November 29, 1939, he was the faithful pastor of the Federated Presbyterian and Reformed Church at McConnellsburg, Pa.

William David Schnebly, class of 1941, died December 11, 1939. He was born at Hagerstown, Md., on June 15, 1915. In the spring of 1938 he was graduated from Catawba College, and in the fall of that year he entered the Seminary. In the midst of his course the news of his unexpected death brought great sorrow to the Seminary family, where he was admired and loved sincerely. Professors Herman and Frantz assisted his pastor, Dr. H. A. Fesperman, in the funeral service, which was attended by a large number of students and professors.

Robert Franklin Reed, '99, was born at Cherryville, Pa., October 29, 1872. He was graduated from Franklin and Marshall College in 1896. His Junior and Senior years were spent in this Seminary, with an intervening year in Union Theological Seminary, New York City. He was licensed by East Pennsylvania Classis in 1899, and ordained by Lancaster Classis the following year upon his assumption of the pastorate of Zwingli Church, Harrisburg, Pa. In 1904 he was called to Trinity Church, Freemansburg, Pa., in whose service he remained until 1925. During a number of years both before and after his retirement from the active ministry he taught in the public schools. He died at Bethlehem, Pa., on Dec. 13, 1939.

Elias Franklin Faust, '03, died on Christmas day, 1939. He was born at Limestoneville, Pa., October 6, 1870. After graduation in turn from both college and seminary in Lancaster, he was

licensed to the ministry by Wyoming Classis and ordained by Juniata Classis. His successive pastorates were the following: Clearville, Pa., 1903–04; St. Thomas, Pa., 1904–08; Fort Loudon, Pa., 1908–10; Howard, Pa., 1910–12; St. Clair, Pa., 1912–21; and Christ Memorial, West Hazleton, Pa., 1921–39. Among the survivors of this beloved minister are three alumni of the Seminary: Rev. Lawrence S. Faust, '93, a brother; Rev. Charles H. Faust, '99, a brother; and Rev. Irving C. Faust, '25, a nephew.

James Riley Bergey, '94, was born at Skippack, Pa., on Nov. 26, 1867. He attended Ursinus College and Seminary, and was graduated from our Seminary in 1894. In the same year Philadelphia Classis licensed him and West Susquehanna Classis ordained him. His long ministry of more than forty-five years was spent in four charges: West Milton, Pa., 1894–97; Doylestown, Pa., 1897–1907; Trinity, Altoona, 1907–17; and Third Church, Baltimore, Md., 1917 until his death. He maintained a constant interest in the denomination and her institutions. At the time of his death he was president of the Alumni Association of the Seminary. He died in Baltimore, Md., on January 24, 1940.

Eneas B. Messner, '20, was born July 17, 1873, at Bowmansville, Pa. He prepared himself for public school teaching and devoted a number of years of his life to this and other occupations. When past mid-life he entered the Seminary. Upon his graduation he was licensed by Lancaster Classis, and ordained by Mercersburg Classis. He was permitted to serve but two charges: Lemasters, Pa., 1920–22; and Friedensburg, Pa., 1926–34. In this latter year failing health compelled him to retire from the active ministry. He died April 19, 1940, in Philadelphia, Pa.

John A. Leuz(s)inger, '97, died during the last week of April, 1940, in Los Angeles, California. He was born at New Basel, Kansas, November 29, 1873. He was graduated from Calvin College in 1894, and from the Seminary three years later. Following licensure by Lancaster Classis and ordination by Allegheny Classis, he served four pastorates in our denomination: Bethany Church, Butler, Pa., 1897–99; Harmony, Pa., 1899–1905; New Kensington, Pa., 1906–07; and Grace Church, Abilene, Kansas, 1908–10. At that time he affiliated with the Presbyterian Church, and the remainder of his ministry was spent in this sister denomi-

nation. He retired from active service about a year before his death.

George G. Greenawald, '99, was born at Jacksonville, Pa., December 11, 1870. He was educated for the ministry in the institutions of his Church here in Lancaster. Upon the completion of his studies he was licensed and ordained by his home Classis, Tohickon. From 1899 to 1903 he was pastor at Sellersville, Pa., and from 1903 to 1905 at Millersburg, Pa. There followed a long and faithful ministry in the Good Shepherd Church of Boyertown, Pa., extending from 1905 to his retirement a few months before his death. He died June 18, 1940.

Joseph Elmer Guy, '02, died after an extended illness on July 8, 1940. He was born October 13, 1874, in Baltimore, Md. His education was received in Mercersburg Academy, Franklin and Marshall College, and this Seminary. He was licensed by Maryland Classis, and subsequently ordained by Virginia Classis and installed in the Shepherdstown, W. Va., Charge. After a three-year pastorate here he served successively at Danville, Pa., 1905–11; Mechanicsburg, Pa., 1911–14; and St. Paul's, Waynesboro, Pa., 1914–20. From 1920 to 1928 he was engaged in secular work. He then returned to his first charge at Shepherdstown, where, as it proved, he was also to conclude his active ministry. He resigned on account of illness in 1938.

David Scheirer, '91, came to the close of a long and useful life on July 10, 1940. He was born at Laury's, Pa., on September 12, 1861. He was graduated from Franklin and Marshall College in 1888, and from the Seminary in 1891. Lehigh Classis licensed, and Schuylkill Classis ordained him to the ministry. The forty-five years ensuing were spent in the following pastorates: Pine Grove, Pa., 1891–93; First Church, South Bethlehem, 1893–1903; Howertown Charge, Weaversville, Pa., 1903–13; Jonestown, Pa., 1914–24; and Willow Street, Pa., 1924–36. At the funeral services the sermon was preached by Dr. George W. Richards, who had been his schoolmate fifty years before. Among those who mourn his passing is Rev. Paul C. Scheirer, '24, of Lykens, Pa.

George Benjamin Hamm, '14, was born at Allentown, Pa., on October 28, 1886. He died July 14, 1940. He was a graduate

of both college and seminary in Lancaster. In 1914 he was licensed and ordained by Lehigh Classis. From 1914 to 1917 he served the St. John's Charge at Packerton, Pa. In 1917 he assumed the pastorate of the Hellertown, Pa., Charge, where he remained until his fruitful ministry was cut short by death.

Chalmers Wilson Walck, '06, was born at Greencastle, Pa., April 8, 1878. He was graduated from Franklin and Marshall College in 1902, and made a Doctor of Divinity by the same institution in 1932. Upon his graduation from the Seminary in 1906 he was licensed by Mercersburg Classis, and ordained by Wyoming Classis. His successive pastorates were: Calvary Church, Scranton, Pa., 1906–10; First Church, Wilkes-Barre, 1910–14; Fourth Church, Dayton, Ohio, 1914–16; Westminster, Md., 1916–24; Grace Church, Frederick, Md., 1924–30; and Sunbury, Pa., 1930 until his death. Several years ago a heart condition developed which placed his life in jeopardy. Knowing this full well, he lived and labored on until death overtook him on August 24, 1940.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." *N.C.H.*

"THE DRAMA OF DELIVERANCE"*

Ralph W. Sockman

Buried at the heart of our Lord's Prayer is this petition: "Deliver us from evil." That petition is as old as the first tear. It is as new as the morning paper. Evil is around us in such varied forms that they defy description. In the form of failure, evil follows us as the shadows follow the light. In the form of baleful heredity, evil clings to each new generation as this stubborn winter stifles the struggling spring. Evil in the form of bad environment surrounds us as the sea of troubles encompassed the soul of Hamlet. In the form of inner disposition, evil burns with passion in our veins and often breaks out with volcanic force. It fills the jails with criminals and the world with wars. "Oh! Lord, deliver us from evil." Now the Bible is the great Hebrew-Christian drama of redemption. We might think of it as a drama in four acts. I want us to see our Bible in a kind of panorama. I sometimes think that even the church pillars may not always grasp the Bible in its full dramatic development. Many of our good churchmen treat the Bible somewhat as sentimental maidens treat wedding cake, that is, they break it in small pieces and sleep on it; a little bit this Sunday, a little bit next Sunday, but they never see it in its full development. May we then think of the Bible as a drama of deliverance in four acts.

