

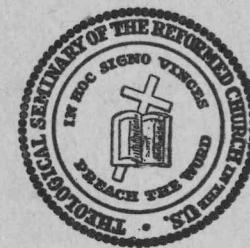
Volume II

JANUARY

Number 1

*Bulletin*

THEOLOGICAL SEMINARY  
OF THE  
REFORMED CHURCH IN THE  
UNITED STATES



LANCASTER, PENNSYLVANIA  
1931

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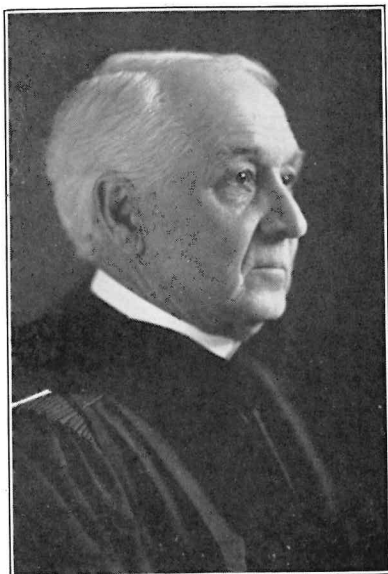
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**PROFESSOR JOHN CALVIN BOWMAN, D.D.**  
1849-1930

Minister—1875-1930. Professor of theology: active 1890-1920; emeritus 1920-1930. President of Theological Seminary—1906-1920.

## BULLETIN

# Theological Seminary of the Reformed Church in the United States

VOLUME II

JANUARY, 1931

NUMBER 1

## JOHN CALVIN BOWMAN

GEORGE W. RICHARDS

To pay a tribute of appreciation and respect to Dr. Bowman one need do no more than tell in plain unvarnished terms the story of his life. He was prepared by birth and training for the specific work which he did as a minister and a teacher in the Reformed Church. He was born a year before the middle of the 19th century, at the beginning of a new era in Church and State in this country. The ideas and institutions of the colonial and early national periods were entering into a stage of expansion and modification. The original pioneers had laid civil and religious foundations, broad and deep. Their descendants were no less pioneers when they erected superstructures to meet the new needs of an ever-growing people. They were master-builders—men of vision and insight whom new occasions taught new duties.

Doctor Bowman was a child of this period, born of parents who were intelligent loyal members of the Reformed Church. His father was an elder of Zion's Congregation at Chambersburg, from 1863 until his death in 1898. He often attended, as a delegate, meetings of Classis and Synod. The congregation in which Dr. Bowman was baptized and confirmed was served by outstanding ministers; among the members were unusually prominent laymen who, with the ministers, played a large part in the educational and missionary work of the Church. Here, also, the Publication House was then located, which made the town the official headquarters of the Reformed Church.

The Theological Seminary founded in 1825 and Marshall College chartered in 1836, were located in the neighboring town of

Mercersburg. Professors of these institutions were frequent guests in the homes of the citizens of Chambersburg and filled the pulpits of the churches. As a boy, alert and intelligent, Doctor Bowman came under the influence of the best traditions and the finest culture of his Church and his community. In his youth he became acquainted with Drs. Nevin, Schaff, Harbaugh, Higbee, Apple; some of whom later became his teachers either in College or Seminary. Of these men he always spoke with deep respect, and their spirit seemed to have followed him as a benign guiding influence through life. He was quick to see their point of view, to understand the theological, political, and ecclesiastical issues that were then discussed in a lively way in home, school, and congregation. Without conscious knowledge of it, he was in process of preparation for the work to which he was called in his manhood. One could not have chosen more appropriate surroundings for the training of the future minister and professor.

He entered Franklin and Marshall College, graduating in the class of 1871. He continued his theological studies in the Seminary which was now located in Lancaster. As a student he gave promise of his future career. He was always loyal to his teachers, his fellows, and his schools. He faithfully performed the daily task in the study and classroom; he had access to the cultured homes of the town; was present not only in the Sunday service in the College Chapel, but also in the mid-week service of the First Reformed Church. Thus, as a student, he developed a quality of character, a method of work, and a zeal for the Church which were bound to win for him the confidence of men and to lead him into positions of more than ordinary responsibility and trust.

He began his ministry in the Reformed Church of Shepherdstown, West Virginia, continuing his work from 1875 to 1882. He was recognized at once as a young minister of promise and became an active member of Classis and Synod. He was called to the pastorate of Emmanuel Congregation at Hanover, Pa., where he remained from 1882 to 1890. While in this Church he took the leading part in gathering funds for the endowment of a new professorship in the Seminary—the Professorship of New Testament Science of Potomac Synod. In the meantime he was a mem-

ber of the Board of Visitors of the Theological Seminary and became thoroughly acquainted with the workings and the needs of the institution. He was always a faithful pastor among his people and preached with rare ability from Sunday to Sunday, but his vision and his influence could not be limited by the bounds of his parish. He was ever-ready to lend a helping hand to every cause of the Church; and the members of his congregation followed their leader and became intelligently interested in the larger interests of the denomination, giving with unusual liberality to their support.

Potomac Synod, within whose bounds he was born and reared and spent his ministry, elected him to be the first incumbent of the newly established professorship in 1890. He took his seat as the fourth and youngest member of the Faculty. He was received cordially by his colleagues and by the students. He was at once recognized by the city as one of its foremost citizens, and was invited as a guest into the homes of professional and business men. His coming marked the opening of a new period in the history of the Seminary and of the larger field in which he was to do the distinctive work of his life.

Still a comparatively young man, the students sought his fellowship and counsel. His office and home were open to them. By his practical interpretation of the writings of the New Testament in the classroom and by his lively preaching of the Word, he won the favor and the esteem of his students and of the men and women of the churches. He proclaimed the gospel in forms of beauty and applied it in the light of the knowledge of life as he learned to know it in his wide contacts with men of every degree and condition.

He came to be, above all things, the wise master-builder. Wise because he discerned the needs of the Seminary and the Church; a master because, with courage and prudence, he set to work to meet the demands of a new time. When he came to Lancaster as a professor in 1892, the Seminary was housed in the main hall of the College. The same classrooms were used by the professors of the two schools. The library was stacked in the upper story of the college building and was inaccessible and unusable. The oldest institution of the Church was without grounds and buildings



of any sort—a situation that was no longer tolerable when the Church at large was lengthening her cords and strengthening her stakes both in America and in Asia.

The lot of leadership in the movement for a larger Seminary, with campus and building of its own, fell naturally to Dr. Bowman. At that time it required not a little resolution to venture upon the purchasing of ground and the erection of buildings that were adequate to the requirements of the school. College and Seminary had dwelt so long in harmony under one roof that the thought of separation provoked misgivings. Now that the separation in space has been accomplished, the spirit of cordial cooperation between the two schools has continued unabated, and both have grown apace with the growth of Church and State.

Moreover, the outlay of money required for the building project startled the members of the Board of Trustees—men of sober judgment, successful in business, and devoted to the Church. But they were not accustomed, in the conduct of the work of the Church, to think in terms of fifty thousand dollars for one cause. They ominously shook their heads when this young professor and his efficient helper and friend, Cyrus J. Musser, later editor of the *Reformed Church Messenger*, proposed that they purchase five acres of ground opposite the College campus and erect a main building with a prayer hall and a library. The enthusiasm of young manhood prevailed over the cooler and more deliberate counsels of ripe age.

Dr. Bowman went before the Synods and the Classes, before congregations and societies of the Church, and plead his cause. He knew his people and the increasing resources at their command. He won the hearts and hands of his hearers; and in the course of two years the Seminary was located on its own campus and in spacious imposing buildings that were dedicated free of debt. The whole Church was thrilled by this splendid achievement. Dr. Bowman had taught the Reformed people to think in larger terms for the Church. They began to realize that they shared in the prosperity of their country, and he convinced them that only through their beneficence can the Church advance into the larger work of a new national era. The gifts of the fathers were no longer adequate for their more prosperous sons and daughters.

While Dr. Bowman was erecting new buildings on the Seminary campus, he was finding a place for himself in the hearts and homes of the Reformed people. He was always a welcome guest; men and women, boys and girls, were happy in his presence. His visits have become a precious memory and even now are alluded to with pride and satisfaction. He was gifted richly with social grace. He moved with equal ease and dignity in the cottage and the palace, in the fellowship of the farm and the village, in the circles of scholarship and culture. In any group of men, on land or on the high seas, he was at once recognized as a man of extraordinary personality and power.

Dr. Bowman was a world-wide traveler. In the early years of his professorship he found much needed rest and recreation in brief trips to Europe. Later he became the philosopher, guide, and friend of select parties in Great Britain and on the Continent. His knowledge of history and of the fine arts stood him in good stead on these tours and enabled him to lead the amateur traveler away from beaten tracks and help him to appreciate the treasures of art and the places of historic fame. In his last years he circled the globe and was given a royal welcome by the missionaries of the Reformed Church in Sendai, Japan. The Japanese esteemed him highly. The missionaries were delighted to play host to one of the foremost leaders of the Church of their generation, who to some of them was teacher, to others a school-mate, and to all a friend.

At the time of his death he was planning a tour into southern seas. While his body declined, his spirit was ever-living, ever young. In old age he retained his mental vigor, always looking forward, planning new projects. Moses traveled through the wilderness for forty years in the hope of seeing Canaan. He caught a glimpse of it from Nebo's heights; and God took him. And so Dr. Bowman was prepared to explore new fields, which he was not permitted to enter. God had reserved for him a pilgrimage to another land from whose bourne no traveler ever returned, and in whose bounds there is fullness of joy.

We are all indebted to Dr. Bowman; the work which he did made our work a little easier, and his spirit inspires us to continue to build upon the foundations which he laid. Not only the

professors and the students of this Seminary, but the ministers and members of the whole Reformed Church, are a little better and farther on for the life of this distinguished leader. Christopher Wren, after he had completed St. Paul's in London, wrote on the dome of that magnificent structure, "If you would see my monument, look around you." If you would see the monument of Dr. Bowman, behold these buildings and the host of students, his colleagues, and his friends who shall always hold his memory in high honor.

## A NEW PROFESSORSHIP AND A NEW PROFESSOR

GEORGE W. RICHARDS

### I

The five professorships in the Seminary were established at intervals as follows: Systematic Theology, 1825; Church History, 1844 (Dr. Rauch, President of Marshall College, and others were either part-time teachers or tutors in the Seminary before the arrival of Dr. Schaff); Old Testament Science, 1873; New Testament Science, 1891; Practical Theology, 1893. Thirty-seven years have elapsed since the founding of the last professorship, a longer space of time than intervened between any two preceding professorships. This does not imply, however, that the Synods were not alert in their provision for theological training. Until recently five professors in the Faculty were able to carry on the necessary instruction for the preparation of young men for the parish ministry. During the last decade new studies were added to the curriculum and were taught by the men of the different departments. The time, however, has come when instruction in the science and art of Christian Education must be put in charge of a teacher who is as specifically trained for his work as the professor of Old Testament Exegesis or of New Testament Greek.

Accordingly, at the recommendation of the Board of Visitors to the three Synods meeting in the Fall of 1928, the Synods authorized the Board to elect an instructor in Christian Education. A joint committee also, one member from each Synod, was

appointed to consider and report on the establishment of a new professorship. The choice of the Board of Visitors for instructor in Christian Education, for the academic year 1929-30, fell upon the Rev. Nevin C. Harner, who assumed his work in the fall semester of last year.

The Committee on a New Professorship recommended to the Synods of 1930 that a professorship of Christian Education be established and at the same time a professor be elected. The initiative for nomination and election was given to Potomac Synod, while the Eastern and Pittsburgh Synods were to confirm the election.

Potomac Synod accepted the report of the committee and, by unanimous vote in its meeting at Salisbury, North Carolina, September last, founded a new professorship to be known as the *George Frederick Rahauser Professorship of Christian Education*. Following this action, the Rev. Nevin C. Harner was nominated and unanimously elected to the new professorship. The Pittsburgh Synod at Meadville and the Eastern Synod at Allentown, both meeting in October, unanimously confirmed the action of the Potomac Synod, both as to the founding of the professorship and the election of the Rev. Nevin C. Harner.

The Faculty of the Seminary now consists of six professors in addition to part-time teachers: The Rev. Alexander Toth, instructor in Church History and Practical Theology for Hungarian students; the Rev. Paul D. Yoder, instructor in Rural Sociology; Dr. Harry A. Sykes, organist and instructor in Sacred Music; Dr. C. Nevin Heller, Librarian, who offers a course in New Testament Greek.

For the purpose of preparing men for the parish ministry of the Reformed and other churches, we consider the Seminary well equipped. Whenever students under the guidance and inspiration of a professor determine to take advanced work in one or another theological discipline, they are directed to continue their studies as graduate students in a university or in a university seminary. It is not our purpose, nor does it come within the scope of our equipment, to train professors or specialists in certain forms of theoretical or of practical work. We believe, however, that the broad foundations laid in a three years' course in

the six departments of the Seminary and by the special courses, will enable the student to continue his graduate work far more effectively than if he were to begin to specialize before he has taken the Seminary degree or diploma. Premature specialization is prone to end in inefficiency for lack of breadth of culture and scope of vision.

We deeply appreciate the generous aid of congregations given annually to meet the necessary deficit in the budget of the Seminary and at this time are especially mindful of the munificent gift of Miss Amelia E. Rahauser, of Pittsburgh, Pa., which enabled the Synods to found the new professorship and which they appropriately named, according to her wish, the *George Frederick Rahauser Professorship of Christian Education*.

## II

One naturally asks, who is the new professor? He is a son of the Reformed Church, heir of its spirit and traditions and trained in its schools. He was born in 1901 and reared in the home of a minister of the Reformed Church. His father is the Rev. J. Philip Harner, who served in the ministry for nearly forty years, always a member of Potomac Synod, and is now living retired at Edinburg, Virginia.

Young Harner entered the same college as his father and graduated from Franklin and Marshall with the highest honors in scholarship won by a student since the graduation of Dr. John S. Stahr. He also is an alumnus of the Theological Seminary. He spent two years as a graduate student in Columbia University and Union Theological Seminary. He has completed the requirements for his doctor's degree in the University. For four years he was associated with the Rev. Paul R. Pontius, of the Reformed Church at Lehigh, Pa., taking charge of the educational work of the congregation which included the supervision of a Sunday school of more than six hundred members.

He has served a year in the Seminary as instructor in Christian Education and now is elected to a professorship, one of the youngest men chosen to such an office. Mr. Harner, as instructor, fulfilled the expectations of his most ardent friends. He won his students from the day he entered the classroom, and has the full

confidence of the members of the Faculty and of the ministers of the Church. Rarely do the Synods elect a professor of theology with the unanimity with which Professor-elect Harner was chosen. We look forward to his inauguration, the preparation of which is in the hands of a joint committee of the three Synods. We are hoping that it may be a part of the anniversary exercises next May.

Professor Harner brought with him to Lancaster a young wife who is not only in full sympathy with his work but who has won friends wherever she has gone in the social circles on College Hill and in the city. May they both, with the baby professor who came to stay without waiting for a call from the Synods, be happy in their new home and find their chief joy in their new work. We congratulate the Rev. and Mrs. J. Philip Harner upon the election of their son, Nevin, to this responsible position in the Seminary of which both father and son are alumni; the father of the class of 1893, the son of the class of 1924.

## ADDRESS AT DR. WILSON F. MORE'S FUNERAL

BY REV. CHARLES E. CREITZ,

President Board of Managers, Bethany Orphan's Home  
Acts 26:19. I was not disobedient unto the heavenly vision.

We have come to pay tribute to a man, a brother, a Christian, a minister and a great administrator and father of an orphan's home.

Two outstanding qualities characterized Wilson F. More—clearsightedness and fidelity. Like Paul, he had visions, but they were visions of the intellect rather than of the imagination. "I was not disobedient unto the heavenly vision," said the apostle. The same may be said of Dr. More.

Some of the apostle's visions lacked substantiality, like the man of Macedonia, for instance. When Paul responded to the call, the man had vanished and his voice could no longer be heard. Instead he was met with stones and imprisonment and a desperate effort to drive him out of the country.



The call of Dr. More to Bethany was not a call to the insubstantial fabric of a dream. His well-ordered mind and his clear intellect, we may be sure, saw in it a call to a concrete reality. He had no illusions about it. He knew that he would succeed one of the most popular superintendents that Bethany ever had, and that the position would call for all the experience and energy of a mature mind and a well-disciplined character.

When he came to Bethany he did not proceed at once to construct here a Home out of his imagination. During the twenty-three years of his superintendency he erected seven buildings, but each one of these grew out of the practical necessities of the situation as it developed before his eyes.

He was not a dreamer or a prophet or an adventurer, except in the sense that he believed in steady progress toward better things. The world needs some dreamers, and some adventurers and some path-beaters, but it will always need a far larger number who will stick by the world as it is, and do the work which must be done now. Dr. More belonged to the latter class.

This quality of his mind determined his attitude toward all new-fangled ideas and notions. He had only scant sympathy toward many of the theories propounded by young persons who had taken a short course in the social sciences and made a few cursory surveys of institutions, on the basis of which they regarded themselves as qualified to instruct a veteran of many years of actual experience with the multitudinous problems and the intricate and unpredictable operations of a child's free will.

The mechanistic philosophy of life which underlies much of our educational theory, and method of training the child, left him cold and unresponsive. Experience and a clear head had shown him a thousand instances where it did not apply.

It would be a mistake, however, to infer that he was all head and no heart. He had a heart as tender as a woman's. How often in the twenty years of our association did I witness the intense struggle that went on between his head and his heart, in deciding upon the admission of a child to the Home.

I also had the opportunity of seeing this side of his nature in a long journey across the Continent and the broad Pacific and in the Empire of Japan. It is sometimes said that the incon-

veniences and annoyances and discomforts of travel bring out the worst in a man. But Dr. More was always courteous, kind, considerate and self forgetful. The devotion of a father to his daughters on that trip, and of the daughters to their father was so beautiful and impressive that the memory of it will never fade from my life.

The second outstanding quality of his life was fidelity, one of the noblest words in the English language, or at least the name for one of the noblest attributes of our human natures. It requires neither brilliance nor culture, nor wealth to make it shine. It can be the possession of every common man, and yet how rare it really is! But to Dr. More, failure to respond to the call of duty would have been regarded as treason against God.

So thoroughly did he become one with this Home that he could not bear the thought of separation from it—not even in death. And when the partner of his labors and his successes here died, he craved for her sepulture amid the glories of Bethany.

It was shortly afterward that he made the first and only request for himself, as far as I can remember, of the Board of Managers of the Home. He rather timidly suggested that he would regard it as a great favor if we would pass a resolution granting him the privilege of burial by the side of his wife when his labors on earth were finished. What a witness to his devotion to Bethany!

But he conceived his task and his duty primarily in the light of the will of God. He was not disobedient to the heavenly vision. He looked upon duty as indeed "stern daughter of the voice of God."

He sought neither honors nor emoluments for himself. He accepted humbly and gratefully the esteem and appreciation of his fellow men, but the glory was ever the Lord's. He believed in "preaching not ourselves, but Christ Jesus, the Lord, and ourselves as your servants for Christ's sake."

He is gone, but his name is written indelibly into the history of Bethany and into the records of the Reformed Church and of the Kingdom of God.

The Reformed Church mourns the death of one of her noblest sons, one of her wisest teachers and guides, one of her truest



and most loyal supporters and one of her greatest friends of the orphan.

Presently we shall lay his body by the side of that of his beloved wife, in a spot of his own choosing in the hallowed soil of Bethany. The winds of heaven that he loved will blow across the knoll in whose heart he will rest like a tired worker, after the day's toil. Children will play and romp about his tomb. But—he will not be there. His eyes closed on earth have opened on fairer scenes than even these. What tasks await him where he has gone, we do not know—we can not know until we shall follow him into the City of God. But we do know that he spoke truth who said of the immortal dead. "His servants shall serve him."

Servant of God, well done—well done.

### THE SWANDER LECTURES

February 9-11, 1931

HENRY NELSON WIEMAN, *Lecturer*

Subject: The Damning Weakness of Liberalism.

- Lecture 1. Liberalism.
- Lecture 2. Its Intellectual Weakness.
- Lecture 3. Its Moral Weakness.
- Lecture 4. Its Vital Weakness.
- Lecture 5. The Way Out.

### THE McCAULEY LECTURES

February 10, 1931

LEE M. ERDMAN, *Lecturer*

Subject: Perils and Problems of Pastoral Life—Two lectures.

The two courses of lectures will be delivered in three days during the week preceding the Lenten Season. The Faculty invites the alumni and friends to return to the Seminary at this time both for the lectures and for mutual fellowship. The precise time of day for each lecture will be announced later.

### SEMINARY NEWS ITEMS

The fall term of the academic year 1930-31 opened with a most encouraging enrolment. No less than twenty-eight new students enrolled. Of this number twenty-two are members of the Junior Class, the rest being classified as Seniors. The roster of new students follows:

#### *Juniors*

John Bausman Brendle, Jonestown, Pa. B.S., Franklin and Marshall College, 1930.

