

THE FUNDAMENTALS AND THEIR PLACE
IN MODERN PROTESTANT CHURCH HISTORY.

Volume Two

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NOTES FOR CHAPTER ONE.

1. To quote Frederick Temple (27 April 1848): "For nowadays institutions are no longer habits as they once were, but ideas." (Cited in G. S. R. Kitson Clark, The English Inheritance (London: S. G. M., 1950), p. 139).

2. Essays and Reviews comprised seven essays, all of the contributors, save one layman, C. W. Goodwin, being Church of England clergy. Their authors and titles are: H. B. Wilson "The National Church"; Rowland Williams "Bunsen's Biblical Researches"; Mark Pattison "Tendencies of Religious Thought in England 1688-1750"; Baden Powell "On the Study of the Evidences of Christianity"; Benjamin Jowett "On the Interpretation of Scripture"; Frederick Temple "The Education of the World"; C. W. Goodwin "On the Mosaic Cosmogony". Note Jowett's remark on Essays and Reviews in V. F. Storr, The Development of English Theology in the Nineteenth Century 1800-1860 (London: Longmans, Green, 1913), p. 429, n. 1.

3. E. g. Bishop Wilberforce's attack in the Quarterly Review (January, 1861), saying of it "dreary vagueness of pantheistic pietism".

4. Essays and Reviews appeared when Strauss' theology and Mill's philosophy were making an impact, when the higher criticism was increasingly being accepted, to which these essays contributed. Then with Darwin came the creed of materialism which destroyed the theological argument for design. While the opponents ranked these essays as negations and called them anti-Christian, contemporary journalists reported that finally such philosophic expressions had now become part of leading churchmen's theology. See Frederic Harrison's article "Neo-Christianity" in Westminster Review (1861). Two important responses to this collection were: Replies to Essays and Reviews (1862), an evangelical estimate with preface by Wilberforce, Bishop of Oxford; and, Aids to Faith (1862) with preface by Thomson, Bishop of Gloucester. See Storr, op. cit., pp. 449f. for a good summary of these.

5. E. g. S. R. Driver's Introduction to the Literature of the Old Testament (1891), which accepted the main conclusions of textual and literary criticism; F. C. Burkitt's complementary work for N. T.; and, James Hastings' (ed.), Dictionary of the Bible (5 vols., 1898-1904). All became standard works, and even though in the new critical stream were comparatively conservative.

6. "Fundamentalism was now confined to a group of extreme Evangelicals and nonconformists, who clung to the Bible in

its literal sense as the final authority which could not be touched, and to the Roman Catholics who were bound by the decree of Leo XIII stating that 'all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and ... it is impossible that God Himself, the supreme Truth, can utter that which is not true.'" See J. R. H. Moorman, A History of the Church in England (London: A. & C. Black, 1953) p. 395, n. 1; from the Dictante Spiritu of Leo XIII .

7. The American counterpart of Christian socialism was the social gospel.

8. Maurice had the most interesting mind of all. Accepting the social hierarchy, desiring union between church and state, and hoping to make education more Christian, nevertheless, he did not believe in the sovereignty of people or kings. His words, "I must have Monarchy, Aristocracy and Socialism, or rather Humanity, recognized as necessary elements and conditions of an organic Christian Society." (Cited in and see Kitson Clark, op. cit., p. 159, n. 5; and pp. 155-6).

9. Cited in C. K. F. Brown, A History of the English Clergy 1800-1900 (London: Faith Press, 1953), p. 230 .

10. E. g. Kingsley freely stated he was a parson and a Chartist, the Lux Mundi school advocated social involvement forcefully, and the Guild of St. Matthew (1877) took direct action. In 1886 Westcott boldly preached as a canon in Westminster Abbey on "Social Aspects of Christianity"; and, later Frederick Temple said, "My heart is with the dockers, but my head is with the Directors." (See Brown, ibid., p. 231). Cf. W. L. Mathieson, English Church Reform 1815-1840 (London: Longmans, Green, 1923), who said that for the first half of the century, with the evangelical inheritance and the upsurge of the Oxford Movement, the vital question for the church was "not whether it could conciliate public opinion in the immediate future, but whether it could hope to retain that support if it failed to adapt itself to the social conditions of the age". (p. 175).

11. In this connection, see R. E. D. Clark, Scientific Rationalism and Christian Faith (London: I. V. F., 1945), pp. 6-7, where he suggests that rationalists can be divided the same way often: that Prof. J. B. S. Haldane is once-born, while Dr. Julian Huxley is twice-born, though an aggressive agnostic.

12. "To them sin has no real existence; it is a sentiment, a spiritual headache, which the healthy breeze of common sense will dissipate." See S. Baring-Gould, The Church

Revival (London: Methuen, 1914), p. 374; and pp. 375-85.

13. There is that forceful reminder of Dr. Pusey in a concerned letter to Dean Stanley in 1866: "Is not the practical question this -- Whether the Church of Christ is to be viewed as a mere Literary Society, or as a home and mother of dying souls." (Cited in L. E. Elliott-Binns, English Thought 1860-1900: The Theological Aspect (London: Longmans, Green, 1956), p. 19, n. 1).

14. In September 1868, Queen Victoria wrote to Disraeli: "It will not do merely to encourage the ultra-Evangelical party, than which there is none so narrow-minded, and thereby destructive to the well-being and permanence of the Church of England." (Cited in Elliott-Binns, ibid., p. 314, n. 2).

15. Wycliffe Hall, Oxford in 1877 with R. B. Girdlestone as principal; and, Ridley Hall, Cambridge in 1881 under Handley G. C. Moule. He succeeded Westcott as Bishop of Durham in 1901, and Moule's later counterpart at Wycliffe Hall, F. J. Chavasse, became Bishop of Liverpool.

16. Here the contributions of Henry Wace (1836-1924), Dean of Canterbury and editor of the Dictionary of Christian Biography, Dimock the liturgist, and Gwatkin the church historian must not be overlooked, all being evangelical scholars.

17. An high church effort and very much the outgrowth of Cuddesdon and Pusey House, Oxford, there were still many high churchmen, like Dr. Liddon, who felt that too much historic Christianity had been cut away. To the contrary was Archdeacon Denison's remark in Convocation, May 1890, that the writers did not go far enough in reinterpreting Scripture in the light of new knowledge. Lux Mundi might have been less radical than Essays and Reviews, but in terms of orthodoxy the difference was negligible. In effect the oppositional trends were increasing not decreasing. Note F. Warre Cornish's view: "Science does not return upon her tracks; and it was impossible in 1889 to engage in biblical study and remain content with the arguments which had satisfied the defenders of 1860, and satisfied Liddon still." (The English Church in the Nineteenth Century (London: Macmillan, 1910), pt. II, p. 362).

18. It should be noted that five of the seven essayists for Foundations eventually became bishops.

19.* See J. K. Mozley, Some Tendencies in British Theology (London: S. P. C. K., 1951), ch. 4, which addresses the Scottish scene specifically.

20. Published as English Modernism (Cambridge: Harvard

University Press, 1927), and is a leading monograph on the subject. He was principal of Ripon Hall, Oxford, editor of The Modern Churchman, and active in the Modern Churchmen's Conferences.

21. Major holds that the saints of modernism were those of liberalism, be they theologians (T. Arnold, Kingsley, Maurice, Jowett, Stanley, Colenso, Westcott, Hort), or poets (Tennyson, Clough, M. Arnold, Browning, Coleridge), or whatever.

22. Major says the watchword for English modernism was not "Back to Jesus", or "Forward from Jesus", but "Forward with Jesus".

23. Major, op. cit., pp. 102-124 passim. The modernist "believes in the authority of Holy Scripture, the reality of Divine Revelation, the fact of the Incarnation, the Divine government of the World, but without believing in miracles". (p. 127). Their doctrine is never more specific than this, which allows for the widest meaning. They argue that miracles are not impossible but beyond the historic and scientific. Cf. ibid., pp. 134 and 185.

24. Ibid., pp. 186-8; note the reference to Kirsopp Lake's views.

25. See ibid., pp. 201-4, where Major lists the philosophers, poets, and scientists who have campaigned against secularism as modernists. See further, ibid., p. 217, the quotation from Mazzini which sets the differences between modernism and traditionalism. This reveals further its being a form of humanism, threaded with something of the Christian ethic. See Charles Harris, Creeds or No Creeds (London: John Murray, 1922) as a denunciation of modernism. Also, Maurice Pryke's Modernism as a Working Faith (Cambridge: Heffer, 1925) points up the inroads it has made everywhere, including among missionaries. In 1898 was founded the Churchmen's Union for the Advancement of Liberal Religious Thought, an English modernist society.

26. See Moorman, op. cit., pp. 422-24, on Major and modernism. He claims that modernism declined as a movement with the 1920s, as the 1930s saw a shift away from liberalism and humanism. Furthermore, the Victorian concern with evolution and progress became obsolete and theologians took to other interests. Those modernists who persisted became dispirited, as E. W. Barnes' The Rise of Christianity (1947) showed. The one positive effect they had was to demand a clear statement on the Church of England's doctrinal position. William Temple chaired this commission and its report was published in 1938 as Doctrine in the Church of England. Note also Moorman, ibid., p. 396, for William Sanday's reply to Charles Gore on modernism.

27. E. g. the liturgical revival as a result of the Oxford Movement, which in 1839 created the Cambridge Camden Society, later replaced by St. Paul's Ecclesiological Society; in 1888 the Plainsong and Medieval Music Society; in 1891 the Henry Bradshaw Society for editing rare liturgical texts; and, in 1898 the Alcuin Club for ceremonial and arrangement of churches, their ornaments and furniture.

28. The Pan-Anglican Congress was held in 1908 where church expansion was the subject. Then in 1910 in Edinburgh came the World Interdenominational Missionary Conference, which was the birth of the ecumenical movement. William Temple said of it: "No human agency has planned this...it is the great new fact of our era."

29. Of the last decade of the nineteenth century, as preparation for the twentieth, Mrs. Sidney Webb shrewdly wrote: "the watershed between the metaphysic of the Christian Church, which had hitherto dominated British civilization, and the agnosticism, deeply coloured by scientific materialism, which was destined, during the first decades of the twentieth century, to submerge all religion based on tradition and revelation". (Cited in L. E. Elliott-Binns, Religion in the Victorian Era (London: Lutterworth, 1936), p. 495).

30. This was demonstrated in economics by free trade, laissez-faire, and the growth of capitalism. In politics democracy was encouraged, and in philosophy and religion free thinking seemed the standard. Also, the industrial revolution made many new demands in organization and subordination.

31. Elliott-Binns, (Religion in the Victorian Era, p. 510), makes this observation about the end of the Victorian age: "So in the face of confusion and difficulty there is a turning back to 'Fundamentalism' and a 'going over to Rome' on the part of some; the giving up of the struggle and the acceptance of an infallible authority, be it Church or Bible, which may stunt the growth of the soul. What we need is a faith which will combine Reason and Insight, Intellect and Emotion, Rationalism and Mysticism."

32. R. H. Gabriel sees America in those years as between the age of rationalism (18c.) and realism (20c.); in "Evangelical Religion and Popular Romanticism in Early Nineteenth-Century America", Church History, XIX (1950), pp. 34-47.

33. Two views that had wide currency there in the 18c. and 19c. were Locke's, that the church was a voluntary group worshipping publicly, and Roger Williams', that it was composed of men who had experienced personal regeneration. Cf. R. H. Nichols, "The Influence of the American Environment

on the Conception of the Church in American Protestantism", Church History, XI (1942), pp. 181-192.

34. Moody's famous three - R gospel, Ruin by sin, Redemption by Christ, and Regeneration by the Holy Ghost, was rudimentary and instructive. Finney tended to be more theological although still popularly understood.

35. Chiefly with the fear of their undermining democracy, in view of the Syllabus of Errors (1864), decrees of the First Vatican Council (1870), and Leo XIII's encyclical Immortale Dei (1885). By 1870 there were four million Roman Catholics in America, and twelve million by 1900. Their clergy were weak in theological training, and were the largest section of the American religious community.

36. See Arthur M. Schlesinger, Sr., "A Critical Period in American Religion 1875-1900", Massachusetts Historical Society Proceedings, LXIV (1932), pp. 523-47.

37. Even men like Horace Bushnell (1802-76) should be considered here. He was not an evangelical but did stress sin, claiming that the opposite or naturalistic view made life uninteresting, false, and pragmatically dangerous. This emphasis in America on sin had a literary as well as theological tradition, with such writers as Bancroft, Hawthorne, Holmes, and Parker. See R. W. B. Lewis, The American Adam (Chicago: University of Chicago Press, 1955), who, using the term "Adamism" for this tendency, finds optimism in Emerson, Thoreau, and Whitman; but, says the sin-minded thinkers "intoned on Sundays the fixed legacy of corruption in ever more emphatic accents; and centers of orthodox Calvinism, like Andover and Princeton, became citadels of the old and increasingly cheerless theology". (p. 7). Cf. Merrill E. Gaddis, "Religious Ideas and Attitudes in the Early Frontier", Church History, II (1933), pp. 152-170, who talks of an "overpowering frontier sense of sin, and the accompanying fear of eternal punishment".

38. E. g. books like In His Steps and Christianizing the Social Order, while opposite but popular, had always the Faith as their goal however misguided.

39. Cf. G. G. Atkins, Religion in Our Times (New York, 1932), pp. 156f., and R. T. Handy, "The Protestant Quest for a Christian America 1830-1930", Church History, XXII (1953), p. 17. See essay IX by R. S. Michaelsen, "The Protestant Ministry in America: 1850 to the Present", in H. R. Niebuhr & D. D. Williams (eds.), The Ministry in Historical Perspectives (New York: Harper & Bros., 1956), where he considers the work of the evangelical and liberal clergyman in relation to circumstances.

40. Still, it is worth noting Leo XIII's letter, Testem Benevolentiae, to Cardinal Gibbons in America (1899), which shows that the hierarchy had real reservations about too much involvement in American life.
41. Catholic immigration included Italians, Hungarians, Poles, Lithuanians, Germans, and Irish, chiefly, and to cope linguistically alone was an achievement. Their great concern to "Americanize" these peoples was fully developed from 1880, and had something to teach the Protestants for their immigration. See H. S. Commager, The American Mind (New Haven: Yale University Press, 1950), p. 193.
42. By 1900, American Roman Catholic institutions of private charity totalled 827, not to mention local groups like the St. Vincent de Paul Society. See J. T. Ellis, American Catholicism (Chicago: University of Chicago Press, 1956), p. 103.
43. Founded in Clinton, Iowa (March 1887) by Henry F. Bowers et al., primarily because of the school issue, and was rabidly anti-Catholic. It enlisted such personages as the historian George Bancroft, minister to Berlin, while Theodore Roosevelt and Washington Gladden archly opposed it.
44. D. W. Brogan has written of this: "In no Western society is the intellectual prestige of Catholicism lower than in the country where, in such respects as wealth, numbers, and strength of organization, it is so powerful." (U. S. A.: An Outline of the Country, Its People and Institutions (London, 1941), p. 65). Cf. Ellis, op. cit., pp. 120-1; ch. 4 on recent American Catholicism, 1908-56; and, for an important chronology, pp. 181-7.
45. This document, among other things, declared that the American Roman Catholic church was no longer regarded by Rome as missionary territory. Now it had been placed on an equal basis with the churches of Italy, France, and Germany, and had been thus removed from the jurisdiction of the Congregation de Propaganda Fide. See Ellis, ibid., p. 122. American Catholicism matured greatly after the Great War, when its infiltration was most to be feared.
46. Of great effect were William James' Gifford lectures (1902), The Varieties of Religious Experience, and J. H. Leuba's Psychological Study of Religion (1912), both having reduced religion to a social phenomenon. Widely read also were: R. G. Ingersoll's Why I am an Agnostic (1896); J. W. Draper, History of the Conflict between Religion and Science (1874); and, Andrew D. White, History of the Warfare of Science with Theology (1896).
47. The Divinity School of the University of Chicago led the way with Shailer Mathews (1863-1941), George B. Foster

(1858-1918), Gerald B. Smith (1868-1929), and Edward S. Ames (1870-1958) being the key figures. Other theological schools contributed as well, namely Union in New York and Harvard, all admittedly given to the new criticism.

48. For a good note on the less-treated subject of American Congregationalism, and progressive theology, see David E. Swift, "Conservative versus Progressive Orthodoxy in Latter 19th Century Congregationalism", Church History, XVI (1947), pp. 22-31.

49. E. g. Haymarket riot, Chicago, 1886; Carnegie steel strike, 1892; and, the Pullman Palace Car strike, Chicago, 1894 which involved the American Railway Union, totalling a loss of above eighty million dollars. In 1893 came a business panic, a depression which was not easily explained by the economic policies of the government. See Charles Hoffmann, "The Depression of the Nineties", Journal of Economic History, XVI (1956), pp. 137-164.

50. Its leaders were: Washington Gladden, Josiah Strong, and Professors R. T. Ely, David J. Hill, and E. B. Andrews. Gladden was a Congregational minister and wrote Workingmen and Their Employers (1876); Applied Christianity (1887); and Tools and Men (1893), all of which much influenced the rising young generation of clergy. Walter Rauschenbusch contributed heavily and taught in Rochester Seminary. Josiah Strong presented his case very meaningfully in Our Country: Its Possible Future and Its Present Crisis (1886), emphasizing reverence for scientific discoveries, social use of evolutionary theory, and the possibility of continued progress culminating in near-perfected man and society.

51. On Strong's social philosophy, see Dorothea R. Muller, "The Social Philosophy of Josiah Strong: Social Christianity and American Progressivism", Church History, XXVIII (1959), pp. 183-201. Strong was secretary of the Evangelical Alliance for America (1886-98), and in 1898 he established the League for Social Service.

52. H. F. May, Protestant Churches and Industrial America (New York: Harper & Bros., 1949) remarks: "From 1877 through the middle nineties, it became more and more difficult to believe that strikes, depressions, unemployment and bankruptcies were part of a Divinely-regulated and unchangeable social order." (p. 264). He is convinced, nevertheless, that at the base of every social action and yearning is a religious quest, motivation, or endorsement.

53. See Lefferts A. Loetscher, "The Problem of Christian Unity in Early Nineteenth-Century America", Church History, XXXII (1963), p. 5. He lists three types of unity in America in the early 19c.: (1) federative action by ecclesiasti-

cal bodies; (2) organic union through minimal tenets; (3) cooperation by individual Christians in non-ecclesiastical organizations, this being the most successful. (p. 6). He further suggests, "The reviving denominationalism perhaps in part was a revolt of rapidly growing lower class churches against the more patrician voluntary society leadership." (p. 13).

54. E. g. American Board of Commissioners for Foreign Missions, American Home Mission Society, American Bible Society, American Tract Society, and the American Sunday School Union; Temperance Society, Colonization and Anti-Slavery societies, etc.

55. In 1950, the Federal Council merged with seven other interdenominational agencies to form the National Council of the Churches of Christ in the U. S. A. It was an avowed vehicle for the social gospel and gave it an official and recognized ecclesiastical form. The F. C. C.'s "Social Creed of the Churches" crowned its work. See Robert Lee, The Social Sources of Church Unity (Nashville: Abingdon, 1960), pp. 78-9. For an excellent account of the F. C. C. proper, see Charles S. Macfarland, Christian Unity in the Making (New York: F. C. C., 1948). Cf. W. Visser't Hooft, The Background of the Social Gospel in America (1928), who advisedly says that inherent in the change in emphasis which the F. C. C. reflects (i.e. the change from winning souls to Christ coupled with charitable amelioration of distress, to a winning of people to concern for social justice, based if necessary upon radical social reconstruction) is the great tendency always to substitute social-action for the Christian gospel of redemption.

56. Note Sidney E. Mead, "Denominationalism: The Shape of Protestantism in America", Church History, XXIII (1954), p. 313. He notes that 90% of the westward-moving population was unchurched and this created keen competition among the denominations, which stressed their differences to appeal. However, the F. C. C. reduced much of this for the sake of social betterment and cohesiveness.

57. E. g. the Lewis and Clark Exposition had celebrated the conquest of the American continent by pioneers of a century earlier; Theodore Roosevelt was making peace between Russia and victorious Japan; and, France and Germany were engaged in negotiations over Morocco.

58. John E. Kuizenga, "The Cults: Phenomenon and Challenge", Theology Today, I (1944), p. 35, says: "The cults indicate a deep felt need, they bring to light a cruel neglect, they shatter our hackneyed religious cant, they repudiate our smug churchianity." Further, they are an appropriate commentary on the church's attention to the principle, "Ecclesia

reformata semper reformanda."

59. For an authoritative work on New Thought as well as careful insight into the sect mentality, see H. W. Dresser, A History of the New Thought Movement (London: G. G. Harrap, 1919). While New Thought had the same founder as Christian Science in P. P. Quimby, it differed from Mrs. Eddy's version. The former contained something of the spirit of early Christianity but was totally man-centered, whereas the latter was too cut off from existing realities.

60. On Transcendentalism's aims and those of the Free Religious, see Stow Persons, Free Religion: An American Faith (New Haven: Yale University Press, 1947).

61. Not the individual beliefs of but the basis upon which the cults are founded should be the concern, and the key is usually their view of the Bible. There are essentially two kinds of cults: those which give some biblical assent: Millennial Dawn, Mormonism, Christian Science, Unity adherents, and Swedenborgians; and, those who reject the Bible's final authority: Spiritualism, Freemasonry, Rosicrucianism, et al. Cf. Persons, ibid., p. 370.

62. Horton Davies, The Challenge of the Sects (Philadelphia: Westminster, 1961), p. 20. Further he writes of them: "Suspicious of an educated ministry, a formal ritual and ceremonial, they find the greatest satisfaction in the emotional freedom, the naive supernaturalism, the vivid personal sermons with crude rhetorical devices, and the democratic forms of church government, which the parent denominations have outgrown.... Honesty, thrift, abstinence, simplicity, diligence -- these reflect their economic position almost as much as their moral ideals." (pp. 21-2). For a good summary of their traits and desires, see pp. 24-5.

63. In late 19c. America there was no single, sufficiently prominent theologian to speak for the conservatives corporately, as there was in Britain in P. T. Forsyth (1848-1921), and in Germany in Martin Kähler (1835-1912). Princeton's Charles Hodge and B. B. Warfield cannot be so considered even though they did formulate the Princeton theology, itself a bulwark for orthodoxy. The most notable heresy trials of that period were these. Charles A. Briggs, an Hebrew scholar in Union Seminary, New York, who, when found guilty (1893), was suspended from the Presbyterian ministry and then took Episcopalian orders, but kept his post at Union. Henry Preserved Smith who, when found guilty, left Lane Seminary, Ohio, for Union as librarian. A. C. McGiffert withdrew from the Presbyterian ministry before his trial but kept his place in Union. The Presbyterians, especially, held a tight position on Scripture. Union Seminary became the chief place for renegades because it was non-

denominational. As late as 1931 a Massachusetts court ruling declared that Andover Seminary was no longer bound to its 19c. creed, this originally militant defender of orthodoxy, especially against Harvard and the Unitarian movement around Boston. See further, R. D. Pierce, "The Legal Aspects of the Andover Creed", Church History, XV (1946), pp. 28-47.

64. The institutional church was founded by Edward Judson (1844-1914), and provided athletics, reading rooms, day nurseries, medical clinics, cooking and sewing classes, lecture series, concerts, employment bureaus, drama and choral societies, penny savings associations, etc. By 1900, the evangelical Baptist Temple in Philadelphia was the largest congregation in America, and an institutional church. They were in all major cities. For a list of and comment on these, see W. S. Hudson, Religion in America (New York: Scribner, 1965), p. 301, n. 11. Institutional churches lost members rapidly as their evangelical concern faded and they became social agencies.

65. For the 1830 and 1910 missionary interests, respectively, see J. O. Oliphant, "The American Missionary Spirit, 1828-1835", Church History VII (1938), pp. 125-137, and, R. Pierce Beaver, "North American Thought on the Fundamental Principles of Missions During the Twentieth Century", Church History, XXI (1952), pp. 345-364.

66. For a superb historical treatment of the Presbyterian situation, see Lefferts A. Loetscher, The Broadening Church: a study of theological issues in the Presbyterian Church since 1869 (Philadelphia: University of Pennsylvania Press, 1954).

67. A contemporary said of Charles Augustus Briggs at the prime of his life: "He is one of those men to whom the church of a coming generation will build a prophet's tomb." He helped found the Presbyterian Review (1880), with A. A. Hodge of Princeton as a co-editor, which came to an end in a debate with his later co-editor, B. B. Warfield. Briggs said: "I want to establish the Higher Criticism on a permanent basis in relation to the Church doctrine of Inspiration and I am sure that I can do it without disturbing the Westminster doctrine of the Scriptures in the slightest degree:" See L. A. Loetscher, "C. A. Briggs in the Retrospect of Half A Century", Theology Today, XII (1955), p. 34, n. 31. Some of Briggs' most noted books are: Biblical Study: Its Principles, Methods and History (1885), Messianic Prophecy (1886), and American Presbyterianism (1885). His Whither? (1889) caused great controversy, wherein he said that dogmatic theology in Britain and America had for too long been in the bondage of 17c. scholasticism and 18c. apologetics, and, he even attacked traditional orthodoxy

and wanted to revise the Westminster Confession. The climax came with his appointment to the chair of biblical theology in Union, when in his inaugural address ("The Authority of Holy Scripture") he attacked conservatism, repudiated biblical inerrancy, and revived his idea of progressive sanctification which he got from A. I. Dorner in Berlin. His trial followed. He published over 200 titles. His own position maintained the virgin birth, though he thought it not essential to the Faith, and some Chalcedonian substance was to be found in his Christological views. Loetscher, ibid., p. 41, says of him finally: "Dr. Briggs' theological combination of the dynamic and the static was a striking, if not altogether typical, phenomenon of American religious thought in the 1880s and 1890s. His view of Scripture was dynamic and progressive, but he thought of ultimate Christian truth in terms of historic orthodoxy, strongly tinged with Calvinism." (p. 41).

68. To complete the North American scene, similar developments in Canada are to be noted, though they reflect America very much. See S. D. Clark, Church and Sect in Canada (Toronto: University of Toronto Press, 1948), which the author says, being a study from 1760-1900, "is concerned with the conflict between the church and sect forms of religious organization in relation to the changing community structure of Canada". (p. xii).

69. P. T. Forsyth, Positive Preaching and the Modern Mind. Cf. H. S. Coffin's remark in his Lyman Beecher lectures at Yale (1917): "The minister is nothing apart from the Church. It is not his ministry that is of first importance but the Church's ministry in which he leads." Note further, H. R. Niebuhr & D. D. Williams (eds.), The Ministry in Historical Perspectives, essay IX op. cit.; and, A. I. Abell, The Urban Impact on American Protestantism 1865-1900 (Cambridge: Harvard University Press, 1943).

70. See William G. McLoughlin, Jr., "Pietism and the American Character", American Quarterly, XVII (1965), pp. 171, 176. He says America has continued to be pietistic, which applies to Protestants, Roman Catholics, and Jews, as seen in Billy Graham's Peace with God, Fulton Sheen's Peace of Soul, and Joshua Liebman's Peace of Mind, respectively. (p. 178). Will Herberg, Protestant, Catholic, Jew (New York, 1955), p. 274, says, "To be a Protestant, a Catholic, or a Jew are today the alternative ways of being an American." McLoughlin further argues for the present that alcohol, divorce, ulcers, heart ailments, etc. are the result of Americans' guilt and not their materialism. (p. 186).

71. Emperor William II claimed to be a champion of orthodoxy, and under him the Oberkirchenrat took action against liberal theologians; e.g. Adolf Harnack for not taking the

virgin birth seriously in his Christliche Welt. The result was that more faculties of divinity became more orthodox, esp. Marburg and Bonn. Orthodox majorities could be counted on only in the faculties of Rostock, Greifswald, Erlangen, and Leipzig. See A. L. Drummond, German Protestantism Since Luther (London: Epworth Press, 1951), p. 141.

72. Knowing no theology and being ecclesiastically inept, the German princes asserted themselves as the summus episcopus, putting them ahead of the English and Swedish king's claim even. Furthermore, their reputations were often a serious liability; e.g. as skeptics (Frederick the Great), war-lords (William II), and adulterers (William I of Württemberg). See A. L. Drummond, "Church and State in Protestant Germany before 1918", Church History, XIII (1944), pp. 210-229.

73. E. g. the Hauck-Herzog Realenzyklopaedie, and the later Religion in Geschichte und Gegenwart.

74. Schleiermacher propositionally rejected the absolute authority of Scripture, stating in his Über die Religion (1799): "The holy books have become the Bible in virtue of their own power, but they do not forbid any other book from being or becoming a Bible in its turn." (Cited in R. M. Grant, A Short History of the Interpretation of the Bible (London: A. & C. Black, 1965), p. 124). His rationalist contemporary, H. E. G. Paulus, Leben Jesu (1828), was of the same opinion.

75. The continental heirs of Baur's views were many and distinguished. In Germany: Zeller, Schwegler, Hausrath, Köstlin, Volkmar, and Hilgenfeld; in Holland: Scholten; in France: Colani, Scherer, and Havet; and, then in Britain: Samuel Davidson and W. R. Cassels. See D. W. Riddle, "The Background of Modern Historical Study of Christianity", Church History, IV (1935), pp. 203-213. Ritschl and Strauss were both Baur's pupils, he himself being strongly influenced by Hegel and thus believing in the dialectical development of dogma.

76. Heilsgeschichte has made a great impact today with Oscar Cullmann of Basle taking the lead. The German conservative theologians, actually and comparatively, were called mediating theologians: e.g. Tholuck, Neander, Lechler, and Lange.

77. The Dutch work began with J. H. Scholten's Doctrine of the Reformed Church (1848), which distinguished between the Bible and the Word of God contained in it. Ernest Renan was at the center of French scholarship and was independent of Baur. Note his La Vie de Jesus (1863), Les Apotres (1866), S. Paul (1867), L'Antichrist (1873), Les Evangiles (1877), and L'Eglise Chrétienne (1879). Note also the distinguished

German work apart from Tübingen: e.g. H. J. Holtzmann's Die synoptischen Evangelien (1863), and Weizsäcker's Untersuchungen über die evangelische Geschichte (1864). In Britain, F. D. Maurice, Coleridge, Thomas and Matthew Arnold, and Colenso approved the Tübingen trend, with Essays and Reviews also being an answer to that.

78. As early as 1832, Reuss noted several incisive facts about and implications of pentateuchal criticism. Then in 1861 the Dutch scholar, Kuenen, reopened the question of historical sequences in the biblical sources themselves. Kuenen accepted the Graf-Wellhausen theory in its final form, as seen in his The Religion of Israel (1869-70), and called Wellhausen's The History of Israel (1878) the "crowning fight" in a long campaign for the scientific study of the Bible. Wellhausen argued that the prophetic works came before the law, and the Psalms last of all. Most of the pre-Mosaic tradition he assigned to legend. While some details have been altered by later research, many of his propositions are still held as valid.

79. Adolf Deissmann of Heidelberg and Berlin believed that New Testament Greek was simply the popular Greek (Κοινή), a non-literary dialect that made it virtually a people's book. His Bible Studies (1895) and Light from the Ancient East were soon widely translated, and his work revolutionized N. T. study by stimulating demand for modern colloquial (N. T.) translations, especially in Britain and America, so as to reveal the true historical Jesus.

80. Franz Overbeck tried to demonstrate the contrast between the other-worldly spirit of early Christianity and the modernized, optimistic version of Ritschl and Harnack. Johannes Weiss' pamphlet, Jesus' Preaching of the Kingdom of God (1892), took eschatological elements in the gospels seriously, producing a figure looking quite different from the liberals' historical Jesus. Schweitzer in the Quest (1906) made Jesus virtually inaccessible for his own religious purposes, because he could not accept the eschatology which he considered so central to Jesus' thought. See J. H. Nichols, History of Christianity, 1650-1950 (New York: Ronald Press, 1956), p. 288.

81. Changes also occurred in the view taken of the Graeco-Roman background of late Judaism and Christianity. In aid of Religionsgeschichtliche, there was a great advance in historiography due to the work of von Ranke and Mommsen. Schliemann, de Rossi, and Lanciani contributed to archaeological and epigraphical studies, as did Ramsay to the geography of Asia Minor. F. X. Kraus and Victor Schultze were the first to make systematic applications of their findings in art. Note Gunkel's Die Wirkungen des heiligen Geistes (1888), Der Sagen der Genesis (1901), and Das Märchen

im Alten Testament. Wrede also was an early contributor with his Das Messiasgeheimnis in den Evangelien (1901), as was Johannes Weiss in Religionsgeschichte. Others included Werule, Heitmüller, and Weinel.

82. Suggested by Riddle, op. cit., p. 211. He notes that the best work in comparative philology was done by Deissmann and W. F. & J. H. Moulton, and in textual study by Tischendorf (his eighth edition of 1872) and Westcott and Hort. Textual criticism reached its height in Britain with Kenyon and Kirsopp Lake, and in America with Ezra Abbott and C. R. Gregory. Consider the work of Harnack and Krüger and their critical use of documents concerning Christianity's outgrowth of Judaism. Note the Ritschlian influence in Harnack's Dogmengeschichte and Das Wesen des Christentums. Ritschlianism succeeded the Tübingen school.

83. See R. C. Raack, "Schleiermacher's Political Thought and Activity, 1806-1813", Church History, XXVIII (1959), pp. 374-390.

84. Entitled On Religion: Speeches to Its Cultured Despisers, which he delivered when an unknown chaplain to a Berlin hospital, wherein he answered questions on miracle, revelation, inspiration, prophecy, and grace. There he said: "Not every person has religion who believes in a sacred writing, but only the man who has a lively and immediate understanding of it, and who, therefore, so far as he himself is concerned, could most easily do without it." (New York: Harper & Row, 1958), p. 91).

85. G. Wayne Glick, "Nineteenth Century Theological and Cultural Influences on Adolf Harnack", Church History, XXVIII (1959), p. 157; and pp. 171 to end. Harnack set himself three tasks: to understand Christianity historically, to go beyond dogma for truth, and to defend his position sincerely. (p. 175). In his work, orthodoxy provided the challenge, Romanticism dictated the procedure, and the Dorpat-Erlangen, Tübingen, and Ritschlian background prescribed the historical method. (p. 180).

86. His Kulturprotestantismus proves that.

87. For a cogent discussion of the influence of Schleiermacher on Troeltsch, see George W. Richards, "Was Troeltsch Right?", Church History, II (1933), pp. 123-138.

88. See his Christian Thought Its History and Application (London: University of London Press, 1923), pp. 14-15.

89. Troeltsch was already controversial before the Social Teaching because of his Protestantism and Progress, wherein he claimed that for Protestants the divide was not with the

Reformation but the Enlightenment, when biblical documents and Christian doctrine were so severely tested. The Karl Holl-Troeltsch debates followed. See R. H. Bainton, "Ernst Troeltsch -- Thirty Years Later", Theology Today, VIII (1951), pp. 70-96. Opposite to Troeltsch was Wilhelm Herrmann, the most distinguished theologian among Ritschl's disciples, who saw Christ not as the historic founder of Christianity but more the object of worship. Like Ritschl, he wanted to free religion of its metaphysics and metaphysicians. See his Communion of the Christian with God (1886). Denney, Mackintosh, and Forsyth in Britain were much drawn to him, as was Barth. Holl's Luther studies, stimulated by Ritschl, were also akin to Herrmann. Cf. J. H. Nichols, History of Christianity, 1650-1950, p. 290.

90. See Paul Honigsheim, "Max Weber: His Religious and Ethical Background and Development", Church History, XIX (1950), pp. 219-239. Weber was reared in a Protestant family, and studied law, economics, history, and philosophy in Strassburg, Heidelberg, and Berlin. He was professor in Freiburg and Munich.

91. The Protestant Ethic and the Spirit of Capitalism (1904) is his greatest work. The later research that took exception to him showed examples of Presbyterian Scotland having no great surge of economic activity, whereas Catholic Flanders did. Also, that Hungary actually declined economically when Calvinism flourished most there. See W. S. Hudson, "The Weber Thesis Reexamined", Church History, XXX (1961), p. 90. Weber did see a possible connection between one's prosperity and his relationship to God, even though he believed capitalism's spirit was irrational. He and R. H. Tawney both agreed and differed on the Calvinist incentive for wealth; however, they both regarded Calvinism as in no way corrupt in any of its explanations for man's actions.

92. The successful work in biblical form-criticism and the renaissance in Luther studies which came after the Great War were in direct line with all that happened before. By contrast, church history and historical theology did not move forward much after 1918. No comparable scholars emerged for some time to replace Harnack, Seeberg, and Loofs. Even these subjects went from the center of interest to the periphery. With Holl and Lietzmann themselves came a momentary end to the earlier historical study. After 1918 also, little effort was given to non-Christian religions, and what was done was by other than German scholars. J. H. Nichols, op. cit., pp. 290-1, says: "If the prewar theological situation were to be defined in terms of the polarity represented by Troeltsch and Herrmann, the change might be expressed as a violent reaction from the tendency of the former to that of the latter."

93. Not only Darwin's work, but also Mill's On Liberty (1859) and Buckle's History of Civilization (1858) caused a stir. Elliott-Binns goes so far as to say that Buckle proved most disturbing in the long run, "for it was the rigid application of the new historical methods to the records of Christianity which above all would revolutionize both theology and religion". (The Development of English Theology in the Later Nineteenth Century (London: Longmans, Green, 1952), p. 18). In 1871 Darwin's The Descent of Man appeared which was equally as shocking to the orthodox as the Origin. Near the end of the century studies in heredity were to be considered, those of Galton and Weissmann, culminating in Bateson's revival of Mendel's theories. The 1890s alone saw Oliver Lodge's experiments with wireless waves, William Crookes' with X-rays, and J. J. Thomson's with electrons. The most prominent current philosophical systems in Britain were: utilitarianism (Mill, Frederic Harrison, E. S. Beesly, J. H. Bridges, and, Auguste Comte in France); positivism (Herbert Spencer); and, idealism (T. H. Green, R. L. Nettleship, and, Hegel in Germany). Commenting on the fleeting theological change, Dean Inge said, "If you marry the Spirit of your generation you will be a widow in the next." (Diary of a Dean, p. 12). Equally, the popular theological interest was reflected aptly in Browning's Gold Hair (1864): "The candid incline to surmise of late / That the Christian faith proves false, I find: / Begins to tell on the public mind, / And Colenso's words have weight." In many cases, the forcing of facts into a preconceived scheme (Tendenzschriften) was not only dangerous but also ruinous.

94. Maurice held there were only two views of society, theistic and humanistic. He used the kingdom of God concept and believed it to be God's will to give the kingdom to men, as the Son had redeemed them into its order and the Holy Spirit conformed them to its design. The real danger in Maurice was his equating the kingdom with civilization, which meant uniting church, state, and society, admittedly destroying for him any unique fellowship in the church alone. See G. H. Ranson, "The Kingdom of God as the Design of Society", Church History, XXX (1961), pp. 458-472. Cf. H. R. Niebuhr, Kingdom of God in America. Even though Maurice stood with Thomas Arnold, Kingsley, and Bishop Butler, he denied being a broad-churchman, claiming he belonged to no church party. He was much influenced by his teacher Coleridge, and was of the Cambridge liberal school which was more orthodox than that at Oxford. See C. R. Sanders, "Was Frederick Denison Maurice a Broad-Churchman?", Church History, III (1934), pp. 222-231. In the stream of Maurice were H. C. Shuttleworth, Thomas Hancock, and Stewart Headlam, whose Guild of St. Matthew (1877) was the first English socialist society. In 1894 came Benjamin Kidd's widely read Social Evolution, which surprisingly connected democracy and Christianity. The Lux Mundi group carried Maurice's work to an even fuller end.

95. Colenso was a product of the age of Neale, Maurice, Pusey, and Hampden, and while he was a close friend of Maurice, he greatly misunderstood him. He became Bishop of Natal in 1853, having died in 1883, and thought the savage noble, wanting to bring the pagan and religious together in a new way. He stood lightly on the doctrine of original sin, and in his commentary on Romans deliberately challenged the church with a new theology of redemption. To both evangelicals and tractarians he seemed a denier of all truth, witness his series of volumes on the Pentateuch, The Pentateuch and the Book of Joshua Critically Examined. Cf. Peter Hinchliff, "John William Colenso: a Fresh Appraisal", The Journal of Ecclesiastical History, XIII (1962), pp. 203-216, and, A. O. J. Cockshut, Anglican Attitudes (London: Collins, 1959), pp. 121-123.

96. See further, O. Chadwick, The Victorian Church, pt. I (London: A. & C. Black, 1966), pp. 550ff. Despite the denominational schisms, unrest in the Church of England, and dissension in Romanism, religion was still very strong. In 1851 there occurred an official census for all Protestant religious worship in Britain, which results are worth noting in this context. See K. S. Inglis, "Patterns of Religious Worship in 1851", The Journal of Ecclesiastical History, XI (1960), pp. 74-86. Inglis notes finally, "Any decline of worshipping among the urban working classes since 1900 has only accentuated a pattern which was already apparent in 1851." (p. 86).

97. Lightfoot was not a theologian but a scholar, who studied the fathers and did much to clarify Pauline language. Westcott was mystical and a theologian, with special devotion to John. Hort had a most encyclopaedic learning, but wrote less than the other two. He believed the scientific question was greater than Darwin had realized, and, was also a chief contributor to the English Revised Version of the Bible (1870-81). They made Cambridge the center for N. T. studies. Note Westcott's A General View of the History of the English Bible (London: Macmillan, 1905), where he says: "A people which is without a Bible in its mother tongue, or is restrained from using it, or wilfully neglects it, is also imperfect, or degenerate, or lifeless in its application of Christian Truth, and proportionately bereft of the strength which flows from a living Creed." (p. 3).