Act I might be called the way of delivering ourselves from evil by taking it out on someone else. When evil beset the ancient Israelite, he did not sit down alone with Jehovah and say searchingly, "Oh! God, what have I done?" He thought Jehovah dealt with the tribe and that the way to deliver themselves from evil was to do it through the group.

This attitude was symbolized by the ancient ceremony of atonement in which two goats were taken. One was set aside and dedicated to Azaël; the other goat was invested by the priest symbolically with the sins of the tribe, then was taken to the edge of the wilderness and driven off, ostensibly carrying with it the sins of

* The annual sermon in Santee Chapel, Tuesday, May 7, 1940, by the Reverend Ralph W. Sockman, D.D., at the 115th Commencement of the Theological Seminary, Lancaster, Pa.

the group. That seems like a very primitive custom, but that goat was called the scapegoat, and this is a very modern word.

The first effort when a man is overtaken with evil, is to find someone else to be the scapegoat. If, for example, we get into a mess of political corruption, what happens? There is a great hue and cry, an investigation, perhaps a few men indicted and sent to prison; after a while the tension is eased, the public conscience is relieved, conditions come back to normal and after a time the sins go on pretty much as before. Getting a few scapegoats does not deliver a city from corruption.

Twenty years ago the world had a great scapegoat. It was Germany. We said: "If we can make Germany suffer enough, we can make the world free of war and hypocrisy." So we killed the Prussians and kept the Prussian spirit. We killed the sinner but kept the sin. The scapegoat method did not deliver the world from its evils of war twenty years ago. No, the scapegoat method does not adequately deliver us from evil. And yet I am inclined to think it is just about the most rife way at the moment.

I detect a mood, perhaps you do also, a mood of taking things out on someone else today. Did you ever stop to think of the difference between ourselves and our grandfathers in one regard, at least? If our grandfathers were godly people they very often began their day with the Bible or with a book of devotion and they quite regularly ended their days with some such devotional reading. Sitting there alone with the Bible in the presence of God they felt God's eye upon them so searchingly that they were mellowed into a repentant mood. But how do we begin our days? Quite regularly we begin them with the morning paper before breakfast and we end our days with the news digest broadcast at night, both of which direct our thoughts not at our own sins, but at the evils of someone else. We are so obsessed with the evils of the world at large that we are not feeling any repentant mood within. I often wonder how many people have escaped repentance today because there is a Mussolini and a Hitler in the world? We turn these thoughts which in our grandfathers became shafts of remorse into jabs of condemnation.

Some time ago the Dean of the Cathedral in Buffalo reminded me of an incident that seems suggestive. He said that when

motion pictures were first invented, there was a flickering serial called "The Perils of Pauline"—perhaps someone here recalls that picture. In "The Perils of Pauline" it revealed an innocent victim who was brought each week to the jaws of death at the hands of the villain and, as she was about to be killed, the picture stopped, and the people were held in suspense. When that picture was shown to the cowboys on the western plains, they did not know much about pictures and in their excitement would pull out their pistols from their holsters and shoot the villain. "But," said the Dean, "if they had understood it they would have shot into the projector." There is very great truth to that homely parable. We are in a mood of shooting the villains on the screen and not hitting the things in the heart which project those evils in their public postures. The scapegoat method is so common today and yet it does not work.

The Hebrews discovered that and so rose from Act I to Act II. Act II in the drama of deliverance might be called the stage wherein each one sought to deliver himself from evil. You get that in the great Hebrew prophets. Jeremiah said, "No longer shall ye say the fathers have eaten sour grapes and the children's teeth are set on edge. Every man shall die for his own iniquity. Every man that eateth sour grapes, his teeth shall be set on edge."

When a man rises to the stage where he says: "No longer shall I blame evils on my heredity and environment, I will deliver myself in my own responsibility,"—that is an adult attitude. Now I am not able to measure how much heredity and environment do shape our conduct. I will go as far as anyone and agree they condition us beyond measure. Nevertheless when you get a fellow who gives his heredity and environment as the complete alibis for his misconduct, you have a person in whom there is not much hope of redemption, haven't you? Whatever may be the forces of evil that play on us from the past or from the present, nevertheless there is some point where a man must stand up and say: "Here at least I am responsible for my misconduct."

It is a great step upward when a man says: "I will deliver myself from evil." But can he do it? Manly as it may seem to say that, can we deliver ourselves from evil? We do not sin

alone. We sin together. Moreover our sins aren't woven into society as you weave fabric into a pattern. No, our sins flow together as waters flow in a stream. You cannot go down the Hudson River and take out the water that flowed into the Hudson from the Mohawk. It is all blended together. By the same logic, we cannot go down the stream of life and take out the sins you and I put in them. They are all mixed together.

I cannot keep your sins from overflowing on me. I might be the most conscientious driver, nevertheless I may be injured by the recklessness of the others who used the road. Moreover I may wish to keep my sins from overflowing on you, but I cannot do it. The poisoned word I spoke yesterday I cannot recall.

> "The Moving Finger writes, and having writ
> Moves on, nor all your piety nor wit
> Can call it back to cancel half a line
> Nor all your tears wash out a word of it."

Brave, and manly as it may seem to say: "I will deliver myself from evil," I cannot do it. Act II isn't enough, the Israelites discovered that and they rose to Act III.

Act III in the drama of deliverance is the step of vicarious redemption, the great truth which Isaiah put in the Fifty-third Chapter. He saw that if we were to be delivered from evil the strong must help to bear the burdens of the weak. You recall his description of the "suffering servant": "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." You could paraphrase that and apply it to any good mother. "She was wounded for her transgressions, she was bruised for her iniquity." Of course, you could, because the whole pattern of family living was moulded on that principle. We would not have any family if there were not something in mothers that makes them sacrifice for ugly ducklings, and something that makes fathers especially solicitous for little crippled boys. Something that runs through life makes the strong willing to help the weak.

Mr. Lin Yu Tang said some years ago in a book that the natives of China found their own religions more congenial than the imported faiths, but he had to admit the native religions of China

lacked the good Samaritan spirit. The people were loyal to the family but did not go out in social service. What was the result? We have to admit that the Chinese family life has been beautiful, sometimes as beautiful as old patterns of oriental laces, but the civic life has been brittle even before outside invasion entered, because the nation did not have that spirit of the vicarious redemption which came into the stream of life through our Hebrew-Christian religion. We assume we have established that principle, that the strong must bear the burdens of the weak. I wonder, however, if that principle isn't a bit jeopardized today.

I rather feel somehow that there is a temper in this country which says that since the state is now taking out so much money for our charities and philanthropies, let the state do it. But it would be a sad day for humanity if we should turn over to cold impersonal taxation everything that came out of the warm milk of human kindness. Yet I see that is what we are doing today. The springs of philanthropy are drying up. I certainly think it is apparent when we look abroad. What the radio, the motion picture and the press have done is this, they have made us so repeatedly aware of the world sufferings that we have grown callous to them. We cannot go to a motion picture without seeing a mark of havoc, but we are getting used to it.

We could fill Madison Square Garden every night for two weeks running if we organized meetings against somebody, against some group, some race, but try to organize a gathering for Chinese relief, as we tried to do, and see how meager the response. We can rally men around their hatreds, but not around their loves. It is the same psychology which causes thousands of people to turn out to see a man knocked out in a prize-fight while the following day only a few medical students will go around to see that he is put together again. We all like prize-fights, but this spirit will not deliver us from evil. The strong must help to bear the burdens of the weak.