Lester Breneman Brubaker, Mount Joy, Pa. A.B., Franklin and Marshall College, 1930.

James Stephens Carr, Doylestown, Pa. Ursinus College and Jefferson Medical College.

Carl Homer Clapp, Burlington, N. C. A.B., Elon College, 1929.

Nevin Herbert Donat, Wanamaker, Pa. A.B., Franklin and Marshall College, 1930.

John Bertzfield Frantz, Lancaster, Pa. A.B., Franklin and Marshall College, 1930.

John Reagle Gulick, Bangor, Pa. Lafayette and Ursinus Colleges.

Clarence Berlin Hower, Frackville, Pa. Albright, Moravian, and Franklin and Marshall Colleges.

Oscar Andrew Hyden, Lancaster, Pa. B.S., Franklin and Marshall College, 1930.

John Adam Kleinginna, Meyerstown, Pa. A.B., Albright College, 1930.

Arthur Daniel Knoebel, Shamokin, Pa. A.B., Franklin and Marshall College, 1930.

Carl Swavely Leinbach, Quakertown, Pa. Lafayette and Franklin and Marshall Colleges.

William Charles Mantz, Germansville, Pa. Muhlenberg and Franklin and Marshall Colleges. A.B. from latter, 1930.

George Aaron Raker, Columbia, Pa. Minister of Evangelical Church.

Clair Victor Rhodes, Table Rock, Pa. A.B., Catawba College, 1930.

- Kendall Baxter Shoffner, Burlington, N. C. A.B., Catawba College, 1930.  
 Charles Clifford Smith, Refton, Pa. A.B., Findlay College, 1927.  
 Irvin Henry Sowers, Hanover, Pa. B.S., Franklin and Marshall College, 1930.  
 Mark George Wagner, Bath, Pa. A.B., Moravian College, 1930.  
 Elam Gerhart Wiest, Denver, Pa. A.B., Ursinus College, 1930.  
 John Marshall Witmer, Witmer, Pa. A.B., Ursinus College, 1930.  
 Howard J. B. Ziegler, Reading, Pa. A.B., Franklin and Marshall College, 1930.

*Seniors*

- Stephen Draskoczy, Budapest Reformed Theological Seminary, 4 years.  
 Albert Harward, Chilton, Wis. A.B., Mission House College, 1928. Mission House Seminary, 2 years.  
 Neiman Smith Hoffman, Mount Joy, Pa. A.B., Albright College, 1927. Moravian Theological Seminary, graduated 1929. (Withdrew.)  
 George Richard Johnson, Bath, Pa. Wheaton College. Central Theological Seminary.  
 Frederick Emil Luchs, Ridgway, Pa. A.B., Franklin and Marshall College, 1927. Lancaster Theological Seminary, 1 year, Hartford Theological Seminary, 1 year.  
 Louis George Novak, Norwalk, Conn. B.S., Franklin and Marshall College, 1927. Budapest Theological Seminary, 1 year; University of Pennsylvania, 1 year; Hartford Theological Seminary, 1 year.

A casual inspection reveals the cosmopolitan character of this list of new students. Four States are represented, eleven colleges and four theological seminaries in America, not to mention the other side of the Atlantic.

This addition of twenty-eight students brings the enrolment of the three classes to a total of sixty-eight. To this must be added two special students making a grand total for the first semester of the current year of seventy. The outlook for the ministry of the Reformed Church is indeed bright.

It has been felt for many years that there would be a definite advantage to all concerned in setting up systematic and guided contacts between the students in the Seminary and the Church at work as well as the world in which the Church must do its work. A definite step in that direction has been taken this year in the form of a plan of Field Work.

It is customary for Middlers and Seniors to preach either occasionally or regularly in vacant churches within reach of Lancaster. These contacts often involve pastoral ministrations, conduct of catechetical classes and the like, and in the nature of the case always include public worship. The Department of Practical Theology is laying hold upon these activities and making as much of them educationally as is possible. Through a close correlation of such activities with the courses of the department as well as through individual conferences with the students Dr. Bromer is lending a new meaning to the week-end preaching contacts of Middlers and Seniors. The results even over such a short period abundantly justify the effort.

With the Juniors the case is different. By the rules of the Church their connection with church work must be along other lines. Accordingly, the attempt has been made to link every member of the Junior class either with the Religious Education side of the work of some Reformed congregation in the vicinity or else with the Social Service program of Lancaster City. Such work has been given a definite place in the curriculum by having been made a required course for which one hour of credit a semester is given. Members of the Junior Class who are ministers with churches of their own are, of course, not required to perform such Field Work.

The following Juniors are serving in the churches and capacities mentioned:

Mr. Brendle, Counselor of Young People's Society, St. Paul's, Lancaster.

Mr. Clapp, Teacher of Adult Class, Reformed Church, Millersville.

Mr. Kleinginna, Counselor of Young People's Society, First Church, Lancaster.

# THEOLOGICAL SEMINARY OF THE

Mr. Knoebel, Teacher of Young People's Class, St. Luke's, Lancaster.

Mr. Mantz, Counselor of Young People's Society, Reformed Church, Quarryville.

Mr. Shoffner, Teacher of Young People's Class, Reformed Church, Millersville.

Mr. Sowers, Teacher of Adult Class, Faith, Lancaster.

Mr. Wagner, Counselor of Young People's Society, Reformed Church, Rohrerstown.

Mr. Wiest, Teacher of Young People's Class, Reformed Church, E. Petersburg.

Mr. Ziegler, Teacher of Junior Class, St. Peter's, Lancaster.

\* \* \* \* \*

Nine Juniors are receiving invaluable experience as field workers for the Community Service Association of Lancaster City. They are: Messrs. Brubaker, Carr, Donat, Frantz, Gulick, Hower, Leinbach, Rhodes, and Witmer.

Both the ministers involved and the executives of the Community Service Association have cooperated splendidly in this plan of Field Work. In so far as it can be judged after so short a trial, it holds out a fine promise of usefulness for the years to come.

\* \* \* \* \*

The Society of Inquiry has carried out a vigorous program during the fall season. On October 9th the usual outing in Long's Park was held with a good attendance and fine fellowship among faculty and students.

One of the Society's programs was devoted to the recital of sights and experiences in Europe by the four members of the present student body who visited Europe during the past summer.

For another and most interesting program the Society was indebted to Mr. Michael Hickey. Eighteen years of Mr. Hickey's life were spent in prison. He was subsequently converted at the Jerry McCauley Mission and is now giving his life to the work of rehabilitating ex-convicts through the "League of Another Chance."

# REFORMED CHURCH IN THE UNITED STATES

On Friday, November 14th, the Society through its committee on College Relations held a delightful reception for students for the ministry of Ursinus and Franklin and Marshall Colleges. Prof. Sheeder and Rev. John Lentz accompanied the Ursinus delegation, while Profs. Dippell, Limbert, and Noss were the faculty representatives from Franklin and Marshall. One of the less serious features of the program was a mock faculty meeting conducted by selected students, which afforded the members of the faculty that opportunity "to see ourselves as others see us" of which a well-intentioned but misguided poet sings. Fun, inspiration, and fellowship combined to serve well the purpose of the evening.

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Among the recent visitors to the Seminary was the Rev. George Henderson, for fifty years a pastor in Scotland. On Monday evening and Tuesday morning, October 27th and 28th, he delivered two addresses on "Experiences in a Rural Congregation in Scotland" and "Religious Education in Scotland."

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A unique visitation to the Seminary occurred on Wednesday, November 19th. The visitors were Rev. Galen Russell of Chappauqua, N. Y., and Rev. Herbert King of Washington, D. C. Both are ministers in the Congregational Church; both are graduates of Union Theological Seminary in last year's class; both are men of exceptional ability; the first-named is a white man and the second-named a negro. They constitute a team which under the auspices of the Committee on Religious Life and Race Relations is visiting a number of theological seminaries for the purpose of laying before the future ministers of the churches the issue of race-relationships. They took part in the morning chapel service, and met the three classes separately and successively in the three morning hours. By word of mouth they presented the problem and in their own persons they represented it and the solution to it. Their visit has helped us to a finer understanding of the issue and a firmer desire to meet it in a Christian manner.



The Seminary was privileged to have part in the dedication of the Missionary Home at Lancaster on November 18th. The dedicatory service was held in Santee Hall, and the Seminary Choir contributed two selections. At the chapel service of that morning the members and secretaries of the Board of Foreign Missions were introduced to the Seminary group by Dr. C. E. Creitz, the President of the Board.

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President Richards fulfilled a host of engagements during the past several months. He presented the cause of the Seminary at the meeting of Potomac Synod in Salisbury, N. C., of Pittsburgh Synod at Meadville, Pa., and of Eastern Synod at Allentown, Pa. In connection with the Rally on the Sunday preceding the opening of Eastern Synod he delivered an address in the Allentown High School Auditorium before the united Reformed congregations of the vicinity on "A Free Church in a Free State."

Other addresses included the opening address at the meeting of the Women's Missionary Society of Potomac Synod in Carlisle, Pa.; an address at the Berks County Sunday School Convention at Robesonia; and an address at the Fortieth Anniversary of the Lehigh Valley Ministerial Association. This ministerium was organized in 1890 in the home of Rev. N. Z. Snyder, President Richards being one of the original members.

It was his privilege to preach at the ordination and installation services for Rev. Erwin H. Bauder, '30, who is now pastor of the Beam Charge in Somerset County.

He attended a joint meeting of the Commissions on Union of the Presbyterian and Reformed Churches at Pittsburgh, as well as a meeting of the Executive Committee of the Federal Council at Washington, D. C., at which he reported as chairman of the Committee on Function and Structure. He also acted as chairman of the Conference Group on Comity and Cooperation of the North American Home Mission Congress at Washington.

Dr. Richards was one of three speakers at the Seminar on Good Will Among Jews, Catholics, and Protestants held at Bucknell University under the auspices of the Middle Atlantic area of the Religious Education Association and the National

Conference of Jews and Christians. Dr. Richards spoke for the Protestants, Rabbi Simon for the Jews, and a paper was read by a Catholic professor for the Catholics. The author could not be in attendance because of illness.

During the Christmas recess President Richards will read a paper on "Harnack's Place among Church Historians" before the American Society of Church History at Union Theological Seminary, New York, and before the American Historical Society at Cambridge, Massachusetts.

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Dr. Bromer delivered an address before Pittsburgh Synod on "Worship as an Experience." During the last two years he has served as advisory member of Synod's Committee on Religious Services with a special view to the enrichment of the devotional periods at the meetings of Synod.

He also served as supply preacher at the Lancaster Avenue Methodist Episcopal Church of Lancaster.

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Prof. Harner took part in Eastern Synod's Conference on Christian Education at Lancaster, Pa.; in the Dauphin County Sabbath School Association Convention at Millersburg, Pa.; in the Pennsylvania State Sabbath School Association Convention at Scranton, Pa.; in the Lancaster County Convention at Mount Joy, Pa.; in the Philadelphia County Convention in Philadelphia; and taught a class in the Community Training School of Lancaster.

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Dr. Frantz delivered Rally Day addresses at Grace Church, Allentown, St. John's, Harrisburg, and Christ Church, Roaring Springs, Penna. He also preached the sermon in connection with the unveiling of a memorial tablet to Rev. William F. Lichliter in St. Luke's Reformed Church, Lancaster, Pa.

#### AMONG THE ALUMNI

An unexpected bereavement came to the Seminary on Nov. 6 in the sudden death of Rev. W. Stuart Cramer, D.D., of this



city. Dr. Cramer was a life-long friend of the Seminary. His long pastorate in this community had thrown him into intimate touch with the institution, and its interests were always precious in his sight. At the time of the building of the dormitory and refectory he gave of his time and energy without stint, visiting many congregations to lay this cause before them. The Seminary recessed on Monday afternoon, Nov. 10th, the afternoon of the funeral service, in honor of his memory. A fuller obituary notice will appear in a subsequent issue of the BULLETIN.

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The autumn months have been heavily laden with honors for the beloved President of the Board of Visitors of the Seminary, Rev. C. B. Schneder, D.D., of Shamokin, Pa. On October 26th there was unveiled in the church with which he has been associated through a long and beautiful pastorate a portrait of Dr. Schneder by J. W. Vale, of Kansas City, who was chosen to paint the portrait of Governor John S. Fisher also. The unveiling services were a memorable occasion for both pastor and people. The portrait came from members of the congregation who sought in this fashion to record their sense of appreciation for the courage, inspiration, and solace which Dr. Schneder has meant to them these many years.

Close on the heels of this first honor came a second which we are sure must have gladdened his heart. On November 1st his distinguished son, the Hon. William A. Schnader, entered upon his duties as Attorney-General of Pennsylvania. Prior to that time he had served as Special Deputy Attorney-General in which capacity he had rendered faithful and brilliant service which abundantly merited his promotion to the Attorney-Generalship upon the resignation of Hon. Cyrus E. Woods.

We join heartily with the rest of Dr. Schneder's friends in felicitating him upon these two well-deserved honors.

## THE HISTORICAL BACKGROUND OF CONTEMPORARY HUMANISM—(Continued)

GEORGE W. RICHARDS

The distinctive features of the Aufklärung and, in a measure, of our own age were the result of several factors. Among these were the rise and spread of natural science, the idea of the universal reign of law, the mechanistic view of the world contradicting the theistic view of the ecclesiastical confessions, rationalistic philosophy, critical study of historical sources and of books of the Bible, changes in the political and economic order of the nations of Europe following the religious wars of the seventeenth century.

The prophets of the new science and the new philosophy, somewhat like the Reformers were of the new Christianity, were Bacon and Descartes.

### I

Bacon (1561-1626) in his *Novum Organum* proposed a new method and a new aim for the study of nature, and with it came a new enthusiasm for science. He began with the testimony of the senses about the natural world, and by induction reached general principles or laws. He was anti-dogmatic and anti-traditional; demanded original investigation and experimental proofs. He made a sharp distinction between theology as revelation and philosophy as a matter of reason.

The new method is commonly called the inductive in distinction from the deductive. He defines and compares the two thus: "There are and can exist but two ways of investigating and discovering truth. The one hurries on rapidly from the senses and particulars to the most general axioms; and from them as principles and their supposed indisputable truth, derives and discovers the intermediate axioms. This is the way now in use. The other constructs its axioms from the senses and particulars by ascending continually and gradually, till it finally arrives at the most general axioms which is the true but unattempted way."

The sins of the intellect which he seeks to overcome are "facility to believe, impatience to doubt, temerity to answer, glory to know, doubt to contradict, end to gain, sloth to search, seeking things in words, resting in part of nature; these and the like have been the things which have forbidden the happy match between the mind of man and the nature of things, and in place thereof have married it to vain notions and blind experiments." The cure of these sins is obedience to nature (*natura parendo vincitur*), collation of exact facts of natural phenomena, the penetration to the essential beneath the apparent. One must criticize and correct his own perceptions, conceptions, and inferences; he must draw his material from experience, he must put experiment and observation in place of blind theorizing. Only by "slow-paced practice and trial" and by freedom from prejudice common to the race, or peculiar to the person, can we find things as they are. The mastery of the whole field of knowledge lies beyond the power of any one man. It is a task for all time and for innumerable men. "I hold it enough," he said, "to have constructed the machine though I may not succeed in setting it on work."

The aim of scientific study is to give man his rightful mastery of the universe, to serve his practical needs, to promote his happiness, and to justify the ways of God in the world.

In speech of irresistible charm he shows man a vision of his possibilities on earth. His capacity is unlimited for the conquest of nature and for taking into his own hands his destiny which hitherto he gave submissively into nature's control. "For the object of science is not only contemplative happiness but the whole fortunes and affairs and powers, and works of men." If the Greeks created the arts, the moderns were destined for the still greater task of reconstructing the whole economy of life.

True knowledge leads men to God instead of away from him. Nothing so blinds men to God as the film of ignorance and misunderstanding, and nothing so clears the eye to see God as a proper study of his works. Inventions are described as "new creations and imitations of divine works."

Bacon steers clear of two extreme theories of knowledge; the dogmatic and the sceptical. The one holds that we can know

everything; the other that we can know nothing. He himself taught that, with great toil and painstaking investigation, we can know something which serves man's good and God's glory. Copernicus preceded Bacon, while Galileo, Kepler, and Newton followed him,—all of them of the same spirit. They demonstrated beyond doubt the reign of law in the heavens. Astronomy became an accurate science. They shifted the center of the universe from earth to sun. They showed men the world as it is and not as they dreamt it to be—a world of fact, not of fancy. Once for all they drove out of the realm of nature spirits and fairies, angels and demons, and in their place put natural laws which operated with unerring accuracy. Of course this was a view of the world fundamentally different from that upon which orthodox theology was reared. Sooner or later a complete reconstruction of theological thought would have to follow, for fear of which Catholic and Protestant theologians urged a policy of suppression rather than of encouragement. The warfare between science and theology was waged with unparalleled fierceness.

Bacon had the secret of the mechanical inventions which have so largely changed the ways of modern life. He was the prophet of the machine which in turn was the progenitor of capital. Through the empirical method of the study of nature we got the steamship, the railroad, the telegraph, the telephone, the trolley, the automobile, the submarine, and the aeroplane. These mechanical devices have raised new problems in politics, economics, morals, and religion—problems by which the wisest of men are perplexed.

## II

The age that bred a new science begot, also, a new philosophy, and Descartes (1596–1650) was its prophet. He, like Luther and Bacon, was in quest of certitude, of reality. The *Discourse on Method* corresponds to Bacon's *Novum Organum*. One, perhaps contrary to popular expectation, may draw a parallel between Luther and Descartes.

Both lost confidence in the existing order; the one in religion, the other in philosophy. Both came into a state of unendurable

uncertainty; the one of salvation, the other of knowledge. Both became critics and skeptics, the one in relation to the church, the other in relation to the school. Both had an awakening; the one of the conscience, the other of the intellect. The one found peace in grace through faith, the other in the reason through simplicity and clearness. The one founded a new church, the other a new school. However widely these men differed in method and conclusions, they both had the spirit of sincerity and truth.

Descartes went in search of an absolute truth, the impregnable rock upon which he could build his universe. He found it, not like Luther in Christ, but in himself. It was not *what he thought* but *the fact that he thought*. It matters not that men think right or wrong; but the one undeniable reality is that they think—*cogito ergo sum*. The doubter could not doubt the fact that he doubted and that he was a doubter. The thinking person is, therefore, the immediate and unescapable reality; and from this premise he constructed his world of being, visible and invisible. Only by doubting everything, did he come slowly to know something. "I concluded that I might take, as a general rule, the principle, that all things which we clearly and distinctly conceive are true, only observing, however, that there is some difficulty in rightly determining the objects which we distinctly conceive."<sup>1</sup> Luther was saved by faith, Descartes by doubt. Descartes was as indifferent toward revelation as Luther was toward reason.

Descartes was the father of modern philosophy. Eucken says of him: "The modern tendency to start from the thinking object, the establishment of a rationalistic culture, the precise investigation of nature with its leaning toward mechanical conceptions, the self-centeredness of the psychical life with its exaggerated appreciation of the intellect—these things all owe their philosophical foundation to Descartes." After him came Spinoza, Leibnitz and Wolff, Locke, Hobbes and Hume, Voltaire, Diderot, and D'Alembert—idealists, sensualists, skeptics, but all rationalists. For they followed the reason alone in the interpretation of the universe. It is not now to our purpose to discuss the relative value of the systems of these men. They have had their day

<sup>1</sup> Discourse on Method, p. 36.

and ceased to be. It is enough for us to state their point of view and their method of approach to reality.

### III

The new science and philosophy gave men a new sense of power over the world and one another and a new estimate of the meaning of life,—in a word, a new way of life. They took a new attitude toward God, man, and the world. The far-off absentee God working sporadically and through official mediators, upon nature and men, was either wholly excluded from the universe as unnecessary or He was included in the universe as an immanent spirit constantly pervading matter and man. In the former view the universe becomes a brainless and heartless mechanism; and in the latter, an intelligent moral organism. The one is naturalism, the other is theism, deism, or pantheism; not one of them is evangelical Christianity.

Many writers in the eighteenth century did not shrink from the startling conclusions of their naturalistic premises. Among these were the authors of the *System de la Nature*, probably Baron von Holbach and Helvetius. Man is resolved into a mere pendant of the cosmic process and is not more free than the rock on the mountain or the star in the heavens. Ideals of religion and art—God, virtue, immortality—are like the fragrance and color of the flower which withers and fades with the day. The psychical and the spiritual life are the result of purely physiological processes in the blood and the nerves. "Thought is a mere by-product of shapes in motion." Faith, imagination, poetry, and prayer are the efflorescence of flesh and blood. All the elements which give life God-likeness are a vain mirage on the barren desert of the world.