98. See Elliott-Binns, The Development of English Theology ..., op. cit., pp. 100-101, for a good summary of the views set forth in these works on the atonement.

99. A. M. Ramsey, An Era in Anglican Theology (New York: Scribner, 1960), pp. 3 and 15. Lux Mundi contains twelve essays by clerics who were all lecturing at Oxford together (1875-85). Charles Gore, as editor, says they have written

not as "guessers at truth" but as committed servants of the catholic creed and church. Some 500 pages of text, they are: "Faith" (H. S. Holland); "The Christian Doctrine of God" (Aubrey Moore); "The Problem of Pain" (J. R. Illingworth); "The Preparation in History for Christ" (E. S. Talbot); "The Incarnation in Relation to Development" (J. R. Illingworth); "The Incarnation as the Basis of Dogma" (R. C. Moberly); "The Atonement" (Arthur Lyttleton); "The Holy Spirit and Inspiration" (C. Gore); "The Church" (W. Lock); "Sacraments" (F. Paget); "Christianity and Politics" (W. J. H. Champion); and "Christian Ethics" (R. L. Ottley). They were not intended to be comprehensive. For a good discussion of them, see S. C. Carpenter, Church and People 1789-1889 (London: S. P. C. K., 1959), pp. 538-567. On Gore himself, see his Bampton lectures (1891), The Incarnation of the Son of God, where he shows his pessimism for humanity because of its being under scathing divine judgment until it turns to Christ's righteousness. The Creed of the Christian (London: Wells Gardner, Darton, 1895) consists of seventeen articles entitled "Fundamentals", where his true theology comes forward in doctrinal formulation. Cf. his The New Theology and the Old Religion (1907).

100. B. H. Streeter, the editor, maintained that traditional theology came from an age very different from the present one, a "pre-Copernican one"; and, that "Religion, if it is to dominate life, must satisfy both the head and the heart, a thing which neither obscurantism nor rationalism can do." (Foundations (London: Macmillan, 1912), p. vii).

101. According to C. C. J. Webb; that is, compared to when Christian doctrine stood "as a persecuting tyranny strongly entrenched in a fortress of established prejudices, and treating all criticism of its dogmas as treason." (A Study of Religious Thought in England from 1850 (Oxford: Clarendon Press, 1933), pp. 184-185).

102. "The voice of a Marx or a Nietzsche registered but an isolated dissent, unheeded or even unheard." (Cited in B. M. G. Reardon, Religious Thought in the Nineteenth Century (Cambridge: Cambridge University Press, 1966), p. 35).

103. See A. O. J. Cockshut (ed.), Religious Controversies of the Nineteenth Century (London: Methuen, 1966), which consists of twelve articles sampling the religious scene from Thomas Arnold's "Two Sermons on the Interpretation of Prophecy" to Essays and Reviews.

104. Elliott-Binns, The Development of English Theology in the Later Nineteenth Century, p. 119. He also notes that some moved to Christian mysticism, the subject of Dean Inge's 1899 Bampton lectures, Christian Mysticism. This also caught on in literary circles: Theodore Watts-Dunton's novel

Aylwin (1898), and his essay, "The Renaissance of Wonder". (p. 120).

105. Owen Chadwick, op. cit., pp. 2 and 5. He says so perceptively, "In contemplating Victorian religion we need to remember the Salvation Army as well as Oxford University." (p. 5). Note also his fine statement about Victorian England on p. 1 of the Introduction.

106. History of Protestant Theology (Edinburgh: T. & T. Clark, 1871), vol. II, pp. 500-501.

107. Not until mid-century did evangelical theology in the English-speaking world return with its pre-1914 calibre, and better. In Britain and America principally a new school has arisen wherein reformed theology has achieved full intellectual respectability. In 1880, E. A. Park had the chair of theology at Andover, Harris at Yale, Fairchild at Oberlin, and Boardman at Chicago. Calvin and the Westminster Confession were fully accepted. See F. H. Foster, A Genetic History of the New England Theology (New York: Russell & Russell, 1963). The so-called New England theology had not the particularity about it as did Mercersburg and Princeton. Cf. J. W. Buckham, Progressive Religious Thought in America (New York: Houghton Mifflin, 1919), pp. 307-340.

108. See F. H. Foster, The Modern Movement in American Theology (New York: F. H. Revell, 1939), pp. 213-215. This was given as four lectures at Andover Newton Theological School in 1934, with Foster himself holding a Leipzig doctorate in theology and arguing for evangelical Christianity. Note Carl Becker's (The Heavenly City of the Eighteenth Century Philosophers) analysis: "In the thirteenth century the key words were God, sin, grace, salvation, heaven, and the like; in the nineteenth century, matter, fact, matter of fact, evolution, progress; in the twentieth century, relativity, process, adjustment, function, complex. In the eighteenth century, the words without which no enlightened person could reach a restful conclusion were natural law, first cause, reason, sentiment, humanity, perfectibility." (p. 47).

109. Nevin (1803-86) was of Scotch-Irish descent, raised a Presbyterian, educated at Union College and Princeton Seminary, and while a student was much in the stream of revivalism. He mastered the major European and Semitic languages and was deeply influenced by Augustus Neander's work. He taught at Princeton Seminary, Western Seminary at Pittsburgh, and then at Mercersburg, having transferred to the German Reformed Church in 1839. Schaff (1819-93) was Swiss, studied at Tübingen and with Baur and Dorner, and was persuaded to come to Mercersburg in 1844 (being recommended by Neander to Nevin)

from a lectureship at Berlin. Both men met at Mercersburg in 1844-45 and in a year were already defendants in an heresy trial. Nevin was a theologian and Schaff a church historian. Originally, Nevin belonged to the Old School Presbyterians, while Schaff was a member of the United Evangelical Church of Prussia. The seminary at Mercersburg was located in south-central Pennsylvania.

110. Their views were widely set out in periodicals, The Weekly Messenger, The Mercersburg Review, and the Kirchenfreund. No other American scholar alone equalled Schaff's productivity. Because they saw a petrified gospel and an antiquated theology (though they held firmly to the spirit of the Heidelberg Catechism), their works emphasized the objective, sacramental, and liturgical factors rather than the subjective, revivalistic, and rationalistic elements then current in American theology. Schaff's works include: Das Prinzip des Protestantismus, What is Church History?, and, A Vindication of Historical Development. He also chaired the American committee for the E. R. V. of the Bible. Nevin wrote The History and Genius of the Heidelberg Catechism, The Mystical Presence, The Anti-Christ, The Sect and Spirit of Schism, and The Anxious Bench (which treats of his revivalist days). Both collaborated in a liturgy, The Order of Worship (1857), which was to create a liturgical bond with the Reformed and Ancient church. Nevin and Schaff developed solely the Mercersburg theology, while E. V. Gerhardt systematized it (in his Institutes) and Henry Harbaugh popularized it. Still, once Nevin and Schaff were gone it became historic theology. Note further, George W. Richards' two articles: "A Forgotten Theology", Church History, IX (1940), pp. 37-53, and, "The Mercersburg Theology -- Its Purpose and Principles", Church History, XX (1951), pp. 42-55.

111. S. F. Brenner, "Nevin and the Mercersburg Theology", Theology Today, XII (1955), p. 52.

112. Nevin and Schaff claimed to have gained a new vantage point in their theology through the mastery of German evangelical theology. The latter had grown out of the national struggle for independence against the usurpation of Napoleon, the enthusiasm for the tercentenary celebration of the Reformation in 1817, the proclamation of the Evangelical Union in Prussia, and the influence of the idealistic philosophy of Kant, Schelling, Hegel, and Schleiermacher. See G. W. Richards, "The Mercersburg Theology...", op. cit., pp. 43-44.

113. They were charged with four negative movements: (1) Germanizing; (2) Lutheranizing, because of the Christological idea of the mediating theologians which they liked; (3) Anglicizing, because of their high regard for sacraments and ordinances; and (4) Romanizing, due to restoring ancient

creeds, believing in the unity and continuity of the church, and emphasizing the objective authority of the church rather than the private judgment of the individual. (Richards, *ibid.*, p. 49). Schaff himself said that the tenets of the Mercersburg theology were simply: Christ's person is the central doctrine of theology as it is the central fact for revelation; the law of historical development must be predicated of sacred history; and, the Lord's Supper is more than a mere commemorative celebration. To these doctrines were added a liturgical form of worship, recognition of the church year, and the practice of catechetical instruction. (Richards, *ibid.*, p. 51). Nevin's and Schaff's works were long remembered and often quoted, as at the Oxford (1937) Conference for Life and Work.

114. There was a conscious tie between Mercersburg and the neo-Lutheran confessionalism represented by Wilhelm Löhe, Theodor Kliefoth, and August Vilmar; and, the Anglo-Catholicism of Newman, Pusey, and R. I. Wilberforce. See J. H. Nichols (ed.), The Mercersburg Theology (New York: Oxford University Press, 1966), p. 11. Mercersburg belongs to the 19c. revolt against Calvinism, as both Nevin and Schaff abandoned their earlier predestinarian leanings. In their Roman interests, they forgot medieval theology altogether and were concerned chiefly with patristics; and, though no actual contact with Orthodoxy, they were interested ecumenically. Their theological stimulus was completely German and not British. Nichols' edition (*ibid.*) of Nevin's and Schaff's writings groups them under five headings and presents an excellent bibliography.

115. A staunch Calvinism supported this system, and in the 1890s the Princeton theology was "unanimously declared to be the Church's (Presbyterian) official teaching", which made Briggs, McGiffert, and others heretics. Charles Hodge made a strong case for the infallibility and divine authority of Scripture, and between Princeton and the Westminster Confession the argument for inspiration was sealed. Warfield tightened up but did not change Hodge's and Alexander's original position.

116. The Princeton theologians always thought of theology from God's point of view, which explains why many of their presuppositions take so much for granted and tend often to convince only the convinced. They denied the dictation theory explicitly, as did the 17c. Calvinists; but, they did say that Scripture originally was without error, otherwise there would be a contradiction to its claim for inerrancy, as Warfield noted. They were careful not to suggest that Christianity depended upon inspiration, and even said there could have been a Christian church without the inspiration of Scripture. See E. R. Sandeen, "The Princeton Theology", Church History, XXXI (1962), pp. 314, 316, n. 44; and

Jeremiah I: 9.

117. Warfield always maintained that every biblical scholar should examine the evidence turned up by critical investigation and never avoid that. Yet, he basically believed that no error finally could be found because God's Word is and must be infallible. Sandeen (ibid., p. 318) condemns the Princeton theology, as many of its contemporaries did, saying that it was not so much a theology as an apologetic, nor an approach to be discussed as a position to be defended. When the Presbyterian Church held it officially many who would not agree were considered non-Christian. Sandeen even subtitled this article, "One source of biblical literalism in American Protestantism."

NOTES FOR CHAPTER TWO.

1. The Westminster Assembly was part of a revolt against tyrannical absolutism in church and state. The Confession's title reads: "To the Right honourable the Lords and Commons assembled in Parliament, the humble Advice of the Assembly of Divines, sitting at Westminster, concerning a Confession of Faith." The Assembly revised the Thirty-nine Articles, which brought it immediately to cardinal doctrinal matters. The Confession was adopted ecclesiastically in England in June 1648; by the Scottish Assembly in August 1647 and Parliament in 1649; by the English Baptists in 1677; and, in 1742 by the Philadelphia Association of Baptist churches, known in America as the Philadelphia Confession. In 1729 the American Presbyterians adopted it in their Colonial Synod, and by World War II over three-quarters of the American Presbyterian churches held it as authoritative. Not until the Confession of 1967 (United Presbyterian Church U. S. A.) was it regarded as an historical rather than the official statement. B. B. Warfield, the Confession's great defender and expert, has said that it was issued in over 300 editions in Britain and America, as well as having been rendered into a dozen major languages (The Westminster Assembly and Its Work (New York: Oxford University Press, 1931), pp. 61, 62, n. 106.) Note, also, that when the English Presbyterians did not accept it many of their congregations dwindled, and many of their members followed Whitefield and the evangelicals. For solid and varied treatment of the Westminster Assembly and its Confession, see Warfield, ibid. (which deals with many aspects from its doctrine to its printing); S. W. Carruthers, The Everyday Work of the Westminster Assembly (Philadelphia, 1943); W. K. Jordan, The Development of Religious Toleration in England (3 vols., Cambridge, Mass., 1938); A. F. Mitchell, The Westminster Assembly (Philadelphia, 1886); and W. A. Shaw, History of the English Church during the Civil Wars and under the Commonwealth, 1640-1660 (London, 1900).

2. William Haller says, "The Puritan movement has been a reaction not against the Church, not even against hierarchy as such, but against a government of the Church dependent upon the crown and out of sympathy with a great part of the common clergy and their people." ("The Word of God in the Westminster Assembly", Church History, XVIII (1949), p. 200). Cf. R. H. Nichols, "The Tercentenary of the Westminster Assembly", Church History, XIII (1944), pp. 25-41.

3. Milner's work was the history of the church of Christ as evangelicals saw it, and nothing more, heresies and dissensions being omitted. It was intended as an evangelical apologia. He restated the Reformation principles, saying that, "The real distemper of the Church in the beginning of

the sixteenth century was corruption of evangelical doctrine." The new standard set by nineteenth-century historical scholarship dated as well as crippled his work. He fell much below the standards of Milman, Thirlwall, and Newman, and after half a century of publication the last edition appeared in 1847. J. D. Walsh says of his work: "Reading Milner everything fell into place, the providential pattern emerged, the perplexed Evangelical found himself equipped with a historical justification of his position against the contemptuous infidel, the cavilling Dissenter, the learned High Churchman and the Roman Catholic with his inevitable but searching question, 'where was your religion before Luther?'" ("Joseph Milner's Evangelical Church History", The Journal of Ecclesiastical History, X (1959), p. 175). His work is a "mirror of the late eighteenth-century Evangelical Weltanschauung". (Ibid., p. 177). Milner, as with Sir Herbert Butterfield in Christianity and History (1949), believed in the gravitational pull of original sin in history, but he was not dispensational in his outlook nor was he optimistic about revivals. For him, genuine Christians were always a mere handful, but their doctrine and problems were always the same whether ancient, medieval, or modern. Because of this kind of reasoning, he gave great historical foundation to the evangelical position in its formative years in modern history. His brother, Isaac, had much to do with the final publication of the history, as it appeared in stages from 1794-1809.

4. For these quotations see A. R. Humphreys, "Literature and Religion in Eighteenth-Century England", The Journal of Ecclesiastical History, III (1952), p. 183, n. 2. Note Blake's description of the early 18c. cleavage between Churchmen and Dissenters in his The Everlasting Gospel: "Both read the Bible day and night, / But thou read'st black where I read white." (Cited in ibid., p. 165). The hymn was the child of dissent, with Isaac Watts, a Congregationalist, being its first great writer. In the 18c. also, the religious background to secular literature was characteristically English, both Anglican, and dissenting and evangelical.

5. Humphreys wrote (ibid., p. 165): "There are few greater Englishmen than John Wesley, and to compress his achievement into a paragraph is like trying to see the world in a grain of sand and eternity in an hour." The French historian of modern England, Elie Halévy, noted that Wesley defeated Voltaire, but what of Marx? He approves the argument that Wesley and Marx are the two most influential persons in modern history. See J. Wesley Bready, England: Before and After Wesley (London: Hodder & Stoughton, 1938), p. 451.

6. Wilberforce's position, socially, gave him access to those circles closed to Newton and also to Wesley and White-

field. See the foreword to Ford K. Brown, Fathers of the Victorians (Cambridge: Cambridge University Press, 1961). When in 1843 Sir James Stephen's article "The Clapham Sect" appeared (Stephen became Professor of Modern History at Cambridge in 1849 as a result of Zachary Macaulay's having rejected it), Macaulay wrote: "The truth is, that from that little knot of men emanated all the Bible societies, and almost all the missionary societies, in the world. The whole organization of the Evangelical party was their work. The share which they had in providing means for the education of the people was great. They were really the destroyers of the slave trade and slavery. Many of those whom Stephen describes were public men of greatest weight." (Cited in John Telford, A Sect That Moved the World (London: Charles H. Kelly, 1907), pp. 225-6). This study presents some of the Sect's prime members, including a separate chapter (III) on Wilberforce's conversion. See also, ibid., p. 223, for Canon Overton's remarks on the Sect. Cf. M. Seeley, The Later Evangelical Fathers (London: Charles J. Thynne, 1914), which contains nine biographies of Wesley and Whitefield's successors, all of whom died before 1850, including Clapham members. Note also W. B. Selbie (ed.), Evangelical Christianity Its History and Witness (London: Hodder & Stoughton, 1912), a collection of lectures given at Mansfield College, Oxford, in Hilary Term, 1911; esp. A. J. Carlyle's and Charles Gore's lectures on evangelicals and tractarians, and the Quakers, respectively, in relation to personal conversion. Selbie, in his introduction, says that the evangelical emphasis "falls upon the experimental and personal rather than the sacramental and institutional aspects of Christianity". (p. v).

7. For many noteworthy comments on who the evangelicals were and what they believed, see Owen Chadwick, The Victorian Church (Part I: 1829-1860), pp. 440-455. They were men of the Reformation, but only some of them were Calvinists. A deep devotion to the Bible; much, and extemporaneous prayer; the centrality of the pulpit and preaching; and, a real interest in prophecy and the second coming, these characterized them especially. The evangelical Shaftesbury was the noblest philanthropist of the century and had an enormous social conscience. He spoke for evangelical religion in an age when it seemed suddenly to be the most potent religious and moral force in England.

8. See S. Baring-Gould, The Evangelical Revival (London: Methuen, 1920), pp. 6-7; 341-2. As the underlying authority for this period, see Norman Sykes, Church and State in England in the XVIIIth Century (Cambridge: Cambridge University Press, 1934), esp. ch. IX. Cf. Sykes, The English Religious Tradition (London: S. C. M., 1953).

9. They were abused, laughed at, and kept under: e.g. in

1820 Bishop Marsh of Peterborough asked 87 questions of all who sought a curacy in his diocese to determine whether evangelical or not. Charles Simeon's church (Holy Trinity) in Cambridge was the scene of disgraceful riotings, and, some evangelical clerics lost their charges. The solid comfort of the wealthier ones in their own homes was satirized by Thackeray in The Newcomes (ch. I), but they had their own asceticism and never forgot eternal things. Gladstone, reared an evangelical, said of them: "The Evangelical clergy were the heralds of a real and profound revival, the revival of spiritual life. Every Christian under their scheme had personal dealings with his God and Saviour. The inner life was again acknowledged as a reality, and substituted for that bare, bald compromise between the seen and the unseen world which reduces the share of the 'far more exceeding and eternal' almost to nil." (Cited in S. C. Carpenter, Church and People 1789-1889 (London: S. P. C. K., 1959), p. 29, n. 2.

10. See Carpenter, ibid., pp. 42ff., esp. p. 48. Cf. L. E. Elliott-Binns, The Early Evangelicals: A Religious and Social Study (London: Lutterworth Press, 1953), and the quotation therein (p. 441) from Milton's Areopagitica: "a dram of well-doing should be preferred before many times as much the forcible hindrance of evil doing".

11. I.e.: "Holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite necessary to salvation...." Bishop Ryle wrote in The Christian Leaders of the Last Century (London, 1869), p. 26, that the evangelical leaders "knew nothing of any part of Scripture being uninspired. They never allowed that man has any 'verifying faculty' within him by which Scripture statements may be weighed, rejected or received. They never flinched from asserting that there can be no error in the Word of God; and that when we cannot understand or reconcile some part of its contents, the fault is in the interpreter and not in the text. In all their preaching they were eminently men of one book". See, also, A. Skevington Wood, The Inextinguishable Blaze (London: Paternoster Press, 1960).

12. These two parties were respectively named the Clapham and Clapton sects for their geographic centers. See J. H. Overton, The Anglican Revival (London: Blackie, 1897), esp. the quotation on evangelical separatism, p. 217, n. 1, from Principal Tulloch. On the two conceptions, Overton said: "The Evangelical Revival derived its impetus from its insistence upon the necessity of the conversion of the individual's soul to God; the Anglican Revival, from its insistence upon the supplementary, not contradictory, truth that God's elect 'are knit together in one communion and

fellowship in the mystical body of His Son'. The one was the triumph of individualism, the other, of collectivism." (p. 217). Note the illuminating work of J. S. Reynolds, The Evangelicals at Oxford 1735-1871 (Oxford: Basil Blackwell, 1953); e.g. p. 158 lists Oxonians who founded and supported evangelical societies. Reynolds strongly makes the point that in no sense was evangelicalism at Oxford the forerunner of Anglo-Catholicism, as some have argued. Rather, its constituency was small but distinctive, influential and interdependent, dating back to the Wesleys. (p. 159).

13. Note the celebrated Gorham case concerning baptismal regeneration, wherein George Cornelius Gorham (1787-1857), Fellow of Queen's College, Cambridge, and an evangelical, held that spiritual regeneration is not given or conferred in baptism. Such is a parental offering, whereas being born again is a personal choice. He was charged with heresy in 1849 at the Court of Arches. At most, he said baptism is generally necessary to salvation, but is not what the Bible speaks of as second birth. See further, F. Warre Cornish, The English Church in the Nineteenth Century (London: Macmillan, 1910), Part I, pp. 321ff. The final decision was reversed in Gorham's favour, that his doctrine was not contrary to the Church of England.

14. Note L. E. Elliott-Binns, The Evangelical Movement in the English Church (London: Methuen, 1928), pp. 140ff., and his quotation of W. H. Griffith Thomas in support of the claim that Christianity must be prepared to touch all of life. Cf. Kenneth Ingham, "The English Evangelicals and the Pilgrim Tax in India, 1800-1862", The Journal of Ecclesiastical History, III (1952), pp. 191-200, which gives an account of how the evangelicals in India brought an effective though not distasteful witness into the government while simultaneously respecting the Hindus. Cf. further George W. E. Russell, A Short History of the Evangelical Movement (London: Mowbray, 1915), who, as an evangelical, closes his work with what he considers best and most characteristic in evangelical religion: " — the passionate zeal for our Lord's unshared prerogatives, and the profound conviction that, in the supreme work of salvation, no human being and no created thing may interpose itself between the soul and the Creator. Happy is the man whose religious life has been built on the impregnable rock of that belief". (p. 144).

15. In that light, note these three quotations cited in James T. Inskip, Evangelical Influence in English Life (London: Macmillan, 1933): John Bunyan in Pilgrim's Progress, "So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre,

where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, 'He has given me rest by sorrow, and life by His death'. Then he stood awhile to look and wonder; for it was very surprising to him, that the sight of the cross should thus ease him of his burden." (pp. 34-35); W. E. H. Lecky, History of England in the Eighteenth Century (III): "The Evangelical movement not only spread over the surface of the Empire; it also more or less permeated every section of Society." (p. 137); and, John Wesley: "The world may not like our Methodists and Evangelical people, but the world cannot deny that they die well." (p. 152).

16. The definitive history for this is J. Edwin Orr, The Second Evangelical Awakening in Britain (London: Marshall, Morgan & Scott, 1949).

17. Some took their eschatological position as far as pre-millenarianism, which will be developed later on here, and again in chapter four.

18. These were essentially songs of salvation and sanctification. A favourite hymn was "There is a fountain filled with blood, Drawn from Emmanuel's veins"; while several came out of the revival proper: George Duffield's "Stand up, stand up for Jesus"; Charlotte Elliott's "Just as I am"; and, Elizabeth Clephane's "Beneath the Cross of Jesus". The Moody-Sankey hymns were very popular as a result of their British campaigns in the 1870s, though they had little of the elegance of Charles Wesley's works. Orr, op. cit., p. 261, notes that the London publishers, Marshall, Morgan & Scott, had sold more than 90 million Sankey hymnbooks by 1948.

19. Orr, ibid., pp. 262-63, divides this fifty-year period into three phases: (1) the outpouring of the Holy Spirit during the revival, and it was leaderless compared to the First, and following, which breathed new life into Christian communities in Britain and America; (2) Moody's personal development, whose American service came during the first phase of the Awakening but after 1873 became a force in Britain as well. He was converted in Chicago in 1858, and became the greatest single product of the Second Awakening, 1873-99 being his heyday; (3) the final phase coming after 1900, whose greatest moment came in the Welsh Revival of 1905 under the preaching of Evan Roberts. This phase also included the worldwide ministry of R. A. Torrey and Wilbur Chapman, and their teammate Charles M. Alexander. Orr notes that church historians have too often been blinded by Moody, having forgotten the fifteen years before and after him in Britain and America (see pp. 263ff.). The term "Second Evangelical Awakening" is Orr's, and he claims that the first phase alone of the Second was of the same magnitude as the entire First Awakening (or 18c. evangelical revival).

Note the seven appendices which document and amplify statistically Orr's findings; also a good bibliography.

20. Harford-Battersby was rector of Keswick. His Oxford (1874) experience was a pentecostal one and that later gave birth to the Conference. He immediately wrote a paper for the annual meeting of the Evangelical Union of the Diocese of Carlisle (29 Sept. 1874) about his conversion, and the first Keswick meeting opened 29 June 1875. He died in 1883 at that year's Keswick opening. See Charles F. Harford (ed.), The Keswick Convention (London: Marshall Bros., 1907), which is a series of essays about Keswick by its own men.

21. E.g. (1) H. W. Webb-Peploe (see his essay in Harford, ibid.), who also had a spiritual renewal at Oxford in 1874, of whom John Harford-Battersby (the Canon's son) wrote: "His wonderful command of Scripture, his strong voice, his torrential rapidity of utterance swept us along in the pursuit of truth from Genesis to Revelation and then drove us to our knees before God in penitence, trust and adoring love." (Cited in J. C. Pollock, The Keswick Story (London: Hodder & Stoughton, 1964), p. 44), which is the authorized history of the Keswick Convention. Moody visited Keswick in 1892 and thereafter was keen to have Keswick speakers at Northfield, and elsewhere in America, Webb-Peploe being one of them. (2) Arthur T. Pierson, (see his essay in Harford, ibid.), who filled Spurgeon's pulpit after his death, had a great spiritual experience at Keswick in 1895, and then spoke there in 1897, 1898, and six conventions thereafter. (3) in 1904, R. A. Torrey went only as a listener, but substituted for Webb-Peploe who was called away, and gave the Bible readings on the Holy Spirit. Americans were welcomed and much used there, but note Pollock's remarks (ibid., p. 118) on Torrey and Pierson being too automatic in their presentations, systematizing the Keswick message in a disliked manner. Pierson even went so far as to lay down a Keswick Plan, six successive steps "to and in the blessed life" which annoyed many leaders. (4) Mrs. Jessie Penn-Lewis of Wales, formerly a parishioner of Evan Hopkins who preached at the Oxford 1874 conference, and erroneously thought to have begun Keswick, gave addresses at the Keswick Ladies Meetings. She was responsible for the Welsh Keswick, which began in 1903 at Llandrindod Wells, and ultimately led to the Welsh Revival in 1905. It should be noted that the English Keswick purposely avoided emotional evangelistic meetings, even though decisions were sought, while this was not true of the Welsh Keswick, much to the annoyance of the English. (5) W. H. Griffith Thomas, (see his essay in Harford, ibid.).

22. Mrs. C. T. Studd held an house party for Cambridge men which Norman Grubb attended, being a student in Trinity

College, remarking later: "God gave me the vision of the Inter-Varsity Fellowship that was to be I saw that not only must there be this witness in every university but that God was going to do it." (Cited in Pollock, ibid., p. 142). In 1919, Grubb organized a small Inter-Varsity Conference in north London to which Keswick men spoke. This became an annual event and led in 1928 to the formation of the Inter-Varsity Fellowship of Evangelical Unions. Grubb ultimately refused to join up with the Student Christian Movement, claiming that it was the 1919 event that kept the I. V. F. on its own. In his words: "With the decision against reunion came Faithfulness: at Keswick came Fire." (Ibid., p. 142).

23. Pollock, ibid., p. 73. Handley Moule said: "Keswick has not always seen all of its people so true to its true message as never to invite a legitimate anxiety." (Cited in Pollock, ibid., p. 73).

24. On Keswick and the higher criticism, see J. B. Figgis' essay in Harford, op. cit., "Some Characteristics of the Message", where he mentions the speakers' concern about this. The official organ of the convention, The Life of Faith, has had many thoughtful articles on this and still does. But these matters were technically outside their purpose. The theological debate which many of the speakers were capable of was secondary to their primary concern for holiness. Keswick Week is the official yearly publication, giving all messages and news in full. Cf. W. H. Griffith Thomas' essay in Harford, ibid. A series of volumes were published called "The Keswick Library", which were devotional rather than theological, for which F. B. Meyer wrote From Calvary to Pentecost. He represented English Nonconformity at Keswick as no one else did and his books uniformly strike that message. Meyer also did a biographical series on biblical persons in thirteen volumes. Canon A. E. Barnes-Lawrence noted with regret that Keswick never claimed from English Nonconformity the same regard as from evangelicals in the established church. (Harford, ibid., p. 185).

25. E.g. Robert E. Speer went from the Edinburgh 1910 Conference to Keswick to bring the Convention completely in touch with all that happened there. Because of the higher criticism, in 1919 came a "Statement of the Purposes and Teaching given at the Keswick Convention", which made clear that the "personal experience of victory and consecration naturally carried with it the acceptance of such truths as the Divine Authority of the Holy Scriptures; the Deity of Our Lord Jesus Christ; His death on our behalf; His Resurrection and Presence; His Triumph and Reign". (Cited in Pollock, op. cit., p. 150). As W. H. Griffith Thomas said, "To the holiness represented by Keswick no truth is alien, for there is no interest outside its sphere." (Cited in

Harford, op. cit., p. 237). Pollock in his official history brings the Keswick story to 1950, where he amply demonstrates its current witness amid all the intellectual tumult. Note his appendices (pp. 179-182) concerning Keswick's administration and organization.

26. Pollock, ibid., p. 153. His discussion and defense of Keswick after World War II, when it came under fire from certain younger evangelicals, most of whom had never attended, is admirable and very reasonable. As Keswick is a direct outgrowth of the Second Awakening, cf. Orr, op. cit., p. 267, when he speaks of the continuation of the latter movement in the present day, especially in the pentecostalist form which was so well-known by both: "Whether the English-speaking world will first experience another religious Awakening or another baptism of fire of a crueller kind is a matter of conjecture Evangelicals are agreed that the power of God is still the same, that the need of the people is the same, that the remedy is the same in the twentieth century as in the first."

27. C. T. Studd was one of the Cambridge Seven, and the Student Volunteer Movement, begun by John R. Mott, was equally the concern of Robert E. Speer. The Christian Endeavour began with a local revival in Maine (1881) under Francis E. Clark, and in fifteen years there were more than two million members in 40,000 local societies. See J. Edwin Orr, The Light of the Nations (London: Paternoster Press, 1965), pp. 272-73.

28. See John Hunt, Religious Thought in England in the Nineteenth Century (London: Gibbings, 1896), pp. 63-69, for some examples. J. M. Butt writing in 1807; J. H. Frere's A Comparative View of Prophecy (1815); the work of Bishop Horsley; and E. B. Elliott, Horae Apocalypticae, who was Warburtonian lecturer at Cambridge (1849-53). Warburton's will stated that the lecturer was "to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of prophecies in the Old and New Testaments ... which relate to the Christian Church ... which relate to the apostasy of Papal Rome". (Cited in Hunt, p. 67). Also, Bickersteth, M'Neile, and Noel, evangelical clergy in 1830s and 1840s, were students of prophecy who saw Christ's advent as close. Professor Conybeare, in the Edinburgh Review (1853), said: "In Evangelical circles novels and fairy-tales are forbidden luxuries, but their place is abundantly supplied by the romantic fictions daily issued from the prophetic press." (Cited in Hunt, p. 68).

29. See his work, The Interpretation of Prophecy (London: The Banner of Truth Trust, 1964). He was Principal of the Free Church College in Glasgow. Fairbairn emphasizes three points to remember when prophecy is considered as biblical

evidence: (1) it is predictive and only a branch of the final, complete revelation; (2) its proper sphere is the church rather than the world, and is to comfort the children of faith; those who stand outside the faith cannot appreciate prophecy; (3) any prophecy is only part of a whole truth, and prophecy must be viewed as a comprehensive whole and not bit by bit. (Ibid., pp. 202-3). He deals at length with Daniel, Isaiah, and Revelation.^{*} For his premillennial and dispensational views, see ch. III, pt. II, "The Prophetical Future of the Church and Kingdom of Christ".

30. For a worthy appreciation of Burgon, whose tomb at Chichester Cathedral reads, "The champion of lost causes at Oxford", see Alfred Martin, "John William Burgon -- a Memorial", Bibliotheca Sacra, CXXIII (1966), pp. 150-57. Burgon knew that textual criticism and theology could not be divorced, and he held Warfield's view that as the Bible is the Word of God it insures that He will preserve the text from error. Note his Inspiration and Interpretation (1861), which contains his sermons as Select Preacher to Oxford University in 1860. On Spurgeon, see John Pitts, "The Genius of Charles Haddon Spurgeon", Theology Today, VI (1950), pp. 524-30. Of his most dramatic conversion at 16, Spurgeon said, "He looked on me, I looked to Him, and we were one forever." He knew well the classics, the English Bible, and books on spirituality; and he preached for 31 years to 6,000 people, twice every Sunday, at the Metropolitan Tabernacle in London with absolute authority and much biblical exposition.

31. Bishop J. C. Ryle, the great leader of the evangelical party until shortly before his death in 1900, calculated that ca. 1870 nearly one-third of the total clergy were evangelicals; and, by 1900 fully one-quarter of the parishes in England were in evangelical hands. See G. R. Balleine, A History of the Evangelical Party in the Church of England (London: Church Book Room Press, 1951), p. 248. Of Ryle, Balleine writes (p. 220): "Grave, dignified, of magnificent presence, literally standing head and shoulders above all his fellows, an athlete who had captained his eleven both at Eton and Oxford, a scholar who had carried off the most coveted University honours, a Christian whose simple faith was never damped by doubt, a writer whose tracts were circulating in every corner of the English-speaking world, honest, fearless and outspoken, a leader who was never afraid to face all the facts"

32. As Balleine, one of the leading historians on the evangelicals, has put it about them (ibid., p. 250): "the central point has always been the Person of Christ, the glory and all-sufficiency of His work, incarnate Lord, propitiatory Sacrifice, risen and ascended Saviour. To be a Christian is to know Christ, to believe in Him and to love Him,

to walk with Him, to work with Him, to watch for His second coming".

33. Eugene R. Fairweather (ed.), The Oxford Movement (New York: Oxford University Press, 1964), posits the analogy that Quakers are to evangelicals as the Oxford Movement is to Romanism, ecclesiastically. He notes that the symbolic beginning of the O. M. was the attack on the British government's Irish church policy, viewed as an illegitimate interference with the church's pastoral office. Also, that its greatest crisis after that of 1841-45 was precipitated by the Gorham case. (pp. 5-7). The O. M. recovered long-forgotten forms of spiritual discipline (e.g. fasting and confession), inspired again proper religious communities, and transformed eucharistic worship. Fairweather views the O. M. as having done much to prepare the Anglican communion for current ecumenical dialogue, because of its kinship with traditional Catholicism, both Roman and Orthodox. (pp. 12-13). His edition of O. M. writings includes selections from Keble, W. G. Ward, Pusey, R. I. Wilberforce, Williams, and Newman. Cf. Owen Chadwick, The Mind of the Oxford Movement (London: A. & C. Black, 1960), who includes all these men as well as Palmer. Chadwick places them under three headings: Faith, the Authority of the Church, and Sanctification.

34. Note T. L. Harris, "The Conception of Authority in the Oxford Movement", Church History, III (1934), pp. 121, 125; also, Fairweather, ibid., pp. 14-15. Cf. John T. McNeill, "Anglicanism on the Eve of the Oxford Movement", Church History, III (1934), pp. 95-114, who holds that the Tractarians wanted a new kind of revival urging corporate religion and churchly authority. They went backward to the Caroline divines, the Tudor reformation, and the "undivided church" in order to go forward. (p. 114). S. L. Ollard, A Short History of the Oxford Movement (London: Mowbray, 1915), notes the O. M.'s contribution to hymnody. E.g. Newman's "Lead, Kindly Light" and "Praise to the Holiest in the Height"; F. W. Faber's "Hark, hark, my soul"; those of John Mason Neale; and, "Jesus, meek and gentle" and "The King of Love". (p. 272). Also, the O. M. sprang in part from the same source as the Gothic revival, which was earlier only by a few years. With them, church music was given a more central place and was much enriched with new works.

35. Evangelicalism was clearly the most important religious movement surrounding the O. M., as many of its members came from evangelical backgrounds. However, evangelicals did not welcome the view that they, in any way, gave rise to the O. M. On this point, see E. A. Knox, The Tractarian Movement 1833-1845 (London: Putnam, 1933), himself an evangelical, who says the evangelical was progressive and the tractarian reactionary. To revive tradition, as a sacred deposit of

truth, or excommunication, naturally brought opposition, to which the November-Fifth service in the Prayer Book gave support. Knox believes it not erroneous to see in the O. M. a reaction against the rise of the English bourgeoisie to power with the Reform Bill of 1832. (p. 368). Further, George Eliot has shown in her writings the England which hated evangelicals, but which was not less opposed to tractarian innovations. Both were extremes for the mentality of toleration that was emerging.

36. The O. M. influenced the English church first liturgically. They introduced new modes of worship which were either patristic or medieval, and, according to Chadwick, op. cit., p. 58: "In so far as the Oxford Movement was affirming a particular doctrine of authority, or a particular interpretation of the nature of dogma, or particular doctrines like baptismal regeneration to the exclusion from English religion of other interpretations of regeneration, the Movement failed." Chadwick sees it as more a "movement of the heart than of the head". The evangelicals unwittingly contributed to such a high church party by their neglect of parish boundaries in their preaching missions, putting the Bible before the simplest people, distrusting language about good works, and suchlike. The tractarians guarded their language on assurance and justification, and held a less high view of Scripture, which lessened its demands. Still, there is a real relation between the two. Evangelicals did not fear the role their "feelings" played in their faith, while the others did. Gladstone, in an essay on "The Evangelical Movement" (British Quarterly Review, 1879), held that it "may have stood in some relation of parentage to the Tractarian"; and, C. C. J. Webb, The Philosophy of the Oxford Movement (London, 1928), has shown that contemporary European philosophy had a much greater influence on the tractarians than they realized. Yngve Brilioth, Three Lectures on Evangelicalism and the Oxford Movement (London: Oxford University Press, 1934), would agree with Gladstone and Webb. With his knowledge of the continental scene and its tractarian equivalent, Brilioth mentions both Wilhelm Löhe, rector of Neuendettelsau in Bavaria and a stern champion of Luther, and Henric Schartau of Lund, a priest, who was perhaps the most influential of Swedish churchmen in the 19th century, as illustrating "that strange transformation of an individualistic Evangelicalism into a rejuvenated institutionalism", thus substantiating his claim. (p. 15). W. G. Peck, The Social Implications of the Oxford Movement (New York: Scribner, 1933), sees a link between the O. M. and the Romantic revival, especially Coleridge. (pp. 57-8). Peck recognizes also that their opposition to the current liberalism and humanism had not the depth of spiritual awareness as did the evangelicals', who focused on personal encounter with Christ and not the more depersonalized doctrine of the church, which episcopacy seemed often to replace

Him. Opposition by evangelicals to tractarians was inevitable, even to those of exemplary piety (Newman, Pusey, Keble), for their mysticism could not compensate for their Roman conception of the church. "The result was that some of the Tractarians were led directly into the Roman Church, while the rest built up an Anglican replica of Rome without a Pope." (Knox, *ibid.*, p. 377).

37. Newman began and ended the series, which aimed to show that the English church was something more than a political creation. Tract 49 makes the church the successor of the ancient covenant, while Tract 89 decries Henry VIII's claim on the church, but at the same time views that state intervention as divine punishment for its own impurity. Tract 90 itself (published 27 February 1841) was not expected to attract notice, for Newman had merely taken fourteen Articles of the thirty-nine and treated them legally, and in no way was he trying to reconcile the church with Rome. For correspondence from Oxford dons over Tract 90, see R. D. Middleton, "Tract Ninety", The Journal of Ecclesiastical History, II (1951), pp. 81-90. Newman admittedly wanted only to broaden the interpretation of the Articles, and it was not so much the condemnation as the suggestion of his dishonesty that hurt him finally. His words were: "Our business is with ourselves -- to make ourselves more holy, more self-denying, more primitive, more worthy our high calling. Let the Church of Rome do the same, and it will come nearer to us, and will cease to be what we one and all mean, when we speak of Rome." (Cited in Middleton, *ibid.*, p. 94, n. 3). He never retracted this work, though he did later revise his comments on Article 22 which caused the objection. With Newman's joining Rome (9 October 1845) the O. M. fell away, though its principles abided and its men kept asserting their claims. This Via Media was of genuine English origin and was to last. In 1865, Pusey reflected on the turmoil and asked why; he and his friends and many other notables were always staunch supporters of him. Newman had rid the Articles of their Calvinistic gloss and had represented them precisely and grammatically, relating them to other Anglican formularies. He aimed to show that the Articles "may be subscribed by those who aim at being catholic in heart and doctrine". (Cited in R. W. Greaves, "Golightly and Newman, 1824-1845", The Journal of Ecclesiastical History, IX (1958), p. 220, n. 1). The tractarians also discussed their views of the Anti-Christ, which evangelicals, and The Fundamentals, clearly saw as Rome, and Newman treated this in four sermons published in 1838 as Tract 83, rejecting the common notion. Anticipating Pius IX's Syllabus of Errors, Newman was disposed rather to see the contemporary manifestations of Anti-Christ in secularism, liberalism, and democracy. See Greaves, *ibid.*, p. 226, n. 3. (Golightly labelled himself as non-partisan, though a Protestant, and campaigned vigorously against all ecclesiastical dangers as he saw them.)