Portia was right when she said to Shylock: "Therefore consider this that in the course of justice none of us shall see salvation. We all do pray for mercy and that same prayer shall teach us to show the deeds of mercy."

Act III must remain in the drama of redemption. Now sup-

pose that is all, suppose we stop here in our drama of deliverance. And with this Act many do stop. They say that about all we can expect of people is to be brave and kind, because we are gathered on a raft drifting hopelessly down-stream. Suppose that was all there was to the divine drama. But it is not.

There is a fourth act to the drama and that act I suppose was never put more vividly than in the play "Green Pastures." I know a New England college professor who said he got more religious uplift from seeing "Green Pastures" than from the preachers coming there to preach that season, and since I was one of the preachers I always remembered that remark. Do you recall the scene where God was in His office, looking down over His world and saying: "What more can I do, I have sent floods, plagues, prophets and still they sin—what more can I do?" He is asking that of Gabriel, and as they discuss it there is a shadow and God says to Gabriel: "Whose shadow is that?" Gabriel replied: "Hosea's." Hosea was the Old Testament prophet who in his domestic tragedy took back and forgave an unfaithful wife. Out of that experience Hosea taught that God loves and forgives his suffering unfaithful people. And as God looks at that shadow and learns it is Hosea, he says to Gabriel: "Does that mean that even God must suffer?" He said: "Yes, that is what it means." He looks down again and says: "I see a young man carrying a cross up a hill." That is the fourth act of the drama.

It is not enough that we take evil out on someone else, a scapegoat, not enough that the strong bear the burdens of the weak, God Himself suffers for us.

Does that help? Well, the late President Eliot of Harvard said when he came to find a wayward boy, the most potent argument he could use was the sacrifice his parents were making. If we can't be moved by the fact that God suffered as the cross reveals suffering, there is not much more to be said.

That is our Fourth Act in the drama of redemption. If there is any one thing we need today in this world of vicious circles, this world which seems to be backtracking, it is to get beyond the shifting circumstances to see the whole plan of redemption as revealed in this long panorama of the Bible.

I think the most eloquent testimony I have heard in religious

circles was by Kirtley Mather, distinguished geologist of Harvard College, speaking some years ago at a forum. Professor Mather stated his belief very simply. He said this: I believe there is a divine administration undergirding this universe and guaranteeing the triumph of personal and spiritual values. The first question put to him was this: "Professor Mather, how can you believe in a divine administration undergirding this universe and guaranteeing the victory of personal and spiritual values when Jesus was so cruelly defeated?" I recall what Professor Mather did. He waited a moment, looked his questioner in the eye and then said this: "In the light of what Jesus did when He was here on the earth and in the light of what has been done in His name since, do you really think Jesus was defeated?" Professor Mather said: "I don't." Nor do I.

The fourth act of the drama still is, and that is our gospel.

New York City.

JONATHAN EDWARDS*

George W. Richards

You may ask, "Why Jonathan Edwards at this time and place?" I find the answer in a *History of New England Theology,* page 3, by Professor Hugh Foster. He writes about the rise of a new school of theology, "in an obscure corner of the civilized world"; that is, in Northampton, Massachusetts, 1734. In that year Edwards preached his sermons on Justification by Faith. John W. Buckham, in his *Progressive Religious Thought in America,* page 299, writes about another "school of theology of the German Reformed Church, which took its rise in Mercersburg, Pennsylvania, about 1836, and accomplished an important service for theological progress through that group of exceptionally able and progressive men, F. A. Rauch, John W. Nevin, and Philip Schaff." They, also, like Edwards lived and labored "in an obscure corner of the civilized world," and were the leaders of a distinctively new theological movement in America. While Edwards struck the new note in his sermon on Justification by Faith, 1734, Dr. Schaff in his inaugural one hundred and ten years later expounded, "The Principle of Protestantism,"—Justification by grace through faith. Since Dr. Herman spoke on Dr. Schaff last year, and in the historical addresses for the last ten and more years men have spoken about the Reformed Church and its relation to neighboring churches in Pennsylvania, I thought it not amiss to speak by way of contrast of the great New England leader of a new theological school, Jonathan Edwards.

I

Once we turned to astrology and read our fate in the stars; now we turn to biology and read our destiny in the chromosomes. We shall have to revise the words of Cassius:

> "The fault, dear Brutus, is not in our stars,
> But in our [glands], that we are underlings."

Jonathan Edwards was not an underling; he was a super-man

* The address by the Reverend George W. Richards, D.D., LL.D., before the annual meeting of the Historical Society of the Reformed Church in the U. S., on May 8, 1940.

in the realm of mind and spirit. Dean Milman wrote of Duns Scotus: "The toil and rapidity of his mental productiveness are perhaps the most wonderful fact in the intellectual history of the race." I know of no man before or since the medieval *Doctor Subtilis* to whom these words of the English historian are more applicable than to the first notable philosopher and theologian in the Colonial period of the new world.

Rarely was a child more highly favored by heredity and environment than he. The prenatal one hundred training years of Oliver Wendell Holmes stand out boldly before the birth of the babe in the parsonage at Northampton, Massachusetts. Though he lived his life before the early national period, he belonged to the third, and if one counts his pioneering mother, the fourth generation of Edwardses in America. His great-grandfather was an Anglican clergyman in London in the reign of Queen Elizabeth. His widow with her second husband, Mr. Coles, and the son, William, of her first husband, came to New England around 1640. William and his son Richard were merchants in Hartford, Connecticut; Richard's son, Timothy, born 1669, graduated from Harvard College in 1691, became pastor of East Windsor parish in 1694, and did the most epoch-making thing in his life when he married Esther, the daughter of Solomon Stoddard, a Congregational minister of Northampton, Massachusetts, Eleven children came of this union, the fifth of the eleven was a son who was named Jonathan. The remaining ten were tall daughters, older and younger sisters; to whom the father, Timothy, with a twinkle in his eyes, used to refer as "his sixty feet of daughters." That Jonathan escaped with his life from the bewildering chaperonage of a multitudinous family, doting upon him as the only son and brother, is proof of his preternatural powers of inhibition, evasion, and extrication. There is irrefutable evidence that he survived the ordeal and won for himself a place among the immortals of history.

In his veins flowed the blood of the Edwardses, the fontal springs of which were in Wales—mystic, passionate, revivalistic Wales—and of the Stoddards, highly educated and deeply religious. The quality of his intellect, its undaunted courage, its energy, its originality, its penetrating acuteness, Edwards prob-

ably inherited from his mother. His vivid imagination and the mystic strain in his nature seem to have come from his father. His practical common sense, which he displayed in the excitement of revival activity, is an Anglo-Saxon trait. He was both Englander and New Englander, of the kind that was gradually metamorphosed from the British Pilgrim and Puritan into the Connecticut Yankee—a confluence of currents that was strong and deep enough to bear a genius, in whom scientist, mystic, preacher, philosopher, theologian blended in a superb personality.

In the 19th century it was said that the world was composed of Beechers and other people; in the 18th century one might have said that it consisted of Edwardses and other people. It is fashionable among pedagogues of the modern school to minimize heredity and to exalt training in the making of men. As for me, if I were given a choice, let me be born an Edwards on a desert rather than a Jukes in a garden.