Arthur Clough puts this philosophy into words that chill to the bone:

"Is it true, ye gods, who treat us  
As the gambling fool is treated;  
O ye, who ever cheat us,  
And let us feel we're cheated!  
Is it true that poetical power,  
The gift of heaven,—dower  
Of Apollo and the Nine,



The inborn sense,—“vision and  
 faculty divine,”  
 All we glorify and bless  
 In our rapturous exaltation,  
 All invention, and creation,  
 Exuberance of fancy, and sublime  
 imagination,  
 All a poet's fame is built on,  
 The fame of Shakespeare, Milton,  
 Of Wordsworth, Byron, Shelley,  
 Is in reason's grave precision,  
 Nothing more, nothing less,  
 Than a peculiar conformation,  
 Constitution, and condition  
 Of the brain and the belly?  
 Is it true ye gods who cheat us?  
 And that's the way ye treat us?”

The theistic view of the universe makes room for idealism in resolving everything into an organ of an intelligent and an ethical spirit. Men know him through fact and force, think His thoughts after Him. All law is His volition.

In all things, in all natures, in the stars  
 Of azure heaven, the unending clouds,  
 In flower and tree, in every pebbly stone  
 That paves the brooks, the stationary rocks,  
 The moving waters and the invisible air,  
 From link to link  
 It circulates, the soul of all the worlds.

—Wordsworth.

The kingdom of God comes through the conquest of nature and the education of man. Men are saved by science, art, and morals. The millenium does not come by divine fiat from the heavens, but arises out of the earth by human effort. Men no longer abandon the world nor acquiesce in it, but they grapple with it and master it. The scientist is the saint of the new order and the kingdom for which he labors is the reign of human well-being. The keynote of piety is not prayer but work—*laborare est orare* with the soft pedal on *orare*. For once work has become sacred. Hitherto it was a questionable virtue and men knew not what to make of it. Plato felt an inherent vulgarity

in manual labor. It interfered with piety, pleasure, or culture. It had little intrinsic value. Only so much of it was tolerated as was conducive to virtue, enjoyment or refinement. The saint, the bon vivant, the philosopher, the artist shifted work from himself to the common herd—the slave and the serf, the beasts of burden of society. Now work is itself piety, pleasure, culture—the only way to the fulness of life. It is divine because it advances human welfare.

Men dread death not because they fear future punishment or even annihilation, but because they must stop working. When Mr. Charles Schwab was told by his wife, in a teasing way, that he was afraid to die, he replied: “No, I am not afraid to die but I want to live because there are so many things I should like to do.” The attraction of life is its opportunity for work.

“And no one shall work for money, and no one shall  
 work for fame;  
 But each for the joy of the working, and each in  
 his separate star,  
 Shall draw the Thing as he sees It for the God of  
 Things as They are!”

—Kipling.

Saints of this kind have no longing for the “wings of a dove to fly away to rest.” They do not bemoan their lot in “this vale of tears,” nor spend their nights in vigils for the coming Lord.

Consecration is the devotion of all one's energies to the daily task, a joyous optimism rooted in a deep conviction that each one is doing his part for the ultimate perfection of humanity. Thus there is born a new patience—the patience of the scientist rather than of the saint. There arises, also, a new faith in facts; and a courage to face facts in spite of our theories. A new hope is begotten in men—the larger hope of man's victory in time, if not of life in eternity.

The fellowship of the new saints is not based on a creed or law. It is the spirit of cooperation in search for truth, in the mastery of nature, in the production of wealth, and in the furthering of truth and goodness among men. The communion of the saints is in workshop, in mine, in factory, in bank, in office, in stock



exchange, in laboratory and in observatory—a new cosmopolitanism, a brotherhood that knows no caste or class or nation. It is the kingdom of science proclaimed by Comte and Spencer. In it Edison is a greater saint than Francis and Carnegie than Dominic.

## IV

We have sketched in bare outlines the general tendencies in the religious and moral life coming out of the new science and philosophy and anticipated perhaps certain phases of present-day life. The Enlightenment developed its own distinctive form of piety harmonizing with its view of God and of man. There were men of extreme views who practically renounced religion and morals but whom we shall not now consider because they were not typical. The great majority of the rationalists were sincerely religious, *e.g.*, Leibnitz, Wolff, Semler, and their piety was representative of the spirit of the Aufklärung.

Certain beliefs were the frontal source of the new life of the rationalists: (1) belief in God as Father and in Providence; (2) acceptance of the world as the best possible and the essential goodness of human nature; (3) the freedom and responsibility of man; (4) rewards and punishments after death; (5) the simplification of religion and its translation into morals; (6) insistence on personal conviction of truth, testing reality by reason; (7) optimism a duty in view of belief in the goodness of God and the world—"God's in his heaven, all's right with the world"; (8) sounding the note of thanksgiving in worship. For all nature, great and small—the beauty of the landscape, the order of natural occurrences, and the usefulness of natural objects—all these bid us praise the Creator; (9) the mood of joy in life with reasonable ground for the improvement of man's condition by education and philanthropic works. The two purposes of religion are virtue and happiness.

In all this one feels the want of the sense of sin which burdened Luther's soul. There is no deep-felt need for reconciliation and redemption. Greater difference can scarcely be found than that of the deep inward piety of the Reformers with its two poles of sin and grace and the easy-going optimism of the

Aufklärung based on the omnipotent goodness of God and His benign Providence. The Rationalists cannot in any way understand Luther or Augustine and the doctrine of original sin is most offensive to their ears.

Sin is not rooted in man's nature but is active in his environment. True to Locke's conception of the mind as a *tabula rasa*, there can be no inborn tendencies in man corresponding to the doctrine of total depravity or original sin. It follows logically that atonement and regeneration are not necessary and the whole conception of evangelical Christianity is brought into jeopardy. The leaders of the Enlightenment were not interested in evangelization and conversion but in illumination and reform. They were in the best sense of the word humanitarians. If sin resides in the environment and evil is due to superstition, economic causes, and the perverting influence of arts and sciences (Rousseau), then the supreme need is better schools and a reconstruction of the political and social order. Thus human life may be transformed by change of environment whether by evolution or by revolution. Happiness and virtue are to be attained in this life, with material as well as spiritual blessings.

Formerly men were so overwhelmed by the sense of innate depravity and human helplessness that they had no thought of social reform. They valued the present world with its intolerable ills as a disciplinary tutelage preparing men for heaven. That is the purpose of poverty, inequality, injustice, disease, oppression. To interfere with these is to hinder the ways of God. This explains why the Middle Age, spiritually so active, was so notorious for the brutality of its political and ecclesiastical rulers. It, also, shows why in the modern age so much stress is put upon humanitarian reforms, a congenial environment which makes virtue easy and vice difficult; perchance why the Church with its doctrine of depravity was so dilatory in recognizing the demand for the abolition of social abuses and inequalities.

The Rationalists vied with the Pietists, the one for religious, the other for humanitarian reasons, in establishing benevolent institutions for the orphans, the poor, the sick, and the helpless. The one was inspired by enthusiasm for humanity; the other by

love for Christ. Associations for their support were organized in the cities and their membership included the best-disposed people. The eighteenth was the century of philanthropy, in which men introduced new ways of teaching the blind, deaf, and dumb, began to reform prisons from gloomy dungeons into disciplinary institutions, opened schools for poor children, and brought joy and comfort into hospitals and asylums.

In their practical piety the Rationalists greatly reduced the number of special religious functions, forms of Churchianity, and emphasized the sufficiency of the ordinary moral virtues. According to Kant in his *Religion Within the Bounds of Mere Reason*: "Everything over and above a good life which a man thinks he can do, in order to please God, is mere superstition and idolatry."

Benevolence was made the cardinal virtue, with the disapproval of the asceticism of pietism and evangelicalism. Man's good and not God's glory is the end of life and virtue is measured by its promotion of that end. They were utilitarians and hedonists.

The utilitarian motives were sounded in sermons. Nicolai, the publisher of the Universal German Library, the organ for popularizing rationalism, draws a picture of a preacher in a romance entitled, *Sebaldus Nothanker*. In his sermon he made use of a text from the Bible "as a harmless means for impressing useful truth." He preached to his congregation of peasants that "they rise early in the morning, attend carefully to their cows, work in the fields and gardens as well as they could, and to do all this with the view of becoming comfortable, acquiring property, and getting rich." The themes of many a village preacher at that time were in accord with Sebaldus, proclaiming the gospel of health, agriculture, housekeeping, parentage, citizenship, and personal happiness—a morality in which prudence was the way, prosperity the aim, of life. Steinbrenner, at the beginning of the nineteenth century, published a volume of Sermons on the "Art of Prolonging Human Life," according to Hufeland's "Principles," Halle, 1804. The great evangelical doctrines of repentance, atonement, justification, grace, faith, and the king-

dom of God receded into the background and were rarely proclaimed with enthusiasm.

The spirit of the sermon came to prevail in hymns and prayers. Sacraments were reduced to mere signs, and tolerated only to satisfy popular demands. In Hufnagel's *Liturgische Blätter* the following words were proposed for repetition in the distribution of the Lord's Supper: "Enjoy this bread; may the spirit of worship rest upon you with full blessing! Enjoy a little wine! No virtuous power lies in this wine; it lies in you, in God's doctrine, in God," etc. The Christian festivals and all symbols of the great redemptive facts were robbed of meaning. The facts themselves were brought into doubt, much less did symbols have a shadow of value.

The hymn is one of the surest tests of the piety of a people,—more so than the creed or the catechism. In Paul Gerhard's Evening Hymn, "Now all the valleys rest," there occurred the line, "Now slumbers all the world." This, it was urged by the enlightened rationalists, was rank folly since every child knew that when it was night in one hemisphere it was day in the other. The line, therefore, ought to be revised so as to read: "Now slumbers half the world." Hymns have no use save as they teach morality; otherwise they might as well be dispensed with.

Here are examples of new hymns taken from the Basle Hymn Book of 1809:

"To nourish and care for my body, O God,  
Is a duty thou placest upon me;  
That it should not be ruined by my own fault,  
Thy instruction now teaches me plainly."

Another as follows:

"Thou, O God, hast wisely ordained  
That we should busily labor;  
Thou wilt that each of thy creatures  
A help should be to his neighbor.  
Give me knowledge, joy, and power,  
With skill, with good faith, and pure heart,  
To meet each duty at its hour."

With all its limitations the Aufklärung rendered positive service to the cause of religion and life. It stood for toleration of

all religions and for an irenical spirit between all the churches. It cleared away blinding superstitions and made room for sound reason in religion. It demanded an ethical interpretation of life and applied religion to the affairs of the world. It liberated science and philosophy from the guardianship of a state church and a church state. It begot a lively sense for truth and reality and put an end to many fantastic forms of religious thinking.

The Enlightenment, however, did not solve as many problems as it raised. It satisfied neither the nature of religion nor of the modern man. Its attempt to rationalize religion was no more successful than the attempt of orthodoxy to dogmatize it. To do either is to ruin religion. For religion is life too many-sided, too deep and too high, too broad and too long, to be compressed into a dogma or a law. In its conception of religion it differed only in degree, and not in kind, from orthodoxy. Sabatier, in his *Religion of Authority and The Religion of the Spirit*, says: "Reimarus, Voltaire, and Tindal had no other idea of religion than Quenstedt or Calovius." All of them thought of it as a series of doctrines and precepts; the one accepted them by authority of revelation, the other by authority of reason. But each was equally infallible and dogmatic. The summary of the doctrines of orthodoxy was only a little longer than that of rationalism.

The Aufklärung failed to understand the "deep hidden nature of man" of which Rousseau speaks and which Kant explored with his penetrating and analytic genius. This is the region of the feelings, intuitions, passions, fancies, and imaginations, the heart out of which are the issues of life. It is in this realm of man's being that the great things of life have their origin and their roots. Here is the fountal source of religion, poetry, art, morality, love, hope, faith; and yet whatever was in human experience that could not be made to square with the laws of thought had no value for the enlightened man of the eighteenth century.

For the same reason the Rationalist could not comprehend the religious values of the great dogmas of the Church. Tested by the understanding alone, they are unreasonable and therefore untrustworthy, but when tested by the whole life of man, by

head and heart, they become sweetly reasonable and are found to be necessary consequences of the soul's struggle for existence.

The Rationalists had no historical sense; the idea of the gradual development of one stage of civilization and culture into another, they did not have. Rational truth was static and unchangeable; and when the reason grasped it, it had finality without process of growth. There was, accordingly, no sense of the relativity of knowledge and of the value of religious and political systems. It was either all truth or all error; only another form of the dogmatism of orthodoxy. The results of historical development were therefore not recognized as binding. They were accepted only so far as they stood the test of reason. They were without value when they were contrary to philosophic thinking. Such an attitude toward the past can do but scant justice to earlier ages and stages in history and is liable to inspire a revolutionary spirit in men who profess to have seen the light of reason and, therefore, demand the overthrow of the erroneous, the irrational, and the unjust. These were the premises of the French Revolution.

The thoughtful observer will recognize the debt of this generation to pietism and rationalism. Yet the present religious situation in Europe and in America is different from either. Each was only a contributing factor. They both failed to meet the religious needs of the modern world. A new period followed in the nineteenth century in which new factors became operative—Romanticism—the critical philosophy—new interpretation of religion—the historical spirit, and the social conscience. Rousseau, Kant, Schleiermacher, Herder, Darwin, Marx—all came after Leibnitz, Locke, and Voltaire and became in a sense the creators of a new age and a new type of personal and social life.



## A SUGGESTED PLAN FOR TRAINING IN CHURCH MEMBERSHIP

The group discussion which followed the morning session of the Summer School of Religious Education was one of the most helpful and interesting features of the School. One of these groups was interested in the application of the project method to the Catechetical Class. Under the leadership of Dr. E. L. Shaver, the group presented a tentative report at the close of the first week. The members of the group, however, were not satisfied to close the discussion and continued to work out the plan which follows. The men were assigned portions of the first report to enlarge and present to the group. These reports were discussed and revised in class. As the time was not sufficient to combine all the material in final form, the secretary and Prof. Nevin C. Harner were instructed to prepare the report in outline and present it to the ministers in the BULLETIN of the Seminary. We have preserved as nearly as possible the form and language of those who contributed sections of the report, which accounts for the lack of unity in style. The following ministers made definite contributions to the report: Revs. E. L. Shaver, L. E. Bair, D.D., A. N. Sayres, R. L. Holland, E. W. Brindle, N. C. Harner and G. T. Fitz, who acted as secretary of the group. We submit this plan in the hope that it may be used experimentally to put life and meaning into the training of youth for active membership in the Christian Church.

### OUTLINE OF PLAN

1. Purpose.
2. The Need for a New Approach.
3. Getting Started.
4. Method of the Course.
5. Possible Scope and Program.
  - (A) Ideas and Information.
    1. Church at Work.
    2. Church Doctrine.
  - (B) Source List of Class Activities.
    1. Exploratory.
    2. Service and Sharing.

3. Organization of Thinking.

4. Worship.

(C) A Sample Schedule of Events.

6. Reference and Source Materials.

1. *Purpose.*

To develop, so far as it is possible for children of this age, intelligent, whole-hearted and experienced Church members.

2. *Need for a New Approach.*

The Christian Church has contributed most to its age, and therefore to the ages that have followed, when it has carried on its work in harmony with the general atmosphere of the time in which it lived. The better a particular approach meets the demands of an age the more likely the church is to carry over that method into the next period of time. The Catechism has served the church well and this may account for the fact that today there is an effort to use the same method of preparing candidates for church membership as was used in the 16th century. We do feel that the method of catechetical instruction has served well; but that does not clear us of the responsibility of finding an approach for our day which will be more effective than a continuation of the old.

It is likely that there will never be a time when the church will hit upon a method of approach to its candidates that will satisfy the needs of all generations to follow. We have rather assumed that the method which has been bequeathed to us was a final one and hence little has been done to improve upon it. We have conceived that education for church membership consisted in handing down to the candidate a statement of doctrine. When this doctrine had been faithfully stored within his mind we have regarded him as worthy of membership. It was assumed that this doctrine would some day establish a connection with life.

In our present method we hope to begin with such connections between religion and life as already exist and from these points to work on through a process of cooperative fellowship and study to a vital and intelligent appreciation of the church as an instrument of God. We would not assume that this method is valid



for all time; but we do believe that the approach here suggested will increase the interest of the child in the church and will create within him a desire to contribute his life to the service of God and his fellowmen through the church. It is offered, therefore, in the hope that it may prove to be a contribution though not a final solution.

### 3. *Getting Started.*

The question which at once presents itself to those who have been attracted by the suggestions in this new approach to the training for Church membership will be, "How shall I begin?" It would be ideal if the work of the class could proceed from some event that is of immediate and personal interest to the members of the class. The first session of the class in such a case would begin with a discussion of some happening in the life of the local church to which the class desired to make a definite contribution, such as an Anniversary Service, the Dedication of Church or Church School, the Annual Thanksgiving Service, the Christmas Festival, etc. Such an event, however, would not always be ready to hand. In that case the leader might begin by giving a true-false test on the history of the local congregation or of the denomination in order to arouse an interest in the study of the church. Another method would be the presentation of a number of possible activities in which they might vitally touch the life and work of the church from which the most interesting could be chosen and a tentative outline adopted. (See section 5B of this plan.) Each pastor must use his own ingenuity and resourcefulness as a leader in arousing interest in the work to be done and then make definite plans for carrying the activity to completion.

### 4. *The Method of the Course.*

The underlying principle is that of pupil participation and activity in order that the study may be made a cooperative adventure into the life of the church.

The regular weekly class period will consist of three distinct activities: (1) Worship, which will be conducted by the pastor in the beginning but later by the pupils themselves; (2) Class conference and discussion of the theme for the week; (3) Work

period, in which the pupils actually plan and carry out the activities that will lead them into the active life of the church.

We wish to emphasize the flexibility of these three activities. The pastor must know which one of them will demand the most time in any given class session. Some sessions may be purely worship periods, others may be consumed entirely with discussion, and again the pupils may need the entire session to carry out one of the class activities suggested later in the outline.

It will also be necessary for the pastor to meet the various committees of the class at another time to plan for the work of the next session, or to gather information for the class, or to make some excursion into the life of the church which could not be done in class.

The pastor as leader must suit the work and activities to his own local time and situation.

### 5. *Possible Scope and Program of the Course.*

An examination of the various suggested activities which follow will reveal a wealth of potential experiences through which the expressed purpose of the course may be achieved. The course should be much more than merely "covering the ideas" outlined at the conclusion of these paragraphs. Hence, the numerous "class activities," including those of "exploration" by the pupils, of "serving and sharing" with the more mature church members, of "worship and consecration," and finally of an "organization of thinking" to reveal what these various experiences have meant on the intellectual side.

It is not to be expected that any pastor will lead his young people through all, or even a majority of the activities suggested. A few of the projects undertaken with a real purpose, planned cooperatively and carried through to completion will mean much more than many enterprises started and carried on in superficial fashion or left incomplete. Let each class decide to undertake such of the following activities as are most appropriate to the local work and the interests of the numbers.

The "ideas and information" outlined first are intended not as the subjects of lectures or of recitations, but as covering the ground of ideas which are to grow out of the pupil explorations

and other suggested class activities. The pupils are to learn these ideas, not by "transmission" but by "creative experiences" which are interesting and normal to the life of beginning church members.

(A) IDEAS AND INFORMATION

I. *The Church at Work for the Kingdom in Past and Present.*

1. The Local Church.

(a) Pioneers.

Were any of our relatives founders of this congregation? Who started it and how? What buildings has our church had? Who have been its greatest leaders? By what steps did it come to be as it now is?

(b) Organization.

Who are the officers of this congregation? How are they selected? What do they do? How much money does it take to run our church a week? Where does it come from? Where does it go to? When Rev. \_\_\_\_\_ became our pastor how did the church go about choosing him? What organizations are there in our congregation? How many members have they? What do they do? What officers have they? Are all other churches organized as our church is?

(c) Community Relationships.

Does our church do anything to help people in this community? If so, what? If our church does nothing, can we learn of any churches that do do something? What welfare organizations are there to which our church could contribute? Does our church send delegates to the conventions of the District or County Sabbath School Associations? What do they do at these conventions?

(d) Future Expansion.

Will our church be larger or smaller in fifty years? Why? What is our church now doing that it won't have to do in fifty years? What new things ought it be doing by then? How long will our present building meet our needs?

2. The Denomination.

(a) Beginning and Growth.

Did Jesus start the Reformed Church? If not, who did? How old are we as a denomination? In what ways are we different from the Lutherans? The Methodists? When was the first Reformed Church founded in America? How large is our denomination now? Has it grown as much in the past hundred years as the Methodists?

(b) Organization.

When our minister and elder go to Classis, or Synod, or General Synod, what happens there? Who are the highest officials of our Church? Can they tell us what minister to choose? How much money to pay? How is our church different in these respects from the Catholic Church? From the Methodist Church?