As Brilioth (*ibid.*, p. 9) put it: "To Newman, at least, there existed no other alternative than either a Protestantism, represented by the later Evangelicalism, which under the impression of the Tractarian attack joined issue with liberal Erastianism, or the Roman Church." Newman had no time for liberal Christianity, which he saw as an half-way house to atheism; and, he addressed this subject in his *Apologia*, taking the view that Catholicism was better than liberalism because of its orthodoxy. On this, see W. E. Houghton, "The Issue Between Kingsley and Newman", *Theology Today*, IV (1947), pp. 80-101. What Newman said can often be seen alive in Kingsley, though no reference was ever made.

38. In his *The Ideal of a Christian Church ...*, pp. 19f., Newman stated: "There is perhaps no one principle in all history on which there is so surprising a consilience of a priori reasoning with observed phenomena as on this: that any Church, which shall not contain at her center a deep dogmatic theology, exuberant with life, indomitable in energy, that Church is languid in her spiritual functions, wavering and unauthoritative in ruling her own subjects, feeble and prostrate in her external relations." It is to be noted that in his earlier, liberal days in Oriel College, Oxford, (where he got a Fellowship in 1822 at age 21), he was in contact and fluent with the thinking of the Noetics there. They called everything into question and were of a mildly liberal tendency, taking up a critical attitude both towards the old high church school and evangelicalism. The leading Noetics were Copleston, Hawkins, Whately, Hampden, and Arnold. Also, worth some consideration is Oxford's having begun three movements of religious reformation: with Wycliffe, Wesley, and Newman. See Yngve Brilioth, *The Anglican Revival: Studies in the Oxford Movement*, (London: Longmans, Green, 1925), pp. 77-78; 29.

39. Unlike Newman, whose letters in 1823 reveal the climax of his evangelical experience (even though his course went from evangelicalism to noetic liberalism, then to tractarianism and finally to Romanism), there is no trace of the evangelical strain in leading figures like Keble and Froude. Pusey did encounter that at Eton (in John Bird Sumner, later Archbishop of Canterbury, with whom evangelicalism reached the highest church office), and later while studying in Germany, having encountered Tholuck. Also, there he had contact with the Pietist movement. In 1828 he wrote Historical Inquiry into the Probable Causes of the Rationalist Character Lately Predominant in the Theology of Germany, and the claim for an evangelical sympathy can be made for him. These four men were the leaders of the O. M., and Newman and Pusey, together with some other members, never denied the affinity it had with evangelicalism. There is also the other side of that claim as seen in Samuel Wilberforce, who, standing apart from the Movement, managed to bring together primitive

tractarianism and evangelicalism to form a new type of high churchmanship. See Brilioth, Three Lectures, op. cit., pp. 33, 38. Chadwick, op. cit., pp. 52-53, holds that no theology, properly speaking, is to be found in the Tracts, save for Isaac Williams' on Reserve, Pusey's on Baptismal Regeneration, and Newman's. Even these cannot be regarded as the most significant thoughts of the Movement's leaders, for they are too slight and too sensibly designed for other purposes: devotional, controversial, ecclesiastical, and historical. Chadwick also supports the view that the O. M. had an open hostility to the Reformation, see ibid., pp. 53ff. He says that the failure, finally, after the withdrawals of Ward, Manning, R. Wilberforce, and Newman, of its doctrinal teaching was not the fault of its leaders, but of the "new stars in the firmament of Christian theology -- the new science, Darwin, the new history, the Biblical critics". (Ibid., p. 59).

40. The interaction of the two parties and the debts they openly owed each other say much for their many links, and makes the evaluation of the two, side by side, all the more anomalous. The O. M. was not making an appeal to the non-Christian, but only to a renewed form of sacramental faith among the faithful. A chief strength was that in the light of the Reform Bill of 1832, the O. M. asserted the right of the clergy to restore their independence of the state, in things spiritual, due to apostolic succession. As Knox points out (op. cit., pp. 382-3), in one way this claim rendered the Reformation as schismatic because of its "cuius regio eius religio" policy, yet its intention was right even when viewed from a Romish perspective. Further, paradoxically, the O. M. insisted on church unity, while its own dogmatic views caused much splitting from evangelicals to high churchmen of a non-tractarian sympathy in Britain alone. To define and work out just what was the Via Media they talked of was the O. M.'s actual theological task. As a result, they became a part of the liberal school having more interest in tradition than salvation. As Brilioth so carefully put it (ibid., p. 57): "The Oxford Movement was a rediscovery of the historical mediation of salvation, just as the evangelical movement had been the discovery of the immediate relation of the individual soul to its Saviour. The salvation of the soul was no less serious a matter to the Tractarians, but as it involved the questions of the historical church, of episcopacy, and of sacraments, these things, too, gained a tremendous importance. The question of the historical church became part of the question of the salvation of the soul." As a contemporary comment, remembering that the term "O. M." was a later invention, note William Goode, The Divine Rule of Faith and Practice (London: Nisbet, 1903), the first edition being 1842. Dr. Goode was Dean of Ripon and wrote this because of his great distress over the abuse of ancient biblical truths and the

turn to Catholicism. In every way this work is a tract for orthodoxy, in which Preface he writes: "It was impossible to see the deadly leaven of Popery insinuating itself into the very vitals of our Church, without feeling that any warning could not be mistimed ...". (p. viii). Goode discusses the ancient creeds, spends the bulk of the work on Scripture, and talks of dispensations. His final sentence is full of reference to the situation at hand: "But she (C. of E.) makes no claim, as the exponent of 'Tradition' or 'Catholic Consent,' or in any other way, to the right of demanding their (Scripture's) obedience as an authoritative and infallible Teacher of Divine truth." (p. 368), parentheses mine.

41. See Sidney E. Mead, "The Rise of the Evangelical Conception of the Ministry in America (1607-1850)", in H. R. Niebuhr and D. D. Williams (eds.) The Ministry in Historical Perspectives (New York: Harper & Bros., 1956), pp. 246ff.

42. "Moody's orientation was substantially that of eighteenth- and nineteenth-century evangelical or pietist Protestantism with its special emphases and interpretations of sin and judgment, conversion, salvation, redemption, heaven and hell, literalistic use of the Bible, its suspicion of the wisdom and ways of this world, its moralism and individualism." (R. S. Michaelsen, "The Protestant Ministry in America: 1850 to the Present", in Niebuhr & Williams, ibid., p. 256). He continues, "... if one symbol of the ministry stands out above all others it is that of the simple, unassuming 'unadorned' man of God, standing with Bible in hand, expounding the gospel of salvation in and through Jesus Christ." (p. 256). It is also true that Moody and others like him were little affected by the revolutions going on around them. He never attempted to speak to the problems created by urbanism and industrialism, or examine their causes critically. However, even though he bypassed these pressing issues his influence among all classes did not suffer.

43. He gave the first Lyman Beecher lectures at Yale in 1871, and said: "The providence of God is rolling forward a spirit of investigation that Christian ministers must meet and join." (Cited in Michaelsen, ibid., p. 257).

44. Michaelsen properly distinguishes between the two, though not sufficiently. He characterizes Fundamentalism as resistant to any science that contradicts the Bible, literalistic biblically, individualistic, moralistic, and insistent on set doctrines. He then says: "Fundamentalism is in many ways similar to evangelical Protestantism; the chief difference between them is one of mood and spirit. Fundamentalism is evangelical Protestantism on the defensive and thus in its more rigid and ossified form" (Ibid., p. 259).

45. Other such provisions were: parish houses, settlement houses, deaconess institutions, public baths, savings banks, trained nurses, house visitations, open-air services, tenement house reform, organized charity, fresh-air funds, and holiday houses. As C. H. Hopkins put it: "clergymen were among the leading diagnosticians of the industrial maladjustments of the late 'seventies'". (The Rise of the Social Gospel in American Protestantism 1865-1915 (New Haven: Yale University Press, 1940), p. 67). The Salvation Army, founded in England by William Booth in 1878, ignored the dissension and schism in America and was called the "Personal God of the slums", because of its sympathy for the human wreckage of an industrialized society. The Army did so much to strengthen the evangelical social conscience in America and Britain. The English Cardinal Manning said of the Army, the "only considerable body of Christians who had a passion for sinners as such". (Cited in A. I. Abell, The Urban Impact on American Protestantism 1865-1900 (Cambridge: Harvard University Press, 1943), p. 136). The Woman's Christian Temperance Union led the temperance program and established rescue missions. The Sunday School took on more social services after 1880, and eventually the denominations developed their own schools, as originally these were started outside the church. The institutional churches, an American invention, were evangelistically oriented until after the Great War when that broke down. A. T. Pierson of Bethany Presbyterian in Philadelphia, Edward Judson of Judson Memorial (Baptist) in New York, and R. H. Conwell of Philadelphia's Baptist Temple were the leaders. Conwell reported that by 1900 there were nearly 200 such churches in all major denominations.

46. American Congress of Churches, Evangelical Alliance, Convention of Christian Workers, Brotherhood of Christian Unity, and the League for Catholic Unity -- all essentially alike in aim though differing in size and influence, the second and third being much the most important. Both R. A. Torrey and A. T. Pierson took leading parts in the Convention of Christian Workers. There were also other groups: the Congress of Liberal Religious Societies and the Union for Practical Progress which wanted to interest churches in the new philanthropy. The Christian Social Union, Church Association for the Advancement of the Interests of Labour, and the Brotherhood of the Kingdom urged the church to engage in sociological thinking. There was the laissez-faire, gospel of wealth theme as presented in R. H. Conwell's Acres of Diamonds which was widely known. In contrast, the Catholics enjoined passivity and the acceptance of one's lot in society, holding that poverty can foster virtue. Farmers and workingmen who did not prosper began societies of protest and correction: Grangers of 1867; Greenbackers of 1870s; Farmers' Alliance of 1880s; Populists of 1891; and W. J. Bryan's "free silver" campaign of 1896. Between

1911-14 the Men and Religion Forward Movement was formed primarily by businessmen for evangelism.

47. John R. Mott, Robert P. Wilder, and Robert E. Speer were the founders thereof, its motto being "the world for Christ in this generation". In 1885, Josiah Strong, in his Our Country, summoned the American churches to assume their full responsibility for the Christianization of the world. This actually began at a Mt. Hermon (Mass.) Conference, where Wilder (1863-1938), Mott (1865-1955), and Luther D. Wishard (1854-1925) were among many enrolled for missionary service. The Student Volunteer Movement began in 1888, and the entire missionary enterprise was markedly interdenominational. In 1893 was formed the Foreign Missions Conference of North America, which was later coordinated with the International Missionary Council that grew out of Edinburgh 1910. In 1902 the Missionary Education Movement was launched to quicken missionary interest in all major denominations. In 1906 J. B. Sleman, Jr. started the Laymen's Missionary Movement to challenge laymen, through financial giving, to match the devotion of youth in the S. V. M. The latter ultimately became known as the World's Student Christian Federation. There was also the American Board of Commissioners for Foreign Missions, American Home Missionary Society, and the American Bible Society (1816), all interdenominational. Within 25 years of the founding of the Christian Endeavour Society by Francis E. Clark (in 1881 in Portland, Maine), there were 50,000 societies in several denominations, international in scope, whose aim was to discuss and encourage Christian service.

48. President Eliot of Harvard saw this fact as a "potent cause of the decline of the ministry during the past forty years". After 1800, American protestant ministers came increasingly from a lower social and economic level, which continued beyond 1900, and they lost much political influence after 1865. The establishment of the American Association of Theological Schools has helped to standardize as well as raise increasingly the standards of much theological education.

49. Abell, op. cit., pp. 253ff., argues that in essence both orthodox Christianity and the social program were robbed of their true characteristics when they were brought together to meet the late Victorian need. He thinks they should have worked independently, but simultaneously, thereby having the vigour and special qualities of each, without a compromise. The same criticism is made by implication of the institutional church.

50. G. G. Atkins, "The Crusading Church at Home and Abroad", Church History, I (1932), says, "The first fifteen years of the twentieth century may some day be remembered in America

as the Age of the Crusades." (p. 131). Collier's Weekly (23 December 1914) said that American religion was now "going after souls on a business basis", and Truslow Adams' The Epic of America called it "the age of the dinosaurs". (Both cited in Atkins, pp. 134, 135 respectively). Before and after the War, there were small crusades against all vices from women's dress to liquor, and official "go-to-church" Sundays and suchlike. This led to a kind of hyper-American Protestantism, and the two thoroughly American movements of this stamp since 1890 were the American Protective Association and the Ku Klux Klan. These crusades were most marked among churches of evangelical persuasion and they had distinctly American traits. Their revivalism stressed individual salvation in a larger context in order to make a social appeal. As Atkins put it, "Crusades have substituted mass action for the slower ripening of disciplined individual attitudes...." (p. 149).

51. Evangelists included, Nathaniel Emmons (b. 1745), Asahel Nettleton (b. 1783), Lyman Beecher (b. 1775), Peter Cartwright (b. 1785), Jacob Knapp (b. 1799), a Baptist who claimed to have converted 100,000, Francis Wayland (b. 1796), a frequent preacher to colleges and president of Boston University for nearly 30 years, and Joshua Leavitt (b. 1794), a Congregational evangelist. Charles G. Finney (1792-1875), who taught, preached, and was president of Oberlin College, is estimated to have converted some 500,000 through his preaching. The Great Awakening was made famous by Theodorus Frelinghuysen, Gilbert Tennant, and Jonathan Edwards. Peter Cartwright described an Illinois revival in 1842 thus: "Deism gave way, Universalism caved in, skepticism, with its coat of many colors, stood aghast, hell trembled, devils fled, drunkards awoke to soberness, and, I may safely say, all ranks and grades of sinners were made to cry out." (Cited in Charles C. Cole, Jr., The Social Ideas of the Northern Evangelists 1826-1860 (New York: Columbia University Press, 1954), p. 91, n. 77).

52. Cole, ibid., p. 224, writes: "Charles Finney spoke a different language from Charles Darwin. And the grandchildren of Finney's followers were to find evolution more convincing than original sin, the test tube more efficacious than the anxious seat, and the search for knowledge more satisfactory than conversion. Although Dwight L. Moody, Ira David Sankey, and Billy Sunday continued the tradition of Finney and Beecher, they were voices crying in the wilderness and their work was perhaps even more transitory than that of their predecessors." Cole often writes quite unsympathetically but his views can be quickening. Cf. Frank G. Beardsley, A History of American Revivals (New York: American Tract Society, 1904), who takes revivalism very seriously, seeing a pentecostal element therein, as well as much prayer, outpouring of the holy spirit, and honest

gospel preaching. He notes that revival methods have remained remarkably the same. Cole is correct in emphasizing the evangelists' ignorance of scientific advance, and for him Horace Bushnell's Nature and the Supernatural (1858) and Moral Uses of Dark Things (1867) came closest then to scientific involvement among the pastoral clergy; while Albert Barnes' Lectures on the Evidence of Christianity (1868) typified the clerical position on science as being fixed and unchangeable. (Ibid., p. 226).

53. As suggested by William G. McLoughlin, Jr., Modern Revivalism (New York: Ronald Press, 1959), p. 529. He sees revivalism as a unifying force finally: "In the name of saving souls it sublimated those sectarian bickerings which might otherwise have dissipated the energies and resources of Protestantism." (p. 523). He holds that because revivalists had to win the favour of clergy and laity alike, and preach to all social classes and intelligences, they necessarily had to reduce Christianity to a hard core of universally acknowledged fundamentals. He even goes so far as to suggest that all these factors made their theology more a grab-bag of rationalization than a challenge to Christian commitment. (pp. 524-5). Much of McLoughlin's own argument is faulty, though flashy, because he shows lack of understanding of the gospel and the refinements of theology and speaks only as an historian.

54. McLoughlin, ibid., p. 527. He types the major revivalists according to message and personality: Finney, God's moral law and was an argumentative frontier lawyer; Moody, the atoning blood of a burden-bearing Christ and was the aggressive, enterprising drummer; Sunday, a muscular Christianity and was the slangy sport; and, Graham, the need for repentance and is the clean-cut college boy. He then adds: "But while each new revivalist gave a slightly different emphasis to the evangelical ideology, none of them was able after 1865 to reconcile the old-time religion with the fundamental changes in American social and intellectual thought." At best they were perfectionists in a nation of pragmatists, at worst chauvinists catering to the Americans' insatiable demand for self-assurance. (p. 528). McLoughlin holds that revivalism will always be part of American Christianity and will be spectacular, but that it is unlikely that professional mass evangelism will keep the Faith alive. Genuine revivals are not articles for manufacture and retail, as the virtues of religion cannot be organized but its vices can. (p. 530).

55. Enthusiasm (Oxford: Clarendon Press, 1950), p. 550. Knox discusses movements among the Shakers, Pentecostals, Quakers, Methodists, and mystics which stressed revival. They were forms of enthusiasm because they had no corpus of doctrine, being very much a religion of experience or

spiritual enthusiasm.

56. Knox also distinguished between mystical and evangelical enthusiasm. The former took its point of departure from the incarnation rather than the atonement, bypassing the theology of grace and concentrating on the God within. The latter was more acutely conscious of man's fallen state and thought always in terms of redemption. "In itself enthusiasm is not a wrong tendency but a false emphasis", as the enthusiast will always react against any form of institutional religion. However, a new institutional religion will have begun from that very individualistic enthusiasm. (Ibid., p. 590).

57. Moody himself showed little interest in missions; there were the young converts from his campaigns who turned their attention from America to the world. While Mott and Speer developed missionary strategy and recruited for it, Hudson Taylor, the founder of the China Inland Mission (now the Overseas Missionary Society) put that into practice, with China being the prime concern at that time. Creedal assents were required by the American Board of Commissioners for Foreign Missions to insure doctrinal orthodoxy and uniformity, and schools and hospitals were seen as agencies equal to the formal parish ministry. See Paul A. Varg, "Motives in Protestant Missions, 1890-1917", Church History, XXIII (1954), pp. 68-82. He suggests that James S. Dennis' Christian Missions and Social Progress: A Sociological Study of Foreign Missions (2 vols., 1897) would represent a dividing line in American foreign missions' philosophy, between the "hell-snatching" concept and the newer humanitarian approach. Himself a missionary in Syria, Dennis believed that Christianity had in fact been the supreme force in the social regeneration of the western world, by introducing spiritual regeneration and a Christian conscience that would protest against moral laxity and social injustice. He lectured widely in seminaries, was elected to the Presbyterian Board of Foreign Missions, and was a representative to Edinburgh 1910. Robert Speer supported him and said, "The world needs to be saved from want and disease and injustice and inequality and impurity and lust and hopelessness and fear," (Cited in Varg, ibid., p. 76, n. 26). In 1900, Arthur H. Smith's Village Life in China: A Study in Sociology told what the Christian message, socially, could do there. The social emphasis of all these men was only the logical extension of what a life won to Christ would then do, but must not be confused with the social gospel approach, which never defined the initial matter of personal conversion and its missionary concern was comparatively nil. Speer's Christianity and the Nations (1910) reflects the total thinking and activity very well, though it was criticized by some evangelicals for seeming too socially concerned. Mott's The Decisive Hour of Christian

Missions (1911) was a companion volume. No mistake was to be made but that the missionary effort was primarily spiritual, from which the social concern sprang automatically. Varg, ibid., has shown this well despite the humanitarian and nationalistic arguments that enter. In this light, cf. C. C. Cole's (op. cit., p. 241) statement: "It is difficult to realize that the dread of damnation, of eternal punishment and all that it meant, was a fear far greater in the minds of the nineteenth-century devout, and more particularly the evangelist, than the uneasiness of twentieth-century man who faces utter annihilation at the hands of unleashed atomic energy." The implication here is that modern man has exchanged religion for science and standards for license, when in fact this is not true.

58. Moody was a wise man and not at all bigoted. He maintained: "Urge an immediate decision, but never tell a man he is converted. Never tell him he is saved. Let the Holy Spirit reveal that to him. You can shoot a man and see that he is dead, but you cannot see when a man receives eternal life. You can't afford to deceive anyone about this great question. But you can help his faith and trust, and lead him aright." (Cited in W. R. Moody, The Life of Dwight L. Moody (Kilmarnock, Scotland: John Ritchie, 1931), p. 421). This is the official biography which Moody asked his son to write to avoid errors. As his lifelong associate, Major Whittle, said of him: "He is wholly and thoroughly conscious that it is all of God. Praying alone with him, I found him humble as a child before God. Out in the world with him I found him bold as a lion before men." (Ibid., p. 231). As was typical of most all the evangelists, Moody was interested in winning men to Christ and then letting them go to the church of their choice. As he put it about himself: "I was born of the flesh in 1837. I was born of the spirit in 1856." Fully aware of biblical criticism and often referring to it in his preaching, he said: "I believe that there are a good many scholars in these days, as there were when Paul lived, 'who, professing themselves to be wise, have become fools'; but I don't think they are those who hold to the inspiration of the Bible." -- "I don't say that they are bad men. They may be good men, but that makes the results of their work all the worse. Do they think they will recommend the Bible to the finite and fallen reason of men by taking the supernatural out of it? They are doing just the opposite. They are emptying the churches and driving the young men of this generation into infidelity." (Ibid., pp. 423-4). Often outspoken but so convinced of the power of the gospel, he said: "Why should I get a new remedy for sin when I have found one that has never failed? The Gospel has stood the test for eighteen centuries. I know what it will do for sin-sick souls." (Ibid., p. 426).

59. In 1880 the first conference was held at Northfield, a

second in 1881, and a third in 1885, following Moody's three years in Britain. Thereafter they were yearly, attracting leading evangelicals from across the English-speaking world, as well as others who were more liberal doctrinally, whom Moody saw as a necessary corrective to much bigotry. R. K. Curtis, They Called Him Mister Moody (New York: Doubleday, 1962), believes that had Moody lived ten or twenty years longer, he could have done much to prevent the fundamentalist-modernist controversy because of his immense spiritual discernment.

60. The Institute actually grew out of the Chicago Evangelization Society of which Moody was president, and it was to be biblical and practical in its training, giving no degree. According to Moody: "Never mind the Greek and Hebrew. Give them plain English and good Scripture. It is the sword of the Lord and cuts deep." (Cited in James Findlay, "Moody, 'Gapmen', and the Gospel: The Early Days of Moody Bible Institute", Church History, XXXI (1962), p. 326). The students there Moody called "gapmen", as they would go out among infidels and skeptics to preach. They were to be unordained gospel workers, for Moody as a layman stressed the work of the unofficial church, with the Institute being geared especially to urban evangelism. R. A. Torrey was the first superintendent of the Institute when it opened in 1895, and which reflected Moody's thinking as early as the 1860s. Even today the Institute is still following very much his plan, whereas the Northfield and Mt. Hermon schools have moved considerably from their ideological and theological foundation. Torrey was simultaneously pastor of the Chicago Avenue Church, which Moody began on Congregational lines and it later bore his name. Moody hoped for the Lord's return while he lived, and when walking with a friend on Round Top ("the Olivet of Northfield"), he said as the sun was setting, "I should like to be here when Christ comes back!"; and there he is buried. Many writers of The Fundamentals paid formal tributes to him: G. C. Morgan, H. W. Webb-Feploe, D. J. Burrell, A. C. Dixon, and A. T. Pierson, who at Moody's funeral said his death had stirred the world almost more than C. H. Spurgeon, Catherine Booth, or George Müller. G. Campbell Morgan said of Moody: "I look upon him as one of God's choicest gifts to the Church and the world during this century now drawing to a close."

61. Said Sunday, "I don't know any more about theology than a jack-rabbit knows about ping-pong, but I'm on my way to glory." (Cited in William G. McLoughlin, Jr., Billy Sunday Was His Real Name (Chicago: University of Chicago Press, 1955), p. 123), which is the best book on the subject. See also, William T. Ellis, The Billy Sunday Book (London: Vir Publishing, 1914), which gives some of Sunday's aphorisms so long remembered: What have you given the world it never possessed before you came?; Give your face to God and he will

put his shine on it; You can't shine for God on Sunday, and then be a London fog on Monday. (pp. 78-9).

62. Sermon titles such as: "Hell, the certainty of it; what sort of a place it is and who is going there."; or, "God's blockade of the Road to Hell." In the light of contemporary questions he faced on his world tour, and his own training, he could still say in 1903: "You, who think we need a new Bible, something better than the Bible, an expurgated Bible, take heed to our experience. Eighteen months of preaching its Gospel, thirty thousand men and women won to Christ, proves that the Bible, the old Bible, is what the world needs, what the twentieth century needs, what the Chinese, the Japanese, and the Hindus need, what Europe and America need, what Chicago needs. A wave of Christianity has set in. People are anxious to hear the old-fashioned religion of the Bible. I preach four great truths. I preach the whole Bible from cover to cover. I accept everything; except nothing. I preach the power of the Blood of Jesus Christ to save -- the doctrine of the Atonement. I preach the personality of the Holy Spirit. I preach the power of prayer." (Cited in George T. B. Davis, Torrey and Alexander (London: James Nisbet, 1905), pp. 99-100). When asked what were the outstanding features of the 1901-05 revival, Torrey replied: "...the emphasis laid upon prayer; the emphasis laid upon the reality, personality, and power of the Holy Spirit; and the emphasis laid upon the power and credibility of the Bible, and upon the necessity of an out-and-out consecration to God and absolute separation from the world." (Ibid., p. 231).

63. For a comprehensive study of the subject, see Marianna C. Brown, Sunday-School Movements in America (Chicago: F. H. Revell, 1901), with a good bibliography, pp. 246-57. The S. S. found its origin in Nehemiah VIII with Ezra's popular assembly. Wellhausen said of it: "With its rise the Bible became the spelling-book, the community a school, religion an affair of teaching and learning." (Cited in H. F. Cope, The Modern Sunday School in Principle and Practice (New York: F. H. Revell, 1907), p. 14). The Adult Bible Class Movement was originally the S. S. counterpart until they were fused, thus providing a S. S. program for every age. The S. S. brought the church a new field to develop and support; as Cope (ibid., p. 200) said: "We spend millions on attempts to induce a handful of wandering old sheep to bring their worn-out lives back into the fold, to the hundreds we invest in keeping all the lambs therein." At the World's Fifth Sunday-School Convention (May 1907) in Rome, G. Campbell Morgan, the newly elected president, said: "I have heard a man preach the orthodox faith in such a tone as to make me wish I were a heretic, and I am not. I have heard a man utter the sweetest and tenderest things of the Gospel of Christ with such acidity as to alienate rather

than attract. Tone is the final thing." In his chief address there, "The Claim of the Child", he said: "the sentiment is that our supreme purpose is to bring the children to Christ -- not to educate them, not to entertain them, though both of these are necessary, but to bring them to Christ. That is the supreme purpose of our Sunday-school work". (Cited in Philip E. Howard (ed.), Sunday-Schools the World Around (London: The Sunday School Union, 1908), pp. 58 and 68 respectively). An appendix gives S. S. statistics across the world.

64. The prime founder of the Y. M. C. A. was George Williams (1821-1905), an apprentice to a dry goods merchant. The twelve charter members of the London Association represented equally the Anglican, Methodist, Congregational, and Baptist churches. By 1851 there were branches in England, Scotland, Ireland, and in Montreal and Boston. Originally, under Williams, it was organized to improve "the spiritual condition of young men engaged in the drapery and other trades by the introduction of religious services among them". (Cited in C. Howard Hopkins, History of the Y. M. C. A. in North America (New York: Association Press, 1951), p. 4), this being the standard work on the subject. The European Y. M. C. A. movements were in their turn products of continental forms of pietistic evangelicalism.

65. Earlier American societies that were amalgamated into the A. T. S. were the New York Religious Tract Society (1812), New England Tract Society (1814), and the Massachusetts and other state tract societies. Denominations represented on the editorial board were Anglican, Baptist, Dutch Reformed, Presbyterian, Methodist, and Congregational. By 1830 the A. T. S. had 2,606 associate groups in towns and villages in every state of the Union, and by 1861 it employed more than 4,000 colporteurs, who could be laymen, ministers, or ordinands of any denomination. Being examined before hired, their instructions read: "the sale of the Society's books, not for the Society's sake, but for the good of souls". See Elizabeth Twaddell, "The American Tract Society, 1814-1860", Church History, XV (1946), p. 127, n. 48, and the entire article. Though criticized for it, the A. T. S. taught many slaves how to read and raised their standard of education, which the tract promotion inevitably did everywhere.

66. The Bible institute movement in America did represent "a pietistic reaction to secularism, a theistic reaction to humanism and agnosticism, a resurgence of spiritual dynamic in Protestantism, a restoration of Biblical authority and direction in education, and a return to the central concern of Christian education -- the implementation of Christ's Great Commission: 'Go ye into all the world' ...". (Cited in S. A. Witmer, The Bible College Story: Education with

Dimension (New York: Channel Press, 1962), p. 30). This is a most authoritative and intelligent work on the subject, the author having been a graduate and president of such, as well as the executive director of the Accrediting Association of Bible Colleges. The Gossner Mission (1842), founded by Johannes Gossner (1773-1855), the East London Institute for Home and Foreign Missions (1872), founded by H. Grattan Guinness, and others, inspired Moody and Dr. A. B. Simpson, who founded Nyack Missionary College (1882). The usual curriculum was: literary (English, logic, philosophy, natural sciences, history, and geography); theological (Christian evidences, Bible, Greek, systematic theology, church history, and pastoral theology); and practical (homiletics, evangelism, Sunday School work, and vocal music). Within ten years of its founding, Moody Bible Institute, as the archetype, had trained 3,000 and some 2,700 of its alumni have been active in foreign missionary work. Moody and Nyack represent the two chief types of Bible schools. Moody has maintained its Bible institute character with the three-year diploma courses, while Nyack has become a degree-conferring Bible college with courses in the liberal arts, as has A. J. Gordon's Boston Missionary Training School, now Gordon College. Toronto Bible College (1894) is Canada's first and best, on the Moody principle. In 1901 Moody began a correspondence course, which still operates and represents yet another dimension of the revivalist effort. (The tables and consensuses at the end of Witmer's book are important.) On Dr. J. M. Gray, see William M. Runyan, Dr. Gray at Moody Bible Institute (New York: Oxford University Press, 1935). He was very active in S. S. planning, and his Synthetic Bible Studies covered every book in the Bible and were widely used in S. S. work. Gray was a pioneer member of the Reformed Episcopal Church in America and preached on its behalf. This was a split from the Episcopal Church proper in 1874, led by Bishop George David Cummins, an evangelical, in protest of tractarian tendencies.

67. Held in Trinity Church, New York City, this conference included W. Y. Moorehead, G. F. Pentecost, and W. J. Erdman. Some of the papers given were: Christ's Coming: Personal and Visible; Christ's Coming: Is it Premillennial?; The Kingdom and the Church; The Present Age and Development of Antichrist; The Gathering of Israel; The Judgment, or Judgments; The Coming of the Lord in its Relation to Christian Doctrine; A Summary of the Argument in Defense of Pre-millenarianism; Hope of Christ's Coming as a Motive to Holy Living and Active Labor; and, The Return of Christ and Foreign Missions. These and all other papers thereof were published in Nathaniel West (ed.), Essays and Addresses (London: Morgan & Scott, n.d.), and some 50,000 copies were distributed among the churches. In calling the conference, the committee said: "...it has seemed desirable that those who hold to the personal pre-Millennial advent of Jesus

Christ, and who are 'looking for that blessed hope', should meet together in conference, as our honored brethren in England have recently done, to set forth in clear terms the grounds of their hope, to give mutual encouragement in the maintenance of what they believe to be a most vital truth for the present times, and in response to our Lord's 'Behold, I come quickly,' to voice the answer by their prayers and hymns and testimony, 'Even so, come, Lord Jesus.'" (Ibid., p. 12). Four more International Prophetic Conferences were called before the War, in 1886, 1895, 1901, and 1914.

68. Gaebelin has set forth much of his thinking on prophecy in an excellent work, The Prophet Daniel (London: Marshall Bros., 1911). Here he writes: "The denial of the inspiration of the Bible has become widespread. If Prophecy were intelligently studied such a denial could not flourish as it does, for Prophecy gives the clearest and most conclusive evidence, that the Bible is the inspired and infallible Word of God. Because the study of Prophecy has been set aside scepticism has come in. One of the most powerful answers to infidelity is Prophecy." (p. 3). He maintained that prophecy enabled Christians to see their course more carefully, as it puts to them "things not yet seen". On the importance of Daniel, Sir Isaac Newton said, "to reject Daniel is to reject the Christian religion". (Cited, ibid., p. 5). For Gaebelin, "the Book of Daniel has proven to be an anvil upon which the critics' hammers have been broken into pieces". (p. 6). And he discusses the critics carefully here. In this work of two parts, he has first shown Daniel as the divinely chosen interpreter of what was revealed to Nebuchadnezzar in dreams, and then he discusses those communications (prophecies) which God made directly to Daniel.

69. E.g. in Justin Martyr (110-165), Irenaeus (130-200), Clement of Alexandria (150-220); also, in Pierre Poiret (1646-1719), the French mystic and philosopher; John Edwards (1639-1716), and Isaac Watts (1674-1748). There are seven specific dispensations: Innocency or Freedom; Conscience or Self-Determination; Civil Government; Promise of Patriarchal Rule; Mosaic Law; Grace -- in which we are now living and which will end at the Lord's return; Millennium -- when Christ will reign, being the fulfillment of all promises (dispensations) given in both Testaments. See Charles C. Ryrie, Dispensationalism Today (Chicago: Moody Press, 1965), pp. 57-64; this work is the most complete treatment of the subject. As a definition, Ryrie says: "Dispensationalism views the world as a household run by God. In this household-world God is dispensing or administering its affairs according to His own will and in various stages of revelation in the process of time. These various stages mark off the distinguishably different economies in the outworking of His total purpose, and these economies are the dispensations. The understanding of God's differing

economies is essential to a proper interpretation of His revelation within these various economies." (p. 31). Ryrie addresses himself both to the differences within this system as well as the total disagreements with it. (Ibid., pp. 211-12). However, he does urge non-dispensational evangelicals to remember the many other areas in which there is full accord, as he does not want dispensationalism to cause a rupture. He also confirms that the study of prophecy, and the prophetic conferences, was the source from which dispensationalism came, because "the attention given to prophetic themes focussed men's minds on the literal interpretation of Scripture and the distinction between Israel and the Church". (p. 81).

70. Postmillennialists believe that there will be 1,000 years of peace before Christ returns. Amillennialists do not think in terms of dispensations, but they do expect His return. While the terms premillennial and dispensational can be interchanged, in fact the former really presumes the completion of the latter before the actual millennium begins. The premillennial position has been seriously abused, most notably by the Baptist, William Miller. In 1836 he published his Evidence from Scripture and History of the Second Coming of Christ, About the Year 1843, a widely publicized event, and Miller and his followers now figure in social history as the Millerites. Disillusionment with the Millerites led to the formation of two principal advent groups: Advent Christian Association (Worcester, Mass., 1861), and Seventh-Day Adventists, who observe the Jewish Sabbath and defend Miller by saying that the event took place in heaven in 1844. Premillennialism has been viewed as Christian sectarianism at its worst, as even today premillennialists band together and hold out very much for their cause. On this, Elmer T. Clark, The Small Sects in America (Nashville: Cokesbury, 1937), writes: "Premillenarianism is essentially a 'defense mechanism' of the disinherited...they turn on the world which has withheld its benefits and look to its destruction in a cosmic cataclysm which will exalt them and cast down the rich and powerful." (p. 270).

71. For the complete story of Scofield and his work, see Charles G. Trumbull, The Life Story of C. I. Scofield (New York: Oxford University Press, 1920), and also, A. C. Gaebelein, The History of the Scofield Reference Bible (New York: Loizeaux Bros. & Our Hope Publications, 1943). Scofield worked for long periods in British and European libraries, and acknowledges his debt to Professors Sanday, Driver, Sayce, and Margoliouth, all of whom he knew personally. He was a Presbyterian and long in the parish ministry, including Moody's church at Northfield. In 1919 he was elected to membership in the Société Académique d'Histoire Internationale in France. He once said at a Bible conference: "I would rather spend Sunday morning in

a saloon than sitting in a church under the preaching of a modern Higher Critic!" (Cited in Trumbull, *ibid.*, p. 130). The Fundamentals' men on the editorial committee were: W. J. Erdman, W. G. Moorehead, A. T. Pierson, and A. C. Gaebelein.

72. The 1967 revision committee held, as did Scofield, "that the criterion of truth is the Scriptures". There was actually a 1917 edition but nothing was altered. The revision committee, chaired by E. Schuyler English, re-affirmed unanimously with Scofield and his committee that it "believes in and teaches the plenary inspiration and inerrancy of the Scriptures; the triune Godhead composed of the Father, the Son, and the Holy Spirit; the virgin birth and Deity of Christ; the necessity and efficacy of His atoning work; Christ's bodily resurrection and ascension; His imminent coming for His Church and His visible, pre-millennial return to the earth; the everlasting felicity of the redeemed; and the everlasting punishment of the lost. Aware of the problems of biblical criticism, the committee is unshaken in its adherence to the authority of the infallible Word of God in respect to both faith and practice". (p. v in the Introduction to The New Scofield Reference Bible (New York: Oxford University Press, 1967). By 1950, more than two million copies of the original Reference Bible were sold.

73. Many of the leaders in the Bible conferences were contributors to The Fundamentals. The change of meeting in 1898 from Niagara to Jamestown (N. Y.) was occasioned by a divide over the premillennial issue, but that was settled and they continued on to the Great War. The proposed Scofield Bible was first mentioned at Niagara, but got its real support from the second Sea Cliff Bible Conference in 1902. Bible conferences did eventually arise in the West (e.g. Winona and Rocky Mountain), and together they represented 50 years of a great conservative effort. See L. W. Munhall, "The Niagara Bible Conference", Moody Bible Institute Bulletin, XXII (1921-2), pp. 1104-5. Contemporary publications with large circulations kept the conference news, together with all other evangelical progress, before the public: The Truth (ed. J. H. Brookes) and The Watchword (ed. A. J. Gordon), later merged as The Watchword and Truth; A. C. Gaebelein's Our Hope; and, The Christian Herald, The Bible Champion, The Searchlight, Moody Monthly, Bibliotheca Sacra, and Princeton Theological Review. There were a great number of other writings, such as Augustus H. Strong's Systematic Theology, monographs by Gray, Scofield, Torrey, et al., and tracts. The Bible League of North America was one of several organizations to underwrite publication. The best example of prejudiced work on this subject is Stewart G. Cole, The History of Fundamentalism (New York: Richard R. Smith, 1931). This contains numerous factual

errors as well as a most blatant, unacademic bias, all of which has continually caused a great many misconceptions, having for so long been the standard study on the subject. (See chs. 3 and 4 esp.). An example of Cole's devious use of quotation is this one (otherwise excellent) from W. E. H. Lecky: "When theologians during a long period have inculcated habits of credulity, rather than habits of inquiry; when they have persuaded men that it is better to cherish prejudice than to analyze it; better to stifle every doubt of what they have been taught than honestly to investigate its value, they will at last succeed in forming habits of mind that will instinctively and habitually recoil from all impartiality and intellectual honesty. If men continue to violate a duty they may at last cease to feel its obligation." (Cited in History of European Morals, I, p. 101). Cf. L. W. Munhall's remark: "If we have any bias, it must be against a teaching which unsteadies heart and unsettles faith. Even at the expense of being thought behind the times, we prefer to stand with our Lord and Saviour Jesus Christ in receiving the Scriptures as the Word of God." (Cited in Cole, ibid., pp. 50-1). For a much more accurate and scholarly treatment of Fundamentalism, see L. A. Loetscher, The Broadening Church, op. cit.; Louis Gasper, The Fundamentalist Movement (The Hague: Mouton, 1963); Norman F. Furniss, The Fundamentalist Controversy, 1918-1931 (Hamden, Connecticut: Archon Books, 1963); Ernest R. Sandeen, "Towards a Historical Interpretation of the Origins of Fundamentalism", Church History, XXXVI (1967), pp. 66-83; and, G. W. Dollar, "The Early Days of American Fundamentalism", Bibliotheca Sacra, CXXIII (1966), pp. 115-123.

74. An interesting explanation for Britain's clearance is found in the revised edition of Peake's Commentary on the Bible, (Edinburgh: Thomas Nelson, 1963), which originally came out in 1919. In the editor's Preface (p. ix), Matthew Black says: "It has been described as the standby of countless students who could not afford a large library, and it has been said that it was Peake's work which did most to preserve religion in this country from an outbreak of the Fundamentalist controversy." This is too easy an explanation as there were many counterparts of Peake in America. See also, James I. Packer, 'Fundamentalism' and the Word of God (Grand Rapids: Eerdmans, 1964), pp. 29ff. In the original Preface, Peake said his work was to convey accurate scholarship in a popular way, so as to help the layman, Sunday School teachers, lay preachers, leaders of men's societies, brotherhoods, adult Bible classes, and Christian workers generally; yet, simultaneously, to be useful to the professional ministry and especially theological students.