Environment was no less propitious for the cultivation of youthful genius than heredity. The lot of Edwards was cast in the 18th century, living all but eight years in the first half of it, from 1703 to 1758. It was the time of the *Aufklärung, i.e.,* the clearing up, by the white light radiating from enlightened reason, of the mists and fogs of myths and legends and baseless fancies, the fear of which held men captive for ages. It was the century of Locke and Bolingbroke; of Hume and Berkeley; of Voltaire, DeAlembert, and Holbach; of Leibnitz, Wolff, and Reimarus; of Spener, Francke, Zinzendorf, and Wesley; of Rousseau, Herder, and Goethe; of Pope, Addison, and Swift. Not far removed from Edwards were the Pilgrims and the Cavaliers, the Synod of Dort, the Westminster Assembly, George Fox, and Penn's Holy Experiment. Descartes and Spinoza died in the half century before his birth.

One will concede without further argument that our hero was not born in a dark age. Never were the minds of men more active; new and startling views of the world and of life were boldly proclaimed, things of time and eternity that were accepted for ages without a flicker of doubt were fearlessly criticized and many of them were ruthlessly scrapped. It was a period when the words of Ulrich von Hutten, who lived in the 16th century,

were again pertinent: "The spirits awaken, it is a joy to live."

Rationalism, pietism, evangelicalism, romanticism, utilitarianism and bald materialism were struggling for recognition and supremacy. When Jonathan was rocked in the cradle, the firmament sparkled with stars of the first magnitude. In due time the star of the man Edwards shone with a brilliance that was not dimmed by the radiance of the luminaries before or about him.

II

The boy Jonathan was prepared for college at home with other pupils, taught by his father, mother, and an elder sister. For there was no Exeter or Mercersburg then. Mentally, at least, he scarcely can be said to have been a child, for at the age of thirteen he entered Yale College. His was a precocity that did not fade into senility with the passing of adolescence. His leaf did not wither after his teens. He continued to bring forth fruit in his season until the end of his life, when he was president of Princeton College. At the age of fourteen he read Locke's Essays with more delight "than the most greedy miser finds when he gathers handfuls of silver and gold from some newly discovered treasure." In his college years the boy of fifteen planned a *Summa* of human knowledge, somewhat after the fashion of the Summa Totius Theologiae of Thomas Aquinas in the 13th century. If he had lived then, he would have been a schoolman of high degree. His mind was not only acquisitive but creative. It depended upon circumstances, he would doubtless have said upon providence, whether he was to become a scientist rivaling Darwin, a philosopher equal to Locke or Berkeley, a theologian who could cross swords with the Westminster Fathers, the Divines of Dortrecht, the Reformers of Geneva and of Heidelberg, the scholars of Oxford and Cambridge.

At the age of twelve he wrote his observations of "flying spiders." To describe the texture of the brain of the boy, I can do no better than to quote a paragraph from this essay. He makes use of three accurately drawn figures, 1, 2, 3, to illustrate the way of the spider's flight. He says, "And therefore, when the spider perceives that the web b c is long enough to bear him up by its ascending force, he lets go his hold of the web a b, Fig. 3,

and ascends in the air with the web b c. If there be not web more than enough, just to counterbalance the gravity of the spider, the spider together with the web will hang in equilibrio, neither ascending nor descending, otherwise than as the air moves. But if there is so much web, that its greater levity shall more than equal the greater density of the spider, they will ascend till the air is so thin, that the spider and web together are of equal weight with so much air. And in this way, Sir, I have multitudes of times seen spiders mount away into the air, from a stick in my hands, with a vast train of this silver web before them; for, if the spider be disturbed upon the stick by the shaking of it, he will presently in this manner leave it. And their way of working may very distinctly be seen, if they are held up in the sun, or against a dark door, or any thing that is black."

He turns with equal ease of mastery both of the subject and of literary form, at only fifteen years of age, to a philosophical treatise of Excellency in a paper headed, *Notes on the Mind.* He discusses the meaning of excellency in its lower and higher forms, in nature, man, and God; and again uses, in the interest of clarity, carefully drawn and lettered diagrams. The opening paragraph is as follows: "EXCELLENCY. There has nothing been more without a definition, than *Excellency;* although it be what we are more concerned with, than any thing else whatsoever: yea, we are concerned with nothing else. But what is this Excellency? Wherein is one thing excellent, and another evil; one beautiful, and another deformed? Some one has said that all Excellency is *Harmony, Symmetry,* or *Proportion;* but they have not yet explained it. We would know, Why Proportion is more excellent than Disproportion; that is, why Proportion is pleasant to the mind, and Disproportion unpleasant? Proportion is a thing that may be explained yet further. It is an *Equality,* or *Likeness of ratios;* so that it is the Equality, that makes the Proportion. Excellency therefore seems to consist in *Equality.* Thus, if there be two perfect *equal* circles, or globes, together, there is something more of beauty than if they were of *unequal,* disproportionate magnitudes. And if two parallel lines be drawn, the beauty is greater, than if they were obliquely inclined without proportion, because there is equality of distance."

Farther on he writes: "And so, in every case, what is called Correspondency, Symmetry, Regularity, and the like, may be resolved into Equalities; though the Equalities in a beauty, in any degree complicated, are so numerous, that it would be a most tedious piece of work to enumerate them. There are millions of these Equalities. Of these consist the beautiful shape of flowers, the beauty of the body of man, and of the bodies of other animals. That sort of beauty which is called Natural, as of vines, plants, trees, etc. consists of a very complicated harmony; and all the natural motions, and tendencies, and figures of bodies in the Universe are done according to proportion, and there in is their beauty. Particular disproportions sometimes greatly add to the general beauty, and must necessarily be, in order to a more universal proportion:—So much equality, so much beauty; though it may be noted that the quantity of equality is not to be measured only by the number, but the intenseness, according to the quantity of being."

He ascends from earth to heaven and defines the excellence of God in these words: "As to God's Excellence, it is evident it consists in the *Love of himself;* for he was as excellent, before he created the Universe, as he is now. But if the Excellence of Spirits consists in their disposition and action, God could be excellent no other way at that time; for all the exertions of himself were towards himself; in the mutual love of the Father and the Son. This makes the Third, the Personal Holy Spirit, or the Holiness of God, which is his Infinite Beauty; and this is God's Infinite Consent to Being in general. And his love to the creature is his Excellence, or the communication of Himself, his complacency in them, according as they partake of more or less of excellence and beauty, that is of holiness, (which consists in love;) that is according as he communicates more or less of his Holy Spirit."

In his youth his mind seemed to sway between science and philosophy; it seemed never at rest but perpetually active, in his home, in his wanderings through the woods, in his hours and days set apart for quiet meditation and introspection. No sooner had he finished his thesis on Excellence than he turned his hand to *Notes on Natural Science,* which is a blend of metaphysics and physics; for these two functions of his mind invariably worked

together. He speaks of the "Prejudices of the Imagination," which prevent men from seeing reality, or truth, as it is. He spends a page or two on an analysis of the concept of "nothing," and proves to his satisfaction that there can be no such thing as "nothing." He says: "A state of absolute nothing is a state of absolute contradiction;" and again, "All the space there was before the creation, is God himself" . . . "space is God." Then he goes on to discuss the divine power that becomes manifest in seed, and blade, and shrub, and tree, in bud and blossom and fruit. He propounds a theory explaining thunder and lightning. "Lightning seems to be this: An almost infinitely fine, combustible matter, that floats in the air, that takes fire by a sudden and mighty fermentation, that is some way promoted by the cool and moisture, and perhaps attraction, of the clouds."

One reads with awe and wonder, even if he cannot always comprehend, these scientific and philosophic writings of the boy in his teens. With the kinsfolk of Elizabeth at the cradle of the babe John the Baptist, we are prone to exclaim: "What shall this child be?" That he was one of the notable infant prodigies of the race is beyond question. He became one of the foremost preachers, revivalists, theologians, and metaphysicians of the new world. To this mature part of his life let us now turn.

