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A SKETCH OF THE LIFE OF REV. HENRY ELIAS
DOSKER, D. D., LL. D., L. H. D.

*(Professor of Church History, Louisville Presbyterian
Theological Seminary, 1903-1926).*

BY REV. JOHN M. VANDER MEULEN, D. D., LL. D.,
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For those not well acquainted with Dr. Dosker, it may be well, before my expression of appreciation of him, to give, in a few words, the data of his life.

He was born in the Netherlands in February, 1855, at Bunschoten. His father was the Rev. Nicholas Herman Dosker, pastor of the Christian Reformed Church at Bunschoten, and his mother was Wilhelmina De Ronden. Henry Elias, for that was the name given him, was educated in the Dutch Gymnasium, a school of secondary education that corresponds roughly to our academy or high school. The family came to this country in 1870, the Rev. Nicholas Dosker having accepted a call to take the ministry of the Second (Dutch) Reformed Church of Grand Rapids, Michigan. Henry E. was sent to Hope College, Holland, Michigan, from which he graduated and of which he was one of the most distinguished alumni. He then entered McCormick Seminary without, of course, leaving the membership of the Dutch Reformed Church in America. His first church was a country pastorate in Ebenezer, near the city of Holland, Michigan. His second church was the First Reformed Church of Grand Haven, Michigan,

Universe is a pure mechanism, perfectly running, perfectly automatic. It, therefore, must also be the product of a Self, a mechanism also which, but in absolute degree, hides from notice, by the perfection of its own permanence and automatic completeness, the Self which has framed and initiated its activities. This Self, also, must be an Absolute and Supreme Self, as it has framed the Universe Mechanism.

The above brief statement hardly does justice to the cumulative effect of the argument which is, at least, suggestive and well worth study.

D. S. GAGE.

Fulton, Mo.

THEOLOGY.

ADVENTUROUS RELIGION. *By Harry Emerson Fosdick.* Harper & Brothers, New York City. Pp. 326. This volume contains a group of essays that have appeared in Harper's Magazine, the Atlantic Monthly, or the Ladies' Home Journal. They are non-controversial in spirit, and are called forth by the "perplexing and challenging religious situation in America, created in part by the rise of fundamentalism".

In these pages three types of thought are soundly rebuked: a God-less science, an "acrid literalism", and an "arid liberalism". The caustic criticism of some of Modernism's ways is well worth the price of the book.

To those who have been profited by Dr. Fosdick's earlier writings and have been grieved by his apparent drift toward Unitarianism, two confessions of personal faith will be somewhat reassuring. I say *somewhat* because, as seems to be his custom now, he fails to use clear and unequivocal language concerning Jesus Christ. He speaks (on page 10) of himself as one who "holds a high interpretation of Jesus, and sympathetically understands what the Nicene Fathers were driving at when they lifted their victorious cry that 'true God of true God' has come to us in him". Again he writes (page 323), "For my part, I have a theology about Jesus, am sure that if one does not find the Divine in that transcendent and crystalline life, one will not be likely to find the Divine anywhere, and as the years pass I see more clearly, not less, the light of the knowledge of God's glory in his face".

DUNBAR H. OGDEN.

Mobile, Ala.

MY IDEA OF GOD. *Edited by Joseph Fort Newton.* Little, Brown & Co., Boston, Mass. Pp. 285. \$2.50. "My Idea of God" is a rare kind of book; indeed, it is unique: I know of no other book like it. It is a collection of essays by eighteen men, who undertake to set out in words what God means to them. "It is an extraordinary series of

papers, in which Jew and Gentile, Catholic and Protestant, Modernist and Fundamentalist, Christian Scientist, Quaker, Ethical Culturist, Humanist, Empiricist and Mystic tell us, frankly and intimately, not why they believe in God, but in what terms they think of God, Who is both the mystery and the meaning of life." The result of this collaboration is "a symposium of faith", but not a symphony. For there is here not only variety, but contrariety, of conception. The views of the Divine Being bound up together in this volume cannot possibly be reduced to a harmony.

So if a man has no satisfactory idea of God and is in search of one, it seems likely that he might find here what he wants. Does one crave a God of infinite perfections? He may find Him portrayed in this volume. Or does one prefer a finite God, a God who "has always been struggling, failing and beginning again, falling and rising again: a million times halted, turned aside, and defeated"? He can learn about Him in this book. If one is in love with the theory of evolution, he may be gratified to find in this book his favorite principle applied to the Deity. "An evolving God" is one of the amazing discoveries of this scientific age. The evolving God of the Pantheist has long been a familiar notion; but this is different.

The reader who likes the kind of literature contained in this volume will find all the essays interesting, and some of them very helpful. On finishing some of the papers, the reader wishes for more from the pens of their authors. But on reading through others of them, he feels that he has had enough of that way of thinking about God. For three of the contributors manage to tell us what they think of God without so much as referring to Jesus Christ, who more than any other, more than all others, clarified and enlarged men's thought of God. And a fourth contributor, though he mentions Jesus, does not acknowledge himself indebted to Him, in the least, for his idea of God. His acknowledgments of debt are made to others. It seems strange to a Christian that any man in Christendom, writing of his conception of God, should find no occasion to mention Jesus Christ as an influential, if not a decisive, factor in his thinking.

This book is worth reading. That is more than can be truthfully said about many volumes now issuing from the press.

J. B. GREEN.

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NEW CHALLENGES TO FAITH. WHAT SHALL I BELIEVE IN THE LIGHT OF PSYCHOLOGY AND THE NEW SCIENCE. *By Sherwood Eddy.* George H. Doran Co., New York City. Pp. 256. \$1.50. Sherwood Eddy spent the academic year 1925-6 at Columbia University and Union Theological Seminary in catching up with the new science and with the new currents of thought in philosophy and theology, and in relating them