(c) Denominational Agencies.

Does our denomination have any colleges? Any academies? Any theological seminaries? Where are they? What do they do? Do we have any orphanages? Any Old Folks' Homes? Any hospitals? Do we have any missionaries in China? Africa? Japan? India? Anywhere else? What is a Home Mission Church? Are there any within fifty miles of us? What are the Boards of the Church? How many are there? Who does their work? Where do they have their offices? When a dollar is spent for "benevolence" where does it go? How is it spent? Trace it.

3. Interdenominational relationships and cooperation.

(a) The Federal Council of Churches.

If our church wanted to work with the Lutheran and Methodist churches for any cause, how would it go about it? Is there any organization now in existence which would help them to work together? When was the Federal Council of Churches begun? What denominations are in it? Can it tell us what to do? Can we tell it

what to do? What has it done within the past five years? What departments does it have and who are their secretaries?

(b) Interchurch Union.

Have any denominations ever gone together to form one denomination? If so, when and where? How did it work out? How many Protestant denominations are there? Is that too many or too few? Has our denomination ever thought of uniting with other churches? If so, when and where and what came of it?

4. Ways of working for the Kingdom in addition to the above.

If our church wanted to protest against children being made to work, or men to fight, how would it go about it? If we wanted to protest against playing baseball games on Sunday, how would we go about it? Is there any organization that could help us? If we wanted to find out how many children in this community have to begin work before it is best for them to do so, how would we go about it? If we wanted to help along the cause of prohibition, how would we go about it? Could any organization be of any help to us? If we wanted to help crippled children in the community how would we go about it? Is there any organization to help us? If we wanted to work for higher wages and shorter hours, or more voters out at the polls, how would we go about it? Is there any organization to help us? Can you think of any things our church ought to be doing that it isn't doing? What would we have to change about our organization or ways of looking at things to do these tasks? Are we ready for them now?

II. Church Doctrine.

(General Theme—"What does it mean for me to be a Christian?")

1. How shall the Christian use the Bible?

- (a) A study of the origin and development of the Bible.

- (b) An interpretation of its contents as the record of God's progressive revelation of himself and His love to man, culminating in Jesus.

- (c) A study in appreciation of its varied contents, designed to create a desire to read and study it.

2. What does Jesus Christ mean to me?

- (a) A survey of His life.

- (b) An estimate of His relation (1) to God and (2) to man.

3. How shall I think of God?

- (a) As Creator of this friendly universe—a Christian world-view.

- (b) As Loving Father of us all.

4. How shall a Christian live?

- (a) The experience of sin and temptation.

- (b) The process of salvation.

- (c) The life of brotherhood—the human fellowship.

- (d) The meaning and experience of prayer—the divine fellowship.

5. The Christian's Place in the Church—or The Christian Fellowship.

- (a) Joining the Church—the meaning of Baptism and Confirmation.

- (b) Worshipping with the Church.

1. Regular Services of Worship.

2. The Lord's Supper—its meaning and worth.

- (c) Service in the Church—taking a part in its total program.

- (d) Sharing the privileges of the Christian fellowship—the obligation to win others by word and example.

In connection with the above the Lord's Prayer, the Apostle's Creed, the Ten Commandments, specially selected Biblical passages, and key-portions of the Heidelberg Catechism will be used for the contribution they can make to the discussion in hand.

(B) SOURCE LIST OF CLASS ACTIVITIES

(The leader will select comparatively few from this list for any given period of instruction.)

I. Exploratory Activities.

1. Investigating Printed Material.

- (a) Historical Works.

- Catechisms (Heidelberg and others).



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- Church Histories (Walker's, etc.).
- Denominational Histories (Good's, etc.).
- Bibles (New translations, various versions of the Bible, Red Letter Testaments, etc.).
- (b) Denominational Publications.
  - Messenger, Record, Almanac, etc.
  - Educational Bulletins.
  - Catalogues from the Colleges, Seminaries, Academies, etc., in Mission fields and in America.
  - Publications of denominational benevolent institutions—Orphanages, Old Folks' Homes.
- (c) Interdenominational Publications.
  - Federal Council Weekly Bulletins.
  - Sabbath School Publications (State and County).
  - Journal of Religious Education, etc.
- 2. First Hand Investigation of Church Work and Life.
  - Attend Consistory meeting.
  - “ Trustees’ “
  - “ W. M. S. “
  - “ Ladies’ Aid “
  - “ Church School Assn. meeting.
  - “ Cabinet meeting.
  - “ Classis or Synod meeting.
- 3. Questionnaire or letter to Church Agencies.
  - Federal Council asking for publications.
  - International Council Religious Education.
  - National YMCA for publications.
  - “ YWCA “ “
  - “ YPSCE “ “
  - American Red Cross for publications.
- 4. Questionnaire or letter to outstanding Christian leaders of the denomination or nation.
  - The President of Synod or Classis.
  - Dr. Dan Poling, Dr. S. P. Cadman, H. E. Fosdick, John D. Rockefeller, Jr., Sherwood Eddy, Harry Paisley, Emory Coblentz.
  - Your Congressmen, and State Legislators.
- 5. Stereopticon Lectures.
  - “The Reformed Church at Work.”
  - Slides of the Missionary Education Department.
  - Slides from the Historical Society of Pennsylvania.
  - From Commercial houses (advertised in various magazines).

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- 6. Visits to famous Shrines and Churches.
  - An auto trip to denominational educational institutions.
  - Orphans' Homes.
  - Old Folks' Homes.
  - Deaconess Training School, Philadelphia.
  - Hospitals.
  - Visit to Schaff Building, Philadelphia, to see the officials of the Church at work, and the scope of their tasks in the fine headquarters of the church.
  - Pilgrimage to some important churches in the vicinity (Old St. Peter's at Philadelphia or a Cathedral, etc., with a view to historical interest and teaching Church architecture on a comparative basis).

### II. Service and Sharing Activities.

- Making furniture and equipment for the church or church school.
- Assisting in the every member canvass.
- Organizing a choir or orchestra for use in services of worship or other church meetings.
- Making charts, graphs, pictures, models, etc., showing what our church is doing for itself and for others.
- Making a parish survey under the direction of the pastor.
- Serving as waiters, ushers, collecting offerings, etc., for church events.
- Conducting a book-stand or circulating library to aid the pastor in promoting the reading of good books by the congregation.
- Assisting the pastor by doing clerical work, delivering messages, operating the stereopticon, and like service.
- Making posters for advertising church events.
- Making a bulletin board and keeping it posted with notices for various church events.
- Distributing literature from denominational boards to increase the efficiency of the church.
- Gathering church announcements and preparing copy for the parish paper, church calendar, or newspapers.
- Preparing a list of suggested improvements needed by the church and presenting the case of the same to the consistory.
- Preparing a church budget.

### III. The Organization of Thinking.

- 1. Through Dramatic Activities.
  - (a) Simple Scenes.

The Colloquy at Marburg, Calvin at Geneva,  
John P. Boehm's first Communion services  
in E. Penna.

(b) An Extended Pageant.

The Spread of Reformed Protestantism over  
Europe and America.

The Growth of your local Reformed Church  
(depicting its past, present and future).

2. By an Exhibit of

(a) Articles objectifying all phases of the class's  
study and service activities, *e.g.* Old Bibles,  
Catechisms, Historical pictures, charts de-  
scribing denominational organization made  
by pupils, articles used in the course of ser-  
vice projects or produced in that connection,  
etc.

(b) "Our Church" Book prepared by the pupils  
(engaging the various talents of individual  
members of the class, lettering, typing,  
sketching, color work, photography).

Possible Contents.

1. The story of our Class enterprise—including  
study and service and worship pro-  
grams.
  2. How our Church is organized for Work—the  
institutional structure and func-  
tions of the same.
  3. The Adventures of our Church—a de-  
scription of its program of extension  
and service.
  4. What our Church stands for—an account  
of the historic faith and ideals of the  
Church.
  5. Our Pledge of Allegiance to Christ and  
the Church (see below).
3. Through the Preparation of a Class Code of Christian  
Faith and Conduct, or "Our Pledge of Allegiance."  
To be prepared in cooperative fashion by the class.  
Some such procedure as the following might be  
used:—
1. Individual members prepare suggestive  
codes privately.
  2. Open discussion of the merits and demer-  
its of these proposals.
  3. Reference of all the suggested plans to a  
special committee for consideration in

the light of the discussion and for codi-  
fication in a recommended form.

4. Final hearing by the class of the commit-  
tee's recommendation for the purpose  
of amendment and adoption.
5. Signing of the adopted "Pledge of  
Allegiance" by all members for incor-  
poration in "Our Church" Book  
(see (b)).

IV. Worship Activities.

1. Class worship period.
2. Special consecration service at close of class sessions.
3. Meeting with Spiritual Council.

Make this a fellowship banquet with Spiritual Coun-  
cil, parents of confirmation class, and pastor.  
Elder speaks for the congregation, parent speaks  
for the families represented, one of Catechumens  
speaks for class, class pledges loyalty to the  
church for the first time in reciting their own  
"Pledge of Allegiance."

4. Class participation in service of Confirmation.
5. Conduct public service of worship for young people of  
the church.

(C) A SAMPLE SCHEDULE OF EVENTS

CLASS PERIOD	EXTRA-CLASS ACTIVITY
<i>First Week</i>	
Getting started.	Committees on questionnaire and
Appoint committee on questionnaire.	"Our Church" book begin work.
Appoint committee on "Our	Make a visit to local church shrine
Church" Book.	or make an inspection of church
	building.
<i>Second Week</i>	
Theme—Local church pioneers and	Meeting of committee on "Our
organization.	Church" book.
Report of committees.	Class or representative to visit con-
	sistory.
<i>Third Week</i>	
Theme—Local church community re-	Work on "Our Church" book.
lationships and future expansion.	Representative of class to visit
Report of visit to consistory.	synod, classis or other church
	meeting with pastor.

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### *Fourth Week*

Theme—Denominational beginnings, growth and organization. Work on "Our Church" book. Stereopticon lecture, "The Reformed Church at Work."  
Report of visit to church body.

### *Fifth Week*

Theme—Denominational agencies. Send letter to Federal Council  
Discussion of lecture, "The Reformed Church at Work." Secretary.  
Visit some church institution such as Orphanage, College, Seminary, etc.

### *Sixth Week*

Theme—Interdenominational relationships and cooperation. Work on "Our Church" book. Stereopticon lecture on the Bible. (May be secured from the American Bible Society.)  
Report of letter to Federal Council.

### *Seventh Week*

Theme—Origin and development of the Bible. Prepare an exhibit of old Bibles for display in church lobby or in church school.

### *Eighth Week*

Theme—Interpretation and appreciation of the Bible. Work on "Our Church" book. Committee to read the Reformed Church Messenger and report to the class.

### *Ninth Week*

Theme—The Life of Jesus. Committee on "Pledge of Allegiance."  
Report of committee on Messenger. Committee to read the "Outlook of Missions" and report to the class.

### *Tenth Week*

Theme—Jesus' relation to God and to man. Work on "Pledge of Allegiance." Work on "Our Church" book.  
Report of committee on "Pledge."  
Report of committee on "Outlook of Missions."

### *Eleventh Week*

Theme—God, the Creator. Complete "Pledge of Allegiance."  
Report of committee on "Pledge." Committee to read a Federal Council Bulletin and report to the class.

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### *Twelfth Week*

Theme—God, the Loving Father. Committee to prepare for Evening  
Adoption of "Pledge of Allegiance." Worship for Young People in the Church.  
Report of committee on Federal Council Bulletin. Complete "Our Church" book.

### *Thirteenth Week*

Theme—The experience of sin and temptation, the process of salvation. Class conducts Evening Worship in the Church.  
Report of committee on Evening Worship.

### *Fourteenth Week*

Theme—The life of brotherhood. Committee to arrange for "Fellowship Banquet."  
Have the members of the class write an essay on "What the Church Means to Me."

### *Fifteenth Week*

Theme—Meaning and experience of prayer. Preparation for banquet.  
Report of committee on banquet. Have the members of the class compose a prayer for private devotion.

### *Sixteenth Week*

Theme—The Christian's place in the Church. Fellowship banquet with Spiritual Council and parents closing with a service of consecration.  
Report on banquet.

This course has been planned on the basis of a regular class session under the leadership of the pastor and an additional schedule of Extra-Class activities to be conducted by committees under the direction of the pastor during the intervening week. The visits to church institutions, etc., could easily be made under the leadership of an interested and informed layman or woman.

It will be noticed that the themes for class discussion are the main headings under section 5(A) I and II.

It must also be remembered that this is no arbitrary schedule and that it contains suggestions for much more work than can



profitably be done in sixteen weeks. We want also to emphasize the extreme flexibility of the above program and recommend that the pupils be given as much opportunity to contribute to the discussion and planning of the course as possible.

This schedule has been worked out to cover a period of sixteen weeks of class work; to complete all of the work which it suggests will probably require a much longer time. But for those who desire a shorter course we suggest combining the class work in the outline above as follows: (1) first, second and third weeks; (2) fourth and fifth weeks; omit sixth week; (3) seventh and eighth weeks; (4) ninth and tenth weeks; (5) eleventh and twelfth weeks; (6) thirteenth and fourteenth weeks; (7) fifteenth week; (8) sixteenth week. The shorter course would make it necessary to reduce the number of extra-class activities.

#### 6. *Reference and Source Materials.*

The Heidelberg Catechism.

Modern translations of the Bible, particularly Goodspeed's New Testament.

Lobingier, *Our Church*. (Probably best for the pupil.)

Shaver, *Young People and the Church*. (For general plan.)

Shaver, *How to Teach Seniors*.

" *The Project Principle in Religious Education*.

Ryan, *When We Join the Church*.

Tucker, *Builders of the Church*.

Versteeg, *Christianity at Work*.

Hutchinson, *The Spread of Christianity*.

Grant, *Early Days of Christianity*.

Articles and clippings concerning church life and practice from religious papers and magazines.

GEORGE TAYLOR FITZ,  
Ephrata, Pa.

## PHILOSOPHY, BY WAY OF THE SCIENCES<sup>1</sup>

THEODORE F. HERMAN

The author of this notable book is not a stranger to the readers of the BULLETIN. He is a son of the Reformed Church, and an alumnus of our educational institutions. Much of his professional career, as a preacher and teacher, has been spent in our midst, and his rich talents of heart and mind have won our admiration and affection. Sincere regret mingles with our high appreciation of Dr. Dotterer, as a scholar and as a gracious and genial colleague, because he has permanently left our college and our community. Our readers will know that he has returned to State College, the scene of his earlier labors.

But there are no bounds nor barriers in the wide republic of disciplined thought in whose domain Dr. Dotterer holds a conspicuous place. His future work, as a clear thinker and utterly sincere seeker of truth and reality, will not be restricted by his local habitation, nor confined to his study and classroom. It will continue to clarify and to fructify the pursuit of philosophy. It will make distinctive contributions to the solution of its difficult problems.

Dr. Dotterer's philosophical method and his metaphysical conclusions will satisfy many modern minds as offering the most logical and the only rational approach to the solution of the riddle of the universe. And, again, his philosophy will be critically repudiated by many, as being defective in its method and, therefore, inadequate in its final metaphysic. But, whether eulogized or criticized, it will inevitably arouse serious thinkers from their dogmatic slumbers. It will challenge and compel them to face the known facts of human experience fully and fairly. It may convince materialism of its folly, and it may save idealism from its speculative fancies. In short, Dr. Dotterer's philosophy of straight and clear thinking will leaven the entire lump of mod-

<sup>1</sup> Introductory Textbook. By Ray H. Dotterer, Ph.D., Professor of Psychology in Franklin and Marshall College. The Macmillan Company, New York.

ern thought. It is bound to cause considerable fermentation in half-baked systems of philosophy, which still abound. But even they must, somehow, assimilate this new leaven of scientific fact. Without it, their philosophical loaves of knowledge will find few customers and purchasers in our modern world. Thus, quite apart from its positive and constructive contributions, I welcome Dr. Dotterer's philosophy as an antidote to every type of dogmatism, and as a stimulant to honest and fearless thinking. And greater reward than that for all his labors, I take it, no true philosopher covets.

Personally, I find myself among the dissenters from Dr. Dotterer's philosophy. I believe that his philosophical method is defective, and that his metaphysical conclusions are inadequate as a rational interpretation and explanation of the totality of human experience. But before stating the reason for my dissent, I must express my high appreciation of his book—its rich stores of knowledge in the fields of science and philosophy, its humble spirit of reverent inquiry, its admirable workmanship.

The volume under review falls into two main parts. The first part presents a "Survey of the Sciences," and the second part is entitled, "Science, Reality, and Values." In the first part, after an introductory chapter on Philosophy and the Sciences, the author, in alternate chapters, presents, respectively, the achievements and the perplexities of the various sciences. Thus, beginning with astronomy and ending with psychology, the reader is made familiar with the universe of matter and man as seen by science, through telescope, microscope, and test-tube.

I use the term "familiar" advisedly, for Dr. Dotterer's survey of this wide and difficult field of knowledge is detailed in its analysis, and precise in the presentation of the specific results achieved by the various sciences. And it is equally specific and accurate in stating the perplexing problems that baffle science. In philosophy one is accustomed to hear and read glittering generalities about science. But here is a philosopher who seems to be equally at home in the abyss searched by the astronomer, and in the labyrinth probed by the psychologist. Whether he speaks the language of Kant or the tongue of Einstein, he makes himself clearly understood. That by itself makes the volume a

notable contribution to our literature. I know of no other book that gives one so admirable a flash-light picture, as it were, of the magnificent panorama of modern science in all its branches. With characteristic modesty the author offers an "apologia" in his Preface for preparing this survey of the sciences, as being the somewhat presumptuous endeavor to cover a vast, and highly specialized, field of knowledge. And, manifestly, such an undertaking by one man involves a great risk. But in this case the risk has been reduced to a minimum by the author's scientific erudition, and by his philosophical detachment from scientific prejudices and prepossessions. Far more presumptuous than this masterly survey would be any attempt on the part of this reviewer to criticize or correct the findings of the author. He can merely express his personal gratitude to him for presenting to non-scientific students this accurate compendium of modern science.

In the second part of his book Dr. Dotterer deals with the problems of philosophy as generally understood. In eight successive chapters he discusses: Three Traditional Issues, The Test of Truth, Postulates of Descriptive Science, The Problem of Being, The Inter-Relatedness of the Real, The Real and the Ideal, The Belief in Progress, Concluding Reflections. And each of these weighty chapters has its appropriate subdivisions.

Here, as in Part I, the student of philosophy will find abundant evidence of a competent and comprehensive scholarship on every page. The author knows the philosophers, ancient and modern. Nor does he ever lose his impartial poise in appraising the meaning and value of their speculative excursions into the realm of the ultimate. He pursues truth without fear or favor, following only the dictates of his keen analytical logic, whose subtle play forms one of the chief intellectual pleasures of the book. Indeed, the autocratic coercion of mathematical logic, so freely and fully accepted by Dr. Dotterer as the only trustworthy criterion of reality, finds an interesting expression in his frequent use of the phrase "of course"; the logical equivalent of the mathematical Q. E. D. After the analogy of Vaihinger's "Als-Ob" philosophy, one might venture (not altogether in-

eptly) to call this scientific approach to reality the "Of-Course" philosophy.

Here, then, in Part II, Dr. Dotterer sets down the achievements and the perplexities of the philosopher who approaches the ultimate problems of existence "by way of the sciences." His conclusions will, necessarily, cause various reactions among the readers of his book. To the champions of mechanistic determinism, the author's philosophy would doubtless seem discolored by an optimistic idealism that is not supported by the results of a truly scientific study of matter and man. On the other hand, theists would strenuously object to the meagerness and paucity of Dr. Dotterer's philosophical findings.

And by "theists" I do not exclusively mean the advocates of the traditional theological conception of God, as expounded in the trinitarian formula, but, more generally, the philosophical thinkers, past and present, who hold that our universe is a rational and moral order, grounded in a purposive intelligence that cannot be adequately conceived and represented by us in conceptual terms that are less than personal. Dogmatic theists must, inevitably, reject Dr. Dotterer's philosophy, both its pragmatic method and its conclusions, as the vain endeavor of man's "reason" to scale the hidden heights of the transcendent and incomprehensible deity. But this very group has most to learn from our author, as the typical representative of a modern scientific cosmology that is totally unlike the Hebrew apocalypticism and the Greek dualism which conditioned and controlled the formulation of our traditional conception of God.

There are theists, however, even Christian theists, who have given up as hopeless the endeavor to defend, or to commend to our age, a conception of God and of his relation to the universe that dates from a time when speculation was not subject to scientific verification. But they are well assured that the doctrine of God as stated by Dr. Dotterer (pp. 415-423) is an inadequate interpretation of human experience. It is at this crucial point, viz., in A Doctrine of God, that the philosophy expounded in the volume under review reaches its culmination. It forms the conclusion of the whole matter to which the author is led by way of

the sciences. And it is here that one's final appraisal of its validity and value must be made.