75. The five Presbyterian doctrines read: The Holy Spirit inspired the writers of Scripture "as to keep them from error"; Christ born of the Virgin Mary; Christ offered Him-

self as "a sacrifice to satisfy divine justice"; He arose from the dead, with the same body in which he suffered; Christ "showed his power and love by working mighty miracles". (As set forth in Loetscher, op. cit., p. 98). J. Gresham Machen and many conservative Presbyterians in the 1920s and on stood very much in this pre-War tradition, save for the dispensationalism. This would otherwise mean surrendering too much of Calvin. The Princeton-Westminster crisis was the academic-theological eruption of the fundamentalist controversy, which Loetscher, ibid., describes clearly. The Presbyterian church was the most active denomination in the controversy, where the debates were on the highest level. See J. W. Johnson, Fundamentalism versus Modernism (New York: Century, 1925) for a contemporary opinion.

76. See Edward J. Carnell, The Case for Orthodox Theology (Philadelphia: Westminster, 1959), pp. 139-141. Carnell, the late brilliant apologist for orthodoxy in the tradition of The Fundamentals, continues: "If orthodoxy neglects destructive criticism out of a respect for the testimony of Christ, the critics neglect the testimony of Christ out of a respect for destructive criticism. Not only is the neglect mutual, but it is by no means clear that the neglect of the critics is more praiseworthy, let alone more Christian, than that of orthodoxy." (pp. 139-140). "If we nullify the testimony of Christ at one point, we operate on a principle that leaves the mind free to nullify this testimony at all points." (p. 140).

77. Evangelical minority was nothing new. Luther once deemed himself to be in a minority of one, as did Elijah, Jeremiah, and Paul. Packer, op. cit., says: "Those who are conscious of standing with Augustine, Luther, Calvin, Baxter, Owen, Wesley, Whitefield, Edwards; with the Reformers, Huguenots, Puritans, Covenanters; with the Evangelicals of the eighteenth century and the architects of the world missionary movement in the nineteenth -- to mention no more -- such need not fear for their catholicity."

78. See E. R. Sandeen, op. cit., but only that form which was presented as a paper to the American Historical Association (Dec. 1965) and distributed by him, which is more detailed than the Church History revision. Cf. James M. Gray's remark: "...there is nothing new in Fundamentalism except it may be its name. It is the same old 'offense of the Cross'." (Cited in "The Deadline of Doctrine Around the Church", Moody Monthly (Nov. 1922), p. 2). Sandeen acutely observes: "The 1878 Premillennial Conference marks the beginning of a long period of dispensationalist cooperation with the Princeton-oriented Calvinists. The unstable and incomplete synthesis which is now known as Fundamentalism at this point first becomes visible to the historian."

(Ibid., p. 10). Cf. the articles on "Fundamentalism" and "Fundamentalism, Biblical" in the New Catholic Encyclopedia (New York: McGraw Hill, 1967), VI, pp. 223-4; and, C. M. Chavasse, "Fundamentalism", Theology, LIX (1956), where he distinguishes between the Bible as the words and "word" of God.

79. See Norman F. Furniss, op. cit., pp. 13ff.; 35-45. Note the excellent bibliography, pp. 183-191. Furniss reminds that while the Presbyterians had the most notable involvements over the higher criticism, other denominations were anything but exempt. E.g. the Methodists with Alexander Winchell of Vanderbilt University (1878), and later with two professors in Boston University; the Episcopalians with the Massachusetts case of 1890s, and then Algernon S. Crapsey in 1904-05; and the Baptists as well. Orthodoxy was lauded in William B. Riley, The Finality of Higher Criticism (1909), a Minneapolis Baptist preacher, and with Cosmopolitan's article "Blasting at the Rock of Ages" (1909), together with the founding of the Bible League of North America in 1902. A setback came, however, with J. H. Leuba's The Belief in God and Immortality (1916), on the religious views of college students as a result of academic training. Note Douglas Johnson, "The Word Fundamentalist", The Christian Graduate (I. V. F., March 1955), pp. 22-26, for some suggestions as to its origin, saying finally: "Yet those to whom the name Fundamentalist was first applied were doing nothing more nor less than battling for the biblical theism of the apostles, which had for centuries been dominant in their churches, against a series of insidious Deisms and Pantheisms which have come very near to destroying true faith." (p. 26). Cf. H. E. Fosdick's famous sermon (1922), "Shall the Fundamentalists Win?"; and, J. G. Machen's Christianity and Liberalism, which was the ablest presentation of the orthodox case by the one leader in the controversy who came closest to the earlier men. Gabriel Hebert, Fundamentalism and the Church of God (London: S. C. M., 1957), p. 25, suggests that the word "fundamental" is related to the biblical word "foundation", as used in: e.g. Isaiah VIII: 14 and XXVIII: 16; Psalm CXVIII: 22-3; Mark XII: 10-12; Acts IV: 11-12; I Corinthians III: 11; I Peter II: 5; and Ephesians II: 20-2.

80. Note Ralph H. Gabriel (ed.), Christianity and Modern Thought (New Haven: Yale University Press, 1924), who in the Foreword says: "The United States has before been the scene of controversies within its churches, but it is doubtful if even the ecclesiastical dispute over slavery which broke in two some of the larger denominations drew the attention of the people as has the Fundamentalist Movement of the twentieth century." (p. v). He continues: "...although the Fundamentalist controversy may leave behind it the scars of a rupture, its ultimate effect will probably be to benefit

greatly the Protestant Church." (p. x). This volume is a collection of essays, including one by Robert E. Speer, "Christianity and International Relations". Cf. Sidney E. Mead, The Lively Experiment (New York: Harper & Row, 1963), pp. 184ff.

81. Nowhere did the word "fundamentalist" settle properly, except with those who abusively flaunted it; an action which has brought much concern to current evangelical effort. In a letter to The Times in August 1955, the Revd. John R. W. Stott, of London, expressed his dislike for the term because it is "almost a symbol for obscurantism, and is generally used as a term of opprobrium. It appears to describe the bigoted rejection of all biblical criticism, a mechanical view of inspiration, and an excessively literalist interpretation of Scripture". For him, and many others, the correct term has been "conservative evangelical", which many of the writers of The Fundamentals called themselves. In addressing a current theological theme, Arthur F. Holmes, "The Death of God in the Evangelical Church", Eternity, XVII (1966), says this of Fundamentalism: "Nor did I say that we must detach ourselves from our fundamentalist forebears, or accuse them of unwitting deicide. Their theology looks somewhat lopsided now, with its stress on creation but not providence, on the deity of Christ but not His humanity, on the propositional character of revelation but not its existential impact, on faith but not reason, on personal redemption and piety but not social justice, on the second advent but not on a Christian view of history as a whole. But let us remember that theological emphases are incurred by the pressures of the times. Fundamentalist theology, though lopsided, was an ad hoc formulation, a necessary counterbalance to liberal perversion." (p. 13).

82. See William G. McLoughlin, Jr., "Is There a Third Force in Christendom?", Daedalus (Winter, 1967), pp. 43-68.

NOTES FOR CHAPTER THREE.

1. Between Dixon's preaching and their meeting, Lyman Stewart wrote this to Dixon: "I think the time has come when there is a need for the fundamental truths of Christianity to be clearly stated. I have put aside a sum of money which I earnestly wish to use for this purpose, and I want you to help me." Cited in Helen C. A. Dixon's biography of her husband, A. C. Dixon (New York: G. P. Putnam's Sons, 1931), wherein is to be found a faithful account of this project as it involved Dixon personally. L. Stewart was a Presbyterian and Dixon a Baptist and both were dispensationalists.

2. While both brothers financed the project, Milton never showed much interest beyond the financial, for as Lyman wrote to J. M. Critchlow (14 April 1911), "I think in all his (Milton's) correspondence he never even referred to it (The Fundamentals), and I had not known whether he was satisfied or not." Cited in the Lyman Stewart Papers (Bible Institute of Los Angeles) as referred to by Ernest R. Sandeen, "Toward A Historical Interpretation of the Origins of Fundamentalism," Church History, XXXVI (1967), p. 78, n. 48. In this and several other instances, Sandeen gave a much more detailed treatment to this subject as it appeared in his original (mimeographed) paper read to the American Historical Association in 1965, op. cit., which underlies the article and is more often the source herein. Milton Stewart financed the book Jesus Is Coming by William E. Blackstone, which was distributed free to theological students and translated into thirty languages, and more than 600,000 copies were issued. Milton was also interested in Spanish tract work, and, while he did not set aside securities for The Fundamentals, as did Lyman, he did contribute periodically.

3. The Testimony Publishing Company was not incorporated and non-profit, and received its name from the biblical motto of The Fundamentals, "To the Law and to the Testimony" (Isaiah VIII: 20), whose address was 808 North LaSalle Street, Chicago. The business manager, Mr. Thomas E. Stephens, served throughout and also edited the "Moody Church Herald" as well as being active in evangelistic work. The Walton and Spencer company of Chicago were the printers and the trustees of the Testimony funds were Mr. Giles Kellogg in Los Angeles and Mr. J. S. McGlashan in Chicago.

4. It is certain that the editor and committee chose the articles from among those submitted, and through their own contacts solicited men of spiritual and theological stature to write for this project. L. Stewart explained (to

A. C. Gaebelein) the rejection of an article by saying that its language was not "...the chaste and moderate language which causes even the opponent to stop and read". Note Sandeen, Church History, op. cit., p. 17, n. 68. At least six of the authors (Boston, Caven, Crosby, Lyttelton, Ryle, and Stock) died before the project was established and a representative selection of theirs was chosen. The editors had the chief and final authority on authors and articles, though the committee was always informed but only met once a year formally, many of them being known well to each other and several having participated in the Bible conferences. The authors were sometimes assigned topics when considered expert, while articles were invited for consideration as well. The three editors were fully responsible for those volumes published in their own administration, although the second two did inherit commitments from their predecessor.*

5. This information has come from The Fundamentals themselves, and, from a most lively and informative correspondence with Mrs. F. John Carter of Los Angeles, who as Elsa L. Behrens was the office secretary for the Testimony Publishing Company for its entire existence (1909-15) and who now is the only living first-hand source for this work. The Stewart papers have not been examined as such, though the pertinent information therefrom has been communicated both in conversation and writing by Mrs. Carter, and, Dr. James O. Henry, the curator thereof, and Dr. Charles L. Feinberg, both of B. I. O. L. A. It should also be noted that all twelve volumes aimed to be nearly equal in length, ca. 125 pages each, and the final volume contains an index for all the articles, as well as a list of books deemed the most valuable "for the minister and the Christian worker" as supplied by nine leading authorities then: W. J. and C. R. Erdman, Cleland B. McAfee (professor, McCormick Seminary), James M. Gray, C. I. Scofield, W. H. Griffith Thomas, John H. Hunter (B. I. O. L. A.), R. A. Torrey, and John M. MacInnis. In the summer of 1915, at the close of the project, Lyman Stewart wrote this to Dixon: "Now that we are closing up the final details of The Fundamentals, I want to thank you for your part of the work. The whole affair has not only been admirably handled, but in some respects has exceeded our expectations. Its success, humanly speaking, has been mainly due to you." Cited in H. C. A. Dixon, op. cit., pp. 184-5, and Dixon regarded this as one of the great accomplishments of his life, editing these simultaneously with his pastorate in Moody Memorial Church, Chicago. Louis Meyer, in the Foreword to his first volume as editor (VI), asks that it be "unto the strengthening of saints, unto the defense of the truth against the insidious attacks of the present day, and unto the conversion of sinners", which fully summarizes the total aim.

6. The first complete history of the fundamentalist-modernist controversy was Stewart G. Cole's The History of Fundamentalism. Cole gave a few pages to The Fundamentals, viewing them as the foundation for Fundamentalism: "As a supreme gesture to re-establish their treasured faith and to insure the permanence of their official primacy in America, a group of earnest believers organized a reactionary protest in 1909 In this action the historian finds the clear emergence of fundamentalism." (pp. 52 & 53). He calls these writings "twelve indoctrinational volumes". The doctrines which he lists on p. 61 as contained therein are untrue, while there are moments when he has caught something of the spirit of the work. He writes, "The Fundamentals having accomplished their leavening work, and the war psychology having concentrated religious militancy, conservatives became the fundamentalist movement." Much of what he said can be explained by his having written this work while the controversy was still going, though not as vigorously, he himself being then on the staff of a Baptist seminary (Crozer) which went over to liberalism. Nevertheless, his necessarily short perspective and own position went unnoticed as his book became the considered, valid study of that era. He did include an excellent bibliography (pp. 341-350), which lists a great number of the contemporary books, magazines, journals, pamphlets, and articles surrounding The Fundamentals themselves and the later controversy, which no other study has evidenced. He made his most accurate judgment when saying, "Fundamentalism was the organized determination of conservative churchmen to continue the imperialistic culture of historic Protestantism within an inhospitable civilization dominated by secular interests and a progressive Christian idealism." (p. 53). In Gabriel Hebert, Fundamentalism and the Church of God (London: S. C. M., 1957), The Fundamentals come in for a respectable treatment (pp. 18ff.); very brief, but at least they are examined for what they are and are related to current theological tendencies, though it is clear that Hebert is not sympathetic. In 1963 came Louis Gasper, The Fundamentalist Movement (The Hague: Mouton), which treats mainly of the current scene (from 1930), but when in ch. 1 "The Fundamentalist Heritage" is discussed, these writings get only a few sentences and are ranked with main-line Fundamentalism, with some hint by implication, chapters later, that they could serve the post-fundamentalist or "evangelical" cause in America. This work concentrates very much on continuing Fundamentalism together with evangelicalism. In 1966 these writings got further treatment, both by Ernest R. Sandeen, op. cit., and Milton L. Rudnick, Fundamentalism and the Missouri Synod (St. Louis: Concordia Publishing House, 1966), who devotes ch. 4 (pp. 37-46) to them. Sandeen has made some worthwhile comments on The Fundamentals, chiefly in the light of the dispensationalism and Princeton theology

which dominated the thinking of the conservatives at that time (references having been already made to this work):

"Fundamentalism of the late nineteenth and early twentieth centuries was comprised of an alliance between dispensationalists and Princeton-oriented Calvinists, who were not wholly compatible, but managed to maintain a united front against Modernism until about 1918." (Ibid., p. 82). Sandeen's notes indicate that he has had access to official papers relating to the essays which none of the others have had. Rudnick's work, apart from setting forth a catalogue of topics discussed in The Fundamentals and putting down the authors and titles of most if not all the essays, is not informative. He has leaned heavily on Sandeen, and when discussing their background he keeps to the American scene entirely, all of which is set forth in order to explain the theological position ultimately of the Missouri Synod. While viewing them positively, he sees them principally in the context of the controversy and not as a response to nineteenth-century theology, which Sandeen hints at even though he too is caught up in Fundamentalism. Yet Rudnick's book-jacket and some reviews have looked upon this work as exciting just because The Fundamentals per se do come in for treatment, but, of the studies which do consider them his is certainly far from the best. In all of these attempts to discuss The Fundamentals, none have really been able to come to terms with them as they are, without dragging them forward automatically into the 1920s and 1930s because of their title. They saw them as a 20c. effort because of what followed later on, rather than as a product of the 19c. essentially. Historically, The Fundamentals were a result and not a cause; they must be considered in relation to their past and not the future. By contrast, there is one small but very penetrating volume which sees these essays in a refreshingly new and accurate light: Carl F. H. Henry, Evangelical Responsibility and Contemporary Theology (Grand Rapids: Eerdmans, 1957), which really generated and stimulated the desire to do this present study, especially after a long conversation on the need for such. Henry, a leader in the present evangelical school, views The Fundamentals as in line with present evangelicalism and not so with the post-War controversy, which embraced a narrow-mindedness and anti-intellectual approach that has left a notorious mark on orthodoxy. He writes: "At one time fundamentalism (i.e. pre-WWI orthodoxy) displayed a breadth and concept of theological and philosophical perspective and a devotion to scholarly theological enterprise not characteristic of the present movement (i.e. 1920s on). The twelve-volume set, The Fundamentals,...illustrates the fact... Here one finds polemic without bitterness, and a concentration upon great issues besides evangelism and missions, important as these are, by the evangelical enterprise. Anyone reading The Fundamentals will find an abundant relating of the abiding elements of biblical theology to

pressing modern interests." (Ibid., p. 37).

7. In 1911 Lyman Stewart wrote to his brother, the series now having been about half published, "...thus far the articles have been more especially adapted to men of the highest culture,...and a series of articles adapted to the more ordinary preacher and teacher should follow". See Sandeen, op. cit., (Church History), p. 79, n. 57. Intentionally, therefore, the last half of the series was on a more popular level.

8. The best of the arrangements would seem to be Gabriel Hebert's, op. cit., pp. 18-21, where he sees two principal strands of argument: the "battle royal for the fundamentals", and, the rejection of scientific and critical-historical theories which appeared to be inconsistent with faith in God's revelation. He then goes on to set forth in careful detail the main points which these writers saw as dangerous to the Faith.

9. Because of this, notes on the authors themselves in the text will be kept to a minimum, except for special illustrations, and the essay at hand will be referred to by title and/or its book and chapter number.

10. To repeat, the categorization herein is only one of several ways of ordering these essays, and does not claim finality. Nevertheless, the study will proceed on this system as a legitimate structuring and therefore absolute in itself.

11. I: 7; II: 7; III: 1, 2; IV: 2; V: 1, 2; VI: 6; VII: 2, 3, 4; VIII: 6; X: 2, 10; XI: 4.

12. Kelly writes: "So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics -- a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold." (I: 7, p. 124). (Note that each volume's pages are numbered as a unit.)

13. Under which title is given the apt quotation from Deuteronomy XXXII: 31 -- "Their rock is not as our Rock, even our enemies themselves being judges."

14. The comment begins: "When a man of brains speaks well of the Bible and Christ he consciously or unconsciously bears tribute to the inspiration of the one and the deity of the other." The biblical quotations cited for the claim

to authority and inspiration are: Ezekiel I: 13; Jeremiah I: 7; Isaiah I: 10; Acts I: 16; II Timothy III: 16; II Peter I: 21. The editorial argues that if the men who wrote the Bible were not inspired, they were liars: "To claim that good men wrote the Bible, and deny its inspiration, is on a par with the claim that Christ was a good man, while He pretended to be what He was not." (II: 7, p. 126).

15. See II: 7, p. 122.

16. III: 1, p. 10.

17. See ibid., pp. 31-41. After citing leading scholars known for conservative scholarship, he adds -- "These men may not stand for every statement in these pages, they might not care to be quoted as holding technically the verbal theory of inspiration for reasons already named, but they will affirm the heart of the contention and testify to their belief in an inspiration of the Sacred Oracles which includes the words." (p. 39).

18. See ibid., p. 40 for a forceful presentation of this argument. He closes his essay by citing the statement on the Bible adopted by the Presbyterian General Assembly in 1893 (which had Bible conference connections): "The Bible as we now have it, in its various translations and revisions, when freed from all errors and mistakes of translators, copyists and printers, (is) the very word of God, and consequently wholly without error."

19. He writes: "The distance between the Gospels of the New Testament and the pseudo-gospels (and he would here include all the scholarly 'lives' as well) is measured by the distance between the product of the Spirit of God, and that of the fallen human mind." (III: 2, p. 57).

20. Note the use of the perfect number, Seven. Pierson lists in order the seven features applicable to all seven dispensations: increased light, decline of spiritual life, union between disciples and the world, a gigantic civilization worldly in type, parallel development of good and evil, apostasy on the part of God's people, and concluding judgment.

21. The most recent and probably most important scholarly consideration by evangelicals of this subject was the Conference on Scripture held at Gordon Divinity School, Wenham, Massachusetts in June 1966. One or two of the papers given were printed later in Christianity Today. The representation there included Britain, the Continent, and North America.

22. See his volume, The Inspiration and Authority of the

Bible (Philadelphia: Presbyterian and Reformed Publishing Co., 1964), which is a collection of his principal articles on the subject. Warfield's only essay in The Fundamentals is "The Deity of Christ" (I: 2).

23. Nowhere has this question been answered in writing, and having recently asked this of the Secretary to The Fundamentals' project, no answer could be given. The writers were chosen by the editor at the time, and his decisions and their influences were never recorded as no formal policy existed.
24. Note VI: 6, pp. 93ff., and especially his comments on Darwinism vs. evolution. Orr holds that the latter is not to be identified with the former, and that later evolutionary theory revolted against Darwinism and left the story open "to a conception of man quite in harmony with that of the Bible". (p. 96).
25. VIII: 6, pp. 76ff.
26. See IV: 2, pp. 59-61. The references are: Psalm CX; John X: 34-36; and Matthew V: 17, 18.
27. See ibid., p. 71, and, "Alas for our scholarship when it brings us into controversy with Him who is the Prophet, as He is the Priest and King of the Church, and by whose Spirit both Prophets and Apostles spake!"
28. Ibid., pp. 71-2.
29. X: 2, p. 18.
30. Bishop also argues strongly for Christ's complete acceptance and endorsement of the Old Testament. See VII: 3, p. 48.
31. See V: 1, pp. 31-36 for an elaboration of this.
32. "To this end the Scriptures are also written, that the loving student of them may live in advance of history, and be overtaken by no untoward event." (X: 10, p. 110).
33. Gaebelien adds, "If prophecy were intelligently studied such a denial could not flourish as it does, for the fulfilled predictions of the Bible give the clearest and most conclusive evidence that the Bible is the revelation of God." (XI: 4, p. 56).
34. See ibid., pp. 71-77 for the Daniel commentary, and note F. Bettex's most interesting remark about Babylon, p. 71.
35. "The literal fulfillment of prophecies in the past

vouches for the literal fulfillment of every prophecy in the Word of God." Ibid., p. 86. Further, I Timothy IV: 1, 2; II Timothy III: 1-5 and IV: 1-3; II Peter II; Jude, and other Scriptures he cites as predicting the present day apostasy.

36. Books V, VI, X, XI, and XII.

37. See I: 6, pp. 120-122, and note the comments which accompany many of the titles.

38. Note the reference to Sanday's Bampton lectures for 1903, (p. 122), which Hague paraphrases for his argument on inspiration: "Men used to think that inaccuracy would affect reliability and that proven inconsistencies would imperil credibility. But now it appears that there may not only be mistakes and errors on the part of copyists, but forgeries, intentional omissions, and misinterpretations on the part of authors, and yet, marvelous to say, faith is not to be destroyed, but to be placed on a firmer foundation." (Ibid., p. 108).

39. See ibid., pp. 119-120: "Even at the expense of being thought behind the times, we prefer to stand with our Lord and Saviour Jesus Christ in receiving the Scriptures as the Word of God, without objection and without a doubt." For a recent treatment of many of the topics which Hague has raised, see Edward J. Young, Thy Word Is Truth (London: The Banner of Truth Trust, 1963), who discusses the extent of inspiration, the human writers of Scripture, inerrancy, how to approach the Bible, and some modern views of it; noting esp. pp. 263ff.

40. Which reference is used at the outset of the essay: Colossians II: 8-10. This is a significant fact because it rather proves Mauro's ultra-literalism, for while it is the only use of the term in the Jamesian translation, there are many references to the same concept throughout Scripture.

41. His final sentence bears this out: "No greater danger menaces the younger men and women of the present generation than the danger that some man, some smooth-tongued, learned and polished professor, may make a prey of them by means of philosophy and vain deceit." (II: 5, p. 105).

42. Anderson quotes S. R. Driver's definition: "The proper function of the Higher Criticism is to determine the origin, date, and literary structure of an ancient writing"; while the aim of the counterfeit is to disprove the genuineness of the ancient writings. As an example, Anderson says, "But the judgment of such men as Pusey, Lightfoot and Salmon, not to speak of men who are still with us, they contemptuously ignore; for the rationalistic Higher Critic

is not one who investigates the evidence, but one who accepts the verdict." (II: 4, p. 70).

43. See Hague, op. cit., p. 114 and Anderson, ibid., pp. 82-83.

44. As an example of how great the differences of opinion are over Daniel alone, see Anderson, ibid., pp. 71ff. (which moves then to the Pentateuch), where are cited the conclusions of Driver, Sayce, and Col. Conder, all of which he believes can be reconciled in the person of Christ Who makes Scripture true from beginning to end.

45. "If the faith of the Church is to stand in the wisdom of men, then it will be the sport of every wind of doctrine, and be driven hither and thither, according to the course of the popular tide; and if the Church has no better anchor than the wisdom of this world, then, indeed, will it drift from all its moorings, and be tossed continually upon the seas of ceaseless speculation." (IX: 3, p. 22).

46. The context of Pitzer's phrase is: "Full well does he know that the facts written on the rock-leaves beneath, the star depths above, and the pages of Inspiration, when properly understood and interpreted, will be found to be in exact and perfect accord, showing forth the glory of the Infinite Writer of them all." (Ibid., p. 23). "... but what God has written in His Word never conflicts with what God has written in His creation." (p. 23).

47. For an extension of this, see J. N. Sanders, The Foundations of the Christian Faith (London: A. & C. Black, 1950), p. 189. He urges that the only criterion for distinguishing within the biblical revelation what is necessary for salvation is the congruity of any particular part with the message as a whole, which also appeals much to the philosophy of Formgeschichte. Cf. Otto A. Piper, "The Authority of the Bible", Theology Today, VI (1949), pp. 159-173, and esp. p. 163: "...the authority of the Bible ...".

48. (New York: Eaton & Mains, 1891), p. 16 -- note John XVI: 13 and Romans III: 4. See the quotation therein from Canon Liddon, pp. 9-10, on authority, and cf. that of Driver, p. 8. For Munhall, the "highest critics" are the members of the Holy Trinity who wrote the Bible through men. He gives the background to the subject and later (p. 177) divides the "higher critics" into infidels, rationalists, and supernaturalists (where he includes Riehm, Schultz, Driver, Briggs, and Harper).

49. See Robinson's essay, "The Methods of Higher Criticism", in A. S. Peake (ed.), The People and the Book (Oxford: Clarendon Press, 1925), p. 154, n. 1; he was then

Secretary of the Society for O. T. Study. He makes very careful distinctions among lower, higher, and historical criticism -- pp. 154-174 passim. Cf. Robert Sinker, Higher Criticism (London: John Nisbet, 1899), who, while not believing in the perfection of either Testament, writes: "We are prepared as Christian men to receive and welcome the fullest light of the new learning. We are not prepared to be dragged at the wheels of those who would give us a discredited Old Testament, an emasculated New Testament, a fallible Christ." (p. 184). Sinker (librarian of Trinity College, Cambridge) has very high regard for Sir Robert Anderson's work on Daniel (Daniel in the Critics' Den) and believes with him that the evidence supports Daniel's claims. (Ibid., pp. 21-22).

50. See VII: 7, pp. 104 and 105.

51. Wright refers to Robinson's essay in IX: 2, p. 21, point 7.

52. See ibid., pp. 20-21, for an elaboration of nine points supporting this position. Note the final paragraph where he defends conservative scholarship and warns of the untruths of the other critics and their second-hand popularizers who must conscientiously answer for "putting themselves forward as leaders of the blind when they themselves are not able to see".

53. Rather, "He may boldly challenge their scholarship, deny their conclusions, resent their arrogance, and hold on to his confidence in the well authenticated historical evidence which sufficed for those who first accepted it." (Ibid., p. 21).

54. IV: 1, p. 11.

55. Heagle has exhibited a command of the sources, both biblical and higher critical; and, his footnotes are an asset, which do not exist in most of the essays. He divides the critics' objections into four categories, see ibid., pp. 35-36.

56. See VII: 5, pp. 72-74.

57. Ibid., pp. 81-87.

58. Note VII: 6, pp. 96-99, for some ten objections that are usually raised against Daniel's authenticity, while Wilson seeks to show the opposite.

59. Ibid., p. 99, point 10.

60. See II: 1, p. 26.

61. See II: 2, pp. 39-40.

62. "It is the identifications which differentiate history from myth, geography from the 'land of nowhere', the record of events from tales of 'never was', Scripture from folklore, and the Gospel of the Saviour of the world from the delusions of hope." (Ibid., pp. 42-43). The authorities consulted for his conclusions (see pp. 44-47) would indicate a command of the subject.

63. On this subject see Robert C. Dentan, Preface to Old Testament Theology (New Haven: Yale University Press, 1950). The first complete work in O. T. theology produced by the conservative critical school was a more flexible form of orthodoxy than E. W. Hengstenberg's Christologie des alten Testaments, namely, J. C. F. Stendel, Vorlesungen über die Theologie des alten Testaments (1840). These and others were in answer to radical statements by the very liberal critics. Indeed, conservative critical scholarship finally came to see that biblical theology is not necessarily incompatible with a devout acceptance of the Scriptures as inspired or even inerrant. A more rigid, uncompromising orthodoxy appears in H. A. C. Hävernicks, Vorlesungen über die Theologie des alten Testaments (1848). Other such conservative works include: G. F. Oehler, Prolegomena zur Theologie des alten Testaments, (1845), and his massive posthumous work, Theologie des alten Testaments (1873); J. L. S. Lutz, Biblische Dogmatik (1847); Heinrich Ewald, Die Lehre der Bibel von Gott oder Theologie des alten und neuen Bundes (1871-6); and, the works of J. C. K. Hofmann, Baumgarten, Auerleben, and Franz Delitzsch which showed a powerful rise of biblicism in general theological thought as a protest against speculative and philosophical tendencies. They believed in the perfect unity and coherence of Scripture even in its details. But in 1878 with Wellhausen's Prolegomena zur Geschichte Israels came a new period which saw the death of O. T. theology as such and the rise of Religionsgeschichte. O. T. theology came into favour again after the Great War. Wellhausen credited Ewald as the one who for a full generation prevented German scholarship from seeing the true course of Israel's religious history. (See Dentan, ibid., p. 24 -- n. 22; and passim pp. 20-27). For the conservative evangelical side of the picture, but limited to the Nonconformists, see Willis B. Glover, Evangelical Nonconformists and Higher Criticism in the Nineteenth Century (London: Independent Press, 1954), which concerns only the four main English Nonconformist bodies -- Baptist, Congregational, Methodist, and Presbyterian -- and arbitrarily ends about 1900.

64. See VIII: 1, pp. 18-19.

65. Note ibid., pp. 19-25, for the careful statements made on these two subjects.

66. Ibid., p. 26 lists the five points which refer to the supernatural, spirituality, history, authority and inspiration, and infallibility.

67. As the concluding sentence reads: "...but its extravagancies, its vagaries, its false assumptions and immoralities will in time be sloughed by the Christian consciousness as in the past it has sloughed off Gnosticism, Pantheism, Scholasticism and a host of other philosophical or scientific fads and fancies". (III: 6, p. 118).

68. See IV: 3, pp. 76-77.

69. See ibid., pp. 88-89 for the biblical references, all of which are very aptly chosen.

70. His definition is: "...as chiefly as inspection of literary productions in order to ascertain their dates, their authors, and their value, as they themselves, interpreted in the light of the hypothesis of evolution, may yield the evidence". (II: 3, p. 49).

71. For his analysis of each point see ibid., pp. 52-67.

72. For those "who wish to study these fallacies further", he has put an Appendix (p. 68) listing eleven titles, including the Lex Mosaica, which contains fourteen essays on O. T. criticism by British specialists, having been edited by Richard V. French (London: Eyre & Spottiswoode, 1894).

73. Orr admits that he does not want to enter into the question "that has divided good men as to theories of inspiration -- questions about inerrancy in detail, and other matters". (IX: 4, p. 46).

74. Henry Sloane Coffin, himself very much at the center of Christian liberalism, reinforces this by saying: "The truth in Scripture is self-authenticating. We do not believe a statement because we find it in the Bible, but because it appeals to our reason and conscience as true." See his "Be Fair to Liberalism", Theology Today, IV (1948), p. 495.

75. "As the author of the Fourth Gospel used the then popular idea of the logos to win a hearing for and make intelligible to Gentile readers his faith in Jesus as the Son of God, so liberals in the latter half of the nineteenth century employed evolution and similar favorite concepts to gain attention for their theology." Coffin, ibid., pp. 496-7. Yet he does admit that periods of liberalism have been spiritually lean, just as some of evangelism has been intellectually so, but he sees the two as working together: "Evangelicalism without liberalism's

open mind and constant search for truth becomes obscurantist. Liberalism without evangelicalism leaves the Church impotent and her members chill in heart." (*Ibid.*, pp. 498-9). Cf. David Nelson Beach, The Newer Religious Thinking (Boston: Little, Brown, 1893), ch. 5, "The Idea of the Bible", esp. his summary remark: "And here again the newer religious thinking sees the Bible put in the same false and humiliating position, of trying to conquer Darwin by prooftexts, and the godly McCosh by creed-bound professors of Hebrew." (p. 139).

76. Kirsopp Lake in The Religion of Yesterday and Tomorrow (London: Christophers, 1925) comes down very hard on his own fellow-liberals in this matter and says: "Thus, for instance, they (preachers) have read into it (Bible) Science, not always with complete accuracy, and explained that in some mysterious way when the Bible said Creation it meant Evolution, when it said Fall it meant Ascent, and when it said Salvation it meant Progress." (p. 55), parentheses mine. Note also what he says about the fundamentalist (pp. 61-73): "But it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a fundamentalist on the basis of authority. The Bible and the corpus theologicum of the Church is on the fundamentalist side." (pp. 61-2). Lake uses the distinguishing terms of fundamentalist and experimentalist, and notes the former's often inadequate education and wilful ignorance, doubtlessness, intellectual pride, and spiritual arrogance. Cf. Willis B. Glover, op. cit., p. 219, concerning fundamentalists and the English scene. He then gives a quotation from an English conservative writing in 1890: "The critics have studied their Bibles very much more closely than the orthodox...", and Glover says it would have been more correct to say: "Those who have studied their Bibles most closely have become critics." (p. 219).

77. Glover, ibid., takes this line, and on p. 13 notes two contemporary comments: "The Coming Battle", British Weekly, II (1887), p. 225, and, Robert Rainy, The Bible and Criticism (London, 1878), p. 49. Cf. Glover's comments on Luther and Calvin about biblical authority, pp. 14ff.

78. These latter are points made by Glover, ibid., pp. 287-8. He also sees evangelicalism and criticism as not incompatible and cites Robertson Smith's trial as evidence, where Smith both affirmed his Westminster beliefs and also maintained the most advanced O. T. criticism, being able to defend himself accordingly. (pp. 284-5). Glover adds: "The shock of higher criticism came when evangelical non-conformity was theologically weak." (p. 285).

79. It was Paley's Evidences of Christianity and Natural Theology that began to change his thinking, and even when

writing the Origin he still held to a theistic position. He said, "In my most extreme fluctuations I have never been an Atheist in the sense of denying the existence of a God." (Quoted in Maurice Mandelbaum, "Darwin's Religious Views", Journal of the History of Ideas, XIX (1958), p. 373). See also ibid., p. 368, for praise of Darwin by Charles Kingsley, whom the former quoted in later editions of the Origin. This was a bestseller, having five editions in ten years, which meant about eight thousand copies circulating in a population of thirty million. The controversy appeared frequently in the British press in the 1860s, though the famous clash between the Bishop of Oxford and T. H. Huxley at the British Association meeting in 1860 was not reported in a single daily London newspaper at the time. Note Alvar Ellegard, "Public Opinion and the Press: Reactions to Darwinism", Journal of the History of Ideas, XIX (1958), pp. 380, 383. See also Donald Fleming, "The Centenary of the 'Origin of Species'", Journal of the History of Ideas, XX (1959), pp. 437-446, who discusses the many studies that appeared ca. 1959 to commemorate the Origin. Fleming and others cannot understand why Darwin triumphed, believing he triumphed over what he omitted and not what he said. Fleming maintains that the Scot, Robert Chambers, did greater work in his Vestiges of Creation (1844), and later works, but that history did not notice him. Unlike Chambers, Darwin did not supply a cosmogony, account for the origin of life, nor discuss the origin of the races of mankind; above all he did not attempt a theodicy. (pp. 443ff.). Not to be overlooked are Darwin's and Wallace's papers as presented to the Linnaean Society (1858), Evolution by Natural Selection.

80. 18c. precursors of Darwin - included: Edward Tyson; James Burnet later Lord Monboddo (1714-99); Buffon (1753-78); Lamarck; Erasmus Darwin (Charles' grandfather); and, Diderot in France. In 19c. came W. C. Wells; Patrick Matthew; Robert Chambers; and publications such as: Tait's Edinburgh Magazine, Blackwood's Magazine, The Christian Examiner, and the Edinburgh Review, all of which discussed evolution. Chambers' Vestiges was devoutly Christian but was rejected by the science of that day. Work in social improvement influenced Darwin also: that of Rousseau, Godwin, Condorcet, and Thomas Malthus, of whose Essay on Population (1798) Darwin wrote: "In October, 1838, I happened to read for my amusement Malthus on Population and, being well prepared to appreciate the struggle for existence which everywhere goes on from long-continued observations of the habits of animals and plants, it at once struck me that under these circumstances favourable variations would tend to be preserved, and unfavourable ones to be destroyed. The result of this would be the formation of new species." (Quoted from R. E. D. Clark, Darwin: Before and After (London: Paternoster Press, 1966; p. 51).

81. Or, as Clark, ibid., p. 75 put it: "Darwin, in short, had discovered a highly ingenious way by means of which not only biologists but the ordinary intelligent reading public of his day could 'catch up' with modern science." Darwin, whose chief supporter was T. H. Huxley, admitted that his life was one long attempt to escape from God and the church, which as a medical student at Edinburgh he supported but after a short time at Cambridge doing theology he abandoned. See R. E. D. Clark, Christian Belief and Science (London: English Universities Press, 1960) for a coherent statement on the compatibility and interaction of science and faith, which is well summed up on p. 160. Thomas Huxley's words apply equally to both: "Sit down before the facts as a little child, be prepared to give up every preconceived notion, follow humbly wherever nature leads, or you will learn nothing." (Quoted in ibid., p. 105). Interesting also to note that J. G. Crowther, British Scientists of the Nineteenth Century (1935), selects Davy, Faraday, Joule, Thomson, and Maxwell as the five most eminent British physical scientists, all of whom were devout Christians.

82. Marx read the Origin in 1860 and wrote: "Darwin's book is very important and serves me as a basis in natural science for the struggle in history." (Quoted in Clark, Darwin, p. 113).

83. John Dillenberger, in his astute volume, Protestant Thought and Natural Science (London: Collins, 1961), says: "The Darwinian impact was the final threat to all the vertical and depth dimension within man and the cosmos. It marked the culmination of a period in which no adequate symbols were left for expressing and thinking about the classical Christian heritage. The symbols of this culture enslaved the very Christianity expressed through it. The late nineteenth and early twentieth centuries may have been one of those rare periods in history in which theology was virtually impossible, when the crisis of language and imagination excluded the essential depth of both God and man." (p. 253). He sees Karl Barth as the great restorer of theology; note pp. 259-271. With both Barth and Tillich, though divergent theologians, natural science had ceased to dominate theological thinking and the drama of redemption came again to prime importance after many decades of neglect. Note further Alvar Ellegard, "The Darwinian Theory and Nineteenth-Century Philosophies of Science", Journal of the History of Ideas, XVIII (1957), pp. 362-393, where are examined the views of the philosophical theorists (J. S. Mill and William Whewell), the Darwinian scientists (Charles Darwin and T. H. Huxley), and those of the general public who wrote for a decade following 1859 in newspapers and periodicals. This study is related only to Britain and is revealing; religious conviction was the controlling factor for accepting or rejecting evolution, to mix the two was rare then.

84. As Orr poignantly put it: "And, since miracles are found in Scripture, -- since the entire Book rests on the idea of a supernatural economy of grace, -- the whole must be dismissed as in conflict with the modern mind." (IV: 4, p. 93). Orr defines miracle here as "any effect in nature, or deviation from its ordinary course, due to the interposition of a supernatural cause". (p. 94).

85. Orr notes that a newer evolution has arisen which breaks with Darwin on the three points most essential to his theory: the fortuitous character of the variations, insufficiency of natural selection, and the slow and insensible rate of the changes. (Ibid., pp. 102-3). He then goes on to note that "no conception of evolution can be formed, compatible with all the facts of science, which does not take account...of the entrance of new factors into the process we call creation". These are: mechanical and chemical transitions from inorganic to organic existence; transition from purely organic development to consciousness; and then the transition to rationality, personality, and mortal life in man. (p. 103). If these are accepted as part of a new evolutionary conception, Orr sees most of the difficulties besetting Darwinism falling away, which means victory for creation. He suggests his book God's Image in Man and Its Defacement as an extension of this argument.

86. IV: 4, p. 104. His concluding sentence is typical and not without force: "The experience of the Christian believer, with the work of missions in heathen lands, furnishes a testimony that cannot be disregarded to the reality of this spiritual world, and of the regenerating, transforming forces proceeding from it." (p. 104). Cf. A. E. Wilder Smith, "Darwinism and Contemporary Thought", Christianity Today, XI, no. 17 (1967), pp. 3-6, esp. his analogy on the negation of earlier research; as any man can discount his predecessor's work so he can and has discounted God's.

87. See Andrew D. White, A History of the Warfare of Science with Theology in Christendom (London: Arco Publishers, 1955), originally 1894. Writing on the Bible, which he sees as finally having become acceptable both to science and religion because of the many changes man has made in it, he says: "...has been gradually developed through the centuries, by the labours, sacrifices, and even the martyrdom of a long succession of men of God, the conception of it as a sacred literature -- a growth only possible under that divine light which the various orbs of science have done so much to bring into the mind and heart and soul of man -- a revelation, not of the Fall of Man, but of the Ascent of Man -- an exposition, not of temporary dogmas and observances, but of the Eternal Law of Righteousness -- the one upward path for individuals and for nations." (Vol. II, p. 395). White acknowledged John William Draper's The Conflict between Science and Religion (1873), but recognized the difference

in his approach: "He regarded the struggle as one between Science and Religion. I believed then, and am convinced now, that it was a struggle between Science and Dogmatic Theology." (ix).