III

True to the custom of aspiring youth in the 18th and the early 19th century, he drew up a series of "Seventy Resolutions" for his daily self-discipline. They may be considered a Puritan form of monastic vows of ancient and medieval saints. Edwards, however, was the abbot of his own soul; he recognized no master save God.

The Preamble of the Resolutions reads as follows: "Being sensible that I am unable to do any thing without God's help, I do humbly entreat him by his grace, to enable me to keep these Resolutions, so far as they are agreeable to his will, for Christ's sake."

Following the preamble is the admonition: "Remember to read over these Resolutions once a week!"

The first Resolution contains the cardinal purpose of his life, of which the remaining sixty-nine are ways and means of attain-

ment. Resolution I is as follows: "*Resolved,* That I *will do whatsoever* I think to be most to the glory of God and my own good, profit and pleasure, in the whole of my duration; without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved to do whatever I think to be my *duty,* and most for the good and advantage of mankind in general. Resolved, so to do, whether difficulties I meet with, how many soever, and how great soever."

His Diary, begun before he was twenty, is closely related to the Resolutions. He records from time to time when this or that resolution was framed—usually in answer to a specific experience or circumstance in his life. Here one sees, also, as in a mirror, the soul of young Edwards—his periods of exaltation and of depression; his deep sense of sin, his joy in divine grace; his failure to practice his resolutions; and his firm determination to be true to them in the future. The Diary is an autobiography not unlike the Confessions of Augustine.

"December 21. *Friday,* 1722. 'This day, and yesterday, I was exceedingly dull, dry and dead.'" The day of dearth is followed by a day of abundance.

"December 22. *Saturday.* This day, revived by God's Holy Spirit; affected with the sense of excellency of holiness; felt more exercise of love to Christ, than usual. Have, also, felt sensible repentance for sin, because it was committed against so merciful and good a God. This night made the thirty-seventh Resolution."

"*Sabbath* January 6–1723. At night; much concerned about the improvement of precious time. Intend to live in continual mortification without ceasing, and even to weary myself thereby, as long as I am in this world, and never to expect or desire any wordly ease or pleasure."

The week he entered Yale College as tutor, he evidently discovered the sorrows of his office, for he writes:

"*Saturday night,* June 6, 1724: 'I have now abundant reason to be convinced of the troublesomeness and vexation of the world, and that it never will be another kind of world'"—not the last time that a tutor of freshmen has been overcome by that conviction.

He was, also, adjusting his appetite to collegiate diet. On

Tuesday, September 2, 1724, he writes: "By sparingness of diet and eating as much as may be, what is light and easy of digestion, I shall doubtless be able to think more clearly, and shall gain time; 1. By lengthening out my life; 2. Shall need less time for digestion, after meals; 3. Shall be able to study more closely, without injury to my health; 4. Shall need less time for sleep; 5. Shall more seldom be troubled with the head-ache."

That he was at the point of turning from science and philosophy and devoting his life to religion and theology seems to appear in the memoranda of September 26, 1726: "Tis just about three years, that I have been for the most part in a low, sunk estate and condition, miserably senseless to what I used to be, about spiritual things. 'Twas three years ago, the week before commencement—just about the same time this year, I began to be somewhat as I used to be."

"*April* 4, 1735. When at any time, I have a sense of any divine thing, then to turn it in my thoughts, to a practical improvement. As for instance, when I am in my mind, on some argument for the Truth of Religion, the Reality of a Future State, and the like, then to think with myself how safely I may venture to sell all, for a future good. So when, at any time, I have a more ordinary sense of the Glory of the Saints, in another world; to think how well it is worth my while, to deny myself, and to sell all that I have for this Glory, &c."

Of course from early boyhood the religious nature was in control. Even at the age of seven or eight the boy shared in the awakened fervor of the village church and in a secluded woodland, led other children in prayer. After his graduation from college he had an experience of regenerating grace which amounted to a revelation of divine holiness as divine beauty. In the blaze of that holiness everything was mire and defilement. His heart panted "to lie low before God, as in the dust, that I might be nothing and that God might be all, that I might become as a little child." All this and much more he tells us in a narrative of his religious development, written about 1740.

Through this experience of salvation he made the seeking of men's salvation the business of his life. Though richly gifted as scientist and philosopher, he chose to become a minister of Christ, a preacher of the gospel, a theological expounder of the faith.

Before we follow him into the pastorate at Northampton, we shall consider what was doubtless a major event in his future career—his acquaintance with, and later his marriage to, Sarah Pierrepont, July, 1727, the groom was 24 and the bride 17. She was a great grand-daughter of Thos. Hooker, founder of Hartford and a resident of New Haven whose virtures matched in every way the aspiring soul of the young tutor of Yale. If one may accept as true to fact the report of Sarah's character as described in perfect literary form by him who wooed and won her, then she was indeed a paragon among the daughters of Eve. For the edification and the admonition of the fiancees of the theological students and of the ministers' wives of the present, I venture to read the paragraph on Miss Pierrepont:

"They say there is a young lady in New Haven who is beloved of that Great Being, who made and rules the world, and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweet delight, and that she hardly cares for anything except to meditate on him—that she expects after a while to be received up where he is, to be raised up out of the world and caught up into heaven; being assured that he loves her too well to let her remain at a distance from him always. There she is to dwell with him, and to be ravished with his love and delight forever. Therefore, if you present all the world before her, with the richest of its treasures, she regards it and cares not for it, and is unmindful of any pain or affliction. She has a strange sweetness in her mind, and singular purity in her affections; is most just and conscientious in all her conduct; and you could not persuade her to do any thing wrong or sinful, if you would give her all the world, lest she should offend this Great Being. She is of a wonderful sweetness, calmness and universal benevolence of mind; especially after this Great God has manifested himself to her mind. She will sometimes go about from place to place, singing sweetly; and seems to be always full of joy and pleasure; and no one knows for what. She loves to be alone, walking in the fields and groves, and seems to have some one invisible always conversing with her."

One cannot help but be impressed by the contrast between the

demure and devout Connecticut damsel of colonial times and the 20th century cigarette smoking, cocktail drinking, jazz dancing, and bridge playing maids of the late national period.

IV

To his contemporaries Edwards was famous primarily as a preacher and leader of a revival, the first in the American colonies. Only in his later years did he write and publish his philosophical and theological works which have given him rank among the foremost thinkers of modern times.

Both the character of his gospel and the controlling principle of his theology were the outcome of his religious experience. We have already alluded to his vision of divine holiness and his consequent sense of sin and guilt from which he was saved by the sovereign grace of God without any merit on his part. He now freely acquiesced in the Calvinistic doctrine of divine sovereignty which hitherto was repulsive to him. To use his own words: "From my childhood up my mind had been full of objections against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased; leaving them eternally to perish, and be everlastingly tormented in hell. It used to be like a 'horrible doctrine to me.'" Later he found it to be a doctrine "exceedingly pleasant, sweet, and bright." His experience contained the essence of Calvinism. This became the master light of all his seeing—the leit-motif of all his sermons, the formative principle of his theology. It was Calvinism re-vitalized by the genius of Edwards,—Calvinism not in dogmas but fluid in the blood, beating in the heart, pictured in the imagination. He preached it, expounded it in books, practiced it in life.

The words of Scripture glowed with new meaning. He read 1 Tim. 1:17: "Now unto the king, eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." He writes: "As I read these words, there came into my soul a sense of the glory of the divine Being; I thought with myself how excellent a Being that was, and how happy I should be, if I might enjoy that God, and be rapt up to him in heaven, and be as it were swallowed up in him forever."

V

The Preacher and Revivalist

As a preacher he never had recourse to the superficial technique of the orator; he was not a rhetorician for art's sake. He was far removed from Talmadge and from Billy Sunday. His rarely endowed and richly cultivated personality was the background of his sermon.