The author's aim, as stated by himself, is to offer "some suggestions toward the formulation of a doctrine of God which is compatible with modern science and philosophy. Our thought will be dominated by the idea of a progressive attainment of human values; and the doctrine suggested will be that God is to be thought of as Good-Will—but as Good-Will which, as we saw in the last paragraph, is not omnipotent." And, again, "When we say that God is Good-Will, our meaning is then that the term God is a name for the sum-total of all good intentions, all worthy ambitions, all noble aspirations, all altruistic endeavors, all generous strivings after goodness, beauty, or truth." Taken literally, this last quotation seems to imply that our faith in these human values, and in their progressive attainment, finally, is purely subjective, and that, accordingly, they have no objective basis whatsoever in the cosmic reality. "No longer able to find God beyond the stars, we may discover Him by looking within—we may find him in ourselves and in our neighbors." In any case, Dr. Dotterer believes in a Finite God, and this scientifically guaranteed deity is neither personal nor absolute.

But that, certainly, is not the God of religion in any of its known historical forms. From the most primitive animatism to the most spiritual monotheism, the gods of religion have not been such impotent beings. It is quite true that in their religions men have projected the highest values of their experience into the universe. But in doing this they have affirmed their faith in the cosmic reality of these human values. Religion was their discovery, not their creation or invention. In their gradual apprehension of these values, men came face to face with the divine, the supernatural. It was the form under which God revealed himself to them, "whom no man hath seen." And it was this God, who was the creator and the guarantor, the ground and the goal of these highest values.

Therefore, if Dr. Dotterer's Finitist theology should prevail in the world of to-morrow, as he thinks it will and must, religion will decay and die. For religion, at its least and lowest, is man's worship of the Determiner of Destiny. And, at its



highest, it is an intelligent faith, not merely "that there is friendliness within the universe," but that the universe itself, in its ultimate reality, is friendly to truth, beauty, and goodness, the highest values of our human experience. And religion "as enthusiasm for the good," which is Dr. Dotterer's definition of religion, is a tremendous dilution of its essence. It seems utterly to lack the dynamic of faith in an objective deity, both purposive and powerful, that alone explains the vitality and the vigor of religion in all of its historic manifestations. Its Finitist God is more like the enthusiastic leader of a cosmic salvation army, whose effort to rally men around the banner of Good-Will is by no means sure of success, or like the somewhat disillusioned founder of a cosmic Ethical Culture Society. But he bears no resemblance to the Rock and the Refuge of historical religion. The enthronement of a Finitist God in philosophy and theology would mean the end of religion in the life of the mankind.

Personally I anticipate no such dismal future for religion. My confidence that authentic religion will survive all the attenuated substitutes proposed by men is based, mainly, on two reasons. First, this vain endeavor to trim down religion to the dimensions permitted by science is not altogether novel. It has been tried before. Auguste Comte's religion of humanity differs very little from Dr. Dotterer's religion as enthusiasm for the good. And the French philosopher was confident that he had exiled God permanently from the universe. But Comte's scientific religion soon passed into oblivion. Men, as it were, smuggled God back into the universe, in spite of the embargo of science. They smuggled God back because they needed him to satisfy the needs of the heart, and to give a rational solution to the riddle of life. By that same token faith in the devitalized Finitist deity will fail. It does not meet the test of life.

But there is another, and a weightier, reason than the failure of similar proposals in the past that leads me to dissent from the philosophy proposed in this volume. That reason is the inadequacy of its philosophical method.

The author tells us, in the Preface, that "this book is based upon the assumption that the method of philosophy is in principle the same as that of the special sciences. Like them it

should use the method of hypotheses, and give serious consideration only to such doctrines or positions as have implications which can be put to the test of conformity or nonconformity with verified fact. In one respect, to be sure, philosophy differs from the sciences: it must begin where they leave off. Its facts are their accredited achievements."

It is here that I venture to voice my total disagreement with my friend and colleague. The "facts" that his philosophy accepts are merely the accredited achievements of the special sciences. And the verification that he demands is confined to the laboratory. Doubtless the adoption of that method in philosophy, in principle and in practice, leads logically to such views of the nature of ultimate reality as are propounded by him. But life, as we know it, is so much richer and deeper than this analysis of its constituent elements by means of mathematical logic. There is a series of facts which are no less factual than those that form the proper object of scientific inquiry. And there is a process of verification no less trustworthy than that of laboratory experimentation.

But these facts and their progressive verification in human experience belong to the sphere of personal life. They are the supreme values that men have discovered in life—goodness, truth, and beauty. And it is difficult to see by what process of legitimate reasoning philosophy can deny that these value-experiences are just as truly grounded in the nature of ultimate reality as our mathematical certainties and our scientific achievements. Religious faith in the morality of the world-ground, finally, is no more subjective than a scientific faith in its rationality. They must stand or fall together in their subjectivism, and in their relativity. Both are relative, not merely to the experient subject, but also to the experienced object, which is the cosmic reality.

The realism of Dr. Dotterer is not sufficiently realistic. It does not explain life in its totality. By its mathematical logic it reduces life to a mere torso, to an abstract skeleton. It is wholly unable to explain the valuational aspects of human experience which alone make sense of life. But these supreme values of our personal life demand an adequate explanation just

as much as the electric phenomena. And their only valid explanation is God, the objective Deity of historical religion. One may freely grant that philosophy faces a difficult task in attempting to form a conceptual image of this God that is adequate to our total experience. But the difficulty of the task dare not deter us from its performance. And, above all, it must not betray us into smug contentment with some ready-made traditional dogmatism, nor mislead us into an uncritical simplification of the problem of life by the adoption of the scientific method.

If the true function of philosophy be to give a synoptic interpretation of human experience in its totality, it cannot stop with a Finitist God. A greater Being than that is imperatively demanded as the adequate ground of the reality of which we form a part. There is nothing in modern science that makes such a conception of the ultimate reality "contraband" that is smuggled into its domain illegitimately. And there is much in life that makes a God, constructed according to the specifications of science, a caricature of reality and a travesty of life.

### WHAT WE KNOW ABOUT JESUS<sup>1</sup>

OSWIN S. FRANTZ

Any book that helps us to see more clearly what we may actually know about Jesus is always welcome. The book need not necessarily lead us to more knowledge about the Master; in fact it may diminish our accepted knowledge. All we ask of it is that it gives more certainty to what is offered for our acceptance. Such a book is offered to us in "Unser Wissen um Jesus," one of 1930's contributions on the question of the sources upon which our knowledge about Jesus depends.

The general title, "Our Knowledge about Jesus," is illumined by means of an explanatory subtitle, "A New Approach to the Investigation of the Sources," and this is further defined by the phrase, "The Gradual Expansion of the Material in the Four Gospels." This phrase suggests very well the purpose of the

<sup>1</sup> Unser Wissen um Jesus. Ein Neuer Weg der Quellenuntersuchung. Paul Thielscher. Leopold Klotz Verlag, Gotha. 1930.

author, namely, to show that from a more or less limited portion of Mark considered as the original written Gospel, by means of expansion, embellishment, reinterpretation and the collection of passages thus developed from the original Gospel practically all the rest of the Gospel material has come into existence.

The author calls his effort "a new approach to the investigation of the sources." He acknowledges, however, that it is not altogether new. His claim is that his work differs from methods hitherto followed in the thoroughness of his work and the extent to which he presses the logical consequences to which his method leads, consequences astonishing to even himself. The end reached is really something new, especially with reference to Mark and John. Matthew and Luke also appear with a new background in the light of the author's conception of the development of Gospel materials.

Section I is headed "The Divisions of Mark." Here all the material of our present Mark is so divided and arranged as to bring together passages that may be regarded as varied accounts of the same event. The author then tries to show how one passage may be but the outgrowth or expansion of another one. He finds three stages of development in the production of the matter now constituting Mark. The first product he calls Mark A, the second Mark B, and the third Mark C. The author of Mark B takes the passage of Mark A and enriches it or transforms it to his own liking. Then the author of Mark C does the same with Mark B. Presumably Mark C has only Mark B at hand, Mark A being unknown to him. Then comes a final redactor and brings together all the material contained in Mark A, Mark B and Mark C, regarding them not as three forms of the same material but as narratives of separate events, thus enlarging the original Gospel material threefold. This gives us Mark D or our present Mark.

A few examples will make clear the author's procedure. In Mk. 8: 14-17a we have an account of Jesus and the disciples talking about not having sufficient bread, being provided with but one loaf for a group of probably a dozen men. The conversation leads to a teaching on the leaven of the Pharisees and of Herod. This the author calls Mark A.

In Mk. 8: 1-9 appears the account of the feeding of the 4000. This the author regards as the expansion of Mk. 8: 14-17a. The one loaf has become seven; the twelve or thirteen men have become 4000. The sacred numbers 7 and 40 are made to represent the number of loaves and the number of people. The main idea taken out of the first incident and enlarged in the second is that with little food a large number of people were satisfied. The reason for the transformation of an ordinary event into a miracle was to set forth the miraculous power of Jesus. This account is accordingly labeled Mark B.

In Mk. 6: 34-44 is recorded the feeding of the 5000. Here the seven loaves and the indefinite number of fishes in Mark B have become five loaves and two fishes, together seven, so that the sacred number seven is again preserved. The 4000 have grown to 5000, fewer loaves feeding more people, thus heightening the miracle. Were the number of baskets of broken pieces to correspond to the number of loaves as in Mark B there would be but five and thus a diminishing of the miracle. Hence the number of baskets is raised to twelve, another sacred number which also represents the number of the Apostles. And so this passage is but a development of Mark B and is designated as Mark C.

Then comes the final redactor, the author of Mark D, and attaches to Mark A (8: 14-17a) a statement (8: 17b-21) based upon Mark B and Mark C calling attention to the lesson which the two recorded miracles looked upon as separate events are supposed to teach.

And so we have the four elements of Mark dealing with the feeding of a group of people pointed out and properly related according to Thielscher's idea of the growth and expansion of our Gospel material.

A second series of passages illustrating this idea of expansion is found in the accounts of Jesus crossing the Sea of Galilee. In Mk. 8: 10-13 Jesus refuses to comply with the request of the Pharisees for a sign from heaven, the request being made just as he lands on the shores of Dalmanutha after having crossed the sea. In Mk. 4: 35-41 the sign is actually given in the form of a miracle in which Jesus stills the storm while crossing the sea. Here a narrative of an ordinary event has again become a record

of a miracle, just as was the case with the feeding of the multitude. We have also a second account of the miracle in a heightened form recorded in Mk. 6: 45-52. The first passage belongs to Mark A, the second to Mark B, and the third to Mark C. Mark D records all three as though they had no relation to one another whatsoever.

In a similar manner all of Mark is apportioned to one or another of these four stages in the development of the Gospel as a whole.

In section II all the passages belonging to the several authors according to the analysis of section I are brought together so that one can read Mark A, Mark B, and Mark C as separate units. It is to be expected of course that Mark A is by far the shortest Gospel. In Thielscher's book it covers about six pages while Mark B and Mark C each cover twelve or thirteen pages.

The third section of the book deals with the divisions of Matthew and Luke. The main sources behind these two gospels are Mark and a source which the author calls Mark Z. This second source contains the material found in Marks A, B, and C plus teachings of Jesus not recorded in any of the three Markan sources. Mark Z unlike Mark D did not take all of the material found in his three sources but selected passages from all three according as he felt they best portrayed the incident he wished to record. Mark Z blends the three accounts into one; Mark D uses all three by giving different settings and so keeping each as the account of a distinct event. The material common to Matthew and Luke instead of being taken from either Mark or Q as assumed by most modern critics may have been taken from any one of the four Marks A, B, C, or Z. This helps to account for some of the variations in style, order, and material found in the first and third Gospels. Where one follows Mark C the other may be copying Mark Z's account of the same event. Of course Matthew and Luke both have material peculiar to each author and hence not to be traced to any of the Markan sources.

Section IV discusses the probable sources of the Fourth Gospel. Here two main sources are found, called John I and John II. A third element is recognized and is attributed to a redactor designated in the discussion as John III.



The author finds evidence of a double narrative throughout the entire book. In the Prologue John II works with the idea of the Logos and John I with that of Light. In the calling of the disciples John I presents the calling of Andrew and Peter, representatives of the Apostles, while John II records the enlistment of Philip, elsewhere prominent in the Gospel, and Nathaniel, a character unknown to the Synoptics. To John I belongs the feeding of the multitude taken from the Synoptic accounts, in place of which John II has a new story, that of satisfying the crowd with water transformed into wine. For every miracle John I records John II records another with similar intent but usually heightened somewhat. John I has Jesus heal a man at the Pool of Bethesda; John II has in its place the healing of the man born blind. John I records the healing of the Nobleman's son; John II has in its stead the raising of Lazarus.

This double source is recognized not only in the narrative of events but also in the record of discourses. There are two discourses on the Bread of Life, two on the Paraclete, two dealing with the Shepherd and the fold, two on the Vine and the Branches, two on the hatred of the world, and doublets on many other minor teachings.

Section V shows the relation of the material of the Johanne Gospels to that of the Synoptics. Nearly all of John is traced either to Mark D or Mark Z.

In the closing section the author presents probable inferences. It is evident to him that all the Gospels must be traced back to Mark A. Whether or not there were literary efforts behind Mark A he leaves an open question but inclines to the belief that Mark A represents the first effort at gathering the oral tradition and putting it into written form. The author of Mark A may have been a Mark. If Mark is not the author he is at least recognized as the authority for the material and so worthy of having the Gospel bear his name. The author of Mark Z may have been Matthew, or more probably, as Thielscher thinks, Zachaeus; hence the designation Mark Z.

With this glimpse into the approaches of "What we know about Jesus" and a few of the author's conclusions it becomes evident that should his views be accepted our present general

conception of the history of Gospel formation must be greatly revised. Of course, as is the case with all pioneer work of this kind, much in this first effort is rather crude and the conclusions are not always well established. The author will have much explaining to do before critics will support his position. But he at least points us to a new approach to the problem and so may help us to take one step farther toward a more satisfactory solution.

At any rate, whether or not the reader can agree with the positions of the book, he will find it fascinating reading.

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## REFORMED CHURCH IN THE UNITED STATES

### THE WESTWARD EXPANSION OF THE REFORMED CHURCH

THEODORE P. BOLLINGER\*

The roots of the Reformed Church in the United States are deeply inbedded in Swiss, German, Holland, and French soil, and these nationalities have all made their contribution to the life and thinking of our denomination. Although Hungary, Bohemia, and Poland early became permeated by Reformed doctrine and were dotted with Reformed Churches, the actual expansion of the Reformed church during the past four centuries was consistently westward, from Switzerland and Germany. On April 13, 1525, the Lord's Supper was observed, after the Reformed manner, for the first time at Zurich, Switzerland. On October 15, 1725, the first communion service in the United States was celebrated at Falkner Swamp, Pennsylvania. Four centuries of Reformed Church history look down upon us. These four centuries have given our church a character; they have showered her with treasures of noble thought and achievement; they have blessed her with men and women whose memory pervades our sanctuaries as a fragrant incense.

During the first period of two centuries, the history of the Reformed Church in the United States is identical with the European history of the Reformed Reformation movement. From Switzerland it flowed along the Rhine, permeated France, swept through the Palatinate, won Holland, spread through northern Germany, and was accepted by Scotland. Catechisms were written, creeds were formulated, confessions were adopted. The Bible was translated into the tongue of every nation touched; hymnology and devotional literature flourished. Church organizations, based on the democratic principle of government by duly elected congregational representatives, were perfected. Persecutions depleted and purified the ranks of the adherents.

\* Read in part before the Historical Society of the Reformed Church in the U. S. at its annual meeting in connection with the Commencement of the Theological Seminary, May 12, 1926. Revised, and all statistics brought down to date, August, 1930.

The Reformed Church became the mother of numberless martyrs. The brutalities of war, the pangs of poverty, and the fires of persecution turned the thoughts of the people of the Palatinate towards America. They longed for liberty of worship, for the chance of making a living, for a land free from oppression. These causes working together started a stream of German emigrants towards New York and Pennsylvania about 1709. During the same year a fever of emigration seized the Swiss also. Though enjoying civil and religious liberty, the lure of free land and homes and the hope of quickly obtaining a competency drew them on. Thus began that mighty movement of German-speaking people to America, which has been the amazement of the last two centuries. Without this movement the Reformed Church of Germany and Switzerland could scarcely have become known on this side of the Atlantic; without it the Reformed Church in the United States would never have got beyond the borders of Pennsylvania and Ohio. With few exceptions our congregations in Indiana and Illinois were founded by German-speaking folks; with but few exceptions our self-supporting churches west of Chicago began as German or German-English organizations.

The second two centuries of the history of the Reformed Church in the United States began in 1725, with the organization of the congregations at Falkner Swamp, Skippach, and White Marsh. A little group of struggling congregations in the wilderness, located within less than fifty miles from Philadelphia, served by two ministers, one of whom had not yet been ordained, constituted our entire denomination two hundred years ago. The people were scattered, "like sheep which live on the borders of the wilderness, and who thirst to hear God's word, as the dry earth thirsts for water." It would have required a prophetic eye to detect in that feeble beginning the foundations of a denominational structure which in two hundred years should be represented, in thirty states, the District of Columbia, Canada, Japan, China and Mesopotamia, by a membership of 355,000, worshiping in 1796 congregations, in English, German, Hungarian, Bohemian, Winnebago, Japanese, and Chinese, and served by more than 1,350 ministers. If the Rev. John Philip Boehm, with the munificent salary of \$24.00 a year;

averaging 104 miles a month on foot or horseback through tortuous paths in wilderness and forest; heavy of heart because the aged, the infirm, and the sick, living from 20 to 30 miles from the place of worship, had no chance to hear the word of God; declaring pathetically, "It is not to be wondered at that one's heart breaks, and one's eyes are full of tears at remembering this;" wearing himself out in ceaseless toil—verily, if the Rev. John Philip Boehm could return and behold the Reformed Church in the United States after two centuries, he would be like unto them that dream. Then would his mouth be filled with laughter, and his tongue with singing. Then would he rejoice with his brethren: The Lord has done great things for us; whereof we are glad. Then would be fulfilled to him the word: They that sow in tears shall reap in joy.

Similar pioneer experiences of people and pastors have accompanied the westward expansion of the Reformed church to our own day. Many of our ministers of fifty years of age and above who grew up west of Chicago and found their first fields of labor in the West are able to speak from personal recollection of somewhat similar incidents. The vision of free farms and homesteads, economic independence and a better chance for their children, drew the pioneers ever westward. The wilderness loneliness with its constant Indian menace was braved; the forests were felled; the swamps were drained; the prairies were broken up; the deserts were cleared and irrigated; homes and schools and churches were erected; villages, towns, and cities sprang up as by magic. It was back-breaking, muscle-grinding work. When the Pacific Coast was reached, the stream of humanity was halted for a period, and then turned northward towards Canada. On a much smaller scale the westward and northward push of the pioneer is being repeated in Canada at present.

As the stream of German, Swiss, and German-Russian immigration flowed westward, the Reformed Church was carried along in its wake. During the period from 1725 to 1800, Reformed congregations multiplied, extending southward into Maryland, Virginia, and the Carolinas, and westward through Pennsylvania, with the earliest groups of Reformed believers



coming together, here and there, in Ohio. In the year 1800 our denomination numbered about 200 congregations with 15,000 members.

From 1800 to 1825, congregations were organized throughout Ohio, and the pioneers were already pushing into Indiana. During this quarter century, the congregations of Ohio were organized into a classis in 1819. The Ohio Classis at the time of its organization consisted of 50 congregations, about 1,800 members, and 5 ministers. In 1824 the classis declared itself independent of the mother synod, and took the name "The High German Evangelical Reformed Synod of Ohio." The organization of this synod took place in the county courthouse and jail at New Philadelphia. The new synod numbered 11 ministers, 70 congregations, and 2,500 members. The reasons given for forming an independent organization were as follows: Refusal of the mother synod to permit the Ohio Classis to ordain its own candidates for the ministry; the time and expense of traveling 300 to 600 miles by stagecoach, horseback, and on foot to attend the synod; the crying religious need in Ohio; the feeling that the money spent in traveling could be more advantageously used in Ohio; and the conviction that the work of the Reformed Church could be managed just as well in Ohio as in the East.

During the quarter century from 1825 to 1850, the Reformed Church was firmly established in Ohio, and small groups of Reformed people were forming in Indiana, Illinois, and even as far west as Wisconsin and Iowa. The most hopeful signs of the quarter were the organization of a Board of Home Missions in the Eastern Synod in 1826, and a similar Board in the Ohio Synod in 1844. The missionary committee of the Eastern Synod reported to the synod in 1826 that such a Board should be created, because "the necessity for it is as clear as day. Pitiful cries and distressing conditions are everywhere, and no help is at hand." This marked the beginning of systematic home missionary activities in our church. In the early years the funds entrusted to this board were very small; in the Ohio Synod for years the funds received were still smaller. The Eastern Board, being older and increasing in financial ability faster than did

the Western Board, freely assumed the support of a large part of the missionary work in the West. Official communication between the two Synods and Boards was maintained regularly by the interchange of fraternal delegates. The financial burden of the missionary expansion of our church towards the West, was carried for a quarter of a century through these cooperative efforts.