88. Stow Persons, in his essay "Evolution and Theology in America" (XI), claims that the most striking feature of that was its "abandonment of the old literal anthropomorphic dualism in favor of a belief in the immanence of God and of the emergence of the divine plan in the natural order". (p. 450 in a collection of eleven essays also edited by Persons, Evolutionary Thought in America (New Haven: Yale University Press, 1950)). Cf. Robert Scoon's essay therein, "The Rise and Impact of Evolutionary Ideas" (I), and W. F. Quillian, Jr.'s "Evolution and Moral Theory in America." (X). Catholic modernism used evolution to correct religion, as is best seen in Loisy and Tyrrell.

89. Works like Draper, op. cit.; A. D. White, op. cit.; John Fiske, Outline of Cosmic Philosophy (1874); and William James' Gifford Lectures, The Varieties of Religious Experience (1902). Then followed the work of John Dewey, David Starr Jordan, and Reinhold Niebuhr which also saw science as the corrective to religion. E. A. White maintains that this generation of conflict "had issued in a clarification of the place of religion in American life and introduced a notable revival of religious thought". (Science and Religion in American Thought (Stanford: Stanford University Press, 1952; p. 8)). Note further his illuminating Ch. 7: "Fundamentalism versus Modernism, 1920-30", where he gives two worthwhile insights: "What the fundamentalist feared most was that the current criticism would weaken men not so much in manipulating logic and evidence as in struggling for righteousness in life. The warfare of the 'twenties was not a fight for obscurantism -- it was, in the eyes of the fundamentalists, a crusade in the prophetic tradition against the forces of evil." (p. 111); and, "But throughout the controversy the modernist emphasized the redeeming power of the enlightened mind while the fundamentalist endorsed the untutored religious insights of the common man." (p. 117).

90. Bert James Loewenberg, "Darwinism Comes to America, 1859-1900", Mississippi Valley Historical Review, XXVIII (1941), says: "Biological evolutionism supplied a naturalistic interpretation of life-forms and prepared the way for a naturalistic interpretation of religious development." (p. 347). Note A. O. Lovejoy, "Reflections on the History of Ideas", Journal of the History of Ideas, I (1940), p. 17 et passim, who claims that as the expansion of Europe more than Copernicus, Galileo, and Descartes changed western civilization, so too perhaps it was more the economic revolution than Lyell, Darwin, and Huxley which changed their day. Cf. Loewenberg, ibid., p. 359: "The house that in-

dustrialism built was not designed by Darwin, but Darwinism was congenially lodged in its spacious chambers." See also Loewenberg, "The Controversy over Evolution in New England", New England Quarterly, VIII (1935), pp. 232-257.

91. For the explanation, see VII: 1, pp. 12-14.

92. Wright asserts: "It is, therefore, impossible to get any such proof of evolution as shall seriously modify our conception of Christianity. The mechanism of the universe is so complicated that no man can say that it is closed to Divine interference." (Ibid., p. 19). Note his very careful attack on Darwin's claims, pp. 8ff., and the references to contemporary scholarship. He concludes (p. 20): "Spiritual things are not to be discovered by material instruments nor detected by the material senses. Physical science cannot penetrate to the origin of anything, but must content itself to deal with processes already begun." Cf. Herbert W. Schneider, "The Influence of Darwin and Spencer on American Philosophical Theology", Journal of the History of Ideas, VI (1945), who says that Wright was the most outspoken defender of the thesis that Darwinism is "the Calvinistic interpretation of nature". (p. 9, n. 12). Schneider himself believes there was a relationship between Calvinism and Darwinism in late 19c. America, and he further recognizes four philosophical attitudes towards evolutionary theology then (see p. 18). Contemporary works of a wide range on the subject are: Minot J. Savage, The Revolution of Evolution (1876); James T. Bixby, The Crisis in Morals; Francis H. Johnson, What is Reality? (1891); James McCosh, The Method of the Divine Government (1850); Charles Hodge, What Is Darwinism? (1874); Henry Ward Beecher, Evolution and Religion; George Harris, Moral Evolution (1899); Francis E. Abbot, Scientific Theism; and Henry Drummond, The Natural Law in the Spiritual World (1890) and The Ascent of Man (1894). Cf. Richard Hofstadter, Social Darwinism in American Thought (1860-1915) (Philadelphia: University of Pennsylvania Press, 1945) for a good commentary on many of the above-mentioned books, and he adds James McCosh, Christianity and Positivism (1871), and two articles: J. T. Duffield, "Evolutionism Respecting Man, and the Bible", Princeton Review, LIV (1878), pp. 150-177, and Goldwin Smith, "The Prospect of a Moral Interregnum", Atlantic Monthly, XLIII (1879), pp. 629-642. Hofstadter discusses evolution in relation to Catholic modernism, the social gospel movement, and Marxism, with frequent reference to Washington Gladden, and Walter Rauschenbusch who said: "Translate the evolutionary theories into religious faith and you have the doctrine of the Kingdom of God. This combination with scientific evolutionary thought has freed the kingdom ideal of its catastrophic setting and its background of demonism, and so adapted it to the climate of the modern world." (Quoted, ibid., p. 88).

93. This originally came from "Herald and Presbyter"

(22 Nov. 1911; Cincinnati, Ohio), and the editor writes:
 " We reprint this excellent paper as the remarkable utterance
 of a Christian layman on a most important subject." (VIII:
 2, p. 27).

94. See ibid., pp. 28-30. He adds, " But when we consider
 that the evolutionary theory was conceived in agnosticism,
 born and nurtured in infidelity; that it is the backbone of
 the destructive higher criticism...; that it utterly fails
 in explaining -- what Genesis makes so clear -- ...it be-
 comes evident to every intelligent layman that such a system
 can have no possible points of contact with Christianity." (p. 31).
 He quotes Sir Robert Anderson in saying that its
 evidence is so weak " it would be laughed out of any court in
 Christendom". Cf. Jacques Barzun, Darwin, Marx, Wagner
 (London: Secker & Warburg, 1942), pp. 115-116, where he
 says that movements like the Salvation Army and even Theosophy
 and Psychical Research and Christian Science proved the
 fatalism of biological evolution wrong, for religious faith
 could be combined with social work (and even army discipline
 and rousing tunes). T. J. Huxley's denunciation of the S. A.
 did not hinder it and G. B. Shaw's Major Barbara brought it
 favour from the elite.

95. See VIII: 3, p. 48. For his analysis of the evolution-
 ary claims, see pp. 38-47, where he treats of growth, like-
 nesses, rudiments, selections, distribution, and geological
 succession. Note his differentiations among vegetable,
 animal, and human life, the last able to be religious which
 is the crowning factor. (p. 37).

96. Hofstadter, op. cit., p. 176 puts it: " The history of
 Darwinian individualism is a clear example of the rule that
 changes in the structure of social ideas wait on general
 changes in economic and political life."

97. In an attempt to reconcile the teachings of evolution
 with those of the Bible, four alternatives have been sug-
 gested by C. C. Ryrie, " The Bible and Evolution," Bib-
 liotheca Sacra, CXXIV (1967), pp. 66-78. The fourth one is
 to accept fully the Bible with the necessary consequence of
 rejecting evolution, on the strength that biblical truth
 including prophecy has been attested to by Christ Himself.
 Note the heavy use of biblical quotation as substantiation.
 By contrast, see Otto Pfleiderer, Evolution and Theology and
 Other Essays (London: A. & C. Black, 1900), who, as professor
 of theology in Berlin, finds evolution to have up-dated and
 made more live the Faith, which he often refers to as " the
 new faith". For him, if the new scientific method (evolu-
 tion) is to apply to nature it must also apply to history,
 as they are bound together. Otherwise, it is a logical con-
 tradiction and he denounces theologians for permitting that.
 He says, " The evolutionary method knows no absolute within

the phenomenal world, but everywhere and always only the relative....That the divine Logos rules in history is the sole presupposition of faith which evolution sets up." (Ibid., pp. 25-6). Note further his essays VI and VIII.

98. That act in the Tennessee State Code read: "It shall be unlawful for any teacher in any of the universities, teachers' colleges, normal schools or other public schools of the state which are supported, in whole or in part, by the public school funds of the state, to teach any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man descended from a lower order of animals." (Quoted p. 593, n. 299, vol. II of Anson Phelps Stokes, Church and State in the United States (New York: Harper & Bros., 1950, 3 vols.)). Arkansas and Mississippi both followed Tennessee in adopting similar legislation. Also, because the anti-evolution campaign was so vigorous in America, many distinguished men issued a statement regretting the irreconcilability of science and religion. They included: R. A. Millikan; Charles D. Wolcott, president of the American Association for the Advancement of Science; James R. Angell, president of Yale; John C. Merriam, president of the Carnegie Institution; and, churchmen and medical men. In this long study Stokes examines the existent church-state relationship, advocating very strongly their separation, writing thus in the Preface: "Separation may make more difficult the support of the forms of religion which are fostered by authoritative organizations and by ceremonialism; but it surely encourages religious faith that is based on personal convictions." (lxix).

99. Note XI: 6, pp. 109-110, where he gives a concise statement on the wrongness of popery. As he puts it, "The Bible, the whole Bible, nothing but the Bible, is the standard and the rule of Christianity." (p. 103); equating Rome's teachings with what Paul called "another gospel".

100. Note XI: 7, pp. 115-116: "The difference between Protestantism and Romanism is, the Bible is an open book to the one and a sealed book to the other." Note the related statistics concerning the Bible's translations and sales (p. 116).

101. Note the reference to Migne's Patrology, wherein much of the tradition is recorded, whereupon the question is asked: "Are these mountains of chaff to be dug through before Christ is found? This is Satan's way of lies." (Ibid., p. 118).

102. Both Boniface VIII's Unum Sanctum (1303) and Pius IX's excommunication against Victor Immanuel II are set out in full to demonstrate Rome's extreme opposition to what were legitimate state affairs. (Ibid., pp. 122-124).

103. Paul Sabatier, Modernism (New York: Scribner's, 1908), p. 179. In the introduction to this series of lectures is this: "The Holy See will no more save the Church by excommunicating the Modernists than such a general would save his army by shooting the men who are courageous enough to warn him of his errors." (p. 47). The Appendices include such sources as, encyclicals Pieni l'Animo and Pascendi, and the syllabus Lamentabili Sane Exitu. The three chief acts by which the Holy See condemned and suppressed the movement were: Lamentabili (3 July 1907) wherein most errors referred to came from Alfred Loisy's writings though no names were mentioned; Pascendi (8 Sept. 1907) which synthesized all the heresies and ordained ways to suppress them; and, Sacrorum antistitum (1 Sept. 1910) an anti-modernist oath taken by clergy. See Alec R. Vidler, The Modernist Movement in the Roman Church (Cambridge: Cambridge University Press, 1934), pp. 217-220. He says, "The decree Lamentabili and the encyclical Pascendi were the natural sequel to the Providentissimus of Leo XIII, to the syllabus and Quanta cura of Pius IX, and to the Mirari vos of Gregory XVI." (p. 221). Cf. H. S. Smith, R. T. Handy, L. A. Loetscher, American Christianity (New York: Scribner's, 1963), pp. 340-345.

104. After the anti-modernist acts of Pius X it was more difficult to make even restricted use of modern critical methods than before, and the rule of scholasticism became more exclusive and secure. The Codex Juris Canonici (1917) confirmed and completed the process by which all power in the church was centralized in the papacy. Concerning papal absolutism, modernism and the Old Catholic churches, which came into existence as a result of Vatican I, agreed. See Vidler, ibid., for an excellent bibliography on the entire subject and cf. his A Century of Social Catholicism 1820-1920 (London: S. P. C. K., 1964).

105. See Emile Cailliet, Why We Oppose the Occult (Philadelphia: University of Pennsylvania Press, 1931), pp. 147ff.; C. S. Braden, They Also Believe (New York: Macmillan, 1957), pp. 356-7; and, Harold Anson, The Truth About Spiritualism (London: S. C. M., 1941), pp. 56ff. Anson's study discusses the modern evidence for survival, technique of a séance, physical phenomena, poltergeists, immortality and survival, and Spiritualism as a religion. A real difference exists between spiritualist gifts and those Paul mentions in Acts; psychic gifts are physical ones and more rare, e.g. raising furniture, answering sealed letters. Cf. Joseph McCabe, Spiritualism (London: T. Fisher Unwin, 1920), passim. He charts its rise and fall saying there were ca. 200,000 members in 1910 which may have doubled after WWI; but in 1850s there were between one and two million. Spiritualism has intermittently been thought to have possessed some of the pentecostal fire: e.g. lifting people to heights, putting hands in fires, known and unknown tongues spoken in a trance,

and claiming to paint pictures under the control of bygone masters. A report issued in 1887 from the University of Pennsylvania found Spiritualism a fraud, and much of it died. McCabe claims that Theosophy was born of Spiritualism and that the founding of the Theosophical Society (New York, 1876) greatly weakened it in 1880s and 1890s. (p. 182). It was the conversion of Sir Arthur Conan Doyle during WWI that revived the sect, as he lectured about it throughout Britain and wrote The History of Spiritualism (London: Cassell, 1926), 2 vols., wherein he calls McCabe's work a misnomer and travesty.

106. Note that there is a wide divergence between the statistics presented here (X: 11, p. 111) and those given in McCabe, ibid., on the number of spiritualists, not that it matters. As for the biblical indication of this heresy, he cites I Timothy IV: 1-3, (p. 113), with many other verses appropriate to specific points.

107. The specific texts are: Leviticus XVII: 7, XIX: 31, XX: 6, 27; Deuteronomy XVIII: 10, 11 and XXXII: 17; Psalm CVI: 37; and Isaiah VIII: 19, 20. (Ibid., pp. 114-115).

108. These are: Matthew IV: 1, 24, VIII: 28-32, XII: 24; Mark I: 23, 24, IX: 25, 26; Luke VIII: 2, 30; Acts XVI: 16-18, XIX: 13-16; I Corinthians X: 20, 21; Revelation IX: 20, 21, XVI: 14, XVIII: 2. (Ibid., pp. 115-119). He does admit that there is one exception in Scripture where God permitted the spirit of one departed to revisit the earth for a specific purpose: I Samuel XXVIII: 3-25. (p. 119).

109. Cites I John II: 22 and IV: 3; I Corinthians XII: 3. See further ibid., pp. 122-127. Cf. Conan Doyle's view of this movement: "...which many of us regard as the most important in the history of the world since the Christ episode ..." (preface, op. cit.); and later on, "As we survey all the speculations of mankind, perhaps the Elysian fields of the ancients and the happy hunting-grounds of the Red Indians are nearer the actual facts than any fantastic presentation of heaven and hell which the ecstatic vision of theologians has conjured up." (pp. 290-1). Doyle includes several statements from Christian clergy who see Spiritualism as an asset to Christianity. (pp. 263-276 passim).

110. See J. K. Van Baalen, The Chaos of Cults (London: Pickering & Inglis, 1956), chapter on Spirit(ual)ism, esp. pp. 43ff. with the statements on God, Christ, atonement, etc. Van Baalen also discusses Theosophy as the apostate child of Spiritualism, and then treats Seventh-Day Adventism, Swedenborgianism, and many other cults (Rosicrucianism, Unity School of Christianity, Destiny of America or Anglo-Israelism, Baha'ism, Unitarianism, and Buchmanism or Moral Re-Armament) as symptomatic of the varied needs which the

church was neglecting. For purposes here, his treatment of Spiritism and Theosophy is strong. Noteworthy is the remark, "Already the Fundamentalists have drawn the line. On one side, all the intelligence, all modern learning; on the other, sincerity, yes, but ignorance and superstition." (Quoted, pp. 291-2); to which Van Baalen replies later, "God did not intend that man should be saved through His blood in the first century, and by an easier, less costly way in the twentieth." (p. 302).

111. See Bruce M. Metzger, "The Jehovah's Witnesses and Jesus Christ", Theology Today X (1953), p. 70. He notes from their own biblical translation, The New World Translation, statements that deny Christ's deity (see Metzger, pp. 71-80) as well as several quite erroneous renderings of the Greek (ibid., 74-80). He concludes his study by suggesting ways to retrieve members of established orthodox churches who have joined such sects.

112. Russell wrote Studies in the Scriptures (7 vols., also called Millennial Dawn), of which the first volume, The Divine Plan of the Ages (1886), set forth guidelines for biblical interpretation. 16 million copies in 34 languages were in circulation by his death in 1916. He prefaced all his books with Proverbs IV: 18. By 1900 the sect was international with branch offices in Europe, Asia, and Africa, and all non-profit. His sermons were circulated weekly to some 4,000 newspapers, and in 1879 he launched as editor the magazine Zion's Watch Tower and Herald of Christ's Presence and published it for 37 years, later called The Watch Tower. Marital separation and accusation of cashing in on a new form of wheat ("miracle wheat") finally caused him serious setbacks. His successor, J. F. Rutherford (1916-1942), was equally prolific, claiming by 1940 to have written 99 books and pamphlets which appeared in 78 languages, over 300 million having been distributed. Note Marley Cole, Jehovah's Witnesses: The New World Society (London: George Allen & Unwin, 1956), esp. ch. 4, and the Appendices, pp. 177-232, for many statistics from their beginning to 1950; and, H. H. Stroup, The Jehovah's Witnesses (New York: Columbia University Press, 1945), pp. 5-18, and bibliography, pp. 169-173.

113. These are: "(1) Christ before His advent was not Divine; (2) When He was in the world He was still not Divine; (3) His atonement was exclusively human, a mere man's; (4) Since His resurrection He is Divine only, no longer human at all; (5) His body was not raised from the dead; (6) His Second Advent took place in 1874; (7) The saints were raised up in 1878; (8) Both Christ and the saints are now on earth and have been for thirty-seven and thirty-three years respectively; (9) The professing Christian Church was rejected of God in 1878; (10) The final consummation and end will take place in 1914; (11) Silence as to the person and work

of the Holy Spirit; (12) The destiny of the wicked." (VII: 8, pp. 126-127).

114. And he adds: "Let the reader remember that imposition is not exposition, nor is eisegesis exegesis. Mr. Russell constantly employs both; he imposes on Scripture his own views and reads into it that which never entered the mind of the inspired writer." (Ibid., p. 127).

115. Whereupon she wrote: "as I read, the healing Truth dawned upon my sense; and the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed". (See her Miscellaneous Writings, p. 24, as quoted in Charles S. Braden, Christian Science Today (London: George Allen & Unwin, 1959), p. 20). Officially approved books on Mrs. Eddy include: Norman Beasley, The Cross and the Crown; Lyman Powell, Mary Baker Eddy; and Sibyl Wilbur, The Life of Mary Baker Eddy.

116. Writing therein: "There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material." (From Science and Health as quoted in Raymond J. Cunningham, "The Impact of Christian Science on the American Churches, 1880-1910", American Historical Review, LXXII (1967), p. 886, n. 5). At the end of Science and Health are many testimonials in praise of Christian Science, and a glossary containing "the metaphysical interpretation of Bible terms...". Its chapters deal with Atonement and Eucharist; Science, Theology, Medicine, and Physiology; Creation as Science of Being; and Objections. For a straightforward comparison of the texts of S. & H. and the Bible, by an evangelical, see Allen W. Johnston, The Bible and Christian Science (New York: Fleming H. Revell, 1924).

117. Braden, op. cit., p. 36 says: "For one woman, past middle life, to gather together these ideas, rethink them, and give them to the world in so solid an institution as the Christian Science church is a prodigious accomplishment sufficient to rank her among the outstanding religious leaders of the nineteenth century."

118. The Church was founded in 1879 with 26 charter members, and by 1895 her control was so great that she ruled no more preaching from the pulpit, ordering that "the Bible and Science and Health with Key to the Scriptures be the pastor on this planet of all the churches of the Christian Science denomination". All churches were controlled by the central Board of Directors at the Mother Church in Boston and even after her death in 1910 her spirit and writings dominated.

The chapter "Recapitulation" in S. & H. would be considered the most conclusive, as there are many contradictions within the corpus of her writings, and the Church Manual is regarded equally as a divinely inspired book. Neither logical nor systematic, and changeable, in her thinking, the end result has been difficult to determine. For an excellent bibliography on Christian Science, see Braden, ibid., pp. 403-417.

119. Having participated much in the World's Parliament of Religions in Chicago in 1893, its church buildings went from 7 in 1890 to 1,104 in 1910, mostly large temples with porticoes. In 1900 there were 48,930 members or adherents, and in 1910, 85,096. (See Cunningham, op. cit., p. 893, n. 51 and p. 894). For additional statistics, see Braden, ibid., p. 269 and pp. 278-9. By 1910 some 382,000 copies of S. & H. had been issued. How paradoxical that in the first edition she wrote: "We have no need of creeds and church organizations to sustain or explain a demonstrable platform that defines itself in healing the sick and casting out error."

120. "If these claims can be shown to be contrary to the Word of God and to the experience and common sense of mankind, the whole thing must be rejected as unworthy of confidence." (IX: 9, p. 112).

121. See Robert Peel, Christian Science (New York: Henry Holt, 1958), pp. 192ff.

122. See George B. Arbaugh, "Evolution of Mormon Doctrine", Church History, IX (1940), p. 157. For details of the background in the work of Alexander Campbell in founding the Disciple sect which repudiated dogma, claiming a return to primitive Christianity though actually expounding the theology of John Locke, and Rigdon as a leading Campbellite preacher but not receiving his share of credit, see G. B. Arbaugh, Revelation in Mormonism (Chicago: University of Chicago Press, 1932), pp. 217ff.; an excellent bibliography on the whole subject, pp. 235-241.

123. The "gathering" is Mormonism's oldest and most influential doctrine, being a covenant which the Lord had made with His elect in this last of all gospel dispensations, bringing them to their common home, Zion. As Mormonism was a millennial proclamation, a warning that evil was at hand, it had a program to deal with these eventualities. "The gathering was to be a roll call of Saints without halos, in whom divinity had yet to breed wings -- of a people not already saved and sanctified but, one in faith and fellowship, eager to create conditions under which sainthood might be achieved." (William Mulder, "Mormonism's 'Gathering': An American Doctrine with a Difference", Church History, XXIII (1954), p. 250). Salvation was for them an on-going

process, and inspiration for the "gathering" sprang from a literal interpretation of the Bible, a providential reading of history, and the circumstances of early 19c. American society.

124. Note Mulder, ibid., pp. 253-260, and also his full notes for this article, pp. 260-264. Cf. Mario S. De Pillis, "The Social Sources of Mormonism", Church History, XXXVII (1968), pp. 50-79. For an account of the early period, see Norman F. Furniss, The Mormon Conflict 1850-1859 (New Haven: Yale University Press, 1960), and the bibliography, pp. 236-249. The official records of the Mormons are extensive because their leaders believe every action, conversation, and even vivid dreams are of vital importance and should be recorded.

125. McNiece provides adequate documentation for these accusations (VIII: 9, pp. 113-120), esp. on the discussion of Joseph Smith personally (pp. 114-116), and the origin of the Book of Mormon (pp. 116-119), with reference to Spaulding and Rigdon.

126. His vivid language makes all the greater the urgency of its error: "a depraved and cunning bribe to every kind of social immorality"; "something positively Satanic"; and, "a system of downright heathenism". (Ibid., p. 127).

NOTES FOR CHAPTER FOUR.

1. As the Third Person of the Trinity is noticeably absent in this discussion, Anderson has added a note at the end which says: "The scope of this article is limited not only by exigencies of space but by the nature of the subject. Therefore it contains no special reference to the work of the Holy Spirit." (VI: 3, p. 49).

2. Ibid., p. 43.

3. Anderson here quotes the saying: "no two of the redeemed will have the same heaven; and in that sense no two of the lost will have the same hell." (Ibid., p. 46).

4. "Our estimate of sin will be proportionate to our appreciation of the cost of our redemption." (Ibid., p. 48). Note his dealing with the dilemma concerning the rejecters of the gospel, those who while living in Christendom have never heard it aright and the heathen who have never heard it at all. (p. 49).

5. He begins: "Holy Scripture undertakes no demonstration of the reality of sin. In all its statements concerning sin, sin is presupposed as a fact which can neither be controverted nor denied, neither challenged nor obscured." (XI: 1, p. 7).

6. Ibid., pp. 9-10.

7. The examples given, ibid., pp. 11-12, are worth noting.

8. As Whitelaw puts it: "When it (Scripture) affirms that men are naturally 'dead in trespasses and in sins,' it obviously purposes to convey the idea that until the soul is quickened by Divine grace it is incapable, not of thinking upon the subject of religion, or reading the Word of God, or of praying, or of exercising faith, but of doing anything spiritually good or religiously saving, of securing their legal justification before a Holy God, or of bringing about their spiritual regeneration." (Ibid., pp. 16-17).

9. For Whitelaw's discussion of these three theories, see ibid., pp. 19-21.

10. This essay is a condensation of a larger treatment entitled "The Warfare with Satan and the Way of Victory" (London: Marshall Brothers, n. d.).

11. Seldom is this mentioned in these essays except in the least scholarly ones, and Mrs. Penn-Lewis' works throughout are much given to this view.

12. X: 6, pp. 58-62.
13. See VIII: 4, pp. 49-51, which is concerned mostly with Romans.
14. For careful documentation of this from the Epistles, see ibid., pp. 58-60.
15. VIII: 5, p. 65.
16. Sydenstricker lists the primary means by which the human soul is converted ("born into the family of God"): divine spirit, Word of God, benign influence of Christians, prayer, faithful human agent. (Ibid., p. 68). Prayer is "scientifically the first means and the prime force to be applied" in the conversion process.
17. See ibid., p. 70.
18. He goes on to say: "The conditions imposed for the true conversion of souls are both philosophic and scientific, and at the same time supremely gracious and benevolent, ever looking to the highest good of all concerned, both to the soul that is being saved and the worker through whom the results are accomplished." (Ibid., p. 71).
19. "And the reason why so many conversions are not genuine is due to the fact that they are merely external conversions, the result of exciting rant called preaching the Gospel, while prayer for the internal work of the Spirit has been totally ignored." (Ibid., p. 73).
20. See X: 3, pp. 28-9.
21. To use Boston's final sentence: "He gets not only a new head, to know religion, or a new tongue to talk of it; but a new heart, to love and embrace it in the whole of his conversation." (p. 30).
22. E.g. he cites Harold Begbie's Twice-Born Men as an admirable book, but this confuses regeneration and conversion by placing the emphasis on conversion and including regeneration within that. See X: 4, p. 31 and cf. p. 38 and the footnote.
23. Ibid., p. 33.
24. As he sums up the process at the end of the essay: "Fundamental to the Christian system is a conviction of sin which compels a cry for mercy, responded to by the Holy Spirit, who regenerates the soul, converts it, reforms it and fits it for the blessedness of heaven." (Ibid., p. 38).
25. Ibid., p. 35.

26. Ibid., p. 35.
27. For details of Lyttelton's early life including his progress to faith, see V: 4, pp. 106-8. This essay, part of that original presentation, has been "analyzed and condensed" by J. L. Campbell (Cambridge, Mass.) and the biographical material that precedes it is an unusual format for this collection.
28. Ibid., p. 108 and note the NT citations used: Acts IX: 22-26; Galatians I: 11-16; Philippians III: 4-8; I Timothy I: 12, 13; I Corinthians XV: 8; II Corinthians I: 1; Colossians I: 1.
29. The reason for limiting the teaching of retribution just to Christ here is to make the subject more manageable for a brief essay, thus the OT is not considered even though it is supporting. See further IX: 7, pp. 84-5.
30. See ibid., p. 92 and the reference to Paradise Lost, and pp. 90-2 on universalism proper.
31. See ibid., pp. 89-90.
32. Here he quotes Ruskin on denying hell: "the most dangerous, because the most attractive, form of modern infidelity". (Ibid., p. 94).
33. XI: 3, p. 43.
34. Ibid., pp. 45-8.
35. See ibid., pp. 49-53.
36. Ibid., p. 54. Cf. p. 47 which puts this diametrical opposition so well: "Grace, on the contrary, is not looking for good men whom it may approve, for it is not grace, but mere justice, to approve goodness, but it is looking for condemned, guilty, speechless and helpless men whom it may save through faith, sanctify and glorify."*
37. IX: 5, p. 57; and adds: "Salvation, then, is necessarily all of Grace."
38. "A full-orbed Gospel treats alike of abounding sin, and of much more abounding Grace." (Ibid., p. 63). See also Spurgeon's analogy of grace to a ship, pp. 64-5, which perfectly completes his essay.
39. E.g.: "We need saints in the pew as well as in the pulpit"; "praying souls become prevailing saints"; and, "the pivot of piety, therefore, is prayer." (IX: 6, passim).
40. Ibid., pp. 68-9.

41. "It is the touch which brings virtue out of Him. It is the hand upon the pole of a celestial battery, which charges us with His secret life, energy, efficiency." (Ibid., p. 72.
42. E.g. see ibid., pp. 69, 82.
43. Note the final paragraph, ibid., p. 83.
44. This having occurred as a result of a service in Knox Presbyterian Church, Toronto where the Revd. Dr. Henry M. Parsons was minister. The text that Frost cites for this subject is Exodus XXVIII: 40-43.
45. See X: 8, pp. 81ff. for the development of this definition. Frost says he wrote this essay in order to share "the secret (on this subject) which God gave to me".
46. See ibid., pp. 85-8: Hudson Taylor; the Revd. James Inglis; and an anonymous friend touched by Taylor's life.
47. See Henry S. Nash, The History of the Higher Criticism of the New Testament (New York: Macmillan, 1900), pp. 120ff., and, Harold H. Hutson, "Some Factors in the Rise of Scientific New Testament Criticism", Journal of Religion, XXII (1942), pp. 89-95, esp. his discussion of factors that led to NT criticism.
48. See Friedrich Paulsen, The German Universities (New York, 1895).
49. Note F. C. Conybeare, History of New Testament Criticism (New York: G. P. Putnam, 1910), pp. 175ff. He quotes (p. 38) from Sir Robert Anderson's The Bible and Modern Criticism (London, 1903), p. 172, as not unjustly observing, because of this new emphasis, that "the Lux Mundi school has fallen back on the Church as the source of authority...because the Bible, so far from being infallible, is marred by error, and therefore affords no sure basis of faith."
50. For a contemporary statement: "Textual criticism is that process by which it is sought to determine the original text of a document or of a collection of documents, and to exhibit it, freed from all the errors, corruptions, and variations which it may have accumulated in the course of its transmission by successive copyings." (Marvin R. Vincent, A History of the Textual Criticism of the New Testament (New York: Macmillan, 1899), p. 1). See further, pp. 174ff.
51. In this connection, Neill names such men as: Newman, Pusey, Lord Shaftesbury, Dean Close, Gladstone, and Dale. Esp. note his conclusion (pp. 336-48) where he discusses what has been learned in NT studies in this century (1861-1961)

and for what purpose: The Interpretation of the New Testament (London: Oxford University Press, 1966).

52. See his Are the New Testament Documents Reliable? (London: Inter-Varsity Fellowship, 1943), noting the quotation from W. E. H. Lecky, pp. 8-9; and that from Sir Frederic Kenyon (The Bible and Archaeology, pp. 288f.): "...Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established." Bruce discusses such subjects as: the NT documents, their dates, and evidence; how the canon came into being; the gospels and epistles; and some authenticating archaeological evidence. As he notes also, the first recorded words of Jesus' public preaching in Galilee were: "The time is fulfilled, and the Kingdom of God has drawn near; repent and believe the Good News." (Mark I: 15). See further Bruce's excellent study of English Bible translations from Wycliffe to the NEB: The English Bible: A History of Translations (London: Lutterworth Press, 1961).

53. Concerning the orthodox approach, note the remarks of Nels F. S. Ferré in "Present Trends in Protestant Thought", Religion in Life, XVII (1948), p. 336: "Fundamentalism, as the defender of supernaturalism, has nevertheless a genuine heritage and a profound truth to preserve. If I may predict, I think that we shall some day thank our fundamentalist friends for having held the main fortress while countless leaders went over to the foe of a limited scientism and a shallow naturalism. They have understood, whether consciously, or not in all instances, that the revelation of the Most High cannot logically be proved by anything lower than itself; that some objectively steady strand of history, like the Bible, is necessary for faith to be free and strong; that no amount of historic approximation to the good (progress) can prove the ultimate; that the spiritual has its own being which cannot be reduced to pseudo-scientific psychological tests. When fundamentalism dares to get out from under the burden of an impossible literalism, which it is beginning to do...it can begin to contribute more to the making of the post-Protestant era of the Christian faith." (Quoted from Glover, op. cit., p. 247.) Ferré is writing about what emerged as the new evangelicalism, as previously discussed in chapter two.

54. I: 3, p. 29.

55. Ibid., p. 30, with each topic beginning on pp. 30, 37, 43, and 49 respectively.

56. Ibid., p. 33. Note the illustration of Philip, pp. 34-6, for the effect of the incarnation on the individual.

57. Ibid., p. 48.

58. Ibid., p. 52. "As the first advent negatived the death appointed unto men, the second advent will turn the judgment into salvation." (p. 53).
59. See Acts III: 14, II: 27, VII: 52, as suggested in VI: 5, p. 82. This essay has been abbreviated from the original, see p. 64.
60. Ibid., p. 83.
61. "We should never have known God as Father by the message of Jesus Christ only; we should never have been able to conceive what Christ's idea of God was if we had not seen that idea worked out in the very person of Jesus Christ Himself." (III: 3, p. 65).
62. See ibid., p. 66 for a carefully reasoned defense.
63. This is well-illustrated with a reference to Andrew Bonar's journals -- see ibid., p. 74.
64. In those same lectures, John Martin Creed, The Divinity of Jesus Christ (London: Collins, 1964) writes: "But our age is not theirs, and the doctrinal history of the last hundred years does not encourage the supposition that we can treat our problems in their terms." (p. 86). He adds that to affirm the doctrine of Christ's divinity today cannot mean the same as it did for Coleridge, Liddon, or Gore.
65. Creed writes: "It is much harder to see how a non-Roman theology which is not prepared to be 'Fundamentalist' in its attitude to the Bible can permanently and in principle restrict the category of Revelation to the Bible, and if that restriction is once lifted the problems with which Troeltsch grappled must again engage the attention of theologians." (Ibid., p. 117). And more positively he writes: "The culminating point of the Bible as Revelation is not only the attainment and proclamation of a supreme moral ideal -- though this is included -- but the embodiment of the divine utterance and action in a historical person and an actual event. 'The Word became flesh'." (Ibid., p. 118).
66. I: 1, p. 8.
67. The supporting evidence from both testaments is presented, ibid., pp. 11ff. passim, together with commentary.
68. In conclusion he states: "Doctrinally, it must be repeated that the belief in the Virgin birth of Christ is of the highest value for the right apprehension of Christ's unique and sinless personality." (Ibid., p. 19).
69. Interesting to note that in this first volume of essays appear some of the most celebrated names of the entire cast,

with the second and third volumes following well. There can be no doubt, by that measure, that the greatest evangelical men were called upon to contribute first, and some wrote later on, as the Stewarts knew a formidable onslaught to the critical school was crucial.

70. I: 2, p. 23. Warfield holds that the deity of Christ is the presupposition of every word of the NT: "The assured conviction of the deity of Christ is coëval with Christianity itself."

71. The examples of Harnack's The Expansion of Christianity and Von Dobschütz's Christian Life in the Primitive Church are given, neither allowing deity, and it is asked whether these accounts could have been accomplished by power less than divine. (Ibid., p. 26). Note also Charles Darwin's remark, ibid., pp. 26-7.

72. "Thus if Christ suffered in order to deliver us from sufferings which we richly deserved, it was also in order to deliver us from sin by reason of which we deserved them." (VI: 4, p. 53).

73. "It is impossible that a doctrine essentially immoral should be the cause of morality among men." (Ibid., p. 54).

74. Ibid., p. 55.

75. See XI: 2, pp. 24ff., with many biblical references provided.

76. Reference is made to the work of Hodge and Workman on the atonement, saying that in different ways they can be taken as "representative of a one-sided way of treating a great subject". Workman espouses the Socinian view and Hague calls that "as narrow...and as partial as Hodge's advocacy of the theory that Christ died for the elect only". (Ibid., p. 31).

77. The works of Crawford of Edinburgh, Dale of Birmingham, and Denney of Glasgow represent the outstanding orthodox contributions to atonement writing, while Bushnell of America, Jowett of England and Campbell of Scotland do the same for the broader school. See ibid., pp. 34ff.

78. "The atonement is not a mere formula for assent; it is a life principle for realization." (Ibid., p. 41). Hague lists at the end more than a dozen of the great works on the atonement which he has used. (p. 42).

79. Bishop Mandell Creighton wrote then: "We need seriously to consider whether harm has not been done by the prominence given in our day to the doctrine of the Incarnation over the

doctrine of the Atonement. It weakens the sense of sin, which is one of the great bulwarks against unbelief, and through which we live into a larger world." (Life and Letters of Mandell Creighton, II, p. 506, as quoted in Creed, op. cit., p. 140).

80. Torrey notes that the fact of resurrection is mentioned directly at least 104 times in the NT.

81. Many examples of this final point are given: Mark XVI: 7; Luke XXIV: 16; John XX: 4-6, 7, 15-17, 27-9 and XXI: 4, 7, 15-17. See V: 3, pp. 88-97.

82. See ibid., pp. 100ff. Torrey adds: "The desperate straits to which those who attempt to deny it are driven are themselves proof of the fact." (p. 103).

83. "Trait after trait, feature after feature, has been analyzed and compared, until neither manger nor cross nor grave, not even His garments, are left." (VI: 7, p. 99).

84. Note ibid., pp. 100-2.

85. Ibid., pp. 103-5.

86. See ibid., pp. 109-12.

87. "It is embodied in hymns of hope; it forms the climax of the creeds; it is the sublime motive for evangelistic and missionary activity; and daily it is voiced in the inspired prayer: 'Even so: Come, Lord Jesus'." (XI: 5, p. 87).

88. With each prophecy fulfilled "the nearer event furnished the colors in which were depicted scenes and occurrences which belonged to a distant future..." (Ibid., p. 88).

89. Ibid., p. 89, and, "No event may seem less probable to unaided human reason; no event is more certain in the light of inspired Scripture."

90. A warning that such statements as Hebrews X: 12, 13 and Philippians II: 10, 11 "need not be interpreted with such crass literalness as to suggest that Christ will rule visibly in some one earthly locality..." (Ibid., p. 91). One of countless illustrations in this collection that full Bible-belief usually never meant absurd literalness. Note the supporting biblical references cited for His return, pp. 91-5.

91. See II Timothy IV: 7, 8; I Peter V: 1-4; and I John III: 1-3. Also the passages expressing the believers' co-rule with Christ on earth: I Corinthians VI: 2, 3; II Timothy II: 12; Luke XXII: 30, XX: 35, 36. (Ibid., pp. 93-4).

92. See ibid., pp. 96-8 on this subject.
93. See Daniel VII: 13, 14, 27; Psalms XCVI, XCVII, XCVIII; II Thessalonians I, II; Matthew XIX: 28; Luke XXI: 29-36, XXII: 28-30; Acts III: 19-21; Revelation XIX, XX. (Ibid., pp. 97-8).
94. Even in his later work on the subject he did not discuss the twentieth-century contributions, and in a preface to a later edition of the Quest wrote: "I therefore bequeath to another the task of introducing order into the chaos of modern lives of Jesus, which I performed for the earlier period." (London: A. & C. Black, 1954, p. xiii). That was undertaken by James M. Robinson, A New Quest of the Historical Jesus (London: S. C. M., 1959).
95. One notable exception before Reimarus was a life written by an Indian Jesuit missionary, Hieronymus Xavier, in Persian. (Schweitzer, ibid., p. 14).
96. Schweitzer also discusses the Aramaic language, Rabbinic parallels, and Buddhistic influence in relation to Jesus' life (see ibid., ch. XVII), and his work alone demonstrates the breadth and depth of the research on this subject. He writes: "the greatest achievement of German theology is the critical investigation of the life of Jesus. What it has accomplished here has laid down the conditions and determined the course of the religious thinking of the future." And, "In the study of the history of dogma German theology settled its account with the past; in its attempt to create a new dogmatic, it was endeavouring to keep a place for the religious life in the thought of the present; in the study of the life of Jesus it was working for the future..." (Ibid., pp. 1, 2). Schweitzer recognized and approved that hate as well as love produced these works, and goes as far to say that often hate sharpened the academic insight and made the quest less emotional and more true: "For hate as well as love can write a life of Jesus, and the greatest of them are written with hate: that of Reimarus, the Wolfenbüttel Fragmentist, and that of David Friedrich Strauss." (Ibid., p. 4).
97. "What is admitted as historic is just what the Spirit of the time can take out of the records in order to assimilate it to itself and bring out of it a living form." (Ibid., p. 307).
98. Ibid., p. 396. "The historical Jesus will be to our time a stranger and an enigma." (p. 397).
99. See J. W. Bowman, "From Schweitzer to Bultmann", Theology Today, XI (1954), pp. 160-178.
100. Robinson, op. cit., pp. 9-10, gives a long catalogue of

twentieth-century scholars involved in the "new quest".