He was tall of stature, slender in form, piercing eyes, a delicate constitution, a quiet voice toned with pathos, penetrating because of its perfect modulation. His presence was suffused with the saintliness of his character. His profound thought was touched with deep feeling—a blending of intellectual and mystical elements. Though his eyes rarely rested upon his manuscript but flashed continually from the written page to an upper corner in the room, he had extraordinary power of fascination over his audience. In this respect he resembled his contemporary, John Wesley.

His sermons, at certain periods of his Northampton pastorate, overwhelmed his hearers. To cite but one instance, typical of many others, especially those of an imprecatory character. He preached the Enfield sermon, July 8, 1741. The text was Deuteronomy 32:35: "Their foot shall slide in due time." The theme was: "Sinners in the hands of an angry God." On its impression we have the report of one who heard it—Eleazar Wheelock who wrote a description of it to the historian Trumbull. The audience consisted of New England farmers, who had no thought of the storm that was about to break upon them from the pulpit. When it came, many cried aloud for mercy till the voice of the preacher was drowned, and convulsively grasped the benches to keep from slipping into the pit. They wept, they turned pale, they fainted, they fell into convulsions, they lost their reason.

This was the result of a calm, deliberate, undemonstrative exposition of the thesis that there is nothing that keeps wicked men at any one moment out of hell but the mere pleasure of God—a proposition that he set forth in logical order under ten headings. If it was logic, it was logic on fire and it seared and blistered the

conscience of his congregation. In the sermon were passages like these:

"The unconverted are now walking over the pit of hell on a rotten cover, and there are innumerable places in this covering so weak that they will not bear their weight and these places are not seen."

"If we knew that there was one person and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight it would be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many it is likely will remember this discourse in hell! And it would be a wonder if some that are now present should not be in hell in a very short time, before this year is out. And it would be no wonder if some persons that now sit here in some seats of this meeting-house, in health and quiet and secure, *should be there before to morrow morning.*"

To illustrate his mastery of imagery in his description of the punishment of the sinner—superior even to Dante at his best—I shall cite one more paragraph of another sermon of the same kind:

"We can conceive but little of the matter; but to help your conception, imagine yourselves to be cast into a fiery oven, or a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire as the heat is greater. Imagine also that your body were to lie there for a quarter of an hour, full of fire and all the while full of quick sense. What horror would you feel at the entrance of such a furnace. How long would that quarter of an hour seem to you. And after you had endured it for one minute, how overpowering would it be to you to think that you had to endure it the other fourteen. But what would be the effect upon your soul if you must lie there enduring that torment for twenty-four hours. And how much greater would be the effect, if you knew you must endure it for a whole year. And how vastly greater still, if you knew you must endure it for a thousand years. Oh! then how would your heart sink if you knew that you must bear it for ever and ever—that there would be no end, that for millions of ages,

your torments would be no nearer to an end and that you never, never would be delivered. But your torments in hell will be immensely greater than this illustration represents."

These sermons belong to the times of revival and spiritual refreshment. The majority of his discourses were less inflammatory and appealed to the mind and heart, edifying the members of his flock with the truth of God's word as he found it in the Bible and revitalized it in his discourses. Of this sort was the sermon that he preached in Boston in 1734, the subject of which was rather cumbersome but none the less illuminating: "A divine and supernatural light immediately imparted to the human soul by the Spirit of God shown to be both scriptural and rational." Always he spoke of the holiness, the majesty, the justice, the beauty, the mercy of God; of the sin, depravity, the nothingness, the guilt of man, who is wholly without merit, deserves naught but eternal damnation, is saved only by omnipotent grace.

He kindled sparks in his hearers, that were fanned into flame, and spread as an uncontrolled fire, from person to person, family to family, village to village, yea, over the colonies of the Atlantic border—the first great revival of religion in North America.

He wrote an account of it in his "Narrative of Surprising Conversions," 1737, a copy of which was read by John Wesley about the year of his conversion to Methodism in 1738. He was the forerunner of Whitefield who came as the first evangelist from the Old World and by his preaching quickened the churches from Georgia to Massachusetts. Edwards welcomed the youthful English evangelist to his pulpit; and Whitefield wrote his approval both of the minister and of his wife, in the Northampton parsonage, in these words: "He is a son himself, and hath also a daughter of Abraham for his wife." He said, also, of Edwards: "I have not seen his Fellow in all New England."

The theme of his preaching became the cardinal doctrine of the theology of Edwards—the doctrine of the absolute sovereignty of God; which implied that God chose whom He would to eternal life and rejected whom He pleased unto everlasting punishment. When his mind and heart were possessed by this once "horrible" and "now exceeding sweet and bright" doctrine, he found it not only in the Bible and in the way of salvation, but he beheld it

writ large on the world of nature about him. "And as I was walking there," he says, "and looking up on the sky and clouds, there came into my mind so sweet a sense of the glorious *majesty* and grace of God, that I knew not how to express. I seemed to see them both in sweet conjunction; majesty and meekness joined together; it was sweet and gentle, and holy majesty; and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness."

Through his sermons and his books, with their invincible logic and their fascinating rhetoric, Edwards stirred up opposition not only in the narrow circle of his village but in the wider scope of colonial Massachusetts and Connecticut. His words reached into Scotland and England. He lived in the wake of the controversy between the Dutch theologians, Gomarus and Arminius in the 17th century. The theological issues they and their followers raised were the occasion for the Synod of Dort and the Articles of Dort, in 1619–1620.

The question that has divided the fathers and the sons of the fathers in the history of Christianity has to do with the way of salvation. Is it the work solely of the divine will, of the omnipotent and undeserved mercy of God; or is it the result of the cooperation of divine grace and human effort? Does God alone save man and therefore to Him be all the glory? or does man in part save himself, to him be part of the glory?

This question has divided good men and true from apostolic to modern times. It has been a battle, though always in different form, between Paul and the Jewish Christians, between Athanasius and Arius; between Augustine and Pelagius; between Luther and Erasmus; between Calvin and Servetus, between Gomarus and Arminius, between Whitefield and Wesley, between Edwards and Williams, between the contemporary Trinitarians and the Unitarians.

No form of embargo could prevent the subtle influence of Arminianism from crossing the Atlantic and spreading in the colonies of New England. Evidences of its activity were indisputable among the sons and daughters of the Westminster Fathers.

The rector and a tutor of Yale College forsook their parental puritan faith and joined the Episcopal Church, which, of course,

was equivalent to a denial of Calvinism and an acceptance of Arminianism. Another form of the same issue was raised by the introduction of the half-way covenant sanctioned by the Massachusetts Synod in 1662. It made room for the profession of an intellectual faith, mere assent to a body of doctrine and a desire to assume the obligations of the Christian life without an immediate personal experience of Salvation. Solomon Stoddard went a step further and admitted to the Lord's Table men and women without experience of salvation, with the view that the Sacrament itself may have regenerating power. Thus church membership rested on "moral sincerity" rather than on internal spiritual experience of divine grace. Thus the last bar between the Anglicans and the Congregational Church was let down.

A corollary of the half-way covenant and the incipient Arminianism, which, if allowed to spread, would eat the heart out of Calvinism and the Westminster Standards, was the contention of the Rev. Williams, a blood relative of the Edwards family, namely: that one need not be conscious of the regenerating operation of the spirit of God in his own life.

With this erroneous and harmful doctrine in mind, Edwards wrote his classic religious tract "A Treatise on Religious Affections," 1746. He describes Williams and his followers in these words: "They say the manner of the spirit is to cooperate in a silent secret indiscernible way with the use of means and our own endeavors; so that there is no distinguishing by sense between the influences of the spirit of God and the natural operations of our own minds."