German-speaking people had been pushing into the "Western Wilderness" in large number during this period. In reports of those days, the term "Western Wilderness," appears constantly as a convenient designation for all that vast territory west of the state of Ohio. Many pleas for pastors were addressed to the classes and synods "in the East"; but in vain, for ministers were not to be had. In this dire need, the synods began sending out "Exploring Missionaries"; that is, ministers or theological students who were willing to spend from two weeks to several months in visiting these scattered settlements and ministering to the spiritual needs of the people. Rev. Daniel Kroh may be named as a good example of the results which these occasional visits accomplished. On one of his trips he spent 128 days in southern Michigan, preached 122 sermons, and laid foundations which made possible the organization of several congregations and later led to the organization of the old St. Joseph Classis. To him many of our churches in that territory owe their existence.

The historical records of the oldest congregations in Indiana and Illinois are rather vague. Some of them existed several years before they were organized and appear upon the rolls of a classis; but the year 1847 seems to be the approximate date at which the earliest congregations were organized.

The meeting of the Ohio Synod of 1848 was epoch-making. The Synod and the delegates from the East caught a new missionary vision. They planned for more aggressive efforts in reaching "the great western field with its nine millions of people, a field that was annually receiving tens of thousands from the East and hundreds of thousands from the old world, and these delegates planned for better missionary methods and greater devotion to the work." But the Board of the Ohio

Synod had little money and gratefully welcomed the cooperation of the Eastern Board in carrying on the western work more effectively. Without the tens of thousands of dollars which the Eastern Board has poured into the West during the last seventy years, the vast expansion of our church towards the West and Northwest, until the Pacific Coast and Canada were reached, would have been an utter impossibility.

The term "Eastern Board," as used in the West, is given a rather wide application. It is a convenient name to designate the Home Mission Board of the Eastern Synod (1826-1865), the Board of the General Synod (1865-1875), the Board of the Trisynodic Compact, including the boards of the Eastern, Pittsburgh and Potomac synods (1875-1890). Since then it is applied to the Home Mission Board of the General Synod.

Owing to a phenomenal immigration of Germans and Swiss during the quarter century from 1850-75, our church established itself in practically all the western and northwestern states where we find it today: Wisconsin, Minnesota, Iowa, Missouri, Nebraska, Kansas, Colorado, California, and Oregon. The Sheboygan Classis was organized in 1854; the Illinois Classis in 1855; the Iowa Classis in 1861; the Minnesota and Milwaukee Classis in 1866; the Ursinus Classis (Iowa), through the division of the Iowa Classis, in 1873; the Nebraska Classis in 1874; the San Francisco Classis in 1874; the Kansas Classis in 1875; the Portland-Oregon Classis in 1879.

May we pause a moment to drop a tear on the grave of the San Francisco Classis? It existed from 1874 to 1889 and belonged to the Potomac Synod. At its most flourishing period it numbered five organized congregations and six to eight preaching stations. Several churches and parsonages had been secured. Congregations had been organized in San Francisco, Oakland, Alameda, Stockton, and Napa. This fair beginning was lost through lack of ministers, long vacancies, insufficient supervision, and one or two unworthy shepherds. Possibly the real cause was the failure of the East to catch the vision of a Reformed Church expanding to the Pacific Coast.

During the period from 1875 to 1900, our church began missionary work among the Winnebago Indians of Wisconsin and

pushed into the Dakotas and Canada. The South Dakota Classis was organized in 1887 and the Manitoba Classis in 1900. The membership of most of the Dakota congregations consists of German Russians. The Missouri Classis was not organized until 1880, although the congregations in that state had been in existence for a much longer period.

The most significant westward push of this quarter century carried the Reformed Church to Japan and China.

The years from 1900 until now have been largely devoted to taking possession of promising openings within the territory already occupied. The congregations in the Dakotas increased in numbers so that the vast territory of the South Dakota Classis could be divided. The Eureka Classis was organized in 1910 and the North Dakota Classis in 1914.

Having thus shown the geographical expansion of the Reformed Church, we shall now attempt an examination and evaluation of this expansion.

#### I. CHARACTERISTICS OF THE WESTWARD EXPANSION

##### (A) *The Reformed Church was carried westward by people of German speech.*

From Philadelphia to the Golden Gate in every state where the Reformed Church is represented today the first congregations were always founded by people of German speech. From the various sections of Germany, from Austria, from the German colonies in Russia, and from Switzerland, they came. During the last hundred years no less than 7,000,000 German speaking people reached our shores. The lure of free homesteads, cheap lands, and financial independence drew them to America, and then ever westward and westward. From Ohio to the coast every state in the west and northwest received them by thousands or tens of thousands. Missionary work among these German immigrants was so fruitful that in 1859 all but four of the twenty-one missions supported by the Eastern Board were German; hence, the Synod that year urged its Board to start more English missions. At that time German missions were being supported in Ohio, Indiana, Kentucky, and Wisconsin. In a report of the committee on missions of the Ohio

Synod about fifty years ago, these significant words occur: "West of Tiffin there is not a township in the state of Ohio in which there is not abundant material for the organization of a German congregation; if we only had the German ministers to send among them." So rapidly did the German congregations grow during those decades that the twenty-five German missions located in the West in 1875 had all gone to self-support within ten years.

A goodly proportion of these German immigrants had been members of the Reformed church in the homeland. They desired pastors, but these were few in number. They begged for help in erecting modest church buildings, but there was none to hear. Those were the years of unprecedented opportunities for our church, but we had too few pastors to send. This was especially the case in the western and northwestern states. Without number, throughout those states, people who were "Reformiert von Haus aus" have added strength to Lutheran, Presbyterian, Congregational, and Union Churches. In a certain town of Wisconsin in the earliest days a group of Reformed people had organized themselves into a congregation. They wrote to the Mercersburg Seminary in the East and begged for a German minister. They received the answer: "There is no German minister available; there will be no German minister obtainable; you might just as well unite with some other denomination." Fortunately, the little congregation had too much Reformed consciousness to heed the advice. As an illustration of the possibilities of growth where even a few ministers were available, we may take the Sheboygan Classis. Organized in 1854, with four congregations and four ministers, the classis increased in twelve years to forty-four congregations, twenty-two ministers, and 1,700 communicants. This remarkable increase in the number of the pastors was directly due to the founding of the Mission House in 1861.

An overwhelming majority of the German speaking immigrants has always been of the humbler classes: peasants, laborers, mechanics; folks of sturdy bodies and strong muscles, unawed by the ceaseless toil of pioneer conditions. Meager had been their educational opportunities; humble were their tastes;

a Bible, a hymnbook, a prayerbook, and possibly a book of sermons or of brief meditations constituted their entire library. But after the ill-fated German Revolution of 1848 large numbers of unchurchly, freethinking, rationalistic Germans poured into the cities of the West. Christianity was antagonized and derided. The first efforts to do missionary work in Sheboygan and Milwaukee in Wisconsin had to be abandoned for a period, owing to the bitter opposition of these un-Christian, unchurchly elements. Turner halls, singing associations, anti-temperance agitations, were preferred to the Church of Christ. This German, anti-church influence is still strong in the larger cities of the land.

As a class the German immigrant has been marked by unusual thrift. To acquire his own farm or home has always been the ambition of his life. It is a proverb frequently heard throughout the West that "A German will make a good living on land where a Yankee has starved." The folks of German speech are not afraid of hard work; they will save; they will sacrifice the luxuries of life and many of the necessities and patiently plod away, waiting for the better day. To be sure, they are apt to be conservative in the presence of new ideas and methods, and to dismiss them by saying: *Das war noch nie so bei uns*. They are prone to be clannish and to stand aloof from the English-speaking native born. They cling to their German speech or dialect with a fierce tenacity. In some sections of the West, where entire townships were settled by Germans, many a district school was conducted entirely in German for a generation or two. In North Dakota such districts were found until the World War.

(B) *The Reformed Church of the West and Northwest Grew out of Pioneer Conditions.*

In Pennsylvania the Reformed Church outgrew these pioneer conditions more than a century ago; in the central states about sixty years ago; in the western states thirty to fifty years ago; and in some of the northwestern states and in Canada they are still with us and will continue for a long time.



Go with me now on a little tour of investigation, and examine the origins of our church in various western states beginning with Ohio.

*Ohio.* The greatest stronghold of the Reformed Church in Ohio is found in the counties of Stark, Summit, and Tuscarawas, centering in the cities of Canton, Akron, Alliance, and New Philadelphia. All of these are located within twenty-five miles of Canton. A century ago deep, dark forests stretched in almost unbroken continuity over that entire district. One-room log cabins were the rule. The first settlers were nearly all Germans. Rev. John Peter Mahnenschmidt was the first Reformed minister who visited that section of Ohio in 1806 or 1807. He informs us that he preached in houses, schoolhouses, little log-cabins, barns, and even under the green trees, "greatly to the joy of the people." Several years later, having moved to Ohio, he began to make regular preaching trips throughout the district indicated. Of the people, too long without religious opportunities, he says sadly: "Wild and uncultivated as was the country itself, so were also the inhabitants, especially the youth. There were many sinful habits at that time: Sabbath desecration, shameful profanity, drunkenness, dancing, and constant fighting. These things often caused the silent tear to start as I rode along in meditation." For years Rev. Mahnenschmidt served ten congregations regularly, besides preaching occasionally at a number of additional points. It is small wonder that he says of those strenuous days, "I was at this time a young man; yet I often felt exhausted, having no rest day or night." Today the territory over which he wandered is dotted with Reformed Churches, and the four cities already named alone have 10,500 communicants. The early days of other communities in Ohio where the Reformed Church is now strongly established would reveal similar experiences.

*Indiana.* Because it adds to the understanding of church and social conditions not only in Ohio, but also in Indiana in the year 1840, the description of a missionary journey made that year by the Reverend Peter Herbruck (pastor of the First Reformed Church, Canton, Ohio, 1832-1886) will be given here, somewhat abbreviated from the narrative written by himself:

"In the year 1840, I received an invitation to visit Miami County, Indiana. A number of families lived there who had formerly been members of one of my churches. For several years they had heard no sermon, nor been able to receive the Lord's Supper. So that summer I started out with a member of the Canton congregation. We went on foot to Massillon. From there we rode by canal boat to Cleveland, and then across the lake to Toledo. As the canal was not yet completed from Toledo to Defiance, we had to hire an Irishman with two horses and a spring wagon to take us to Defiance. Night overtook us in the midst of the woods, and we found lodging for a few hours in a little log cabin. By one o'clock in the morning the journey was resumed. It was very dark in the woods. The road was new, many stumps still stood in the wagon tracks, and mud holes were a plenty. To keep us awake the Irishman sang a song, and forgot about his driving. Suddenly he upset us into a bottomless mudhole. I was sticking in the mud where it was deepest, and the wagonbox lay on top of me. When I crawled out, looking like a mud-turtle, my companions had a good laugh. The wagon was not broken, so we turned it right side up and drove on. From that time on we had no difficulty in keeping awake. By noon we were in Defiance, and from there traveled on the canal to Ft. Wayne, Indiana.

"The next day we traveled by canal to Huntington, at that time a village of about eighteen houses. I looked up some of my former parishoners living in the neighborhood. In the second home the father greeted me with tears, saying that the mother had been buried four weeks before, but that no minister had been obtainable to conduct a service. So I conducted a funeral service in a schoolhouse before a reverent congregation. In Huntington also, I preached and conducted another funeral service. A farmer loaned us two horses and we drove to Miami County. I preached several times there, conducted the Lord's Supper, and baptized the children. No Reformed minister had ever visited the community before. On the return trip a forest some miles in extent had to be traversed. Suddenly we came upon a little log cabin in a clearing. A woman was standing at a washtub before the door. Suddenly she cried out: 'Isn't

your name Herbruck?' Upon receiving my answer she wept, and said: 'How glad I am to see you again. How often I have desired to hear you preach again.' I found that I had confirmed her in one of my congregations."

Rev. Peter Herbruck was the first Reformed minister to visit that part of Indiana where our church is now represented by the strong congregations of Ft. Wayne and Huntington. Nearby are also the prosperous Vera Cruz, Bluffton, Berne, Magley, and Decatur congregations. That section of Indiana being very level was formerly dotted with small lakes and covered with vast swamps. Great forests of hardwoods, maple, oak, walnut, and hickory, abounded. The hardy Swiss and Germans who took up the lands cut down these giant hardwood trees, dragged them into great piles, and burned them up, to secure a few acres to cultivate. The Limber-lost Swamp, made famous by Gene Stratton Porter, extended to within a hundred yards or so of the parsonage where I was born. We are not apt to forget those days a half century ago, when everybody had to take quinine twice a day during the summer as the only known protection against malaria and ague. Against the awful swarms of mosquitoes there was no known protection.

Today the forests are gone, the swamps are drained, and mighty fields of grain and corn crown the summer landscape. Times have changed. A single walnut tree that fifty or sixty years ago was felled and burned would today be worth as much as most of the acres on which that tree originally stood. From the group of five congregations located within about fifteen miles of one another there have gone forth about a score of Reformed ministers to do valiant service for the Lord.

*Missouri.* The first Protestant sermon heard in Missouri was preached near Jackson, just across the Mississippi River, about a hundred miles south of St. Louis, by a Reformed minister, Rev. Samuel Weyberg, in 1803. He gave thirty years of service to Cape Girardeau and surrounding counties, organizing several congregations, gathering in at least two hundred members, and baptizing over one thousand infants. After his death no successor could be found, and that entire district was lost to the Reformed Church.

The oldest Reformed congregation in Missouri that is still in existence was organized without a minister, never received any missionary support, and continued for ten years before the people heard of the Reformed Church in the United States. About 1847 a number of Swiss families arrived in St. Joseph, Mo., and bought land about eight miles north of the city, in Andrew County. A few years later additional families arrived numbering about forty souls. West of St. Louis no railroad existed as yet; hence the immigrants had to travel by way of New Orleans, and then up the Mississippi and Missouri rivers to St. Joseph. They were a Godfearing and pious company and determined to remain true to their Reformed faith. Therefore, not knowing that there was a Reformed Church in this country, they determined to start one, and organized themselves as a congregation on the basis of the Word of God and the Heidelberg Catechism, in the year 1854. At first the services were held in the homes. After several years a log chapel was erected. They were served by a Baptist, a Lutheran, and a Presbyterian minister, but none of these could move them to forsake their Reformed convictions. It was a glad day in the community when, after ten years, the first Reformed minister found them and they heard of the Reformed Church in the United States. Today a large part of the township in which this Hope Reformed Church of Cosby is located is owned by the members of the congregation. For thirty years it has had an enviable record for missionary and benevolent giving. Many of the most loyal members of the mission congregation at St. Joseph grew up and were confirmed in the Cosby Church.

The Reformed Church has not made the progress in Missouri that could reasonably be expected in view of the large number of Germans and Swiss that early settled in the State. Nine congregations and 1,200 members for eighty years of history is too modest a growth.

*Wisconsin.* The Reformed Church in Wisconsin has grown from two colonies; the one coming from Switzerland and taking up land in the southern part of the state; the other coming from Germany and settling down in Sheboygan County. Both developed independently of one another and unknown to one another.

The first members of the Swiss colony arrived in 1845, settled in Green County, and founded New Glarus. Almost immediately a school house and church were built, and since 1850 the congregation has been served by ministers of the Reformed Church. For a period of years the congregation was affiliated with the Reformed Church of Switzerland; then it remained for a generation as an independent Reformed Church; in 1919 it finally united with the Milwaukee Classis. Green County was never heavily wooded, there was much open prairie, the numerous high hills reminded the immigrants of their native land, and their thrift and hard labor have transformed it into a little Switzerland. Thousands of Swiss have since settled in Southern Wisconsin, giving themselves largely to dairying and cheese-making. The fame of their products has spread throughout the land. Hundreds of these Reformed people have affiliated with other denominations, because their own church did not look after them in time. During the last quarter century there has been a change and now eleven congregations are found within a distance of forty miles of New Glarus, made up largely of Swiss people and their descendants. Other opportunities are beckoning. A marked characteristic of these Swiss congregations is the rapidity with which they are becoming English.

The German colony that settled in Sheboygan County in 1847 emigrated from the principality of Lippe in northern Germany. Rationalism had swept over the little principality. The government forbade the use of the Heidelberg Catechism. Religious meetings had been forbidden. Dissenters were punished and imprisoned. Many of the Reformed therefore decided to go to America. By way of Quebec and Canada, Milwaukee was finally reached. There a group of fourteen families turned towards Sheboygan County and took up land in the neighborhood where the Mission House is now located. The clearing away of the pine forests, the building of homes, the hardships of the pioneers, the securing of school and church, are but repetitions of the story as we met it in Ohio and Indiana.

In 1848 the Town Herman congregation (known also as the Mission House Church) was formed, though the exact time of its organization is not known. The earliest record of a congrega-

tional meeting is dated May, 1851. The second congregation was organized in Manitowoc County (Town Newton). These two self-constituted congregations did not know that there was a Reformed Church in the United States, neither did they have a shepherd; but from the beginning they met regularly on the sabbath day for prayer and the reading of a sermon. In 1853 Rev. H. A. Muehlmeier arrived in Wisconsin, the first representative of the Reformed Church that the two struggling little congregations, hidden in the pine forests, had seen. A few months later Rev. Muehlmeier organized a congregation in Sheboygan, and before the end of the year Rev. H. A. Winter organized a congregation in Milwaukee. These four congregations in July, 1854, were organized in the Town Herman Church as the Sheboygan Classis. The organization of the Sheboygan Classis marks the official beginning of our denomination in the vast territory lying west of a line drawn north and south through Chicago. Several years later two of the ministers present at the organization of the classis, namely, Rev. H. A. Muehlmeier and Rev. J. Bossard, began privately to prepare a few young men for the ministry. From such humble beginnings the present College and Theological Seminary, known as the Mission House, have developed. It is to the organization of the Sheboygan Classis and the Mission House that the Reformed Church is largely indebted for the eighty congregations and nearly 14,000 members which are now found in Wisconsin.

*Iowa.* Iowa is a prairie state. The terrible toil of felling forests was spared the pioneers almost entirely. Zwingle and Waukon, both located in the northeastern corner of the state, are the oldest congregations. Zwingle was organized in 1851 and is probably the oldest Reformed congregation west of the Mississippi River. The first Reformed families were from Westmoreland County, Pennsylvania. Through the influence of Rev. E. V. Gerhart, professor of theology at Tiffin, Ohio, an Exploring Missionary (Rev. Daniel Kroh) visited the community in 1851 and organized the congregation. Zwingle was served by Rev. F. C. Bauman for fifty-six years (1853-1909), at no time receiving more than \$300 a year in cash, plus farm products not specified. During the earliest years already the services



were conducted in English, as well as in German. Next to Wisconsin, no other western state has been so fruitful a soil for our church as Iowa. In 1869 Rev. J. J. Janett went to Iowa as a missionary. Without the support of a mission board, for the German Board had not yet been organized, or any other organization, without a congregation to promise a salary, and practically without money, he labored in Pocahontas and Humboldt Counties. Some sentences from his published reminiscences will reveal the conditions which he found, "Most of the homes were built of earth. Square pieces of sod were cut from the prairie; these were laid on top of one another, until the walls were high enough; a few sticks and a pile of hay or straw on top, and the house was finished. In most of the cabins there was no floor, for no one had any wood. The furniture was absent altogether or was rudely constructed. The beds consisted mostly of a pile of straw in a corner on which a blanket was laid. Under such circumstances filth abounded everywhere. The plague of mosquitoes was terrible. In endless swarms they attacked man and beast. Sleep often became an impossibility. Many of the new settlers about Storm Lake endured the inflection for a season and then pulled up stakes and left. But with incredible rapidity the country was transformed. Within a year little towns had sprung up all along the new railroad line. This week the virgin prairie, next week a house has arisen; directly there is another, a blacksmith shop, a drug store, a general store, a postoffice follows; and your town is started. Then comes the school house and the church." That's the story of the West. To-day the Reformed Church has 3,450 members in Iowa and 35 congregations. Nineteen of the congregations still conduct their services in part at least in German.