101. Ibid., p. 26.

102. Ibid., pp. 29-30.

103. As the Expository Times said then of the higher criticism: "It is a paper war.... As no theological controversy ever before, it is being fought out in the periodical press." (Quoted in H. D. McDonald, Theories of Revelation (London: George Allen & Unwin, 1963), p. 99, n. 1). Cf. The British Quarterly Review, The British Weekly, The British and Foreign Evangelical Review, and The Contemporary Review at this time for similar articles.

104. For an excellent review of the British literature that appeared in the higher criticism debate, especially as it related to revelation, see McDonald, ibid., ch. 3, which includes contemporary literature from periodicals, pamphlets, letters, and books. McDonald calls this chapter "The Battle of the Standpoints", which was the title of a speech given to the Manchester Conference of the Evangelical Alliance and later printed in the December 1890 issue of Evangelical Christendom, and then as a pamphlet, by Alfred Cave, who criticised criticism and gained attention from the critics. Professor A. H. Sayce (of Assyriology at Oxford) in his The Higher Criticism and the Monuments said: "a good deal of historical criticism which has been passed on the Old Testament is criticism which seems to imagine the compiler of the Book of Judges or the Books of Kings was a German scholar surrounded by volumes of his library, and writing in awe of his reviewers." (Quoted, McDonald, ibid., p. 109, n. 3). C. H. Spurgeon remarked about "German poison" and others referred to cutting up the Bible with "German scissors". Cf. Lex Mosaica (1894; or, The Law of Moses and the Higher Criticism) which reviews the works of the leading German, British, and American critics.

105. In this connection, one of the most discussed references was the authorship of Psalm CX.

106. See VI: 2, pp. 25-8.

107. For examples, see ibid., pp. 29-30.

108. See ibid., pp. 33ff.

109. Müller himself wrote: "I have joyfully dedicated my whole life to the object of exemplifying how much may be accomplished by prayer and faith." (I: 5, p. 72). Throughout this essay are facts and figures supporting the claims of and for Müller.

110. See ibid., pp. 74ff.

111. A favourite text was Luke VI: 38. His total estate was valued at about 170 pounds including cash and possessions. (Ibid., p. 77).

112. He preached from 1826-98, averaging three sermons a week or more than ten thousand altogether; his missionary tours covered 200,000 miles; thousands were brought to a knowledge of Christ as he spoke in the U. K., Europe, Asia, America, and Australia; then his numerous writings. (Ibid., p. 81).

113. Note the letter included, ibid., pp. 81-2, and the twelve facts which Pierson presents, pp. 83-5, on behalf of Müller and his work which address supernatural intervention.

114. In Burrell's words, "Not to those who deem them themselves wise, but rather to the simple whose hearts are open Godward, comes the great revelation." (VIII: 7, p. 92).

115. Ibid., p. 93.

116. See III: 5, pp. 90ff.

117. Ibid., p. 97. These claims are made in the light of other world religions and non-religious systems (see esp. p. 96).

118. "Philosophy is man reaching up towards God. Christian experience is the effect of God reaching down to man." (III: 4, p. 77).

119. E.g.: Spinoza singled out substance and built a pantheistic system on that; Hegel built an idealistic system on reason; Schopenhauer built a pessimistic system on the will; and Haeckel took matter and built a materialistic system. (Ibid., pp. 78-9).

120. Note ibid., p. 81 on William James' argument.

121. Ibid., p. 83.

122. See ibid., pp. 83-4.

123. See II: 6, pp. 107-10, for Moule's definition of justification, which he treats philosophically before bringing to it theological meaning. "The direct concern of Justification is with man's need of a divine deliverance, not from the power of his sin, but from its guilt." (p. 109).

124. See ibid., p. 109.

125. He claims that Hebrews XI: 1 is no definition of faith at all. Rather than define faith it describes it in its

power and those words could apply to other aspects of Christianity as well. (See ibid., pp. 113-14).

126. Moule cites the quotation: "The virtue of Faith lies in the virtue of its Object." (Ibid., p. 115).

127. Ibid., p. 116.

128. Ibid., p. 117.

129. Note especially the closing statement on faith as a marriage-bond, as quoted from Bishop E. Hopkins of Derry (The Doctrine of the Covenants). Ibid., pp. 118-19.

130. He cites particularly John V: 24 and Ephesians II: 5. (IV: 5, p. 105).

131. He speaks of making a public confession but adds: "Of course, the act of publicly kneeling and calling on the name of the Lord is not a necessary part of the process of conversion. There is no specified place or manner in which the gift of eternal life is received." (Ibid., p. 110). A welcomed remark from Mauro, who, on the basis of his other essays here and writings, tends to be the one obscurantist of them all.

132. See ibid., pp. 111 to the end.

133. Of himself and his family as new Christians he writes, "...the greatest resentment of our conduct has been aroused in those who, while professing to belong to Christ, are casting their lot indiscriminately with them who openly reject Him." (Ibid., p. 118).*

134. See III: 7, pp. 124-5.

135. Ibid., pp. 125-6.

136. That injury put him on his back for three years in which position he passed all his examinations including those for ordination. For details of his early growth in the faith see V: 5, pp. 121-3.

137. Corresponding references respectively are: I Corinthians II: 10, 11; I Corinthians XII: 11; Romans VIII: 27; Romans XV: 30; Nehemiah IX: 20; Ephesians IV: 30. (I: 4, pp. 56-61).

138. Respective sources are: I Corinthians II: 10; Revelation II: 7 and Galatians IV: 6; Romans VIII: 26, Hebrews VII: 25, and I John II: 1; John XV: 26, 27, XVI: 12-14, Romans VIII: 14, Acts XIII: 2, XVI: 6, 7 and XX: 28. (Ibid., pp. 61-3).

139. See John XIV: 2, 3, 16-18, XVI: 6, 7, I John II: 1, Luke XI: 1, Matthew XIV: 30, 31. (Ibid., pp. 63-4).
140. See Isaiah LXIII: 10, Hebrews X: 29, Acts V: 3, Matthew XII: 31, 32. (Ibid., pp. 67-8).
141. As close as he comes to an explanation is: "The Holy Spirit came into this world to be to the disciples and to us what Jesus Christ had been to them during the days of His personal companionship with them." (Ibid., p. 69 -- note John XIV: 16, 17). Sometimes his presentation suggests that Christ and the Spirit are two completely separate persons, with any connection between them not properly spelled out. His practical analysis is more clear than its theological implications, and to talk about Christ and the Spirit in such separated fashion is as harmful as similarly splicing God and Christ. It is his language rather than intention that is being questioned here.
142. See X: 7, pp. 64-5.
143. Psalm CXLIII: 10 is cited as an example, with the qualification that "there was then still lacking among men the consummate Reality and perfect Illustration of a Son of God". (Ibid., p. 66).
144. See ibid., pp. 66-70.
145. On this matter see ibid., pp. 72-5, where Peter, Paul, and Cornelius are discussed as examples.
146. Ibid., p. 75.
147. See ibid., p. 78, esp. the last paragraph.
148. "It is a Church whose existence does not depend on forms, ceremonies, cathedrals, churches, chapels, pulpits, fonts, vestments, organs, endowments, money, kings, governments, magistrates, or any act of favor whatsoever from the hand of man." (IX: 1, pp. 6-7; note the following paragraph).
149. See ibid., pp. 7-8.
150. "All were not Israel who were called Israel, and all are not members of Christ's body who profess themselves Christians." (Ibid., p. 9).
151. E.g. brilliant oratory, scientific music, sensational topics, and fashionable pewholders; a general appeal to carnal desires and aesthetic tastes. (VIII: 8, pp. 101-2).
152. Traces of anti-intellectuality can be seen in Crosby on this point. See ibid., p. 103, top paragraph.

153. See ibid., p. 104.
154. "They never suppose (and the position is a right one) that the fountain that refreshes their soul is defective or corrupt, but they value its every drop as a gift of the Divine grace." (Ibid., p. 104).
155. Ibid., pp. 105ff.
156. A curious situation in view of his distinguished academic and clerical career. Cf. his biographical account in the Appendix A.
157. See op. cit., pp. 107-8.
158. Ibid., pp. 108f.
159. For these doctrinal matters, Munhall gives a plethora of citations from the Bible -- see XII: 1, pp. 15ff.
160. Note the reference to Horace Bushnell's moral influence theory of the atonement and his dying confession, ibid., pp. 18-19.
161. Munhall subscribes to water baptism and only after the person professes Christ. (Ibid., pp. 21-2).
162. See XII: 2, pp. 28-33 for the full explanation of this procedure.
163. See ibid., pp. 33-6.
164. A lengthy portion of his book, The Invitation Committee, is quoted here on this subject which he wrote for his own church's use in Chicago, ibid., pp. 40-3. He then quotes Robert Speer: "When we love men for what we know Christ can make them, we shall go after them for Him." (p. 43).
165. Trumbull defines the Sunday School as: "...Bible study for justification, sanctification and service."; "...the whole Church of God engaged in systematic Bible study to ascertain the whole will of God as revealed in His Word for their lives." (XII: 3, p. 46).
166. Two testimonials are given on what Sunday School can mean, see ibid., pp. 47-50.
167. Quotations from such suspect literature are given, ibid., pp. 52-5.
168. See ibid., pp. 54-5. This paper had a world-wide readership, but ceased publishing in 1967.

169. For detailed remarks concerning the International Lessons, see ibid., pp. 55ff., and the footnote, pp. 60-1.
170. See X: 1, pp. 6-7, for an explanation of the Christian Sabbath.
171. See ibid., pp. 14-16; "The very purpose of the Sabbath was to give God's children one whole day free from the suggestions and contaminations of a wicked world." (p. 16).
172. Ibid., p. 17.
173. See VI: 1, p. 6.
174. See ibid., pp. 10ff.
175. Quoted in ibid., p. 13.
176. See ibid., pp. 15-17.
177. Pierson lists twenty-five areas, the time of quickening, and the missionary involved -- see ibid., pp. 17-18.
178. See ibid., pp. 18-20.
179. IX: 8, p. 96.
180. Further examples are given (Egede and Beck in Greenland; Judson in Burma; Richards in Africa; Ross in China), ibid., pp. 98-102.
181. Ibid., p. 102.
182. Ibid., p. 102.
183. See ibid., pp. 103-5, for further examples in modern missions.
184. "Every man or woman who has been mighty on the mission field has first been mighty on his knees before God." (Ibid., p. 105). Note the examples, pp. 106ff.
185. Note the quotation from Phillips Brooks, XII: 4, p. 66.
186. Ibid., p. 71.
187. See ibid., pp. 74-5, and the argument of Dr. George Hamilton of Scotland in 1796.
188. For further details of these seven points, esp. in relation to other religions, see ibid., pp. 75ff.
189. See XII: 5, p. 90, for biblical quotations supporting the missionary ideal.

190. Note ibid., p. 91.
191. Ibid., p. 92.
192. The moving story of Miss Kathleen Stayner is here given, ibid., pp. 93-6.
193. Even though Frost never got down to a discussion of the non-spiritual motives of missionaries, this has been mentioned in ch. 2.
194. X: 5, p. 39. An extensive discussion on Christian giving is found in II Corinthians VIII and IX, while texts from Matthew and Luke form the basis for comment in this essay.
195. This axiom is illustrated with the lives and work of George Müller, William Quarrier, Hudson Taylor, D. L. Moody, and Dr. Barnardo. See ibid., pp. 42-3.
196. Note ibid., pp. 46-7.
197. This bow to criticism is unusual, for while it has not threatened the exegesis it did threaten the sources themselves.
198. See X: 9, p. 90, and Galatians I and Romans VII.
199. Stobo is always secondarily concerned with proving the reliability of the NT canon as he comments on Paul's writings. See ibid., pp. 90-2 and ff. passim. While his subject is admittedly otherwise, he obviously has been affected by criticism and throughout this essay, even to the concluding sentence, uses Paul's epistles as checks and final reasons for accepting the entire NT as true.
200. Many references to the Epistles are made to document the argument for the nature of Christ. See ibid., pp. 92-5.
201. Note the long quotation from Finney, XII: 6, pp. 98-9.
202. For details of these great revivals in America and Britain, see ibid., pp. 100-03.
203. For fuller explanation and biblical references on these points, see VI: 8, pp. 116-24.
204. Note esp. Hebrews III: 6 and VI: 18, and I John III: 2, 3; ibid., pp. 120-1.
205. See ibid., pp. 121-4.
206. Number of pages of text for each section are: the fact - 165; the remedy - 172 for Christology and 141 for

revelation; and the result - 184. The forty-nine essays used for this chapter represent 674 pages of text. The forty-one essays used for chapter three represent 752 pages of text.

207. F. H. Stead, The Story of Social Christianity (London: James Clarke, 1924), vol. II, calls the League the "most colossal triumph, on a world-scale, of Social Christianity" (p. 252). Leo XIII in his encyclical of 1891 declared, "Some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly on the vast majority of the working classes. To gather one's profit out of the need of another is condemned by all laws, human and Divine. Remuneration ought to be sufficient to support a frugal and well-behaved wage-earner. The condition of the working classes is the pressing question of the hour." (Quoted, ibid., p. 236). Cf. Charles E. Raven, Christian Socialism 1848-1854 (London: Macmillan, 1920), pp. 340-1 and the words therein of F. D. Maurice, p. 90. (This book is based on the Donnellan Lectures given in Trinity College, Dublin.)

208. In 1877 Stewart Headlam founded the Guild of St. Matthew, which expounded a socialist interpretation of Christianity and spread socialist ideas. It existed before the founding of any socialist societies, which led to the modern Labour Party.

209. See William D. Morris, The Christian Origins of Social Revolt (London: Allen & Unwin, 1949), pp. 216ff.

210. "While it may be true to say that Methodism was the child of the Industrial Revolution and was as a consequence greatly affected thereby, it is equally true to say that Methodism aided the progress of industrial activity." Robert F. Wearmouth, Methodism and the Working-Class Movements of England 1800-1850 (London: Epworth Press, 1937), p. 13.

211. Lux Mundi was as important for the Christian socialist movement as the Fabian Essays were for socialism itself. The Christian Social Union was founded by Charles Gore and Scott Holland (14 June 1889).

212. Note Gilbert C. Binyon, The Christian Socialist Movement in England (London: S. P. C. K., 1931), pp. 156-220 passim.

213. What Bishop Gore said in 1921 already had decades of sentiment behind it from many: "Whatever may be said of the central or official church, the Church as a whole, whether clerical or lay, remains, I fear, a body which as a whole the social reformer or the Labour man regards as something which is alien to his ends and aims, and which he finds

irresponsive and dull." (Quoted, p. 326 in Donald O. Wagner, The Church of England and Social Reform Since 1854 (New York: Columbia University Press, 1930).

214. E.g. foreign missions, schooling for poor children (Ragged School movement), children's homes and orphanages, temperance, prostitutes and prisoners, blind and deaf, sick and aged, military, and medical aid. In 1884 Lord Shaftesbury claimed that "most of the great philanthropic movements of the century have sprung from the Evangelicals". (Quoted, p. 294, n. 1 in Kathleen Heasman, Evangelicals in Action (London: Geoffrey Bles, 1962). This study is a worthy appraisal of the evangelicals' social work in the Victorian period, which the author demonstrates as most substantial: "The Evangelicals, in their massive amount of philanthropy, emphasised old needs, pointed to new ones and dealt, according to their lights, with an enormous amount of destitution, distress and degradation among the poorer groups in the community." (pp. 294-5).

215. Respectively, "We have simply done with God.", and, "The abolition of religion as the deceptive business of the people is a necessary condition of their happiness...." (Quoted, p. 40 in Robert T. Handy, "Christianity and Socialism in America, 1900-1920", Church History, XXI (1952). Cf. Daniel Bell, "Socialism: The Dream and the Reality", The Antioch Review, XII (1952), pp. 3-17.

216. Note Handy, ibid., p. 50 who recommends Vida Scudder's Socialism and Character as a profound analysis of socialism and Christianity and interpretation of each in terms of the other. Cf. also the views of the Revd. W. D. P. Bliss, Laurence Gronlund, Edward Bellamy in Looking Backward, the Revd. George D. Herron, and the periodicals The Social Gospel, International Socialist Review, and The Christian Socialist. See also Emile de Laveleye, Socialism of To-Day (London, 1884) and John Rae, Contemporary Socialism (London, 1884). Luxuries continued to be worshipped and de Tocqueville called this the "unreined love of material gratification...the peculiar passion of the middle classes". (Quoted, p. 265 in Maurice C. Latta, "The Background for the Social Gospel in American Protestantism", Church History, V (1936)).

217. The Christian Socialist Fellowship was organized in 1906, being inter-denominational and producing a journal, The Christian Socialist.

218. See Bell, op. cit., p. 17. Note also James Dombrowski, The Early Days of Christian Socialism in America (New York: Octagon Books, 1966), who claims that the social gospel was strongest in countries where Calvinism was most deeply entrenched; that the "this-worldly" emphasis of Calvinism produced a social Christianity opposed to the "other-worldliness" of Lutheranism and the "next-worldliness" of

Romanism. (p. 15). Note his excellent bibliography on the entire subject, pp. 195-201. Cf. W. A. Visser 't Hooft, The Background of the Social Gospel in America (Haarlem: H. D. Tjeenk Willink, 1928), pp. 15-16.

219. See Chester C. McCown, The Genesis of the Social Gospel (London: Williams & Norgate, 1929), pp. 22-9.

220. Rather, according to Ralph H. Gabriel, The Course of American Democratic Thought (New York: Ronald Press, 1956), "It was the Christian counterpart of that humanism which, in America, began with the Enlightenment, modified evangelical Protestantism, was the core of transcendentalism, became militant in the religion of humanity and late nineteenth-century neo-rationalism, and which found its supreme expression in the democratic faith." (p. 280). Note further Gabriel's remarks on the philosophical work of Josiah Royce of Harvard as it related to this era (pp. 312ff.); and also, ch. 20 "The Social Gospel and the Salvation of Society" which contains many details and references to the sources.

221. On this subject see Robert R. Roberts, "The Social Gospel and the Trust-Busters", Church History, XXV (1956), pp. 239-257, which cites clerics such as R. H. Newton, Dudley Ward Rhodes, Henry Cadman Potter, and others speaking out on economic issues. Josiah Strong's Our Country, Henry George's Progress and Poverty, George C. Lorimer's Studies in Social Life; periodicals such as The Christian Union and The Century Magazine; and organizations as the Church Association for the Improvement of Labor, Evangelical Alliance USA, and the Brotherhood of the Kingdom; all these were a careful comment on the future of property and wealth in America as social gospellers saw it. Roberts treats all this carefully herein. Cf. B. B. Jensen, "A Social Gospel Experiment in Newspaper Reform", Church History, XXXIII (1964), pp. 74-83; the story of a Topeka, Kansas newspaper, edited by a cleric, with a pronounced social gospel concern which was not well-received.

222. In My Generation (1919) William Jewett Tucker (Andover Seminary) wrote of conservative Christianity: "It was not a type of religion fitted to understand or to meet the problems involved in the rise of industrialism. It virtually accepted the prohibition written over the doors of the new workshops, -- 'No admittance'. It was bold to the highest degree of sacrificial courage in its missionary zeal, but it shrank from contact with the growing material power of the modern world. It saw the religious peril of materialism, but not the religious opportunity for the humanizing of material forces." (Quoted, p. 18 in C. H. Hopkins, The Rise of the Social Gospel in American Protestantism 1865-1915 (New Haven: Yale University Press, 1940). Hopkins himself says: "Divine judgment was now tempered by a romantic optimism; the basic Christian conception of crisis was smoothed

over by the softer idea of progress. The sympathizing Jesus gradually replaced the Christ of Calvary." (p. 19).

223. Note Hopkins' further explanation of social gospelism, ibid., p. 326: "It represented the unique American reaction to a social revolution that appeared in this country simultaneously with the development of the physical sciences, evolution, sociology, and Biblical criticism, all of which entered into its complex pattern."

224. The founders of the Brotherhood of the Kingdom were not aware of the earlier work of the Franciscans and Jesuits and saw themselves as unique. They had a constitution (adopted 11 August 1893), admitted women, and held summer conferences. For some actual portions from the constitution, see C. H. Hopkins, "Walter Rauschenbusch and the Brotherhood of the Kingdom", Church History, VII (1938), pp. 138-156, esp. pp. 141-2. Rauschenbusch and others saw the kingdom of God as far larger than the biblical concept. The B. of K. extended itself through fellowship and writings, but by the war it had ended. Others outside this fellowship held similar views, e.g. Francis Peabody (Jesus Christ and the Social Question) and Shailer Mathews (The Social Teaching of Jesus), wherein the primary emphasis was on Christianity as a natural religion. Cf. Walter Rauschenbusch, Christianity and the Social Crisis (New York: Macmillan, 1907), ch. 4. He constantly recalls the early church's social involvement, and, insists that "One of the most persistent mistakes of Christian men has been to postpone social regeneration to a future era to be inaugurated by the return of Christ." (p. 345). He viewed all honest work as part of the kingdom and never over-emphasized the professional ministry.

225. In Rauschenbusch's words: "The Christian sense of the sanctity of life and personality and of the essential quality of men re-inforces the Socialist condemnation of the present social order. The religious belief in the Fatherhood of God, in the fraternal solidity of men, and in the ultimate social redemption of the race through Christ lends a religious quality to the Socialist ideals." (Quoted in Hopkins, ibid., p. 227, see n. 21). In sum, Hopkins says: "Christian Socialism is in conscious antagonism with orthodox socialism in that it sets positive religious faith against a materialistic philosophy...it stresses religious regeneration as a factor in the salvation of society." (Ibid., p. 227). Note Hopkins' assessment of Rauschenbusch, ibid., pp. 215-227.

226. These lectures were published as A Theology for the Social Gospel. His other works include, Christianizing the Social Order (1912), The Social Principles of Jesus (1916), and Prayers of the Social Awakening (1909/10), the introduction being entitled "The Social Meaning of the Lord's Prayer". For a good sampling of his writings see Benson Y. Landis (compiler), A Rauschenbusch Reader (New York: Harper,

1957) and note introduction by H. E. Fosdick. As background, see Carl E. Schneider, "Americanization of Karl August Rauschenbusch, 1816-1899", Church History, XXIV (1955), pp. 3-14, which treats of his Lutheran, radical pietist father, who found freedom and became Baptist in America after struggling with 19c. German rationalism, romanticism, orthodoxy, and confessionalism.

227. Note H. Richard Niebuhr, The Kingdom of God in America (New York: Harper, 1935), who says that that kingdom "is not the individualization of a universal idea, but the universalization of the particular." (p. 9). As a careful remark on the same subject, he writes chapters later: "Edwards, Hopkins, Whitefield, Finney knew the sovereignty of God as the present activity and initiative of the being on whom every man in every moment was infinitely dependent. While the sovereign God of Lyman Beecher and his colleagues is an absentee monarch who declared his will in a remote past and caused it to be recorded in irrefragible laws." (p. 173).

228. That does not mean, however, that a churchman cannot be a socialist: "The Church leaves its members free to adopt or reject Socialism as they may deem wise. A man may be an ardent Socialist and a sincere Christian, or he may be a true Christian and a determined opponent of Socialism." (XII: 7, p. 111).

229. "From Socialism as a strict economic theory, Christianity is absolutely distinct, and as a political proposal Socialism has no relation to the Church." (Ibid., p. 112).

230. For details on these points, see ibid., pp. 113-15.

231. See ibid., p. 119, and the concluding sentence.

232. See Adolf Harnack and Wilhelm Herrmann, Essays on the Social Gospel (London: Williams & Norgate, 1907), ch. 4 "The Social Mission of the Church of To-Day". (Chs. 1-4 comprise one paper read by Harnack in May 1894 at the Evangelical Social Congress which was titled "The Evangelical Social Mission in the Light of the History of the Church".) There he says: "Above all it must be remembered that the chief task of the Church is still the preaching of the Gospel, that is to say, the message of Redemption and of eternal life." (p. 72).

NOTES FOR CHAPTER FIVE.

1. Arthur S. Link, "The Historian's Vocation", Theology Today, XIX (1962), holds that men study history chiefly "because their egos demand such activity for their own fulfillment, because they tell them that they must know their past if they will vindicate their superiority over the rest of the natural world." (p. 75).
2. Note Link's strong argument that the historian only does his work properly when he is in a right relationship with God, when the Holy Spirit guides, and false, selfish pride gives way to wanting only to serve Him. Then the historian will not say "Cogito, ergo sum", but "Deus est, ergo sum". (Ibid., pp. 81ff.).
3. Cited in J. H. Nichols, "Church History and Secular History", Church History, XIII (1944), p. 94, n. 5. To which Nichols himself adds: "History now became the story of the development and interactions of a multitude of such unique spiritual communities, such cultural traditions. The culture became the holy church of modern secular man, and the historian became his priest." (p. 95). Cf. Howard Mumford Jones, Ideas in America (Cambridge: Harvard University Press, 1944), pp. 128-138.
4. See Nichols, ibid., pp. 98-99. Nichols pleads for a wide church history, going beyond ecclesiastical considerations to include the entire moral and spiritual life of those called to Christian loyalties. He believes that man's worth, and hence history, is best served by one who views life through the eyes of church history, with its morality, sympathies, righteousness, etc., rather than in mere mundane, unregenerated terms.
5. Franklin L. Baumer, "Intellectual History and Its Problems", Journal of Modern History, XXI (1949), says that what interests the intellectual historian "is not the value of ideas in the ultimate scheme of things, their accuracy and logical consistency, or the aesthetic satisfaction they give, but their development and relation to each other in time, how and why they appear and spread at a particular time, and their effects on concrete historical situations". (pp. 191-2). Note what he considers to be the four concerns of the intellectual historian, passim (pp. 191-203).
6. Lynn White, Jr., "Christian Myth and Christian History", Journal of the History of Ideas, III (1942), says: "For the historian of ideas, whatever his personal beliefs, extra ecclesiam non est salus." (p. 145).
7. See ibid., p. 155, where White adds: "Under the aging

Victoria there occurred a shift in the world-outlook of Europe and America more important than any since the days of Constantine." In that religious crisis, White detects something of oriental religion emerging in the West, chiefly in the quietist and contemplative emphases. (p. 158).

8. See Friedrich Gogarten, "The Unity of History", Theology Today, XV (1958), pp. 198-210. "In history then, its daily events no less than its exalted national actions, the salvation and damnation of man and his world are at stake." (pp. 202-03). He cites two illuminating though opposite views on what happened in the 19c. concept of sacred history: Karl Löwith, World History and the Redemptive Fact: the Theological Presuppositions of the Philosophy of History; and Eric Auerbach, Mimesis: Dargestellte Wirklichkeit in der abend-landischen Literatur.

9. Link, op. cit., says: "...we cannot take an honest view of human history unless we acknowledge God's work through human kind in history". (p. 87). Further, he insists that the historian must never predict, for the historical record, as with the gospel, "has its own integrity and power, gives its own testimony, and pronounces its own answers". (p. 89).

10. See Link, ibid., p. 86.

11. As Nichols puts it: "Our task is to trace the actualization of the Gospel in human history, to discern and describe the signs of the Kingdom, to reveal the subtle indications of the presence of the Risen Christ to his adopted brethren." ("The Art of Church History", Church History, XX (1951), p. 9). Nichols then refers to Cyril Richardson, who believes that church history is the history of the Holy Community as part of the history of revelation. It is the tale of redemption and embraces world history, its central thread being always the story of that H. C. "which is the bearer of revelation and through which God acts in human history". (Quoted, ibid., p. 9). Note also Nichols' remarks on the evangelicals' lack of appreciation for church history, much to the detriment of American church history. (pp. 3ff.). Cf. on this point, Sidney E. Mead, "Church History Explained", Church History, XXXII (1963), pp. 17-18.

12. Mead, ibid., p. 28, puts forward this axiom for the writing of history: "what one sees as important in the past depends upon what he wills to prevail in the future. Conversely, the surest clue to what a person really wants to prevail in the future is what he thinks is significant in his past".

13. Note Willis B. Glover, "A Historian's Approach to Theology", Church History, XXV (1956), pp. 291-305.

14. In the 16c., for example, Philip Melanchthon was speaking for an entire generation of biblical humanists and reformers, when in his inaugural address in the University of Wittenberg (29 August 1518) he said: "With the Spirit as our guide and with the accompaniment of a cultivation of the liberal arts, we may then proceed to sacred studies.... In our hands we have Homer; we also have the Epistle of Paul to Titus." (Cited in Jaroslav Pelikan, The Christian Intellectual (New York: Harper & Row, 1965), p. 17, n. 1).

15. See David Starr Jordan, The Call of the Twentieth Century (Boston: American Unitarian Association, 1903). "The Twentieth Century above all others will be strenuous, complex, and democratic." (p. 3); and, "A man whose nerves are not relaxed by centuries of luxury will serve us best." (p. 11). He had little use for either inherited position or ideas, and regarded the Sabbath as no more holy than other days. His influence was wide as a distinguished academic leader.

16. Cf. Paul Tillich, Perspectives on 19th and 20th Century Protestant Theology (New York: Harper & Row, 1967), pp. 181 ff., and, W. H. McNeill, A World History (New York: Oxford University Press, 1967), p. 439.

17. "The ebbing of the Nonconformist conscience entailed the gradual loss of the Liberal party's practical political strength and, more important, the loss of the religious ethos and moral passion which had distinguished English Liberalism in its creative golden age." (John F. Glaser, "English Nonconformity and the Decline of Liberalism", American Historical Review, LXIII (1958), p. 363).

18. Kenneth Scott Latourette, "A Historian Looks Ahead; the Future of Christianity in the Light of Its Past", Church History, XV (1946), p. 6. His presidential speech to the American Society of Church History (New York: 28 December 1945).

19. E.g. Y. M. / W. C. A., World's Student Christian Federation, World Council of Churches, National Conference of Christians and Jews, and the Fellowship of St. Sergius and St. Albans. Latourette says: "Protestantism was not primarily a protest against the Roman Catholic Church. It was a congeries of revivals which were too potent to be held within the old wine skins of that Church." (Ibid., pp. 12-13).

20. For an excellent account of Edinburgh 1910, see ch. 3 in William R. Hogg, Ecumenical Foundations (New York: Harper & Bros., 1952).

21. See K. S. Latourette, "The Christian Church in the

Last Seventy Years", Church History, XII (1943), p. 30.

22. Herbert W. Schneider, "Post-War Protestantism", Church History, IV (1935), p. 94: "For in heaven there is no church and the final aim of the Christian religion transcends the catholicity of its church and takes on the form of its Kingdom."

23. B. H. Streeter, then provost of The Queen's College, Oxford, wholly approved of it and said: "You cannot reform the world merely by improved social machinery; you must first reform the men who will work the machine." (Cited in Charles S. Braden, These Also Believe (New York: Macmillan, 1957), p. 408, n. 3). The section herein dealing with this movement is a valuable summary. The founder was Frank Buchman, an American Lutheran, who had a religious experience in England and then founded a center for personal renewal in Oxford. Major Christian tenets were presented and it had a great appeal to the upper classes, and now has a large membership.

24. E.g. Inter-Varsity Christian Fellowship, Christian Business Men's Association, Youth for Christ, Christian Medical Society, National Association of Evangelicals and groups therein, and the Interdenominational Foreign Missions Association. For information but an often limited view, see Ray Banner, "Evangelicalism in the United States", The Evangelical Quarterly, XXXIX (1967), pp. 155-164.

25. Schneider, op. cit., p. 102, has put it well: "When religion ceases to be an effective expression of the conflicting emotions and ideals of actual human beings and is content to live its own life, cherish its own intransigency and pretend to possess eternal truth and moral authority, it is exchanging its living roots in the soil of human society for the marble foundation of an effigy."

26. It is interesting to note that at least 20 of the authors had died by 1918, and an additional 14 by 1925. Also, they have here been judged only on the basis of their contributions to The Fundamentals, and rightly so. If what they have written elsewhere puts them more to the right or even left of this, that is another matter, for this was a specific purpose for which they were brought together.

Appendix A.

BIOGRAPHIES OF THE AUTHORS OF THE FUNDAMENTALS.

ROBERT ANDERSON.

29 May 1841 -- 15 November 1918.

Born in Dublin, the son of Matthew Anderson, Crown Solicitor there, he was educated in Trinity College, Dublin (B.A., 1862; LL.D., 1875) and a barrister in Dublin and Middle Temple, London. From 1868 he was in the Home Office as an adviser in matters relating to political crime, becoming Assistant Commissioner of Police of the Metropolis (London); and from 1888 was Head of the Criminal Investigation department in Scotland Yard, resigning in 1901. He was a member of the Plymouth Brethren and was also a dispensationalist. In 1901 he was created a Knight Commander of the Bath.

His publications include: The Coming Prince, Daniel in the Critics' Den, The Buddha of Christendom (1899), The Bible and Modern Criticism (1902), Pseudo-Criticism (1904), Sidelights on the Home Rule Movement (1906), The Bible or the Church? (1908), The Lighter Side of My Official Life (1910), The Hebrews Epistle (1911), The Honour of His Name (1912), Forgotten Truths (1913), Misunderstood Texts of the New Testament (1916), The Gospel and Its Ministry, and The Lord from Heaven.

"Christ and Criticism" (II)

"Sin and Judgment to Come" (VI)

HENRY HUDSON BEACH.

24 July 1843 -- 12 July 1913.

Born in Eaton, New York, he was educated for the Baptist ministry in Newton Theological Institution (now Andover Newton Theological Seminary) as a member of the class of 1869. Earlier he had taught in Bunker Hill, Illinois (1864-65) as well as having served in the army in 1864. Ordained in Zanesville, Ohio (28 January 1870), he held altogether eleven pastorates in Ohio, Wisconsin, Minnesota, Colorado, and Iowa until 1901, when he moved to Grand Junction, Colorado upon retiring from the ministry. He was also editor of Church News. He died in Sautelle, California.

"Decadence of Darwinism" (VIII)

PAUL FRÉDÉRIC GABRIEL BETTEX.

8 January 1864 -- 28 July 1916.

Born in Combremont, Switzerland, he graduated from the gymnasium in Stuttgart, Germany in 1883 and then studied in the University of Paris, 1883-86. Having taught in Dundalk, Ireland, he attended Princeton Theological Seminary, 1890-92 and then taught in Santiago, Chile. In 1892 he was ordained to the Congregational ministry and served the Salvation Army in New York, 1893-94. From 1894-1902 he lived in Buenos Aires and went about South America as an evangelist in 1902-03. Moving to Pentecostalism, in 1903 he joined the Texas Holiness Association and taught in the Texas Holiness University in Penial, Texas in 1903-04, and also in the Central Holiness University in Penial, Texas in 1906-07. Having served as an assistant pastor at the Christian Assembly in Denver, Colorado in 1908-09, he worked with a pentecostalist mission in China from 1909-16 when he died in Shatan there.

His books include Science and Christianity (1901), Naturstudium und Christentum (1898), and Symboliek der Schepping en der Eeuwige Natuur.

"The Bible and Modern Criticism" (IV)

GEORGE SAYLES BISHOP.

28 June 1836 -- 12 March 1914.

Having graduated from Amherst College (B.A., 1858), he attended Andover Theological Seminary and ultimately graduated from Princeton Seminary in 1864. Ordained that year to the ministry of the Reformed Church in America, he held pastorates in Trenton and Brick Church, New Jersey, in Newburgh, New York, and then in the First Reformed Church in America in Orange, New Jersey. He was awarded the honorary D.D. from Rutgers University in 1877 and in 1899 was president of the Reformed Church in America General Synod. He was a dispensationalist.

"The Testimony of the Scriptures to Themselves" (VII)

THOMAS BOSTON.

17 March 1676 -- 20 May 1732.

Born in Duns, Scotland he was educated in Edinburgh University (M.A., 1694) and studied theology under George Campbell, professor of divinity there, from 1690 to 1701. He was a linguist and a Calvinist and became one of Scotland's greatest Hebraists. Being licensed to preach in June 1697, he did so in Stirling and Perth shires and was ordained to the parish of Simprin, Berwickshire, in August 1699. On 1 May 1707 he was installed in the parish of Ettrick, Selkirkshire, the day of the legislative union between England and Scotland, and remained there to the end where he is buried. In 1710 he dispensed the sacrament for the first time at Ettrick to 60 persons and in 1731 he administered it finally to 777. He had ten children and one of his sons was Thomas Boston the younger (1713-67), also a minister.

An English puritan writing, The Marrow of Modern Divinity, greatly influenced the elder Boston, and even though it caused much controversy because of its Arminianism, even to being banned, he kept on with it and his own writings popularized its doctrines. While being implemented in the "Marrow case", his response to it showed his solidly evangelical position and hefty theological thought, of which event he said, "that plunge into public affairs that filled both my head and my hands".

Boston led a deeply religious and prayerful life, performed many exemplary parochial labours, and was never ill a Sunday save the last two, when, too feeble for the pulpit, he preached from the Manse window on self-examination. His theological writings were widely popular, the greatest being Human Nature In Its Fourfold Estate (Edinburgh 1720 and many later editions). He also wrote Notes to the Marrow of Modern Divinity (1726), A View of the Covenant of Grace (1734), An Illustration of the Doctrines of the Christian Religion (1773), and many other treatises and volumes of sermons.

"The Nature of Regeneration" (X)

CHARLES AMBROSE BOWEN.

18 September 1866 -- 6 October 1929.

Born near Cincinnati, Ohio he was the youngest son in a pioneer family of six sons and three daughters. He was a graduate of the University of Michigan at Ann Arbor: B.A. (1891); A.M. (1892); and Ph.D. (1894), the subject of his doctoral thesis being "Japanese Character and Christianity". In 1895 he married Mary Ella Chapin, a graduate of Wellesley College and a gifted singer. Then in 1896 he received the B.D. from Boston Theological Seminary. Ordained in the New England Methodist Conference he served one pastorate there at Revere Beach. He was then transferred to the Ohio Methodist Conference where he served four pastorates in ten years, including a ministry to industry for which he wrote a pamphlet "The Gospel to Men in the Shops" which was an official Methodist publication. His wife died in Zanesville, Ohio to whom he had three children.

Having later married Mrs. J. Fred Hayner, a returned missionary from China who had three children and to whom he had three more, he moved to Washington in 1909. His pastorates in that state were: Olympia (1910-14); Seattle (University Methodist Temple) 1914-17; Walla Walla (1917-18); and then as Executive Secretary of the Centenary Movement in the Northwest with his office at Seattle (1918-20). More pastorates followed at Raymond (1920-22); Kirkland (1922-24); Bothell (1924-26); Centralia (1926-29); and

Ellensburg (1929) where he died. He knew several languages, wrote articles for the Pacific Christian Advocate and other church magazines, and was sometime member of the faculty of the University of Washington.

"A Message from Missions" (IX)

DAVID JAMES BURRELL.

1 August 1844 -- 1926.

Educated at Phillips Academy, Andover and Yale University, where he won prizes for oratory, he took his B.D. from Union Theological Seminary, New York in 1870. He began his ministry with mission work in Chicago, then in 1876 became minister of the Second Presbyterian Church in Dubuque, Iowa. In 1887 he went to Westminster Presbyterian in Minneapolis and in both places memberships grew markedly and his preaching packed the church. In 1891 he went to the Marble Collegiate Church in New York and brought it to prominence. He preached without a manuscript and used many apt illustrations. The honorary D.D. was given him by Parsons College in Iowa in 1879.

His books include The Religions of the World (1875), Hints and Helps, The Gospel of Gladness (1892), The Spirit of the Age (1895), The Wonderful Teacher (1903), The Old-Time Religion (1913), Christ and Progress (1903), The Teaching of Jesus Concerning the Scriptures (1904), Christ and Men (1905), Wayfarers of the Bible (1907), and Why I Believe the Bible (1917).

"The Knowledge of God" (VIII)

WILLIAM CAVEN.

26 December 1830 -- 1 December 1904.

Born in Kirkcolm, Wigtonshire, Scotland, he came to Canada with his parents in 1847, and studied theology in the United Presbyterian College in London, Ontario which moved to Toronto during his student days and merged with Knox College. A Canadian Presbyterian, he was ordained in 1852 and from then until 1866 was pastor of the United Presbyterian Church, St. Mary's, Canada West. In 1866 he was appointed professor of exegetical theology in Knox College, being Principal from 1873 until 1904, and because of its affiliation with the University of Toronto he increasingly had a large share in university policy.

Caven was often grieved as much by unnecessary presumptions and mistaken defences insisted on by friends of the Bible as by attacks of the most extreme critics, himself an assiduous scholar. His interest in both sacred and secular education was very wide, being once president of the Ontario Teachers' Association in 1877. He wanted state aid for universities as well as for primary and secondary education, insisting on complete separation of church and state. He was among the leaders against separate schools in Manitoba in 1896 and in agitating in Ontario against the Jesuits' Estates Act of 1888. Politically he was a Liberal.

In 1892 he made an extended visit to Palestine. From 1900-04 he was president of the Pan-Presbyterian Alliance and was also an organizer and leader of the Alliance of

Presbyterian and Reformed Churches in Edinburgh and its councils. First as president of the Washington Council in 1900, succeeding Principal J. M. Lang of Aberdeen, he was then president of the Liverpool Council, his successor there being Principal J. O. Dykes of Westminster College, Cambridge. While especially active in Presbyterian affairs, he was equally interested in all Christian work and took a leading part in the Evangelical Alliance. Strongly in favour of church union in Canada, he was an architect of the 1925 union (United Church of Canada), and in the last year of his life was chairman of the Joint Committee on the Union of the Presbyterian, Methodist, and congregational churches in Canada.