Edwards, always emphasizing the immanence of God, was ready to concede that there is an indistinguishable mingling of the human and the divine in the action of the moral conscience; but the vision of the divine beauty, which for him meant salvation, came only by supernatural illumination and was sensibly perceived as such. To use his own oft-repeated phrase, he stood firm as a rock for the "sensible perceiving of the immediate power and operation of the Spirit of God." To yield this point was to open the door wide enough for the entrance of all forms of humanistic intellectual and moral endeavor as the basis of salvation in contrast with man's total depravity and inability, and his sole reliance on the omnipotent election of God.

VII

Both the gospel and the theology of Edwards were vindicated over his antagonists by the revival of religion (1734) in a community that had become spiritually moribund. The awakening spread far beyond the bounds of his parish into other towns and colonies north and south. The theological opponents, however, were relentlessly active. In a few years the fervor of the new religious enthusiasm died down; and the party, that stood for "moral sincerity" instead of sensible experience of divine grace, gained the majority. They harassed the minister until he felt constrained to offer his resignation, April 13, 1749. Of the 230 votes cast for or against accepting the resignation, 200 were for his dismissal.

He was 47 years of age and had a wife and chidren to care for. He wrote to his friend Erskine in Scotland (July 5, 1759), "I am now thrown upon the wide ocean of the world and know not what will become of me and my numerous and changeable family." In those days there were no metropolitan pulpits with a ten thousand dollar salary waiting to welcome a preacher such as Edwards was. It was a time when his soul was sorely tried. He tasted the bitterness of martyrdom for loyalty to his convictions. He found an asylum in an obscure and uninviting church in the border village of Stockbridge, August 8, 1751. Here he served as pastor of a congregation of a few white settlers and Indian converts; and as missionary to the neighboring Indian tribes. He and his family never enjoyed luxuries in life; yet at Northampton they were comfortable so far as one could be at that time in a pioneer colony. Now, however, parents and children felt the pinches of poverty. The family worked together to eke out a scant living by making handiwork of laces, embroideries, and painted fans and selling these articles on the Boston market.

The scholar and theologian remained undaunted in spite of his untoward condition. He planned a general campaign against Arminianism—which he completed in four volumes the year preceding his death, 1758. His treatise on the Will he published in 1754. Two shorter works: "End for which God Created the World" and "Nature of True Virtue" were written in 1775 but not

published until 1765. The fourth book was entitled: "Great Christian Doctrine of Original Sin Defended," 1st edit., 1758. He had planned a fifth volume on the "History of the Work of Redemption," which never was finished. Indeed the literary work, upon which his fame as philosopher and theologian now rests and will always rest, was done at Stockbridge.

Providence, willed that he should not close his life in Stockbridge. He was destined to a position of honor and distinction, which he filled for a short time before he died.

His third daughter was married to the Rev. Aaron Burr, June 29, 1752, president of Princeton College, N. J., since 1748. The son-in-law died September 24, 1757; and the trustees of the College, for more reasons than one, turned for a successor to the father-in-law, the missionary among the Indians at Stockbridge, and recognized as the most distinguished scholar in America.

When he received the call to his high office, he shrank from accepting it. The letter that he wrote to the Trustees of Nassau Hall, October 19, 1757, is a document probably without comparison among letters written by men who have since then been elected to college or university presidencies. He conceals nothing from the Trustees; he speaks of his defects which unfit him for the position to which he was chosen with a frankness that is startling. He says: "The chief difficulties in my mind, in the way of accepting this important and arduous office, are these two: First, my own defects, unfitting me for such an undertaking, many of which are generally known; besides others, of which my own heart is conscious.—I have a constitution, in many respects peculiarly unhappy, attended with flaccid solids, vapid, sizy and scarce fluids, and a low tide of spirits; often occasioning a kind of childish weakness and contemptibleness of speech, presence, and demeanor, with a disagreeable dulness and stiffness, much unfitting me for conversation, but more especially for the government of a college.—This makes me shrink at the thought of taking upon me, in the decline of life, such a new and great business, attended with such a multiplicity of cares, and requiring such a degree of activity, alertness, and spirit of government; especially as succeeding one so remarkably well qualified in these respects, giving occasion to every one to remark the wide difference. I

am also deficient in some parts of learning, particularly in Algebra, and the higher parts of Mathematics, and in the Greek Classics; my Greek learning having been chiefly in the New Testament.—The other thing is this; that my engaging in this business will not well consist with those views, and that course of employ in my study, which have long engaged and swallowed up my mind, and been the chief entertainment and delight of my life."

Perplexed as he was when he faced all the difficulties that arose before him, he finally accepted the call and assumed the duties of his office early in January, 1758. He preached regularly to the students and faculty; conducted a seminar in theology for the senior class; and taught courses in philosophy. Scarcely two months had passed when he was inoculated for small-pox; fever developed and he died March 22, 1758. His body was buried in Princeton.

I shall close with the last sentence of an article on Edwards by Professor Christie, published in the Dictionary of American Biography: "He created the first great religious revival in modern times; intensified the power of Calvinism to stem the tide of the world's new thought; fused the iron logic of that system with a rapture of mystic communion; and initiated a New England theology as a new chapter in the history of doctrine." Thus these achievements alone exalt him to the rank of the intellectual and spiritual nobility of the ages.

Lancaster, Pa.

BOOK REVIEWS

Pioneers of Religious Education. T. F. Kinloch. Oxford University Press, 1939.

Here is a little book which, as the Foreword rightly says, "has an importance out of all proportion to its size." It contains less than a hundred and fifty pages, but through these pages move Erasmus, Colet, Ignatius Loyola, Comenius, Francke, Zinzendorf, Pestalozzi, Schleiermacher, and Thomas Arnold—together with the educational ideals which they professed and practiced.

The most striking impression which the book left upon this reviewer was that there is scarcely a principle or technique of modern religious education which was not anticipated by one of these pioneers several centuries ago. To illustrate what is meant, let us look at some examples:

We make much nowadays of the importance of a teacher knowing his pupils intimately; but the Jesuits recognized this in their early schools, and kept a teacher with a given class six successive years so that this association might develop.

John Dewey is generally credited with minimizing rules and codes which come out of the past, and holding that the truth about things is discerned in our present interaction with our environment; but Bacon said that "we are the classics ourselves, having surpassed the ancients by wider experience and profounder thinking."

We stress proper grading and departmentalization; but Comenius is called "the father of the graded method" by Kinloch (he graded hymns, prayers, Bible readings, and catechetical questions and answers to the successive ages), and the Moravian Zinzendorf divided a religious community into eleven "choirs"—one for infants, one for boys, one for girls, one for bigger boys, one for bigger girls, and even one for widowers and another for widows.

We take Bower to be the apostle of religious growth through critical examination of the life-issues which confront a given person or group; but Comenius listed self-examination as one of the three means of Christian growth, and the Jesuits instituted "Piae Meditationes" for studying the state of one's own life.

We stress the principle of interest in education; but so did the Jesuits, and they ordanied that punishments were not to be meted

out by the teachers but by a separate person so that the happy relationship between teacher and pupil might not be impaired.

We include games in, for example, a vacation church school program; but the Jesuits made much of indoor and outdoor games in the curriculum of their schools.

We are now beginning to see the possibilities of visual education; but Comenius held (according to Kinloch) that "things must come before words," and recommended that an object itself be exhibited if at all possible, or a picture of it as a second-best. (And Francke used maps and models extensively in his Paedagogium.)

Our most up-to-date schools feature visits and field-trips of many sorts; but Francke's scholars long ago were taken on nature-hikes and visits to factories.

We protest against marks and grades and the rivalry which they engender; Francke discouraged all rivalry in his educational system, and did not want to appeal to it as an educational motive.