*Nebraska.* Nebraska also is a prairie state with pioneer experiences similar to those in Iowa. Although the Nebraska Classis was not organized until 1874, some of the congregations were in existence much earlier. Even before 1860 Reformed people from Switzerland and Germany settled in the communities where the earliest congregations were organized (Humboldt, Yutan, Columbus). About 1870 German Russians began coming into the state, and thousands followed. This led to the

organization of half a dozen congregations. Still later a number of English congregations were organized. Formerly within the bounds of the Nebraska Classis, there are congregations now belonging to the South Dakota, Kansas, and Missouri Classes. Five hundred members were lost to the classis by divisions in congregations and the formation of free Reformed Churches which acknowledge no classical jurisdiction. Also a number of congregations were lost because sufficient missionary support could not be granted at the critical time. In the state of Nebraska the Reformed Church now numbers 22 congregations and 2,815 members.

Six years ago, at the celebration of its fiftieth anniversary, the Classis issued a brief historical sketch, from which the following sentences are taken: "That which the first Reformed missionaries and preachers, laboring under many privations, had begun, and their earlier and later successors have continued with great perseverance; that has to-day been committed unto us as a precious heritage. We have every reason to thank God for the wonderful preservation and spread of the heritage of the fathers. With grateful and with hopeful hearts, we look to the great Head of the Church for the future."

*Kansas.* Kansas is the great sun-flower and wheat state of the Union, but it is not an equally great Reformed Church State. Nevertheless it contains eleven congregations and about 1,370 members. The two oldest congregations, New Basel and Wathena, were both founded by Swiss people. New Basel, located in Dickinson County, is the largest Reformed Congregation in Kansas. A colony of Swiss pushed out a hundred miles beyond the end of the railroad, at the time of the Civil War. All the early settlers passed through the sod-hut stage. When the railroad finally reached Abilene, the county seat, it became the center of cattle shipping for all the southwest. Those were the wild and woolly days. Even Wild Bill Hickock, who was town marshal for a period, could not tame down the festive cowboys for long. The usual trails over which the tens of thousands of long horned Texas cattle were driven touched the edge of the Swiss colony. The hilarious cowboys counted it a rare joke to drive their herds over the hard-won fields of the settlers. The

settlers in turn awaited their chance to shoot some plump looking heifer to secure fresh meat for their meager larders. As late as 1882, throughout that entire community, with the exception of the corral, as the enclosure for the cattle and horses was called, there was no fence, no barn, no buggy, no musical instrument, and almost no money to be found. Most of the land was still endless unbroken prairie.

Even at the beginning these Swiss desired a Reformed Church. They built a parsonage, erected a church, and secured a minister, with but little help from a Mission Board. New Basel is still a rural church in the open country, but to-day it has a modern church building, and a parsonage with every modern convenience, including electric light, in a community that has prospered exceedingly.

About one hundred miles west of the New Basel Church, several hundred German Russian families took up homesteads in Barton and Rush counties about 1875 and later. These counties lie within the dry belt of western Kansas and the alkali water regions. Good well water is a rarity. These German Russians were dried out and starved out, but were never driven out. Rev. Abraham Bolliger was the first Reformed minister that ever visited them, about 1884. Several congregations were organized among them. Two of these are still in existence. As entire school districts were sometimes inhabited by these German Russians exclusively, the public schools were conducted for a generation in the German language.

The congregation at Wathena was organized by Rev. John Biery in 1865, and is probably the oldest Reformed congregation in the state. It is located in the northeast corner of the state, about ten miles from St. Joseph, Missouri. German-speaking people from Pennsylvania, Ohio, and Wisconsin, as well as from Germany and Switzerland, had been settling in the state for a decade. A goodly number of these were Reformed. The Home Mission Board of the Ohio Synod sent out the first exploring missionaries (John Biery, J. H. Beck, J. A. Keller). Other pastors followed and by 1874 there were enough congregations and pastors to organize the Kansas Classis at Wathena. In the course of time a small group of congregations was organized in

northeastern Kansas, such as Wathena, Hiawatha, Fairview, Sabetha, Holton, and others. In central Kansas another group was organized; namely, Dillon (formerly known as Turkey Creek or New Basel), Abilene, Hoisington, Schoenfeld and several others. In southern Kansas, at Wichita and the surrounding territory, a dozen congregations sprang up. Most of these have perished, although Wichita, Cheney, and Whitewater still remain.

Rev. Dennis B. Shuey served as superintendent of missions and as pastor for a period of sixteen years (1882-1898). He organized congregations, supervised the missions, and served vacant congregations during a period when Kansas was repeatedly prostrated by drought, shrivelled up by hot winds, and upheaved by new political ideas and theories. Some of the small congregations could not weather such storms, but Superintendent Shuey continued undaunted in his arduous services for sixteen years. The Reformed Church in Kansas owes him much.

*South Dakota and North Dakota.* According to the latest available statistics, the Reformed Church has 67 congregations and 3,762 members in South and North Dakota. The membership of the congregations varies from 19 to 271, with an average of 56. With two or three exceptions, all these congregations were founded by German Russians and still consist of German Russians and their descendants. To make clear the meaning of the term "German Russians," the following explanation is in order. In the early part of the last century, the Czar of Russia invited German colonists to settle in Russia. Special inducements were given them; such as, freedom of worship; the privilege of retaining unmolested the German language in their schools and churches; freedom from military service; and, for a period of time, freedom from taxes. Many thousands, mostly from southern Germany, accepted the invitation and great German colonies sprang up, especially in southern Russia. After a half century the Russian policy changed, the privileges which had been granted were withdrawn, the Germans were to be Russianized by force. From 1870 on, these German Russians migrated to America by the thousands and settled especially in the Dakotas, Nebraska, and western Kansas. Smaller settle-

ments may be found in every western state, and in many of the middle states also. In such numbers did they arrive in South Dakota that the first congregations (Yankton, Menno, Scotland) were formed about 1873, and maintained themselves without any support from the Mission Board. As the congregations multiplied and classes were formed, the classes maintained their own mission board, which fostered and supported their missions for years. When the burden finally became too heavy, the missions were turned over to the German Board of Home Missions. At present the Department of the Northwest has 19 missions in the Dakotas, being served by eight ministers, when all vacancies are supplied.

Progress in the Dakotas has been difficult and slow. The German Russian is much given to theological discussions, he has intense convictions which will not yield, he is prone to make divisions. Again and again a part of a congregation has broken away and formed a Free Reformed Church. Congregations and pastors have gravitated into groups drawn together by doctrinal peculiarities. But for some things we must give them unstinted praise: they love the Bible and read it assiduously, they pray with great ardor, they like to exhort one another, they do go to church, and arguing about the meaning of some Bible passage is their chief delight. Predestination and election mean something out in the Dakotas; even though there be few who can agree together as to what that meaning is.

The pioneers of South and North Dakota passed through all the usual hardships of pioneer life, except felling forests; even the draining of swamps is not unknown. To this day in North Dakota pioneer conditions continue in many sections, either from choice or from necessity. Konrad Bercovici in his book, "On New Shores," says some severe things about the German Russians in North Dakota, where they are found in large colonies. "Around Jamestown and Dickinson one sees as many sod houses and sod stables, as one sees of the modern kind of homes, and one is the more impressed to discover upon inquiry that the inhabitants of these sod houses, with earthen floors lower than the level of the ground, and thatched with straw roofs, are frequently natives of this country. The houses are

ill-smelling and mouldy. Thousands are living under such conditions. They have no pride except in their ignorance. There is little education. The German Russian of the second generation is still an alien." There is more of this sort, and even more cutting; but the indictment is far too severe. These immigrants came directly to North Dakota from Russia. They froze and hungered and toiled. They have had few chances. A man from an eastern city, with its comforts and conveniences, is simply incapable of passing a just judgment upon pioneer conditions. Among the members of our own church such conditions are no longer found.

Space fails me to tell of the beginning of our denomination in Kentucky, Tennessee, Illinois, Arkansas, Colorado, Idaho, or Washington; although some very interesting history should be put on record. However, some reference must be made to Oregon and Canada.

*Oregon.* In the state of Oregon, the Reformed Church has eight congregations, 858 members, and seven pastors in active service. Two of the congregations are missions. Mission work was begun in Oregon more than fifty years ago by the Potomac Synod. Swiss and Germans wandered to Oregon by the thousands, but why have the results been so meager? For the same reasons that caused the failure of the San Francisco Classis; namely, few capable pastors, insufficient support, impossibility of filling vacancies and no supervision of the work. Into several congregations "wolves in sheep's clothing" managed to slink, and to devastate the flock. If our church, thirty-five years ago, could have sent ten good and consecrated pastors to Oregon and Washington, the Portland-Oregon classis would number 5,000 members instead of one-fourth that number.

For a score of years the Board of Home Missions of the Potomac Synod (Tri-synodic Board) supported several missionaries in Oregon. About 1892 this Board transferred these missions to the Home Mission Board of the General Synod, and this latter Board decided to abandon the Pacific Coast missionary work entirely after 1895. The Board of the Synod of the Northwest and the Central Synod was financially unable to enroll the abandoned missions at once. The result may be



described in the experience of one of the missionaries. This man was stationed at Astoria and preached in six communities. In each he had gathered a small but faithful group. Suddenly the Potomac Synod withdrew its support. He would not leave his little flocks shepherdless, and carried on. The faithful few contributed what they could but it was woefully insufficient. The missionary for a time worked in a logging camp to secure bread for his family. Some of the points which he served could be reached by boat, but during certain seasons of the year, when the boat did not run or he had no money for the fare, he walked sixty miles to his farthest appointment. Sometimes he returned from such a trip utterly fatigued. He was often requested by his family to write down some of his experiences, but he always refused, saying that he had simply done his duty in working uncomplainingly for his Lord and Master. In a letter written to me by a son of this noble missionary some years ago, these words occur: "Father always felt grateful up to his death that, despite these adversities, three of his sons also became ministers of the gospel."

*Canada.* The first Reformed Church in Canada was organized in Winnipeg, Manitoba, in 1896. Four years later the Manitoba Classis was organized. The fourteen congregations of the classis are located in the three provinces of Manitoba, Saskatchewan, and Alberta. There are thirteen churches, eleven parsonages, seven pastors, and 1,008 members. The story of the transformation of these provinces by the incredible labor of man and the constant pushing northward of the profitable limits of agriculture is one of the romances of American history. The pioneers in Canada endured all the hardships and the toil and poverty of the pioneers in the United States, with the added burdens of longer winters, deeper snows, and more terrific cold. Our first missionaries suffered greatly. The early experiences of the Grenfell, Neudorf, and Pheasant Forks congregations in Saskatchewan may serve as an illustration. Dugouts and sod huts were the first homes. Services were held in these homes or in barns. When the first missionary for Pheasant Forks arrived with his wife and baby, there was no house to be found for them; hence, one of the elders took them into his home of two

small rooms and a kitchen. A partition about six feet high was run through the middle of the rooms; and one side was given the minister for parsonage purposes. After a while the congregation built a barn of logs, and the minister's family moved in and occupied it until the parsonage was finished. At another congregation the only shelter the minister could secure was a corner in an implement shed. Though it was cold and the winds blew fiercely through the cracks, some weary months had to be spent there. Finally the people put up a little parsonage sixteen feet long, fourteen feet wide, and eight feet high. Winter set in before the little house was plastered; it became bitter cold, the missionary became sick and nearly froze and starved to death before he was discovered.

Rev. William Hansen was the first Reformed minister to visit the province of Alberta in 1898. He conducted a series of services near Fort Saskatchewan, preaching in a schoolhouse and in a private home. This home had been erected of prairie sod and clay. The last service held in this sod house Rev. Hansen described as follows: "During the services a terrible rainstorm broke loose, and lasted the entire night. All the people had to stay there. For me a bunk was fixed up on the floor, and although the thunders rolled so that the earth quaked, I slept as calmly as a child in its mother's arms. In the morning when I awoke, I could not arise because the entire wall of earth, softened by the rain, had fallen upon me."

(C) *The Reformed Church in its Westward Expansion has Remained Largely Rural.*

Of necessity the process of transforming the raw wilderness into an orderly community required a stage, of longer or shorter duration, during which rural conditions prevailed. A generation, or even two, might pass by before the rural village and town grew to the size and dignity of a city; but only few and far between were the successful aspirants. Even though by reason of size a community might be classed as a city, for another generation or more rural ideals, judgments, and view-points predominate; hence, the average American city has the ideals of an overgrown country town, especially in the West. Nearly all

of our western congregations were organized in the open country or else in small villages and towns. Some of these towns have since risen to the rank of cities, but neither the cities nor the churches have departed very far from their rural view-points either in the East or in the West. The greatest handicap of our city churches in every section of the denomination has been the effort to build up an urban congregation with rural methods and a rural program. We have not made a preeminent success of the venture.

Even to this day 55 per cent of all our charges are rural and 68 per cent of all the congregations. Considering only the territory west of Chicago, the percentages would be higher. This does not mean that the majority of the membership in the Reformed Church as a whole is rural, which is not the case; but only that most of the congregational organizations are rural. To illustrate the illusiveness of mere percentages, it may be pointed out that the two largest congregations of our denomination have a total of 3,878 members. To obtain an equal number it is necessary to add the total membership of the following classes: Edmonton, Manitoba, North Dakota, Eureka, and nineteen congregations of the South Dakota Classis, making a total of seventy-six congregations. For the purpose of obtaining the 55 per cent and 68 per cent already mentioned, the Trinity Congregation of Canton, Ohio, and the Salem Congregation of Allentown, Penna., are counted as only "two"; while the same number of members in the above classes count as "seventy-six." It is clear, therefore, that percentages based upon rural church organizations alone will yield a very incomplete picture of the actual conditions prevalent in the Reformed Church at present.

(D) *The Reformed Church of the West and Northwest inevitably became English.*

From 1806, when a portion of the first congregation of Philadelphia demanded English services and broke away because the request was not granted, down to the present hour, the period of transition to the English has been a trial and tribulation to every German congregation; but everywhere it has been inevitable. The phenomenal German immigration of the latter half

of the last century delayed this transition by fifty years, but now it is coming on with giant strides. After twenty years of agitation the Central Synod was organized in Ohio, in 1881, to meet the need of a German synod covering the same territory as the Ohio Synod. But, alas! already at the first session after the organization several congregations requested permission to introduce English services, and at the following session arrangements had to be made to add an English abstract of the minutes to the regular German "Acts and Proceedings." In 1902 the business of the Central Synod was still conducted almost entirely in German; sixteen years later the synod session was entirely English. In 1923 the Central and Ohio synods merged again. In the former territory of the Central Synod there is only one entirely German congregation left, and that was organized only ten years ago among a colony of German Russians in Michigan. Even there, the last time I visited the mission, I was asked to address the Sunday School in English, because the children understood the English better. In the Synod of the Midwest the transition is almost as complete. In the Synod of the Northwest, in 1919, there was only one congregation entirely English; now there are a dozen; within less than twenty years, every congregation in the synod will be entirely English, or prevaillingly so. This result is inevitable.

## II. OUTSTANDING PHASES OF WESTERN CHURCH LIFE

On the basis of this brief study of the conditions under which the Reformed Church was established in all the western states certain outstanding phases of the inner life of the church in the West become more intelligible. Five of these should be emphasized.

### (A) *A Sincere Conservatism.*

The West is conservative. The pioneer environments through which the congregations have so recently passed did not nourish philosophical and theological speculations. Hard economic conditions, meager school advantages, the national inheritance of the immigrants, and often the isolation caused by the language and by rural surroundings have profoundly affected the religious

view-points. The faith of the first and second generations of the pioneers who founded our western congregations was simple, but tremendously sincere. The old Book, the old Heileberg Catechism, the old hymns, and the old Reformed ways have maintained themselves undimmed. Rationalism, liberalism, modernism, are things to be shunned and feared. New methods and movements from the East are carefully examined, weighed, and, if accepted at all, are greatly modified.

These generalizations may be illustrated by referring to the experiences met by a number of agencies in the church whose real worth has long ago been abundantly demonstrated.

When the first Sunday Schools were organized during the early years of the last century, they were strongly opposed in eastern Pennsylvania. As late as 1829 the East Pennsylvania Classis opposed them by official action. Sunday Schools were feared because they might unfavorably affect the parochial schools. The same fears followed the progress of the Sunday Schools all the way to the West. Only recently a leader in the Synod of the Northwest declared: "The Bible knows nothing of a Sunday School." Not so long ago a student for the ministry declined an invitation to come into an adult Bible class by remarking: "Oh! I have not gone to Sunday School for ten years." Such incidents may not be very common; nevertheless they indicate a sentiment that still abides in some sections. Adult classes are still a rarity in many parts of the West.

The value of the Christian Endeavor Society is now almost universally acknowledged; but it fought its way westward only in the face of extraordinary opposition. The columns of the *Kirchenzeitung* bristled with arguments, written by leading ministers of the Central Synod and the Synod of the Northwest, roundly denouncing the Endeavor Society as unbiblical and un-Reformed. Some of these same men afterwards became enthusiastic supporters of the movement, but even to-day a considerable number of pastors and consistories in the Synod of the Northwest would not permit the organization of a Christian Endeavor Society in their congregation.

The Woman's Missionary Society won its way against still more determined opposition. Twenty-five years ago a small

group of pastors in the former Central Synod were still fighting for permission to organize a W. M. S. of Central Synod. In the Synod of the Northwest the battle was won still more recently. Even to-day only three of the eleven classes in this synod have managed to secure a classical missionary society. In fact, some of the pastors and consistories have forbidden their women to organize a society, even though they begged for this permission. Ministers have publicly declared from the pulpit that Woman's Missionary Societies and the participation of women in public affairs by voting were both contrary to the Bible and Christian principles.

The fate of the "Forward Movement" in some parts of the West will also be recalled. Many of the pastors were conscientiously opposed to it. The movement was declared by several classes to be contrary to the Bible, the Catechism, and our Christian faith, because it substituted human merit, in the form of good works and church activities, as a part payment for our salvation, instead of accepting the all-sufficient sacrifice of Christ accomplished upon the cross. That view-point, warped and unfair as it may be declared, swept over large sections of the Synod of the Northwest and crystallized the opposition to the Forward Movement.

(B) *A Sincere Loyalty to the German Language.*

In a report adopted at the first session of the Synod of the Northwest, these words occur: "Our German people live more in the things of the heart and the sentiments than do the English; therefore the dry business discussions of former (that is, English) synods did not appeal to our elders. We must, therefore, arrange to leave business matters more and more to the committees, and so find room for the devotional, the educational, and the inspirational." This deeper devotional spirit was held to be an inherent characteristic of the German language. In his opening sermon a retiring president of the Synod of the Northwest within the past decade declared that God had so endowed the German language that it was capable of expressing the things of the heart and the spirit more perfectly than could be done in other languages. Therefore he admonished the



brethren not to permit the German to be lost in their congregations; because as the language disappeared the peculiar piety and devotional spirit which characterizes Christians of German speech would likewise be lost.

Unfortunately there have been a certain number of pastors and congregations who would rather see their young people go to English congregations of other denominations than permit the introduction of English services so as to keep them loyal to their own church.

(C) *An Aggressive Individualism.*

Pioneer life demands initiative and independent judgment. The non-aggressive man had small chance to succeed in the wilderness. On a small scale the pioneer on a quarter section or a half section of land was a monarch in his own right. Most of his work had to be done alone. He had to rely on himself almost entirely. Gradually he wrought out for himself the best way to perform the various tasks of his daily life. Ceaseless toil was the price of financial success. He unconsciously developed a feeling of pity for others too dull to recognize the superiority of his own method of doing things. As the pioneer wanted his own way on his farm, so he was apt to demand it also in his congregation. For a pastor to secure team-work in a small congregation passing through pioneer conditions requires the wisdom of a Solomon and the patience of a Job. This exaggerated individualism often results in factions and relationships in the congregations working at cross-purposes. Similar difficulties are encountered in the relation between the individual congregation and the classis, and occasionally between a classis and the synod. Resolutions of classes are ignored by congregations, synodical recommendations are disregarded by classes, and the constitution of the Reformed Church with long established customs and usages may be calmly disregarded.

Such incidents have not been confined to any particular geographical area, but were the common experiences of the church life of the first two or three generations spent under pioneer conditions throughout the westward expansion of the Reformed Church. The ministerial veterans of the Ohio Synod and the

Synod of the Midwest can still relate, with many a merry chuckle, various queer reminiscences which came under their personal observation, illustrating the above generalizations. The incidents that follow have come out of my direct experience and knowledge, and were gathered in the Dakotas and adjoining states during the last ten years, largely among our Russian German congregations.

It has been a common practice among the Russian Germans in charges having two or more congregations for the individual congregation to elect only one elder and one deacon; the joint consistory assuming absolute jurisdiction over the affairs of each congregation. Furthermore, all the male members of the several congregations assumed the right to attend the joint consistory meetings, take part in the deliberations, make motions, and vote on motions. As the decisions were made by a majority vote, it frequently followed that the rights of the smaller congregations were overridden, and countless dissensions ensued. Regardless of the constitution, some joint consistories have claimed authority to legislate on any subject. It has happened that pastors were given orders not to marry or to bury persons who were not members; not to receive children of non-members into the catechetical class; not to confirm children of non-members unless the father paid a specified sum. Women are generally denied a vote in congregational affairs and are often not allowed to express an opinion or even to be present at a congregational meeting. Formerly, in a few congregations, neither a Christmas tree nor a Christmas program was permitted; for this would smack of popish error. Even the placing of flowers upon the communion table or the pulpit may be taboo. Nothing is to divert attention from the Word.