He aided in temperance reform, was active in missionary planning, and was president of the Lord's Day Alliance of Canada. Having three sons, all of whom were medical doctors, he led a vigorous family as well as professional life. To the end he talked always of church union, Knox College, and his students. As his former student and close friend, MacDonald, editor-in-chief of the Toronto Globe, said of him, "With his eye undimmed, his force almost unabated, he went into the unseen, as when with glad heart one goes out into the sunshine of spring." In 1875 Caven was moderator of the Canadian Presbyterian Church and played the foremost role in bringing about in that same year its union with the Church of Scotland, which resulted in the formation of the Presbyterian Church in Canada.

Queen's University awarded him the honorary D.D. in 1875, and Princeton in 1896, in which year he also received the Toronto LL.D. After his death a number of his papers were published collectively under the title, Christ's Teaching Concerning the Last Things (1908), as part of a series by the American Tract Society. The last sentence he ever wrote was in the last chapter therein ("The Second Coming of the Lord"), being the great promise "Lo, I am with you always, even to the end of the age." In a sketch of Caven in that volume, MacDonald wrote, "His horizons widened, in some respects the doctrinal emphasis changed, but at the heart of it the Gospel he preached at twenty was the revelation of redemptive grace which organised and dominated his theological teaching at seventy."

"The Testimony of Christ to the Old Testament" (IV)

HOWARD CROSBY.

27 February 1826 -- 29 March 1891.

The great-grandson of William Floyd, signer of the Declaration of Independence, Crosby graduated from New York University (B.A., 1844) and in 1851 was made professor of Greek there until 1859, when he was appointed to the same post in Rutgers University to which his great-uncle, Colonel Henry Rutgers, had given his name and many donations. He then studied theology, was ordained, and in 1861 was called to the First Presbyterian Church of New Brunswick, New Jersey while still holding the Rutgers professorship. He resigned both positions in 1863 to become pastor of Fourth Avenue Presbyterian Church in New York.

In 1870 he was elected the fourth chancellor of New York University, having served on its council since 1865 and as vice-president, and remained there until 1881 while still maintaining the pastorate. From 1872-81 he was a member of the New Testament Committee for the American edition of the Revised Version, the result being published in 1901. He was moderator of the Presbyterian General Assembly in 1873 and in 1877 its delegate to the Pan-Presbyterian council in Edinburgh. In addition to ecclesiastical and educational work, he was active in benevolent and reformatory affairs of public interest, having founded a society for the prevention of crime in 1877.

His writings include commentaries on Joshua and Nehemiah as well as on the entire New Testament, a volume of

Yale lectures, ten other works of a religious or semi-religious nature, scores of pamphlets, and numerous articles for reviews. He was awarded the honorary D.D. by Harvard in 1859 and the LL.D. by Columbia in 1871.

" 'Preach the Word' " (VIII)

AMZI CLARENCE DIXON.

6 July 1854 -- 14 June 1925.

Born in Shelby, North Carolina, he was educated at Wake Forrest College (B.A., 1875) and then at Southern Baptist Theological Seminary, being ordained to the Baptist ministry in 1876. He held pastorates in North Carolina, Baltimore, Brooklyn, and Boston, and was pastor of the Chicago Avenue (Moody Memorial) Church from 1906-11. The work of The Fundamentals was begun under his supervision, having been appointed editor-in-chief of the project by Lyman Stewart in 1909. He left that in 1911 to become pastor of Spurgeon's Metropolitan Tabernacle in London until 1919. He was a dispensationalist.

His books include Heaven on Earth (1896), The Christian Science Delusion (1903), Young Convert's Problems (1906), Destructive Criticism vs. Christianity (1912), The Glories of the Cross (1912), Reconstruction (1919), Why I Am a Christian (1921), and Higher Critic Myths and Moths (1921).

His motto for opening the twentieth century was "God's work in God's way with God's power to God's glory." In 1922 he participated in missionary conferences in China, which were set up under the auspices of the Milton Stewart Evangelistic Fund. He did much Bible conference work in America, was widely travelled across the world, and was in touch with the major evangelical projects of his day. He was a close friend of M. G. Kyle, W. H. G. Thomas,

Thomas Spurgeon, and R. A. Torrey.

" 'The Scriptures' " (V)

CHARLES ROSENBURY ERDMAN.

20 July 1866 -- 10 May 1960.

The son of William Jacob and Henrietta Rosenbury Erdman, he was a graduate of Princeton University (B.A., 1886) and Princeton Seminary (1891), and was ordained to the Presbyterian ministry in that year. He was pastor of Overbrook Presbyterian Church, Philadelphia, 1890-97 and then of the Germantown Presbyterian Church, Philadelphia, until 1905. From 1906-36 he was professor of practical theology in Princeton Seminary and simultaneously pastor of the First Presbyterian Church of Princeton, 1924-34.

Moderator of the General Assembly in 1925, he was president of the Presbyterian Board of Foreign Missions from 1928-40. He was also a trustee and faculty member of the Westminster Choir College in Princeton. The honorary D.D. was given him by the College of Wooster in 1912, Davidson College in 1924, and Princeton University in 1925.

A popular preacher, he also spoke at many Bible conferences and was widely travelled. He published thirty-five books and all of his New Testament expositions have been translated into Korean and many into other languages. He played a key role in the theological controversy of the 1920s being always solidly evangelical and Presbyterian. His life was greatly enriched by wide contacts in international Christian circles and he balanced keen academic interests with much pastoral and practical concern. He once wrote that

" he had a passion for friendships".

" The Coming of Christ" (XI)

" The Church and Socialism" (XII)

WILLIAM JACOB ERDMAN.

28 April 1834 -- 31 October 1923.

A graduate of Hamilton College (B.A., 1856) and Union Theological Seminary, New York, he was ordained to the Presbyterian ministry in 1860. He was born in Allentown, Pennsylvania and had seven children, including C. R. Erdman. His pastorates were in Fayetteville and Jamestown, New York; Ann Arbor, Michigan; Fort Wayne, Indiana; and Boston, having served both Presbyterian and Congregational churches. From 1875-78 he was the first pastor of the Chicago Avenue (Moody Memorial) Church, being also a founder of Moody Bible Institute as well as an editor of the Scofield Reference Bible. As a founding father of the Niagara Bible Conference, he was a leader in the entire Bible conference movement and spoke very frequently. He was a dispensationalist. More widely known as a Bible teacher than a pastor, for the major part of his ministry he was not in charge of a congregation.

His writings are An Exposition of Ecclesiastes, Notes on the Gospel of John, The Return of Christ, The Holy Spirit and Christian Experience, and Notes on the Revelation. He was awarded the honorary D.D. by Miami University.

"The Holy Spirit and the Sons of God" (X)

JOHN McGAW FOSTER.

4 February 1860 -- 30 October 1928.

Born in Bangor, Maine, he graduated from Harvard College (B.A., 1882) and Andover Theological Seminary, 1885. Ordained to the Episcopal priesthood in 1886, he was curate in St. Anne's Church, Lowell, Massachusetts in 1885 and rector of St. John's Church, Bangor, Maine, 1886-98. He was rector of Boston's Church of the Messiah, 1898-1922, and made rector honorarius thereafter. An honorary canon in the cathedral at Portland, Maine, 1895-99, he was examining chaplain to the Bishop of Massachusetts, 1901-08, and a member and then president of the standing committee of the diocese of Massachusetts, 1904-22. He wrote The White Stone (1901), To Know and Believe (1908), and The Crowded Inn (1918).

"Rome, the Antagonist of the Nation" (XI)

HENRY WESTON FROST.

1858 -- 1945.

Born in Detroit, he moved early to New York City and then to Attica, New York where he settled. Educated at Princeton University, he then went into the oil production business with his father, Mahlon S. Frost, in western Pennsylvania. Originally his was a Danish family who moved to Cambridge, England, and his mother was descended from a long line of English and Flemish knights. From a deeply Christian and very wealthy family, Frost himself had a quickening evangelistic and missionary experience which led him to Christian work entirely, being much encouraged by his wife, Abbie Ellinwood.

Hudson Taylor founded the China Inland Mission and Frost founded its North American branch and served as its Director in Philadelphia for more than forty years. He was a dispensationalist and a devotee of H. M. Parsons, one of the founders of the Niagara Conference. From W. J. Erdman he learned much doctrine and was active in the conferences themselves. His denominational allegiance was Presbyterian if anything. His writings include a dozen volumes on devotional, doctrinal, and missionary subjects, three books of poems, and numerous pamphlets. Some titles are: Effective Praying, The Gift of Tongues, Miraculous Healing, About the Old Faith, Who Is the Holy Spirit, The Seven Dispensations, The Second Coming of Christ, Missionary

Motives, The Great Commission, and his autobiography. It was said that he "thought, and spoke, and dreamed of heaven".

"Consecration" (X)

"What Missionary Motives Should Prevail?" (XII)

ARNO CLEMENS GAEBELEIN.

27 August 1861 -- 25 December 1945.

Born in Thuringia, Germany, he left home at age eighteen to escape compulsory military service only to give his life to the Lord's service. He came to Laurence, Massachusetts and began work in a woollen mill. In 1885 he was ordained to the ministry of the Methodist Episcopal Church, holding pastorates in Baltimore, Hoboken, New Jersey, and New York City. A student of languages as well as biblical and theological subjects, in early life he began a most effective ministry to the Jewish people of New York City, through preaching and lecturing to them together with producing in Yiddish gospel literature in the form of tracts and booklets. This work, on the lower east side of the city, led to the publication of Our Hope magazine, which never contained a paid advertisement and lasted from 1894 to 1958, when it was merged with Eternity magazine. Given mostly to the discussion of prophecy and biblical exposition, it maintained its own publishing works as well and thereby printed a great quantity of other Christian literature. For nearly fifty years he wrote a large part of each issue, in addition to his nearly fifty books and innumerable pamphlets.

His formal education was received in a German gymnasium but his entire life was given to intense study. In addition to the biblical languages, he knew Arabic, Syrian, and Persian as well as the major national languages. He

even learned some oriental languages in preparation for missionary work there which never materialized, the ministry to the Jews having replaced that. From 1925 he was special lecturer at Dallas Theological Seminary (formerly the Evangelical Theological College) as well as vice-president of the Stony Brook School for boys, which his son, Dr. Frank E. Gaebelin, founded. He lectured constantly on biblical subjects in the principal American and Canadian cities as well as in seminaries and Bible institutes. He was also a member of the Mediaeval Academy of America and the New York History Society.

Very much opposed to the nineteenth-century cults, he addressed himself to the great issues of the day and literally lived in the Scriptures for sixty years, with an especial interest in and gift for biblical prophetic teaching. He too was a leader in the Bible conference movement which encouraged substantially his work with the Jews, which was officially called the Hope of Israel Movement for which the monthly, The Hope of Israel, was produced. Our Hope was an extension of that in part and brought this work to the acquaintance of a much wider public. His assistant in this was Dr. E. F. Strocter, who resigned a professorship to write and preach accordingly. In 1895 Gaebelin made an extended trip to Russia to lecture and preach, with the result that the Hebrew, Yiddish, English, and German literature published by Our Hope press increased tremendously as did the circulation of The Hope of Israel in Russia and east Euro-

pean countries. Our Hope both fed and was fed by the Bible conferences and at the turn of the century its subscription was nearly doubled with steady growth thereafter.

Some of his books are: Harmony of the Prophetic Word (1905), Commentary on Matthew (2 vols., 1908), The Work of Christ (1909), The Prophet Daniel (1909), The Book of Revelation (1916), Studies in Prophecy (1917), The Jewish Question (1917), The Annotated Bible (9 vols., 1912-20), The Conflict of the Ages (1933), World Prospects (1934), The Hope of the Ages (1938), His First and Second Coming (1941), What Will Become of Europe? (1941), Christianity or Religion? (1927), and his autobiography, Half A Century (1930).

For him prayer was more important than teaching or preaching. In his autobiography he writes, "My hope is sure, and there is no uncertainty as to my destiny. I know I shall meet the Lord, who guided me as a boy, who kept me as a youth, who called me to service, who sustained and upheld me throughout these years. It thrills my whole being when I think of the verse, 'I shall see Him as He is'." With these words he ended that story: "And so I serve still, as it pleases Him. And so I wait, while I serve, for the glorious day of His appearing." His independent, itinerant Bible teaching ministry through the spoken and written word very much shaped American evangelicalism, especially in the emphasis on prophecy. He was also an editor of the Scofield Bible and in 1922 Wheaton College conferred on

him the honorary D.D.

"Fulfilled Prophecy a Potent Argument for the Bible" (XI)

JAMES MARTIN GRAY.

1851 -- 1935.

Born in New York City and later moving to New England, he shifted from the Protestant Episcopal to the Reformed Episcopal Church. Having an earlier ministry in Brooklyn and Newburg, New York, he then became pastor of the First Reformed Episcopal Church in Boston for fifteen years. The membership there increased tenfold and three other congregations were attached to that church. Simultaneously he taught in A. J. Gordon's Bible Training School in Boston.

Moody brought him to the Northfield Conferences beginning in 1895 and he also taught for a part of each year at Moody Bible Institute. There he became Dean in 1904 and later President 1923-34. From 1894 until 1904 he gave most of his time to Bible conference work and was always a regular speaker thereafter. In 1915 he became editor of the Christian Workers' Magazine, later known as Moody Monthly, and was editor-in-chief until his death. He was also sometime lecturer in English Bible in the Reformed Episcopal Seminary in Philadelphia, and instructor in English Bible, Christian Evidences, and Homiletics in Revere Lay College and the International Y. M. C. A. Training School in Springfield, Massachusetts, as well as at Gordon. In 1918 he pioneered the work for the accreditation of Bible colleges and institutes which came to fruition in 1947 as the Accrediting Association of Bible Colleges.

A gifted teacher, preacher, and public speaker, he was also active in several associations: as president of the Evangelical Alliance of Boston, leader in the Temperance, Sabbath, and Common School reforms, member of the Prohibition State Committee, and founder of the Sunday Protective League and of the Committee of One Hundred for defending American institutions. He also supplied for Clarendon Street Baptist Church, Boston, after the death of Dr. A. J. Gordon.

A dispensationalist, he wrote more than twenty books, the best known being Synthetic Bible Studies (1900) and Christian Workers' Commentary (1915). He also wrote widely against Russellism, Christian Science, a world church, Modernism, and Evolution. One of the editors on the Tercentenary Bible Committee, which produced the 1911 Bible, and on the Scofield Bible Committee, he also wrote hymns -- "Nor Silver Nor Gold" and "Only a Sinner Saved by Grace". Two favourite verses for him were I Corinthians X: 31 and John XII: 26. Bates College gave him the honorary D.D. and Des Moines University the LL.D.

"The Inspiration of the Bible --
Definition, Extent and Proof " (III)

DYSON HAGUE.

20 April 1857 -- 6 May 1935.

The son of George Hague of Montreal, president of the Canadian Bankers' Association, he was educated in Upper Canada College and the University of Toronto, (B.A. 1880; M.A. 1881) University College, and theology in Wycliffe College. Ordained a priest in the Anglican Church in Canada in 1883, he was curate in St. James' Cathedral, Toronto, 1882-85, and rector of St. Paul's Church, Brockville, Ontario (1885-90) and St. Paul's Church, Halifax, Nova Scotia (1890-97). From 1897 to 1901 he was professor of apologetics, liturgics, homiletics, and pastoral theology in Wycliffe College, Toronto, and then went briefly as an assistant to Bishop Carmichael at St. George's, Montreal (1901-03). He was rector of Bishop Cronyn Memorial Church in London, Ontario from 1903 and later went to the Church of the Epiphany in Toronto, having been made an honorary canon of St. Paul's Cathedral, London, Ontario (1908-12).

A member of the Hymn Committee of the General Synod in 1905, for eleven years on the Prayer Book Revision Committee, Committee member of the Western Ontario Bible Society, delegate to the Provincial and General Synods, and member of the editorial staff of the Anglican Church Record Sunday School publications, he was also a senator of the University of Western Ontario.

His books include The Life and Work of John Wycliffe

(1935), The Wonder of the Book (1925), The Protestantism of the Prayer Book (many editions), The Church of England Before the Reformation, The Story of the English Prayer Book, Through the Prayer Book, Confirmation (many editions), The Church of England as a Centre of Union, The Life Worth Living, and Ways to Win, as well as numerous pamphlets.

"The History of the Higher Criticism" (I)

"The Doctrinal Value of the First Chapters of Genesis" (VIII)

"At-One-Ment by Propitiation" (XI)

DAVID HEAGLE.

Born in Montgomery County, New York, he was educated in Union University, New York (B.A., 1859), Shurtleff College, Illinois (Ph.D., 1890), and in Union and Rochester Theological Seminaries, being ordained to the Baptist ministry in 1863. He held pastorates in Michigan, Iowa, Illinois, and Indiana and was also chaplain to the first regiment of the Michigan Sharpshooters. In 1878-79 he was professor of ancient languages in Des Moines University. Then at Southwestern Baptist University in Jackson, Tennessee he was professor of biblical literature and dean of theology (1897-1902) and professor of theology from 1904. At the 1904 World's Fair he had charge of the Solomon's Temple Exhibit.

His interests were in science and the future life, the Bible and evolution. He wrote Do the Dead Still Live? (1920), That Blessed Hope (1907), The Lord God of Elijah (1916), and Moral Education. Westminster College, Missouri, gave him an honorary LL.D. in 1891 and in the same year he received a D.D. from Simpson Centenary College in Iowa.

"The Tabernacle in the Wilderness: Did It Exist?" (IV)

FRANKLIN JOHNSON.

2 November 1836 -- 1916.

Born in Frankfort, Ohio, he attended Colgate University and graduated in 1861 from Colgate Theological Seminary, and was ordained to the Baptist ministry. Having studied in Germany and travelled in Egypt and Palestine, he had four pastorates: Bay City, Michigan (1862-64), Lambertville, New Jersey (1864-66), Passaic, New Jersey (1866-72), and Old Cambridge Baptist Church, Massachusetts (1872-88). President of Ottawa University in Kansas (1890-92), in 1892 he became professor of church history and homiletics in the Divinity School of the University of Chicago where he remained until his retirement in 1908. With the death of Dean E. B. Hulbert in 1907 the Divinity School veered from conservatism, the new Dean being Shailer Mathews. Johnson was to Chicago what Augustus H. Strong was to Rochester, both opposed Darwin and were suspicious of the higher criticism.

Interested in early Christian art and archaeology, his books were Dies Irae (1880), The Stabat Mater Dolorosa and the Stabat Mater Speciosa (1886), Have We the Likeness of Christ? (1902), The Quotations of the New Testament from the Old Considered in the Light of General Literature (1896), and The Christian Relation to Evolution (1904). He also wrote a series of articles in The Baptist Standard (1900-10) on the higher criticism. Though a Baptist he was much

given to Calvinism as well. He held an honorary D.D.

"Fallacies of the Higher Criticism" (II)

"The Atonement" (VI)

HOWARD ATWOOD KELLY.

20 February 1858 -- 12 January 1943.

Born in Camden, New Jersey, he graduated from the University of Pennsylvania (B.A., 1877; M.D., 1882) and became associate professor of obstetrics there in 1888-89, and then professor of obstetrics and gynecology in Johns Hopkins University, 1889-99, and of gynecology alone, 1899-1919. From 1892 he was surgeon and radiologist in the Howard A. Kelly hospital in Baltimore, and also founded the Kensington Hospital in Philadelphia.

He was a member of at least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France, and America and a recognized scholar as well as practitioner of medicine. These memberships included honorary fellowships in the Royal College of Surgeons, Edinburgh, the Royal Academy of Medicine in Ireland, the Obstetrical Society, London, and the Obstetrico Gynecological Society of Kiev, Russia. He was made a commander of the Order of Leopold, Belgium (1920), and awarded the Order of Cross of Mercy, Serbia (1922), and the Cross of Charity of the Kingdom of the Serbs, Croats, and Slovenes (1926).

In the fields of biology, natural history, and the history of medicine he wrote more than a dozen books and some five hundred scientific articles. In 1925 he published A Scientific Man and the Bible and also wrote the introduction to C. G. Trumbull's Prophecy's Light on Today.

He received the honorary LL.D. from the universities of Aberdeen (1906), Edinburgh, Washington and Lee (1906), Pennsylvania (1907), and Johns Hopkins (1939), and Washington College (1933).

"A Personal Testimony" (I)

MELVIN GROVE KYLE.

7 May 1858 -- 25 May 1933.

Born near Rix Mills, Ohio, he graduated from Muskingum College in 1881 and Allegheny Theological Seminary in 1885. Ordained to the Presbyterian ministry in 1886, he was pastor of the Seventh Presbyterian Church in Philadelphia, 1886-1913. He was a dispensationalist. Having been a lecturer in biblical archaeology in Xenia Seminary, 1908-15, he became president there, 1922-30, as well as being a member and then president of the Presbyterian Board of Foreign Missions, 1889-1922. In 1901 he was a delegate to the Ecumenical Missionary Conference and in 1927 was moderator of the General Assembly. He was archaeological editor for the Sunday School Times (1911), revision editor of the International Standard Bible Encyclopedia (1927), and editor of Bibliotheca Sacra (1921). With George F. Wright, he was one of the founders of the Bible League of North America which counteracted much of the higher criticism.

He lectured in nearly every state of the Union as well as in other English-speaking lands and was in China twice for mission work. In 1924 he led an archaeological expedition to Sodom and Gomorrah and in 1926-28 began excavations at Kiriath Sepher. He wrote six books, including The Deciding Voice of the Monuments in Biblical Criticism (1912), Moses and the Monuments (1920), The Problem of the Pentateuch (1920), and Explorations at Sodom. In 1919 he was

L. P. Stone lecturer in Princeton Seminary and in 1921 a lecturer in the American School of Oriental Research in Jerusalem.

He was awarded the honorary D.D. by Cooper College (1894) and the LL.D. by Muskingum College (1908).

"The Recent Testimony of Archaeology to the Scriptures" (II)

GEORGE WILLIAM LASHER.

24 June 1831 -- February 1920.

Born in Duanesburg, New York, he was educated in Colgate University (B.A., 1857; M.A., 1859) and graduated from Hamilton Theological Seminary (1859). Ordained to the Baptist ministry in 1859, he held pastorates in Norwalk, Connecticut (1859-61), Newburg, New York (1862-64), Haverhill, Massachusetts (1864-68), and Trenton, New Jersey (1868-72). He was secretary of the Baptist Educational Society for the State of New York (1872-75) and the editor of "Journal and Messenger" (1876). A Republican and member of the firm of Lasher and Osborne (1887-), he was also a trustee of Denison University, Granville, Ohio.

He wrote Individualism in Religion (1890), What Did Peter Mean? (1894), Theology for Plain People (1906), and many pamphlets, as well as edited The Ministerial Directory of the Baptist Churches.

In 1874 Colgate awarded him the honorary D.D. and in 1908 Georgetown College (Kentucky) the LL.D.

"Regeneration -- Conversion -- Reformation" (X)

WILLIAM HENRY LYTTTELTON.*

1820 -- 1884.

A member of the House of Lords, he was educated in Winchester College and Trinity College, Cambridge (M.A., 1841). Ordained a priest in the Church of England in 1844, he was also a canon of Gloucester Cathedral. He wrote The Testimony of Scripture to the Authority of Conscience and of Reason (1862) and published many sermons and addresses, as well as the French works of F. Godet. One of several works he edited was Scripture Revelations of the Life of Man after Death, and the Christian Doctrines of Descent into Hell, the Resurrection of the Body, and the Life Everlasting, with Remarks upon Cremation and upon Christian Burial (1875).

"Observations on the Conversion and
Apostleship of St. Paul" (V)

Is this the family Lyttelton?

JOHN McNICOL.

1869 -- 1956.

Born in Ottawa, Canada, he was educated in the University of Toronto (B.A., classics), being active as a student in University College there, and in 1895 took his B.D. with first-class honours in Knox College, Toronto. For two years he was then secretary of the University Y. M. C. A. and also a leader in the Student Volunteer Movement. Minister of the Presbyterian Church in Aylmer, Quebec (1896-1900), in 1902 he went as an instructor to Toronto Bible College, where he was principal from 1906-46, and principal emeritus until his death. He put a heavy missionary emphasis in the program there and several of The Fundamentals' authors had an interest in the College.

A missionary statesman, he was a member of the board of the China Inland Mission and later made vice-chairman of its Canadian council. A member also of the Sudan Interior Mission, he was a governor of the British and Foreign Bible Society for sixty-five years.

His books include Thinking Through the Bible (4 vols., 1944), The Christian Evangel (1937), and The Bible's Philosophy of History. He also wrote the commentary on Luke for the New Bible Commentary (I. V. F., 1954), and articles for the Biblical Review of New York and The Evangelical Quarterly. He was deeply given to formal study on the Holy Spirit.

In 1935 Knox College, Toronto, awarded him the honorary D.D. He was not a dispensationalist and as an article for the March 1946 issue of the Toronto Bible College Recorder wrote "Fundamental but not Dispensational: an answer to criticism."

"The Hope of the Church" (VI)

ROBERT GIBSON McNIECE.

10 January 1839 -- 3 October 1913.

A graduate of Dartmouth College (B.A., 1867; A.M., 1869) and Princeton Seminary (1877), he was ordained to the Presbyterian ministry and became pastor of the First Presbyterian Church, Salt Lake City, Utah (1877-97). Before entering seminary he was principal of the Fort Wayne, Indiana high school (1867-70) and then editor of the Fort Wayne Daily Gazette (1870-73). From 1897 he was dean of the faculty of Westminster College in Salt Lake City. He was also a supply for Brigham City Presbyterian Church in Utah.

A member of Phi Beta Kappa, he was awarded the D.D. both by Wabash College and Knox College in 1883.

"Mormonism: Its Origin, Characteristics, and Doctrines" (VIII)

DANIEL HOFFMAN MARTIN.

5 February 1859 -- 1920.

Born in Martindale, New York, he graduated from the College of the City of New York (B.A., 1881) and from Union Seminary, New York in 1884, being ordained to the ministry of the Dutch Reformed Church that same year. He held pastorates in High Bridge, New York (1884-90), Newark, New Jersey (1890-1908), Glens Falls (1908-13) and Fort Washington, New York (1913-).

His publications include A Young Man's Perplexities with His Bible, Save America to Save the World, How Men Are Made (1901), and Concerning Them That Are Asleep (1912).

He also contributed to religious journals. In 1896 Ursinus College gave him the honorary D.D.

"Why Save the Lord's Day?" (X)

PHILIP MAURO.

7 January 1859 -- 1952.

Born in St. Louis, Missouri, he was educated in Columbian University in the State of Washington. A member of the Plymouth Brethren, he practiced patent law for many years and then relinquished that in order to take up theology. He was a dispensationalist.*

His publications are many: What Is the Millennium of 'Revelation XX'?, From Reason to Revelation, The Number of Man, The Climax of Civilization (1909), God's Gospel and God's Righteousness (1914), After This -- The Church, The Kingdom and the Glory (1918), Our Liberty in Christ (1920), The Chronology of the Bible (1922), Evolution at the Bar (1922), The Seventy Weeks and the Great Tribulation (1923), Which Version? Authorized or Revised (1924), The Patmos Visions (1925), How Long to the End (1927), The Gospel of the Kingdom, with an Examination of Modern Dispensationalism (1928), The Hope of Israel (1929), Of Things Which Soon Must Come to Pass (1932), The Four Horsemen of the Apocalypse (1933), Short Exposition of the Seventy Weeks Prophecy (1933), and The Church, the Churches and the Kingdom (1936).

"Modern Philosophy" (II)

"A Personal Testimony" (IV)

"Life in the Word" (V)

THOMAS WILLIAM MEDHURST.

1834 -- 18 February 1917.

Born in Bermondsey, England a few months after C. H. Spurgeon, he was converted under Spurgeon who took a personal interest in him, put him under the care of two other ministers, and gave him tuition as his first pupil. He was a liberal politically and a loyal supporter of Gladstone, thus differing in this from Spurgeon. As a student he lived in Bexleyheath, Kent.

After serving as a deacon's apprentice in a London Baptist church, Medhurst then held pastorates in Kingston-on-Thames (1856-60), Coleraine (1860-62), North Frederick St., Glasgow (1862-69), Lake Road, Portsmouth (1869-89), and Hope Church, Cardiff (1889-1910). While at Cardiff he was district secretary of the Cardiff and Penarth British Missionary Society Auxiliary. He had at least one thousand baptisms during his ministry, and each year on the anniversary Sunday of his entering the ministry he would preach on "Christ is all, and in all."

"Is Romanism Christianity?" (XI)

WILLIAM G. MOOREHEAD.

19 March 1836 -- 1 March 1914.

Born in Rix Mills, Ohio, he graduated from Muskingum College (1858), studied in Xenia Theological Seminary, and was ordained to the Presbyterian ministry in 1862. His pastorates were in the First Presbyterian Church, Xenia, Ohio (1871-75), Fourth Presbyterian Church, Allegheny, Pennsylvania (1875-76), and the Third Presbyterian Church, Xenia, Ohio (1878-85). He was a missionary to Italy, 1862-70, and professor of Greek exegesis and biblical literature in as well as president of Xenia Seminary, 1873-1914. A dispensationalist, an editor of the Scofield Bible, and a leader in the Bible Conference Movement and the Student Volunteer Movement, he was also a member of the board of the Freedmen's Missions (1875-76), a delegate to the Pan-Presbyterian Council in 1896, and a lecturer in several Bible schools.

He wrote many tracts and essays as well as Outline Studies in Old Testament (1893), Studies in the Mosaic Institutions (1896), and Commentary on Acts and the First Five Epistles (1902). Awarded an honorary D.D. in 1876, he received the LL.D. from Miami University in 1898.

"The Moral Glory of Jesus Christ A Proof of Inspiration" (III)

"Millennial Dawn: A Counterfeit of Christianity" (VII)

GEORGE CAMPBELL MORGAN.

9 December 1863 -- 16 May 1945.

Born in Tetbury, Gloucestershire, he was educated in The Douglas School in Cheltenham. He had two daughters and his four sons were all clerics. He was a master in the Jewish Collegiate School, Birmingham (1883-86) and then a mission preacher (1886-88), being ordained to the Congregational ministry in 1889. He had pastorates in Staffordshire, Birmingham, and London (1889-1901), and from 1901-04 was an extension lecturer for the Northfield Bible Conference. He served the Westminster Congregational Church (Chapel), Buckingham Gate, London (1904-17), did Y. M. C. A. work in 1918, was at Highbury Quadrant Congregational Church (1918-19), and then was a Bible lecturer in America (1919-29), being an extension lecturer and faculty member in Los Angeles Bible Institute (1927-28).

Pastor of Tabernacle Presbyterian Church, Philadelphia (1929-32) and lecturer in Bible in Gordon College, Boston (1930-31), he then preached and lectured at Westminster Chapel, London (1933-34), becoming the minister there from 1935-43 and then minister emeritus. He was awarded the honorary D.D. from Chicago Theological Seminary.

His publications were many and widely read, including God's Methods with Man, Life Problems, God's Perfect Will, The Ten Commandments, The Crises of the Christ, A First Century Message to Twentieth Century Christians, The Analysed

Bible (10 vols.), The Missionary Manifesto, Evangelism, The Life of the Christian, Searchlights from the Word, Categorical Imperatives of the Christian Faith, Studies in the Prophecy of Jeremiah, Great Chapters of the Bible, God's Final Word to Man, Voices of Twelve Hebrew Prophets, The Bible in 400 Years, Parables and Metaphors of Our Lord, To Die is Gain, The Bible and the Child, and The Ministry of the Word, being the Sprunt Lectures in Union Seminary, Virginia (1919).

"The Purposes of the Incarnation" (I)

HANDLEY CARR GLYN MOULE.

December 1841 -- 8 May 1920.

Born in Dorchester, he was educated at Trinity College, Cambridge receiving the Carus Greek Testament Prize in 1862. He took the B.D. there in 1894 and the D.D. in 1895. A Fellow of Trinity (1865-81), an assistant master at Marlborough School (1865-67), and then dean of Trinity (1873-76), he was select preacher to the University in 1880 and frequently later, as well as at Oxford in 1895.

In addition, he was the first principal of Ridley Hall, Cambridge (1881-99), honorary chaplain to Queen Victoria (1898-1901), Norrisian Professor of Divinity and Professorial Fellow of St. Catherine's College at Cambridge (1899-1901), Chaplain in ordinary to the King (1901), then honorary Fellow of St. Catherine's College (1902), and Bishop of Durham from 1901.

His publications include Six Sacred Poems, awarded the Seaton Prize at Cambridge, commentaries on Romans, Ephesians, Philippians, and Colossians in the Cambridge Bible and on Romans in the Expositor's Bible, Outlines of Christian Doctrine, studies on Simeon and Ridley, Thoughts for the Sundays of the Year (1901), The Evangelical School in the Church of England (1901), Christ and Sorrow (1916), and The Call of Lent (1917).

EDGAR YOUNG MULLINS.

5 January 1860 -- 23 November 1928.

Born in Mississippi, his father and grandfather having been clergymen, he studied at Texas Agricultural and Mechanical College (1876-79) and took the B.D. at Southern Baptist Theological Seminary in 1885, being ordained to the Baptist ministry that year. He studied further at Johns Hopkins (1891-92) and Berlin universities. Holding pastorates in Maryland, Kentucky, and Massachusetts, in 1896 he was named associate secretary of the Baptist Foreign Mission Board.

In 1899 he was made president of Southern Baptist Seminary and held that office for twenty-nine years, as well as being professor of theology. Suffering from theological controversy when he began, his administration saw the seminary stabilized with a greatly increased endowment, new campus, and the doubling of staff and students. From 1921-24 he was president of the Southern Baptist Convention when the evolution issue was raised and he was able to forestall an impending schism. While he himself disbelieved the evolutionary theory he said it was a

blunder to lay hold on legislatures and the civil power to compel certain interpretations of the Bible. Christ's religion calls for spiritual weapons of defense, not laws and penalties, courts and juries.

At the Baptist World Congress in London (1905) he advocated a new Baptist apologetic in view of the present

theological trend. In 1923 he was made president of the Baptist World Alliance, representing twelve million Baptists, and there strove for religious freedom for persecuted minorities in Europe. He was long active in Baptist work abroad especially in Rumania. In 1896 Carson and Newman College awarded him the honorary D.D. and Richmond College and Baylor University the LL.D. in 1900.

He wrote many articles, was a noted speaker, and long editor of The Review and Expositor. His books include Why Is Christianity True (1905), Freedom and Authority in Religion (1913), Baptist Beliefs (1912), Spiritualism, a Delusion (1920), Christianity at the Cross-Roads (1924), The Christian Religion in Its Doctrinal Expression (1920), and Talks on Soul Winning (1920).

"The Testimony of Christian Experience" (III)

LEANDER WHITCOMB MUNHALL.

7 June 1843 -- 1927.

Born in Zanesville, Ohio, in early life he was converted in Indianapolis, Indiana where he joined the Methodist Episcopal Church. During the Civil War he served in the Union army, being promoted to colour-sergeant and regimental adjutant. He received the M.A. from Chattanooga University and practiced dentistry, but later set out as an evangelist having been ordained in the Methodist Episcopal Church in 1874. He conducted evangelistic services in most of the leading American cities, averaging two sermons daily for forty years. It is estimated that he preached to seventeen million people and travelled a million and a quarter miles. Often returning to a city for the fourth time, over two hundred thousand persons were converted under him. He was a member of the Interdenominational Association of Evangelists.

Long a leader at the Niagara Bible Conference, in 1893 he arranged a similar conference in Asbury Park, New Jersey which included a large number of dispensational speakers, which he was. His books are Furnishing for Workers (1886), The Lord's Return and Kindred Truth (1888), Anti-Higher Criticism (1894), The Highest Critic vs. The Higher Critics (1896), The Convert and His Relations (1901), and Breakers! Methodism Adrift (1913). Both Taylor University

and the University of New Orleans gave him the honorary
D.D.

" Inspiration " (VII)

" The Doctrines That Must Be Emphasized
in Successful Evangelism " (XII)

JOHN LOUIS NUELSEN.

19 January 1867 -- 26 June 1946.

Born of American parents in Zurich, he was educated in Germany, Drew Theological Seminary in New Jersey (B.D., 1890), Central Wesleyan College in Missouri (M.A., 1892), and did further study in Halle and then Berlin (Th.D., 1922). He was ordained to the Methodist Episcopal Church in 1889 and held pastorates in Missouri (1889-90) and Minnesota (1892-93). Professor of ancient languages in St. Paul's College, Minnesota (1890-92), professor of exegetical theology in Central Wesleyan Seminary, Warrenton, Missouri (1894-99) and the same at Nast Theological Seminary, Berea, Ohio (1899-1908), he was made a bishop in 1908. From 1912 he was in charge of the Methodist Episcopal Church's work in Europe with Zurich as his headquarters. In 1936 he organized the first Methodist Central Conference of Germany at Frankfurt. He retired in 1940 and died in Cincinnati, Ohio.

He was widely known as the administrative head of Methodism on the Continent and was also a member of the executive committee of the Central Bureau for Relief of Evangelical Churches of Europe, as well as being a great preacher. He was editor of the Deutsch-Amerikanische Zeitschrift für Theologie und Kirche (1897-1908) and associate editor of the International Standard Bible Encyclopedia. His books were Die Bedeutung des Evangeliums Johannes (1903), Luther the Leader (1906), Recent Phases of German

Theology (1908), Methodismus und Weltmission (1913), Das Leben Jesu im Wortlaut der vier Evangelien (1904), Der Methodismus in Deutschland nach dem Krieg, and Die Ordination im Methodismus (1935). He contributed also to the Realencyklopadie für Theologie und Kirche (Leipzig).

The University of Denver gave him the honorary D.D. in 1903 and Nebraska Wesleyan University and Baldwin-Wallace College the LL.D. in 1910.

"The Person and Work of Jesus Christ" (VI)

JAMES ORR.

11 April 1844 -- 6 September 1913.

Born in Glasgow, he took his M.A. with first-class honours in Glasgow University and his B.D. from the Theological College of the United Presbyterian Church there. He was minister of East Bank U. P. Church, Hawick (1874-91) and also an examiner for degrees in philosophy at Glasgow. He first visited America in 1895 to lecture on German theology in the University of Chicago, and returned later as lecturer on the Elliot and Morgan foundations at Allegheny Seminary and Auburn Seminary respectively in 1897, and then as Stone lecturer at Princeton Seminary in 1903. Having a leading part in the negotiations for union between the Free and United Presbyterian Churches in Scotland, he was co-editor of Union Magazine and the United Free Church Magazine. From 1891 to 1901 he was professor of church history in the United Free Church College in Glasgow. In 1891 he delivered the Kerr Lectures in Edinburgh, published in 1893 as The Christian View of God and the World.

He has written the volumes on Exodus, Deuteronomy, II Kings, and Hosea in The Pulpit Commentary, The Supernatural in Christianity (1894), The Ritschlian Theology and the Evangelical Faith (1897), Early Church History and Literature (1901), The Progress of Dogma (1902), The Bible under Trial (1907), The Virgin Birth of Christ (1907), The Resurrection of Jesus (1908), Revelation and Inspiration

(1910), Faith of a Modern Christian (1910), Sin as a Problem of To-day (1910), and The Problem of the Old Testament (1905).

Glasgow University conferred on him the honorary D.D. in 1885.

"The Virgin Birth of Christ" (I)

"Science and Christian Faith" (IV)

"The Early Narratives of Genesis" (VI)

"Holy Scripture and Modern Negations" (IX)

JESSIE PENN-LEWIS.

28 February 1861 -- 15 August 1927.

Born in Neath, South Wales, the daughter of a civil and mining engineer who was active in Sunday School work and her mother an ardent Temperance worker, she was reared in the Calvinistic Methodist tradition (Welsh Presbyterian). Married at nineteen, she left her intimate and devout Christian home which made her more inquiring about her faith and also ill-at-ease about the Lord's return, believing she was not prepared to meet Him. In her incomplete autobiography she says her true conversion occurred without the aid of any human instrument, having come on New Year's Day 1882 when she further surrendered her life for Christian service.

She was committed to the Sunday School, Y. W. C. A., Keswick, and missionary and evangelistic efforts. Her husband was a Christian businessman and she travelled widely for Christian causes. She addressed the first Scandinavian conference of the Y. W. C. A. at Stockholm in 1896, and held missions in St. Petersburg and Moscow in 1897, having visited Berlin and Warsaw also, and in 1897-98 in Switzerland, Finland, Denmark, and Russia. She was frail in body and warned of a short life, but never spared anything of herself.

At the turn of the century she travelled to America and Canada, speaking at Moody Bible Institute and Northfield. She also spoke at Keswick Womens' Meetings and in 1903 did a speaking tour in India. In 1904-05 she was much

involved in the Welsh Revival with Evan Roberts. She founded the monthly magazine "The Overcomer", devoted to biblical exposition, which ran from 1909-14 and then was revived in 1920 and still continues. A press and book room bearing that name exists as well.

Her numerous books and booklets have been read very widely and with her great spirituality and understanding of the inner life she was well known in evangelical circles around the world. Her writings are: The Centrality of the Cross, War on the Saints, The Awakening in Wales (1905), The Story of Job, The Cross of Calvary and Its Message, Soul and Spirit, The Battle for the Mind, All Things New, Abandonment to the Spirit, Communion with God, Dying to Live, How to Pray for Missionaries, Life in the Spirit, Power for Service, Prayer and Evangelism, Face to Face, The Warfare with Satan and the Way of Victory, and The Climax of the Risen Life.

"Satan and His Kingdom" (X)

GEORGE FREDERICK PENTECOST.