We have coined the phrase "training for worship," and schedule periods devoted to this purpose; Francke made a point of explaining hymns to children so that they would understand them clearly.

We have instituted "Workers' Conferences" in our Sunday schools; Francke made his teachers keep an exact record of what they did, and these "log-books" were discussed in detail at weekly meetings of the teachers.

Our presses every now and then issue a Shorter Bible; Comenius prepared one three hundred years ago.

We raise questions about the wisdom of compelling children to learn highly theological catechisms; Zinzendorf raised the same questions, and wrote a catechism of his own as non-dogmatic and child-like as he could make it.

Moffatt, Goodspeed, and others translate the Bible into modern speech; so did Zinzendorf in part (he never completed the task).

Our new catechetical manual is called "Walking and Working with Christ"; a favorite pedagogical phrase of Zinzendorf's was "Umgang mit Christus."

We stress parents' classes and various other forms of parental education; Zinzendorf instituted a parents' group which studied home-building and child-rearing.

We try to make the boy Jesus real to our children; Zinzendorf recaptured the child Jesus for children, and the adolescent Jesus for adolescents.

We advocate democracy rather than benevolent autocracy in home-life; Zinzendorf both taught it and exemplified it with his own children.

We speak much of "the project method" and "purposeful activity"; but Pestalozzi held many years ago that it is what a person actually does that educates him best.

We have graded worship, and every now and then a Junior Church; Schleiermacher was opposed to taking children to church, and favored a children's service instead.

We hold that Bible truths are not dynamic until they have been brought to bear squarely upon our own life-situations today; Thomas Arnold said exactly the same thing, only in different words.

We have many children's hymnals; Isaac Watts wrote one in the year 1733.

All of this may well have a two-fold effect upon the present-day worker in Christian education. On the one hand, it should engender in him a true humility, inasmuch as many so-called newer principles and practices are not new at all but very old. On the other hand it should reinforce his confidence in the validity of many of these principles and practices, inasmuch as they have commended themselves not merely to modern psychologists and educators but also to these scholarly and devout "pioneers" in centuries past.

N.C.H.

The German Church on the American Frontier. By Carl E. Schneider. Eden Publishing House: St. Louis, Mo. 1939. 579 pp. $3.50.

The writing and publishing of this "centennial anniversary volume" has been very happily timed. In a year when the union of the Evangelical Synod of North America with the Reformed Church in the United States is being fully consummated what is more natural and fitting than for the one party to the merger to review the record of a completed century of her own history and for the other to study that record with deepening interest and

growing appreciation? Dr. Schneider's work has not only preserved this record but illumines and interprets it in such a way as to make it an inspiration to the united church for centuries to come.

He has carried into the examination of the beginnings and development of the church of his own people many of those insights and methods which his preceptor of former years, William Warren Sweet of Chicago, pioneer in the field of American church history, has used in his surveys of the whole church in the national scene and of several of the larger denominational groups. In his introduction to this volume Professor Sweet points out that we have here no "denominational history in the narrow sense of the word" but "an important contribution to the social history of the American frontier."

First a graphic picture is painted of conditions, social and religious, in the Germany of the early 19th century from which came the folks for whose more effective shepherding the "Evangelischer Kirchenverein des Westens" was founded at Gravois Settlement, Missouri, in October 1840. The heroic efforts of Garlichs, Nollau, Rieger and their comrades to provide rallying and worshiping points among the scattered and impoverished Germans of the Mississippi Valley, as simply and factually recounted in the early pages, constitute a chronicle altogether worthy of preservation. In following sections the story of the pioneer pastors and congregations of "the first decade" is told. Attacked by the rationalists on the one hand and by the anti-unionist Lutheran groups on the other, they persisted in holding first things first, viz. the spiritual needs of the masses of their fellow immigrants. Their generally irenic and co-operative attitude toward other Christian bodies became the tradition of the Evangelical Synod whose growth is traced through the later decades of the century as many independent congregations of German people became affiliated with it.

The author in natural sequence deals with the pastoral work, the public worship and preaching, the educational advance and the development of the extensive system of benevolent organizations and institutions. One particulary interesting chapter deals with "Interchurch Relations," describing early contacts not only with the older and eastern Reformed and Lutheran churches but

with other religious groups of non-German origin and with the part taken in interdenominational activities.

It is hoped that the rather formidable appearance of the volume will not prevent wide popular use. While the copious footnotes, long bibliography and the most helpful material contained in the appendices will particularly appeal to those of more scholarly inclinations, the body of the book is clearly and interestingly written for the average reader who wishes to know the story of the past century in the religious life of a sturdy people. The Evangelical and Reformed denomination and all students of the social and religious life of America are indebted to Dr. Schneider for this scholarly and timely work.

D.D.

The Gospel and the Kingdom. Frederick C. Grant. Macmillan. $2.00.

Here is a book that provokes thought and study in the mind and heart of any Christian who takes his religion seriously and desires to know the truth in so far as study can reveal it. Dr. Grant delves into the theological, political, social, and economic life and thought behind the experiences and convictions of the early church and in the light of his findings portrays Jesus and his conception of the Kingdom of God.

He comes to the conclusion that Jesus is first and foremost a religious teacher of the prophetic type. He speaks of him as a "teacher who lived so close to God that his religious convictions were uttered with a divine authority; so close to God that his mighty works were viewed even by himself as the activities of the spirit of God, and in his own person and in the group about him he—and they—saw the Reign of God already realized and present."

Jesus, the author claims, was neither a social radical nor an apocalyptic visionary. He was not a pacifist but a peacemaker. He proclaimed the good news of the Kingdom of God but did not proclaim himself as the Messiah. And while the author removes many of the trappings placed upon Jesus by enthusiastic and devoted followers, he nevertheless keeps Jesus on such an exalted level that he commands the faith and worship of an earnest believer. The Christian must live by faith, the author claims, "and that faith centers in the absolute and utter value

of the *kind of life* Jesus lived and taught, rather than in some theological formula or hypothesis of explaining his nature or career." One can still worship Christ, he says, "provided only that for us the spirit of Jesus really is the revelation of God and his way of life is for us the true way for men to live upon this earth as children of God and members of God's Kingdom." Faith and worship of this kind make high demands of the modern believer. Accordingly the standard of Christian living, whether in faith or action, is by no means lowered, but if anything raised by the place the historic Jesus and the living Christ set forth in "The Gospel of the Kingdom" must hold in the faith of his followers.

The wide scope of the book may be seen from the chapter headings suggesting the matter discussed. These are: The Jesus of History; The Tradition Behind the Gospels; The Beginning of the Gospel; John the Baptizer; The Public Career of Jesus; The Background of Jesus' Message; The Gospel of the Kingdom; The Gospel in the New Testament; and The Gospel and the Church.

The discussion of these topics brings the author face to face with a variety of theories upon which he does not hesitate to pass judgment in unequivocal terms. He calls Barthianism "a monstrous misinterpretation of the Gospel—a bizarre system which undercuts all the motivation toward social righteousness." Jesus' conception of the Kingdom, he says, was derived from the Old Testament, not from the apocalypses, nor from the legal tradition of the Scribes. The ethics of Jesus was "not a preliminary announcement of the law which is to obtain in some apocalyptic Kingdom, when it finally descends on earth, nor yet the rules which are to govern the conduct of his followers during the interval until that blessed day arrives. Rather a further exposition of the theocratic Law."

These samples of statements on disputed points show that the author never leaves the reader in doubt as to his position on the point in question.

"The Gospel of the Kingdom" is a book which, while far from commanding unquestioned assent to all positions taken, nevertheless deserves the interest and worthwhile attention of any student of the subjects under consideration.

OSWIN S. FRANTZ