To be sure, some of the brethren immediately after the benediction may take out tobacco and paper and roll themselves a cigarette while moving towards the door, and light it while still in the church. That may be tolerated, but flowers and Christmas trees in the house of God—such things must not be.

The progress of a number of congregations in the Northwest has been seriously retarded by the unjust custom of levying the budget for current expenses upon all families equally, without

taking into consideration either the size or the wealth of the respective families. A lone widow, struggling to make ends meet, was assessed exactly the same amount as a wealthy farmer with a section of land and half a dozen confirmed children. Neither the resolutions of classes nor of synod have availed to abolish this indefensible custom entirely.

A little group of pastors in the Dakotas and adjacent states will not use a free prayer nor read a printed prayer at a public service, substituting instead the reading of a psalm. Others will not use in a sermon an illustration taken from life, history, or the field of missions, restricting themselves entirely to the Bible. At the special missionary services (Missionsfeste) so popular in the Northwest, I have heard sermons in which there was not a single missionary illustration, challenge, or inspiration. Small wonder that after such a service, an elder approached his pastor and said: "Pastor, dare we no longer hear a solitary thing about missions at a Missionsfest?"

Several years ago a certain classis refused to recommend to the congregations the prayerbooks published by our church. On being asked upon the floor of synod why such an action had been taken, the spokesman of the classis declared: "We are willing to recommend any prayerbook which is entirely biblical." In answer to the further question as to which prayerbooks were entirely biblical, the response came promptly: "Only the Psalms." For many years another classis refused to recommend the work of foreign missions to its constituent congregations because, as it was alleged, the Heidelberg Catechism was not used for religious instruction in Japan and China but the congregations were advised to do as they pleased. In spite of this lack of endorsement, the several congregations have supported the foreign work to a considerable extent, so that this classis is by no means at the bottom of the list in the percentage of the foreign missionary apportionment paid.

Verily, the newer sections of our church have maintained a somewhat aggressive individualism!

(D) *A Militant Orthodoxy.*

The West is proud of its orthodoxy and unafraid in its proclamation. The farther west, the more orthodox. The classes

delight in witnessing to the holy faith once delivered unto the saints against the dangerous teachings of Reformed publications, seminaries, and pastors with which they do not agree. Some of the belligerent advocates of the correctness of their personal conceptions of genuine Reformed orthodoxy seem never to have imagined that their opponents could possibly be in the right and that they themselves may have strayed far from the standards of the Reformed Church. As an example of the limits to which an imagined orthodoxy can carry a man, a few excerpts from a sermon preached in North Dakota ten years ago may be given. The three classes in the Dakotas were assembled to determine the future of the Scotland Academy, located at Scotland, S. D. The minister who preached the opening sermon was very zealous to have the academy continued, so that it might ultimately develop into a college and a theological seminary, which should belong to a new synod to be organized in the Dakotas. As the views expressed in this sermon represent, more or less, the attitude of a small group of ministers in the Northwest, I shall quote certain sentences from various parts of the sermon, which will sufficiently set forth the speaker's sentiments. The text was 2 John, verses 9-11. The speaker declared: "Instead of the word of God, the word and commandments of men govern in the church. The minutes of the synod and the constitution of the church are more important to most of the ministers than the word of God and our Confession. Instead of Christ ruling the church, the church itself rules and determines according to good Romish fashion. Instead of grace based upon the sacrifice of Christ, everything is grounded upon human repentance and conversion.

"True faith has been destroyed, because it cannot possibly spring out of, nor exist alongside of, false doctrines. False doctrine spreads like a cancer. To-day at synods, and in schools, hardly anything else can be heard.

"If we have open ears and eyes, then we shall know that 99 per cent of the prevailing teaching, and missions as these are conducted to-day in the church, are simply intended to educate the people so that they may deny the 60th question of the Heidelberg Catechism.

"Our school (that is, the Scotland Academy) is an eye sore to the synod of the Northwest. We began this school so that our youth in the Dakotas might receive a Christian education based upon a Reformed foundation, as this is laid down in the Heidelberg Catechism. What will happen if we transfer this school to the Synod?\*" The Academy of the Mission House has already been accredited by the state. Now everybody knows, or at least should know, that to-day in all public and state schools the theory of evolution is taught, in which the creation and the atonement are denied. Brethren, wake up! If we wish to rid ourselves of these new fangled methods from the East, it can be accomplished only as a synod. (That is, a new synod to be organized in the Dakotas). Then only can be cultivate true doctrine in the school, in the congregations, in the classes, and in the synod. I am persuaded that our (new) synod will yet become the place of refuge for all those who still abide in the truth."

Fortunately the affirmations of orthodoxy are not always, nor even frequently, trumpeted forth with such assurance and self-satisfaction.

(E) *A Deep Devotional Life.*

Though the congregations of our Reformed Church in the West and Northwest are generally conservative, often tinged with individualism, and sometimes at odds with certain viewpoints and methods popular "back East," nevertheless they are also pervaded with a deep, devotional spirit that is beautiful. Quietly and tenaciously they have held undimmed the old Reformed doctrine and treasured unchanged the heritage of the fathers. Those who have been privileged to enter most closely into the life of the church in the great West will be most ready to bear witness that in these newer sections of our denomination there is to be found a wonderful loyalty to the Bible as God's word, a tenacious love for the Reformed Church, and a willingness to bear sacrifices for her. The pastors in this part of the church have endured hardship and suffered privations which

\* The Synod of the Northwest at its previous meeting had ordered the Dakota classes to transfer the property to the Synod.

the church farther east can scarcely appreciate. Pastors and people have struggled to build up their communities and their churches, with few of the conveniences and still fewer of the comforts of life. This self-sacrificing struggle must certainly continue for another generation in many communities in the Northwest.

III. THE FACTORS WHICH MADE THE WESTWARD EXPANSION POSSIBLE

(A) *Self-sacrificing Pastors and Leaders.*

Of all the factors which have made the westward expansion of our church possible, the self-sacrificing services of the pastors and leaders must be given first place. No other agency, or group of agencies, would have availed without the faithfulness of the individual pastors. Some examples of the heroism of the pioneer pastors from Ohio to the Pacific Coast and Canada have already been given. They labored tirelessly, with meager salaries. In going over the early history of the classes already mentioned in our survey of the westward push, (Sheboygan, Minnesota, Ursinus, Nebraska, Kansas, Dakotas, Oregon) we discover that the ministers received salaries ranging from \$100 to \$400 a year plus certain provisions furnished by the congregation, such as meat, flour, and, in many cases, feed for a horse and cow. In later years these amounts were increased to \$400 and even to \$600. Most of the pastors of the Synod of the Northwest and the former Central Synod who entered the ministry thirty years and more ago began with \$350 to \$500. As late as 1919, twenty-six of the missionaries supported by the former German Home Mission Board were receiving only \$800 annually and parsonage. These men must have been called of God, else they could not have persevered.

(B) *The Seminaries at Tiffin-Dayton, Ohio, and Franklin, Wis.*

The Heidelberg Theological Seminary at Tiffin, Ohio, and the Central Seminary at Dayton, Ohio, have together graduated 545 men. Of this number, the Almanac and Yearbook for 1930 contains the names of 292 ministers. The Mission House has had 431 graduates; the names of 258 still appear in the Almanac.



The total of ministers still in active service is 550. The Lancaster, Pa., and the former Ursinus Seminary are represented by 593 men. After deducting the ministers who entered the Reformed Church from other denominations, or who did not have a full theological training, we find that the Heidelberg-Central and the Mission House Seminaries have furnished 48.1 per cent of all the ministers trained in our own seminaries who are still in service. Without the services rendered by this army of men the Reformed Church could hardly have pushed westward beyond Chicago.

(C) *The German Board of Home Missions.*

On New Year's Day, 1925, this Board merged with the Board of Home Missions of the General Synod. More than half a century of successful activities among German speaking immigrants was thus brought to a close. From Ohio and West Virginia, from Kentucky and Tennessee, westward to the Pacific Coast and northward into Canada, the congregations formerly supported by this Board are scattered. During its history this Board gave assistance to 284 congregations. When German immigration ceased, and two of the three synods supporting this Board had become English, the service of this Board as an independent body was ended, and the union of all the home missionary agencies of the Reformed Church could be effected. At the time of the merger the Tri-Synodic Board was giving support to 59 ordained ministers, and five laymen and women doing religious and educational work among the Winnebago Indians. The clergymen were serving 65 charges with 87 congregations. The Winnebago Mission comprised an organized congregation of 75 souls at Black River Falls, Wis., an eight-grade school with an enrolment of 70 Indians at Neillsville, and a regular preaching station at Greenwood. The annual budget of the Board had reached \$55,000.

(D) *The German Board of Church Erection Fund.*

This Board was created a year after the German Home Mission Board had been organized. A fund of \$196,063 has been secured. By means of interest-free loans granted to mission congregations, or in exceptional cases to self-supporting congre-

gations, this Church Erection Fund has aided in building or in buying one hundred and seventy-seven churches and parsonages. Although these loans were generally granted to congregations in pioneer or new communities, and these communities occasionally failed to develop as anticipated, the losses have been surprisingly small. Total losses of \$3,058 in fifty-two years show that the loans were made conscientiously and protected carefully. These Church Erection Funds continue as a trust fund under the direction of the Department of the Northwest and under its control.

(E) *The Publishing House at Cleveland, Ohio.*

For sixty-five years the publishing house at Cleveland, Ohio, has poured out a stream of German and English Bibles, sermon and prayer books, devotional and educational literature. It has issued church papers, missionary periodicals, Sunday School literature and helps, and numerous other periodicals. In addition to this wealth of books and papers, which have so abundantly blessed the Reformed Church, the Central Publishing House conducts a general publishing and book business.

Every phase of our church work in the West, every institution, board, society, and organization called into being to assist the expansion and upbuilding of our denomination, is immeasurably indebted to the Publishing House in Cleveland. The present institution is so favorably known in the entire Reformed Church that further comment seems unnecessary here; however, the earlier years of the institution may be unfamiliar.

About the middle of the last century, German immigration began to increase very rapidly. Many congregations were formed in Ohio and the states farther west, but as yet there were no German classes or synods, nor any bond of union between these multiplying congregations. There was no German church paper in the West, neither were German religious books obtainable. While others lamented these conditions Rev. Herman Julius Ruetenik acted. While pastor at Tiffin, Ohio, he began publishing "The Evangelist" on his own responsibility, in 1856. Out of this modest fortnightly sheet grew the present *Kirchenzeitung*. A little later he began agitating the formation

of a Book Society. This grew into a Book Concern, which finally blossomed into the Central Publishing House. Rev. Ruetenik also issued the first German Church Almanac in 1861. For eight years, while serving a congregation as pastor, he also edited the Evangelist and managed the Book Society, without one cent of extra salary. Finally, the Synod of the Northwest, at its second annual session (1868), became the owner of the Book Society and its various publications, then in a flourishing condition. For fifteen years longer Rev. Ruetenik continued to serve as manager, editor, and leading spirit of the growing Book Concern. He founded and edited no less than nine periodicals; thirteen volumes running as high as four hundred pages came from his pen. For forty years he was the most virile and constructive force in the German portion of the church. He laid foundations upon which others have built fine structures, but without his firm foundations the superstructures could never have been erected.

#### IV. SOME INSTITUTIONS, SOCIETIES, AND ORGANIZATIONS

Some reference at least should be made to certain institutions, societies, and organizations that were called into being by the church during this westward expansion.

##### (A) *Educational Institutions.*

In addition to the Heidelberg University and Central Theological Seminary in Ohio, and the Mission House College and Seminary in Wisconsin, several other educational institutions lived for awhile and then silently passed away. At least one of these made a remarkable contribution to the history of the western part of the denomination. (1) Calvin College. This institution was located in Cleveland, Ohio. It was a co-educational, German-English College founded by Dr. H. J. Ruetenik, who acted as the president and one of the teachers during most of its history. Calvin College was originally owned and controlled by the Erie Classis, then by several of the German classes in Ohio, still later by the Central Synod, during its existence from 1868-1899. Lack of funds forced the little college to close in 1899. Of the forty male graduates of Calvin College, thirty-six entered the ministry. Among these are some

names more or less familiar to the church: Theodore F. Herman of the Theological Seminary, Lancaster, Pa.; William J. Hinke, of the Auburn, N. Y., Theological Seminary; Paul H. Land, Harbor Missionary, New York; Paul Keller, Missionary in China; Theodore P. Bolliger, missionary superintendent; Fred C. Nau, (deceased) Pittsburgh, Pa.; Carl H. Gramm, New Brunswick, N. J.; Jacob Buehrer, Washington, D. C. (2) Scotland Academy. The Scotland Academy was located in Scotland, S. D. A recitation hall, a dormitory, and several houses for members of the faculty had been secured. The academy was especially planned to prepare students to enter the Mission House, by giving them a thorough education in the German language as well as in English. It was to be the property of the Synod of the Northwest and under its entire direction. As some of the classes of the Synod refused to support the new institution, the three Dakota classes took over the property and essayed the task of supporting the academy by withholding the missionary offerings. In September, 1915, the school was opened, and had an enrollment of 96 the first year. The mounting costs of living during the war, a law passed by the South Dakota legislature forbidding the teaching and the use of the German language, and disagreements in the faculty and the board forced the closing of the school after several years. During this period the Dakota classes were also putting forth strenuous efforts to obtain authority to join with a fourth classis for the purpose of organizing a new synod. The belief became general that the Scotland Academy was to be the first step taken by the new synod towards securing a theological seminary for the propagation of diverse doctrinal peculiarities flourishing on the Dakota prairies. Hence the refusal to continue the support of the institution. (3) Wichita University, Wichita, Kansas. Opened October 4, 1887. In Kansas itself the Reformed Church was too weak to support a "University," the funds from the East dried up, and the project came to naught. 'Twas a pity, too, even though the end was inevitable from the start.

Some mention should also be made of the parochial schools formerly conducted, and the congregational schools still frequently met with, in the Synod of the Northwest. If by

parochial schools are meant week-day schools taking the place of the public schools, and designed to give religious instruction and to perpetuate the German language and culture, then these have never flourished in our western states. To be sure, during the period of greatest German immigration parochial schools were found in Cleveland, Ohio, First Church; Canton, Ohio, First; Detroit, Michigan, First; Fort Wayne, Indiana, St. Johns; Louisville, Ky., and several other cities. The burden of financing a parochial school, and the difficulty of obtaining capable teachers who were also Christians, soon caused the efforts to be abandoned. The schools named existed in the period between 1865-1885. The same experience was repeated in the Synod of the Northwest. Sheboygan, Kaukauna, and Newton in Wisconsin, and St. Louis, Mo., had parochial schools for a period; but one by one they languished and died.

However, the effort to maintain schools meeting on Saturday and during certain weeks in summer, generally taught by the pastors, for the purpose of instruction in religion and in German, has met with a good deal of success and has continued in many congregations.

The Synod of the Northwest has long maintained a special Board of Education whose duty it has been to foster religious education in the Sunday Schools, the Catechetical Classes, and the homes. This Board has published a valuable series of graded "Bible Stories," a "Bible Manual," a book, "The Reformed Church Member," and numerous leaflets and articles to arouse interest in religious education. The entire synod has reaped the benefit of this constant emphasis. A goodly number of the congregations in this synod have erected separate school houses in which the catechetical classes, the summer schools, and the Daily Vacation Bible Schools, are held.

Mention should also be made of the fact that these parochial schools, Saturday religious schools, and the Daily Vacation Bible Schools, which have flourished in the Synod of the Northwest for sixty years, were all financed entirely by the congregations benefited. At no time did the German Home Mission Board make an appropriation for this purpose.

(B) *Benevolent Institutions.*

Under this heading we place the Orphans' Home at Ft. Wayne, Indiana, and the Home for the Aged, at Upper Sandusky, Ohio. The Orphans' Home was founded in 1883, by the Synod of the Northwest and the Central Synod. Through the union of synods in the West it is now owned and controlled by the Synod of the Northwest, the Synod of the Midwest, and the Ohio Synod. The institution is beautifully located just beyond the Fort Wayne city limits; it is housed in four good and substantial buildings, including a Baby Cottage. More than a hundred children are being cared for at the present time.

The Home for the Aged also is owned and controlled by the same three synods. This institution was made possible by a very considerable bequest designated for the purpose, given to the Toledo Classis. It was opened in temporary quarters by the Classis in 1918, and subsequently the entire property and the project for a "Home" was transferred to the three western synods. The property in Upper Sandusky consists of a large mansion and a dormitory. About fifteen aged persons can be accommodated.

(C) *Ministerial Relief Societies.*

Back in the 80's of the last century, the Synod of the Northwest and the Central Synod were seriously seeking some plan to relieve the distress of aged ministers and widows of ministers. The scale of ministers' salaries was so low in the German portion of the church, and families were apt to be so large, that the lot of the aged minister was deplorable. The two synods discussed the matter for years, without being able to get together. The Central Synod wanted a society which would gather funds and distribute them as alms to the needy. The Synod of the Northwest desired a society which could give aid as a pension, and in amounts sufficient actually to relieve financial distress.

This led to the creation of an independent organization in each synod. The Central Synod elected a "Board of Invalid Fund," which accomplished much good within the bounds of the synod. After the organization of the Board of Ministerial Relief of the General Synod, this Board of Invalid Fund was dissolved in 1908, turning over to the Board of Ministerial Re-



lief its entire funds, amounting to \$825, and the obligations to its former beneficiaries. The Synod of the Northwest after twelve years of deliberation finally completed its plans and launched the "Society for Ministerial Relief" in 1900. It enjoyed great popularity within the bounds of the synod; but in the course of the years it became evident that a synod is too small a body to conduct an organization with ministerial pension and relief features. Negotiations, running through several years, looking to the merging of this Society with the General Board of Ministerial Relief came to a successful conclusion during 1926, and a merger was effected.

(D) *Insurance Organizations.*

The premiums for insuring church buildings and parsonages with the established insurance companies seemed entirely too high to the brethren of the Synod of the Northwest; therefore a Mutual Fire Insurance Company was organized by the synod, in 1900. The payments were low; for several years there were only small fires; the special assessments were inconsiderable, and directly insurance amounting to \$350,000 had been written. But no provision had been made for a reserve fund. A disastrous fire occurred. Congregations refused to pay the exorbitant assessments, and the synod had a hard time to pay off the loss. That settled the fire insurance business. The organization was dissolved in 1904.

CONCLUSION

It is eminently fitting that we should pause, from time to time, to survey the achievements of the past and use them, perchance, as inspirations and incentives for the present. The heroic struggle of our forebears to carry the banner of the Reformed Church ever westward is a flaming challenge to our church and its leaders today. We are grateful that noble and strong men have in the past, for the sake of our denominational idea and Christian ideals, made sacrifice of all the enjoyments of life. We rejoice in the rich heritage which has been entrusted to us. Grateful though we are for the yesterdays, we are chiefly interested in the todays, and are planning and working almost entirely for the tomorrows. So it should be. We have encamped

about our glorious inheritance long enough. Let us enrich it, and carry on.

But, as I study our American church life, I am driven to the conclusion that the task of the denominations is about finished. The day was when denominations were inevitable in Protestantism, for the purpose of emphasizing aspects of Christian truth that were in danger of being neglected. But denominations have long ago perfected their own individual contributions to Christian truth. We have borrowed and absorbed from one another until only minor distinctions are left. The time has arrived when the Reformed Church should exalt the idea of the Kingdom of God above that of the denomination. The progress of the Kingdom is being hindered by denominational jealousies and competitions. The Christian service we owe the world is languishing, because we are divided.

Today there is manifest in all denominations a desire and longing to enter into closer fellowship with others and to work with them for the furtherance of God's Kingdom. It is possible to gather the precious heritage of different denominations and to fuse them into a unity. The mind and heart of the Church are set upon finding a solution to this problem of Church Unity.

In this movement towards co-operation, federation, and unity, the Reformed Church in the United States will not be the rear-guard but will be up in front. For the last one hundred and seventy-five years our church has again and again shown a willingness, yea, an eagerness, to join hands with other denominations ready to walk with her. This spirit is still with us, stronger than ever. I am bold enough to believe that the spirit for unity which is being manifested will bring the Reformed and Presbyterian denominations together, as one body, before the present generation of ministers has all passed away. In fact, were it not for many of us parsons, the time would arrive much sooner.

It is clear that the missionary, evangelistic, and social work of the church cannot be done effectively by a divided Protestantism. Therefore, the day must come, yea, it is fast approaching, when the leading denominations of our land will stand before the world as a federation of God's children. "The United Church of Christ in America" is on the way.