23 September 1841 -- August 1920.

Born in Illinois, he was educated in Georgetown College and then was private secretary to the governor of Kansas (1857), clerk in the United States District Court (1858), and captain of the Eighth Kentucky Cavalry (1862-64). Ordained to the Presbyterian ministry in 1864, he had pastorates in Boston (1868-71) and Brooklyn (1880-87) and did evangelistic work in Scotland (1887-88). He conducted a mission to English-speaking Brahmins in India from 1888-91 and then became minister of Marylebone Presbyterian Church in London (1891-97) and the First Presbyterian Church in Yonkers, New York (1897-1902). In 1902-03 he was a special commissioner of both the American and Presbyterian Board of Foreign Missions to China, Japan, and the Philippine Islands. Having done much independent Bible teaching and evangelistic work, in 1914 he became minister of Bethany Presbyterian Church in Philadelphia.

A close associate of Moody and a dispensationalist, he wrote Bible Studies (10 vols., 1881-91), Forgiveness of Sin (1896), Systematic Beneficence (1897), Precious Truth (1900), Christian Imperialism (1902), Out of Egypt (1885), and In the Volume of the Book (1884). He received both the honorary D.D. and LL.D. degrees.

"What the Bible Contains for the Believer" (X)

ARTHUR TAPPAN PIERSON.

6 March 1837 -- 3 June 1911.

A graduate of Hamilton College (B.A., 1857) and Union Seminary, New York (1860), he began preaching at twenty-one. He was pastor of the First Congregational Church, Binghamton and then went to Waterford, New York. In 1869 he went to Fort St. Presbyterian Church in Detroit for thirteen years and then to Second Presbyterian Church in Indianapolis. From 1883-89 he was pastor of Bethany Presbyterian Church in Philadelphia where John Wanamaker was superintendent of its famous Sunday School. An institutional church, Pierson organized therein a penny savings bank to encourage people to save money which grew into the First Penny Savings Bank of Philadelphia. He also did much successful mission work in southwestern Philadelphia. While at Bethany he was made editor of the Missionary Review of the World, which soon became the leading missionary journal of the English-speaking world. He wrote for many periodicals and was much interested in prophecy, missionary history, and comparative religion.

From 1891-93 he was minister of Spurgeon's Tabernacle in London. He was a member of the first Niagara Conference, was a dispensationalist, and in 1887 in Philadelphia led a conference devoted exclusively to biblical inspiration. The Inspired Word (1888), edited by him, was the result. He was also a leader in the Student Volunteer Movement.

In 1886 he preached in Princeton University chapel at which service, Robert E. Speer, then a freshman and a Chris-

tian, made a decision for Christian service. He told Pierson of this fact twenty-five years later on his fiftieth wedding anniversary, and, it was also Pierson who suggested that Speer be appointed Secretary of the Presbyterian Board of Foreign Missions. He was a consulting editor of the Scofield Bible, lectured at Moody Bible Institute from 1893 on, and was one of the few Americans to speak at Keswick. He was a gifted preacher and supplied for a time at Fifth Avenue Presbyterian Church in New York. The Pierson Bible Institute in Seoul, Korea was an outgrowth of his ministry. Knox College, Toronto awarded him the honorary D.D. in 1874.

His books are, Many Infallible Proofs (1886), The Bible and Spiritual Criticism, The Bible and the Spiritual Life, Knowing the Scriptures, The Divine Enterprise of Missions (1891), The Modern Mission Century (1901), The Crisis of Missions (1886), and Forward Movements of the Last Half Century (1900).

"The Proof of the Living God" (I)

"The Testimony of Foreign Missions to the Superintending
Providence of God" (VI)

"The Testimony of the Organic Unity of the Bible
to Its Inspiration" (VII)

"Divine Efficacy of Prayer" (IX)

"Our Lord's Teachings About Money" (X)

ALEXANDER W. PITZER.

14 September 1834 -- .

Born in Salem, Virginia, he graduated valedictorian from Hampden-Sidney College in Virginia (1854) and studied theology in Union Seminary, Richmond and at Danville, Kentucky, being ordained to the Presbyterian ministry in 1858. He held pastorates in Georgia, Virginia, and Kansas and organized the Central Presbyterian Church in Washington, D.C. in 1868. There he was an evangelist, president of the Washington Bible Society from 1874, professor of biblical literature and moral science in Howard University (1876-1890), and president of the Evangelical Alliance from 1886. He was clerk of the Presbytery of Chesapeake from 1872.

A dispensationalist and member of the New York Prophetic Conference of 1878, he assisted in drafting its doctrinal statement -- "Declaration of Principles". Twice a member of the General Assembly, he did much to establish fraternal relations between the Northern and Southern assemblies. He was also a member of the American Sabbath Union and the Toronto Council of the General Presbyterian Alliance, as well as a delegate to the World Missionary Conference in London, 1888.

His books are Ecce Deus Homo (1868), Christ the Teacher of Men (1877), The New Life, Not the Higher Life (1884), Confidence in Christ (1890), Manifold Ministry of the Holy Spirit (1894), and Predestination (1899). He

contributed articles to church journals and papers.

In 1876 Arkansas College granted him the honorary D.D. and Howard University the LL.D. in 1902.

"The Wisdom of This World" (IX)

ALGERNON JAMES POLLOCK.

1864 -- 1957.

A dispensationalist and member of the Plymouth Brethren, he was born in Newcastle-upon-Tyne of a famous English legal family. His grandfather, Sir David Pollock, was Chief Justice of Bombay and his great uncle was Lord Chief Baron of the Exchequer. He was a bank manager and in his late twenties felt called to the ministry. For the rest of his life he "lived by faith" with no stipend and travelled about the world as an evangelist and teacher, writing articles, tracts, and books and meeting great success everywhere. His own group of the Brethren were called the "Glanton Brethren", so named because the assembly of Glanton in Northumberland were not exclusive and even accepted Brethren excluded by neighbouring assemblies. Deeply worried about their extreme separatism and exclusiveness, he tried to heal the divisions that were everywhere occurring among the Brethren. It was largely his influence that kept Glanton from divisions.

He was devoted to his ministry and his son has said, "His ministry was simple, entirely free of emotionalism, and its force sprang from his belief in the power of the Word of God." His writings were widely known in evangelical circles and many were published originally for the Glanton Brethren. His books are The Tabernacle's Typical Teaching, Things Which Must Shortly Come to Pass, May Christ Come at Any Moment?, Shall Not the Judge Do Right?, and The Amazing Jew which had the widest circulation. For some forty years

he edited the periodical "The Gospel Messenger" and also wrote many of the tracts in the "Open Air" series. He was much interested in Spiritualism.

To the end he was at work on his last book and died with his manuscript and typewriter on the bed. He had no education because of his Brethren upbringing and became a bank manager on his own, though he educated his own children in law, medicine, and accountancy. He had a keen interest in world events, history, and biography, was widely known and easily met, and his wife shared his faith. His own household was more liberal in its interests and activities than his father's had been though the heritage was deeply appreciated. He died in Reading, Berkshire.

"Modern Spiritualism Briefly Tested by Scripture" (X)

WILLIAM CHARNOCK PROCTER.

Ordained a priest in the Church of England in 1907 in the diocese of Chester, he was curate of Hoylake, 1906-09, and associate secretary of the Church Pastoral Aid Society for the southeastern district, 1909-14. Rector of Fisherton, Salisbury, 1914-17 and Vicar of Renhold, Bedford, 1917-19, he then became organizing secretary for the Advent Testimony Movement, 1919-23. He was a Fellow of the Philosophical Society.

"What Christ Teaches Concerning Future Retribution" (IX)

JAMES JOSIAH REEVE.

A native of Canada, he was one of the charter faculty members of Southwestern Baptist Theological Seminary when founded in 1908 in Fort Worth, Texas. He went there from Kansas City Theological Seminary to be professor of Hebrew and cognate languages and Old Testament theology. He remained at Southwestern Baptist until 1913 when he resigned to return north, but he continued to teach elsewhere. He earned the Th.D. and was given an honorary D.D.

"My Personal Experience with the Higher Criticism" (III)

ANDREW CRAIG ROBINSON.

1839 -- 30 December 1922.

Born in Ballineen, County Cork, Ireland, he was educated in Trinity College, Dublin (M.A., 1865). Before being ordained to the ministry in 1892, he was a bank official and member of the Cork Stock Exchange. His first curacy was St. Multon's, Kinsale, Co. Cork and he then became rector of Ballymoney where he remained until his death. In 1912 he was the Donnellan Lecturer in Trinity College, Dublin, which lectures were published as The Old Testament and Modern Criticism. Other publications were What About the Old Testament? (1910), Leviticus, and Handbook to St. Fin Barre's Cathedral (1897), together with reviews and articles, some for the Church of Ireland Gazette, chiefly on biblical archaeology and criticism. He was a member of the Victoria Institute in England.

Having four sons and one daughter, one son, Lennox, was a playwright and director of the Abbey Theatre in Dublin. Three of his children (Lennox, Tom, and Eleanore) together wrote Three Homes (1938) which described life in the Robinson family's three homes in Douglas, Cork, and Kinsale-Ballymoney.

" Three Peculiarities of the Pentateuch Which Are Incompatible with the Graf-Wellhausen Theories of Its Composition" (VII)

GEORGE LIVINGSTONE ROBINSON.

19 August 1864 -- 17 December 1958.

Having graduated from Princeton University (B.A., 1887; M.A., 1890) and Princeton Seminary (1893), he studied in the universities of Berlin (1893-94) and Leipzig (1894-95) where he took his Ph.D. He was ordained to the Presbyterian ministry in 1896 and had a pastorate in Boston. From 1896-98 he was professor of Old Testament literature and exegesis in Knox College, Toronto, and similarly in McCormick Theological Seminary, Chicago, 1898-1912. From 1912-39 he was professor of biblical literature and English Bible at McCormick and had a long retirement as professor emeritus. He was also Director of the American School of Oriental Research in Jerusalem in 1913-14 and taught for three years in the American University in Beirut, Lebanon. He made a great contribution to biblical geography and archaeology.

His great work was on Petra, The Sarcophagus of an Ancient Civilization. Other writings were Where Did We Get Our Bible? (1928), The Decalogue and Criticism (1899), The Twelve Minor Prophets (1930), Leaders of Israel (1911), and The Bearing of Archaeology on the Old Testament (1944) which were the L. P. Stone lectures at Princeton Seminary. He also wrote his own biography, The Autobiography of G. L. R. -- A Short Story of a Long Life. Honorary degrees were awarded him by Grove City College (D.D., 1906), Macalester College (LL.D., 1912), Knox College, Toronto (S.T.D., 1915),

and the College of Wooster (LL.D., 1916).

"One Isaiah" (VII)

JOHN CHARLES RYLE.

10 May 1816 -- 10 June 1900.

Educated at Eton and Christ Church, Oxford (B.A., 1838; D.D., 1880), having taken a brilliant first in Greats and studied theology, he was curate and then rector of the Church of St. Thomas in Winchester, 1841-44. He ministered for thirty-six years in Suffolk, first at Helmingham, where he wrote many dozen tracts, and then as rector of All Saints' Church, Stradbroke, 1861-80. He was married three times and had several children.

A student at Oxford during the first years of Newman and the Oxford Movement, he was much distraught, as with so much of the current British biblical scholarship. He was devoted to the Reformation and most vocal about his convictions, and his name was always anathema to the tractarians. The defeat of the Revised Prayer Book in 1927-28 was largely due to his influence. Of the Bible he once said, "Here is rock, all else is sand." His son, Herbert Edward, was one of the leading Cambridge Old Testament scholars, but because of his differing theology ceased to be examining chaplain to his father in 1887.

In 1870 he was made rural dean of Hoxne and in 1872 an honorary canon of Norwich Cathedral. In 1873-74 he was Select Preacher to Cambridge and then to Oxford, 1874-76, serving the latter for the fifth time in 1880. Just before his installation as dean of Salisbury in 1880, he was named

the first Bishop of Liverpool, which diocese had been carved out of the ancient see of Chester.

Undoubtedly he was the greatest evangelical warrior since Charles Simeon and the whole church felt his impact. He retired from his bishopric in March 1900, of whom Bishop Chavasse said, "That man of granite, with the heart of a child." His books include Light from Old Times (1898), The Christian Leaders of the Last Century (1868), Expository Thoughts on the Gospels (7 vols., 1856-59), Principles for Churchmen (1884), Knots Untied (1891), Practical Religion (1878), Home Truths (6 vols.), and What Do We Owe to the Reformation?

"The True Church" (IX)

CYRUS INGERSON SCOFIELD.

19 August 1843 -- 1921.

Born in rural Michigan of devout Episcopalian parents with a notable English ancestry, his mother long prayed that he would enter Christian service which was revealed after he made the decision. He was trained in law and served in the Kansas legislature. Also, in the Confederate Army he was awarded the Cross of Honour for bravery at Antietam. In 1879 he was deeply converted through Thomas McPheeters, prominent in the Y. M. C. A., and left his law practice in 1882 for Christian work. Much of his theology was learned from Dr. James H. Brookes, minister of Washington Avenue Presbyterian Church in St. Louis, Missouri, who was a scholar, student of prophecy, and an ardent pre-millenarian. Scofield himself was a dispensationalist.

His first pastoral charge was a small Congregational church in Dallas, Texas. He then went as pastor of the East Northfield Congregational Church, Moody's home, and frequently spoke at the Northfield Bible conferences. His ministry there lasted seven years, during which time he was also president of the Northfield and Mount Hermon Schools. In 1902 he returned to the Dallas congregation and began work on his Reference Bible. He founded the Central American Mission, was awarded the honorary D.D., and published much.

ROBERT ELLIOTT SPEER.

10 September 1867 -- 1947.

Born in Huntington, Pennsylvania of distinguished legal and political parentage, and reared in a deeply Christian Presbyterian home, he was educated in Phillips Academy, Andover, was valedictorian at Princeton University, and left Princeton Seminary prior to graduation in 1891 to become Secretary of the Board of Foreign Missions of the Presbyterian Church which post he held until 1937. The Student Volunteer Movement originated at the close of his freshman year and Robert Wilder, a chief force therein, was a contemporary of his at Princeton. He intended to follow his father as a lawyer, but in his sophomore year signed the declaration of the S. V. M. to do missionary service. As an undergraduate he also took a leading part in the annual student conferences at Northfield which Moody conducted.

He was moderator of the General Assembly in 1927-28, president of the Federal Council of the Churches of Christ in America, and president of the board of trustees of Princeton Seminary, 1920-24. He served as president of the Foreign Missions Conference of North America and from 1916-37 was chairman of the Committee on Cooperation in Latin America. He was very prominent in the World Missionary Conference in Edinburgh in 1910. The Speer Library at Princeton Seminary stands as a great monument to him.

He wrote thirty-six books, some of which include The

Man Christ Jesus (1896), Missions and Modern History (1904),
The Finality of Jesus Christ (1933), and Christian Realities.

He also wrote thousands of letters and would systematically write to missionaries giving them his current thinking on a passage of Scripture or some secular or sacred issue. A great missionary statesman, he received honorary doctorates from Yale, Wooster, Otterbein, Rutgers, Juniata, Edinburgh, Washington and Jefferson, and Princeton.

"God in Christ the Only Revelation of the Fatherhood of God" (III)

"Foreign Missions or World-Wide Evangelism" (XII)

THOMAS SPURGEON.

20 September 1856 -- 20 October 1917.

The twin son of Charles Haddon Spurgeon, he studied theology as well as art and wood-engraving in London. Having visited Australia and Tasmania in 1877, he made a second visit to Australasia in 1879 and accepted a pastorate in a Baptist church in Auckland, New Zealand in 1881, later being an evangelist for the New Zealand Baptist Union, 1889-93. He went to London as pastor of the Metropolitan Tabernacle in 1893, saw it destroyed by fire and rebuilt, and resigned in 1908 due to ill-health. Simultaneously he held three presidencies which were closely connected with the Tabernacle: The Pastors' (Spurgeon's) College, Colportage Association, and the Stockwell Orphanage. Having been educated there, he was president of the College from 1896 and lectured there occasionally. He was also a student of English literature.

His son, Thomas Harold Spurgeon (1871-1967), for many years served in Dublin both as a pastor and as president of the Irish Baptist College. His publications were sermons and articles: The Gospel of the Grace of God (1884), Down to the Sea (1895), Light and Love (1897), God Save the King (1902), My Gospel (1902), and Scarlet Threads and Bits of Blue (poems, 1892).

EDWARD JOHN STOBO, JR.

28 January 1867 -- 30 March 1922.

Born in Kilmarnock, Ayrshire, Scotland, he was the son of the Revd. E. J. Stobo, a Baptist clergyman who was educated in the University of Glasgow and the Baptist Theological Hall, Glasgow, and then moved out to Canada holding several pastorates in Ontario and Quebec. Having moved with his parents, he was educated in the Ontario public schools and held degrees from the University of Western Ontario (B.A., 1903), McMaster University (B.Th., 1896; B.D., 1899; M.A., 1916), and Temple University in Philadelphia (D.S.T., 1907). Ordained to the Baptist ministry in 1896, he himself held pastorates in Ontario and Manitoba (1896-1916), being pastor at Smith's Falls, Ontario, 1907-14, and a variety of offices connected with the Baptist Church in Canada. Widely known in Baptist circles for his writings, a member of staff of The Canadian Baptist, and a first vice-president of the Baptist Union of Ontario and Quebec (1910-11), he wrote a weekly column in Toronto's The Mail and Empire entitled "Meditations for the Quiet Hour". He wrote The Glory of His Robe (1922) and worked for social righteousness.

"The Apologetic Value of Paul's Epistles" (X)

JOHN STOCK.

7 December 1817 -- 3 May 1884.

Having taught Sunday School in Craven Street Chapel, London, and given addresses in the Christian Instruction Society, he was baptized in Keppel Street Baptist Chapel, London, and then became a member (May, 1835). He quit his business to enter the ministry, being under the care of Keppel Chapel, and studied for two years in University College, London where he did distinguished work in Hebrew, logic, and moral philosophy. He became pastor of Zion Chapel, Chatham, 1842-48, and then of Salendine Nook Church, Huddersfield. Due to health he had to go to a warmer climate and from 1857-72 was pastor at Morice Square, Devonport.

In the American Civil War he ardently supported the North and wrote a pamphlet, "The Duties of British Christians with Relation to the Struggle in America", and many newspaper articles as well. He visited America in 1867 to attend a Baptist convention and while there had a long interview with President U. S. Grant. At that time, too, he received the honorary LL.D. from Madison University.

With renewed health, in 1872 he began a second ministry at Salendine Nook and in 1877 was made president of the Yorkshire Association of Baptist Churches. As secretary of the Huddersfield District of the Yorkshire Baptist Association and long a member of the council of the Baptist Union, he also supported the Baptist Evangelical Society.

He died in the stationmaster's office on his way home from a Baptist Union meeting in London, having been in the ministry for forty-nine years, and was buried in Salendine Nook churchyard. A liberal in politics, he was anti-slavery and a founder of the Liberation Society. An occasional contributor to denominational and non-conformist papers in Britain and America, he also wrote many tracts and books including A Handbook of Revealed Theology, The Evangelical System, Advice to a Young Christian, and The Inferential Argument for the Divinity of Christ.

"The God-Man" (VI)

JOHN TIMOTHY STONE.

7 September 1868 -- 27 June 1954.

Born in Stowe, Massachusetts, he graduated from Amherst College (B.A., 1891) and Auburn Theological Seminary in 1894, the same year being ordained to the Presbyterian ministry. He held pastorates in Utica and Cortland, New York (1894-1900), Brown Memorial Church, Baltimore (1900-09), and the Fourth Presbyterian Church, Chicago, 1909-30. While at Chicago the membership quadrupled, a new church and church house were dedicated in 1914, and an endowment fund was begun. A memorial chapel there has been named for him. The work he developed there became the basis for the New Life Movement in the Presbyterian Church at-large.

From 1928-40 he was president of Presbyterian (McCormick) Theological Seminary in Chicago and was made emeritus both there and at Fourth Church. He was moderator of the General Assembly (1913-14), president of the Chicago Bible Society, director of the Presbyterian Ministers' Fund, Chairman of the General Assembly's commission on consolidating and reorganizing the buildings of the Presbyterian Church, U. S. A. (1920-22) and also member of the Board of Christian Education, a Republican, member of Delta Kappa Epsilon fraternity, past chaplain-general of the National Society of the Sons of the American Revolution and also of the Founders and Patriots of America, a frequent university preacher throughout the East and middle West, and a member

of the Board of Regents of Mercersburg Academy. He loved to sing hymns and was an expert fisherman, a faithful correspondent, missions enthusiast, and story-teller. He had a keen sense of public worship, was an intensely spiritual preacher and pastor, and preached at Billy Sunday's funeral.

Having written many articles on educational and religious subjects and many for the religious press, his books include Footsteps in a Parish (1908), Recruiting for Christ (1910), Everyday Religion (1927), Christianity in Action, Preaching Men, Places of Quiet Strength, To Start the Day, Life of Whitfield, That Friday Night, and Winning Men (Moore lectures, San Francisco Seminary, 1946). Many honorary doctorates were conferred on him: D.D. (Maryland and Amherst, 1909); LL.D. (Emporia, 1913; Occidental, 1914; Coe, 1917; Lafayette, 1923; Northwestern, 1926); S.T.D. (Columbia, 1919); and Litt.D. (Vermont, 1923).

" Pastoral and Personal Evangelism, or Winning Men to Christ
One by One" (XII)

CHARLES T. STUDD.

1862 -- 16 July 1931.

Educated at Eton and Trinity College, Cambridge (B.A., 1884), he was from a wealthy family, but having been converted under Moody gave up all his possessions and went out to the China mission field in 1885 as one of the Cambridge Seven. He married an Irish missionary there, Miss Priscilla Stewart, and their children were all well-educated by a friend. In 1894 they returned home from the China Inland Mission. His brother, J. E. K. Studd, toured American universities as an evangelist and John R. Mott was converted through him. In 1896 Studd himself held meetings in America, and from 1900-06 he was in India as pastor of the Union Church in Ootacamund, South India under the auspices of the Anglo-Indian Evangelization Society.

In 1910, after fifteen years of lingering ill-health, he set out for Africa without his wife who was then an invalid. The Worldwide Evangelization Crusade was begun as a result of his having gone out there. She then had made a miraculous recovery and together they founded the Heart of Africa Mission, she being its chief deputation secretary speaking on its behalf in America, Canada, Australia, New Zealand, Tasmania, and South Africa encouraging others to go to the field.

A few months before his death he had a glimpse of the summit of missionary achievement: the native church itself

catching the missionary vision and sending its own members to the tribes beyond. He died in Africa and the natives carried his body to the graveside.

His ordination to the ministry was performed by Moody and Torrey. He was created a Knight of the Bath and in 1930 was made a Chevalier of the Royal Order of the Lion by the Belgian king for his services to the Congo in 1913. The entire Studd family were dedicated Christians, the elder Studds also having been converted under Moody in London. A famous cricketer and great missionary, his work was most successful and much greatness came to him as a result of his having sacrificed everything. He fully realized that it was one task to save souls and quite another to build them into great men.

"The Personal Testimony" (III)

HIRAM MASON SYDENSTRICKER.

26 August 1858 -- 10 October 1914.

Born in Lewisburg, Virginia (now West Virginia), he graduated from Washington and Lee University (B.A., 1877) and was the third graduate of Wooster University (M.A., and Ph.D., 1895) now the College of Wooster. He studied theology at Union Theological Seminary in Virginia (1877-80) and was ordained to the Presbyterian ministry in May 1881 by the St. Louis, Missouri presbytery. He belonged to the "Old School Presbyterian" and often conducted revival meetings. His wife, perhaps the first lady Ph.D. in America, was head of the Department of Religion in Agnes Scott College in Georgia.

His pastorates were: Montgomery City, Missouri (1881-83); Water Valley, Mississippi (1883-86); Pleasant Hill, Missouri (1886-89); Hamilton, Missouri (1889-91) where in 1890 he was also Presiding Elder in the Synod of Missouri; and, Brownwood, Texas (1892-96) where he was simultaneously professor of philosophy and German in Daniel Baker College (1893-96). From 1897-1900 he was stated supply in Memphis, Missouri and evangelist in the Synod of Nashville, 1901-02. He also held pastorates in Corinth (1902-07) and West Point, Mississippi (1907-14) where he was simultaneously professor of Bible in Belvirino College (1907-14). His ministry extended in both the northern and southern branches of the Presbyterian Church.

He wrote two books: Nameless Immortals (1901), and

The Epic of the Orient (1894) which was an original poetical rendering of the Book of Job. He was a delegate to the Pan-Presbyterian Council at Liverpool, and, also the uncle of the novelist Pearl (Sydenstricker) Buck.

"The Science of Conversion" (VIII)

WILLIAM HENRY GRIFFITH THOMAS.

1861 -- 1924

Born in England, he was educated in King's College, London (B.A.) and read theology at Christ Church, Oxford (B.D.), being ordained a Church of England priest in 1886. He was curate of St. Peter's, Clerkenwell (1885-88) and St. Aldate's, Oxford (1888-96), and vicar of St. Paul's, Portman Square, London (1896-1905). He then was principal of Wycliffe Hall, Oxford from 1905-10, leaving there to become professor of Old Testament in Wycliffe College, Toronto from 1910 on, being very active in Canadian Anglican affairs.

A dispensationalist, he was one of the founders of the dispensationalist Dallas Theological Seminary and would have served on its faculty except for his death. He and C. G. Trumbull were close friends and from 1913-24 he wrote the weekly "Lesson as a Whole" for The Sunday School Times. He also wrote for the Toronto Globe and was a representative for the Keswick movement in England. The development of the American equivalent, the Victorious Life Testimony founded by Trumbull, he did much to assist.

His books include The Catholic Faith, The Apostle Peter, A Sacrament of Our Redemption, Methods of Bible Study, Handbook to the Acts, Royal and Loyal, Commentary on Genesis (3 vols.), Life Abiding and Abounding, Christianity is Christ (1925), The Principles of Theology (1930), and The

Holy Spirit of God (1913). He was awarded the honorary D.D.

"Old Testament Criticism and New Testament Christianity" (VIII)

REUBEN ARCHER TORREY.

28 January 1856 -- 26 October 1928.

The son of a New York banker, he entered Yale at fifteen and also took the B.D. from Yale Divinity School, as well as having done post-graduate study in Erlangen and Leipzig. He was a dispensationalist, held pastorates, and until going abroad to study favoured the higher criticism's conclusions. From 1894-1906 he was pastor of the Chicago Avenue (Moody Memorial) Church and in 1889 became the first superintendent of the newly created (Moody) Bible Institute in Chicago. At the time of Moody's death he took his revival meetings in Kansas City, Missouri.

From 1902-06 he went on a world preaching mission to Australia, New Zealand, Tasmania, India, Britain, Germany, and then to America, with Charles M. Alexander as his song-leader. In 1911 he went again to Britain, in 1919 to China and Japan, and in 1921 to China and Korea. He was dean of the Bible Institute of Los Angeles, 1912-24, which was founded in 1908 by the Stewart brothers, as well as pastor of the Church of the Open Door in Los Angeles, 1915-24. From 1924-26 he conducted evangelistic meetings across America. His associations with Lyman and Milton Stewart were very close and he was the third and final editor of The Fundamentals.

Disbelieving evolution, condemning the isms of the day, and very outspoken and dogmatic, he preached in any

circumstance and converted thousands in all parts of the world. His books are The Fundamental Doctrines of the Christian Faith (1918), The Higher Criticism and the New Theology (1911), How to Succeed in the Christian Life (1906), How to Bring Men to Christ (1893), How to Pray (1900), What the Bible Teaches (1898), How to Study the Bible for Greatest Profit (1896), and How to Work for Christ (1901).

"The Personality and Deity of the Holy Spirit" (I)

"The Certainty and Importance of the Bodily Resurrection of
Jesus Christ from the Dead" (V)

"The Place of Prayer in Evangelism" (XII)

G. OSBORNE TROOP.

6 March 1854 -- 1932.

Having attended King's College, Windsor, Nova Scotia and being ordained to the ministry of the Anglican Church in Canada in 1877, he served as chaplain of Hellmuth Ladies College, London, Ontario, and curate of St. Paul's, Halifax, Nova Scotia, and of the Church of the Ascension in Hamilton, Ontario. He then went as rector of St. James', St. John, New Brunswick and of St. Martin's, Montreal, and also became domestic chaplain to Bishop Bond of Montreal. He was married twice, first to the daughter of Dr. George W. Hill, rector of St. Paul's Halifax, and then to Elizabeth Uniacke of England which took him to Sussex as Vicar of Felbridge. He returned to Canada in 1918, preaching in Calgary and Vancouver, and was to become rector of the Church of the Messiah in Toronto. However, the death of his second wife and his own health prevented that though he did preach and assist in several Toronto churches. A canonry was given him.

"The Internal Evidence of the Fourth Gospel" (X)

CHARLES GALLAUDET TRUMBULL.

20 February 1872 -- 13 January 1941.

Born in Hartford, Connecticut, the son of the great missionary statesman and founder of The Sunday School Times, Henry Clay and Alice Cogswell Gallaudet Trumbull, he graduated from the Hamilton School in Philadelphia and Yale University (B.A., 1893). He immediately joined The Sunday School Times, becoming editor in 1903 and subsequently vice-president, secretary, and director of the company. Under his leadership this weekly paper maintained an important place in evangelicalism; but ceased publication in 1967. He was a dispensationalist.

For many years he was a staff writer for the Toronto Globe and also wrote the weekly Sunday School lesson for the Philadelphia Evening Public Ledger and several other daily newspapers. He was a Companion of the First Class of the Military Order of the Loyal Legion, a member of the Victoria Institute and the Palestine Exploration Fund in England and the Archaeological Institute of America, and a fellow of the American Geographic Society. Treasurer of the Belgian Gospel Mission, a director of other missionary organizations, and vice-president of the American Tract Society and the World's Christian Fundamentals Association, he was a member of the Presbyterian Church. He and his wife, Aline van Orden Trumbull, attended the international Sunday School conventions in Jerusalem (1904), Zurich (1913), and Tokyo (1920).

His books are A Pilgrimage to Jerusalem, Taking Men Alive, Men Who Dared, Genesis and Yourself, What Is The Gospel?, and Prophecy's Light on Today. In 1928 Wheaton College (Illinois) awarded him the honorary Litt.D.

"The Sunday School's True Evangelism" (XII)

BENJAMIN BRECKINRIDGE WARFIELD.

5 November 1851 -- 16 February 1921.

Born near Lexington, Kentucky, he graduated from Princeton University (1871; then the College of New Jersey) and Princeton Seminary (1876), being ordained to the Presbyterian ministry in 1879. Earlier he had studied at Leipzig and in 1879 became professor in Western Theological Seminary in Pittsburgh. Then in 1887 he went to Princeton Seminary as professor of theology to succeed A. A. Hodge, where he spent the rest of his life, teaching to the day of his death.

Having published some twenty books on biblical and theological subjects in addition to pamphlets and addresses, he studied intensively New Testament criticism and interpretation, patristics, Reformed theology especially Calvin, and many periods of church history. He was fully convinced by the Westminster Confession, seeing it as "the final crystallization of the very essence of evangelical religion".

Holding fully to plenary inspiration and the doctrine of original sin, he continued nobly the theological tradition embodied in the Princeton Theology established by the Hodges. He was editor-in-chief of the Presbyterian and Reformed Review from 1890-1903, and, stands as one of the most celebrated Presbyterian theologians in North America.

His books include Biblical Doctrines (1929), An Introduction to the Textual Criticism of the New Testament (1886), The Gospel of the Incarnation (1893), The Lord of Glory

(1907), The Plan of Salvation (1915), and Counterfeit Miracles (1918). Under his will ten volumes of his most important articles in periodicals and encyclopedias were published, such as Revelation and Inspiration (1927), Studies in Tertullian and Augustine (1930), Calvin and Calvinism (1931), Perfectionism (2 vols., 1931-32), and The Westminster Assembly and Its Work (1931). He was awarded the honorary D.D.

"The Deity of Christ" (I)

HANMER WILLIAM WEBB-PEPLOE.

1837 -- 19 July 1923.

Born in Herefordshire, England, he was educated at Marlborough College (1848-51) and Cheltenham College (1851-56) and took first-class honours in Pembroke College, Cambridge (B.A., 1859; M.A. 1878). He was ordained a priest in the Church of England in 1863 in the Diocese of Hereford, serving as curate of Weobley (1863-68), chaplain of Weobley Union (1863-76), and then as vicar of King's Pyon with Birley, Herefordshire (1866-76) and of St. Paul's, Onslow Square (1876-1919). Prebendary of Neasden in St. Paul's Cathedral, London from 1893, he was Select Preacher to Cambridge in 1896. He was the son of the Revd. J. B. Webb (-Peploe) of Garnstone Castle, Herefordshire, and, as a champion gymnast suffered an injury while at Cambridge that put him on his back for three years, with all his degree and ordination examinations having to be passed in a recumbent position.

A great leader in the Evangelical party and one of the chief promoters of Keswick, he visited America in 1895 and addressed the Northfield Bible Conference. Those addresses were published in 1896 as The Life of Privilege and The Victorious Life. His other books are, I Follow After, All One in Christ Jesus, Calls to Holiness, Christ and His Church, Within and Without, Titles of Jehovah, and Remarkable Letters of St. Paul.

THOMAS WHITELOW.

1840 -- 9 August 1917.

Born in Perth, Scotland, he was educated in Perth Grammar School, the University of St. Andrews (M.A.), and the United Presbyterian Theological Hall, Edinburgh, being ordained at South Shields in 1864. He had pastorates in Glasgow (1867-) and then at King Street United Free Church, Kilmarnock (1877-) where he did his major work. In 1885 he was called to Ballarat, Australia but declined. He was special commissioner for the United Free Church of Scotland at the Union of Presbyterian Churches of Australia in Sydney in 1901 and visited churches in Queensland, New South Wales, Victoria, Western Australia, New Zealand, and Tasmania. In 1912-13 he was moderator of the United Free Church of Scotland and travelled extensively in America, Canada, Europe, and Egypt. He served on committees for both the United Free Church and the United Presbyterian Church in Scotland, and also on the committee for the union of all Presbyterian churches there with the Church of Scotland. He was awarded the honorary D.D.

His books include The Pulpit Commentary on Genesis (and also on other Old Testament books), Exegetical and Homiletical Commentary on St. John (1888), Preacher's Commentary on the Acts, Patriarchal Times (1887), How Is the Divinity of Jesus Depicted in the New Testament? (1883), and Old Testament Critics (1903), as well as magazine

articles. In 1914 he celebrated the jubilee of his ordination.

"Christianity, No Fable" (III)

"Is There A God?" (VI)

"The Biblical Conception of Sin" (XI)

CHARLES BRAY WILLIAMS.

15 January 1869 -- 4 May 1952.

Born in North Carolina, he was educated in Wake Forest College (B.A., 1891), Crozer Theological Seminary (B.D., 1901), and the University of Chicago (A.M., 1907; Ph.D., 1908), being ordained to the Baptist ministry in 1890. He held pastorates in Winton, North Carolina (1891-96), Berkley, New Jersey (1897-98), Chester, Pennsylvania (1898-1900), and three in Texas (1900-05). Entering academic life, he was professor of Greek and New Testament interpretation in Baylor University (1905-10), professor of New Testament interpretation, Southwestern Baptist Seminary (1910-19) and dean (1913-19), president of Howard College, Birmingham, Alabama (1919-21), professor of New Testament interpretation, Mercer University, Macon, Georgia (1921-25), and professor of Greek and ethics, Union University (1925-). He was a member of the International Society of Biblical Literature, American Society for the Promotion of Science, Tennessee Academy of Science, and the Victoria Institute in England. After his retirement in 1946 he assisted for one year at Baptist Bible Institute in Lakeland, Florida.

His books include History of the Baptists in North Carolina (1901), The Participle in the Book of Acts (1901), The Function of Teaching Christianity (1913), New Testament History and Literature (1916), Citizens of Two Worlds (1919), The Evolution of New Testament Christology (1928), Intro-

duction to New Testament Literature (1929), and Introduction to Christian Ethics (1925). He was managing editor of the Southwestern Journal of Theology (1917-19) and in 1949 published a popular translation of the New Testament. Baylor University awarded him the honorary D.D. in 1916.

"Paul's Testimony to the Doctrine of Sin" (VIII)

JOSEPH DAWSON WILSON.

1841 -- 21 January 1925.

Born in New York and educated in St. Stephen's College, Annandale, New York (B.A., 1863), he took the M.A. in 1866 and the same year was graduated from General Theological Seminary, New York. Ordained in 1867, he was rector of Calvary Church, Pittsburgh, from 1867-74. In 1874 he resigned the Protestant Episcopal Church to join the newly formed Reformed Episcopal Church, founded by Bishop George David Cummins in 1873, which he served for fifty years. He was rector of Christ Church, Peoria, Illinois (1879-89), Immanuel Church, St. Louis (1889-90), and the Church of Our Lord, Victoria, British Columbia, Canada (1890-1901) being closely associated there with Bishop Cridge. In 1901 he was appointed professor of church history in the Reformed Episcopal Seminary in Philadelphia and was chairman of that faculty for twenty years.

Having served on many boards and committees of the General Council of the Reformed Episcopal Church, he also represented it as vice-president of the Federal Council of the Churches of Christ in America. He wrote Did Daniel Write Daniel, and, in 1884 received the honorary D.D. from the University of Chicago.

MAURICE EMERY WILSON.

2 April 1855 -- 1936.

Born in Baltimore, Maryland, he was educated in Washington and Jefferson College (B.A., 1876) and Western Seminary in Pittsburgh (B.D., 1879). Being ordained to the Presbyterian ministry in 1879, he held pastorates in Galipolis, Ohio (1879-81), Emsworth, Pennsylvania (1881-84), Baltimore (1884-90), Dayton, Ohio (1890-1919), and Beaver Falls, Pennsylvania (1920-24). He was student pastor at Washington and Jefferson College from 1924-30 and chaplain 1930-32, when he was made emeritus. A member of the Sons of the Revolution (1776) and Phi Kappa Sigma fraternity, he was also a trustee of Washington College for Women, Oxford, Ohio, and active in Liberty Loan campaigns and various charities. New Windsor College, Maryland, gave him the honorary D.D. in 1888.

"Eddyism, Commonly Called 'Christian Science'." (IX)

GEORGE FREDERICK WRIGHT.

22 January 1838 -- 20 April 1921.

Educated in Oberlin College (B.A., 1859) and Oberlin Theological Seminary (B.D., 1862), he was ordained to the Congregational ministry and held pastorates in Vermont and then at the Free (Congregational) Church of Andover, Massachusetts (1872-81). He also had professional geological interests, especially in glacial phenomena, and his observations were published extensively by the Boston Society of Natural History beginning in 1876. Widely travelled, he was employed by the United States geological survey and lectured in the Lowell Institute, Boston and Peabody Institute, Baltimore. He delivered the Lowell Lectures three times (1887-88, 1891-92, 1896-97), and the first series became his best known book, The Ice Age in North America (1889), wherein he said,

I see no reason why these views (on man, his age and origin) should seriously disturb the religious faith of any believer in the inspiration of the Bible.

He took two notable geological trips, to Greenland in the summer of 1894 when he was shipwrecked, and across Asia through Turkestan in 1901 before the completion of the Trans-Siberian railroad. As a souvenir of the latter, he brought back the liturgy of St. John Chrysostom as set to music by Tchaikovsky and translated and published it.

From 1881-92 he was professor of New Testament lan-

guage and literature in Oberlin Seminary, where an endowed chair was created for him as professor of the harmony of science and religion from 1892-1907, when he was made emeritus. He was editor of Bibliotheca Sacra (1883-1921) and also assisted his son in editing the twelve volumes of Records of the Past, which later was absorbed by the journal, Art and Archaeology. He was one of the founders of the Bible League of North America.

His books are Studies in Science and Religion (1882), The Divine Authority of the Bible (1884), Logic of Christian Evidences, The Relation of Death to Probation, Man and the Glacial Period (1896), Asiatic Russia (2 vols., 1902), Scientific Confirmations of the Old Testament (1906), Origin and Antiquity of Man (1912), and Story of My Life and Work (1916). He also contributed heavily to periodicals.

" The Testimony of the Monuments to the Truth
of the Scriptures" (II)

" The Passing of Evolution" (VII)

" The Mosaic Authorship of the Pentateuch" (IX)

Appendix B.

DISTRIBUTION OF ESSAYS IN CHAPTERS THREE AND FOUR.

All ninety essays of The Fundamentals are listed here according to the identical categories and order used in the Text. Only location and number of pages will be given.

CHAPTER THREE.

Authority and Centrality of the Bible.

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X: 11 - 16

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CHAPTER FOUR.I. The Fact of Man -- Sin and Conversion.

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II. The Remedy -- Christ.Christology

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IV. The Error -- Social Gospel and Socialism.

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- I. G.
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- I. G.
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- I. James Orr: The Virgin Birth of Christ.
- II. Benjamin B. Warfield: The Deity of Christ.
- III. G. Campbell Morgan: The Purposes of the Incarnation.
- IV. R. A. Torrey: The Personality and Deity of the Holy Spirit.
- V. Arthur T. Pierson: The Proof of the Living God.
- VI. Dyson Hague: The History of the Higher Criticism.
- VII. Howard A. Kelly: A Personal Testimony.

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- II. M. G. Kyle: The Recent Testimony of Archaeology to the Scriptures.
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- IV. Robert Anderson: Christ and Criticism.
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- VII. _____: Tributes to Christ and the Bible by Brainy Men Not Known As Active Christians.

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- IV. George W. Lasher: Regeneration - Conversion - Reformation.
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