

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published quarterly in January, April, July, and October, by the
Trustees of the Western Theological Seminary of the Presbyterian Church
in the United States of America.

Edited by the President with the co-operation of the Faculty.

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Rev. David Riddle Breed, D. D., LL. D.	

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731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

Entered as second-class matter December 9, 1909, at the post office at
Pittsburgh, Pa. (North Side Station) under the act of August 24, 1912.

PRESS OF
PITTSBURGH PRINTING COMPANY
PITTSBURGH, PA.
1930

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The Bulletin
of the
WESTERN THEOLOGICAL SEMINARY

VOL. XXII

April, 1930.

No. 3

The Inauguration of Professor Slosser

Program of Exercises

The Reverend George Taylor, Jr., Ph. D., D. D.,
President of the Board of Directors, presiding

Organ Prelude: Processional

Mr. John A. Bell

Hymn 378—Ye Servants of the Lord

Scripture Lesson

Ephesians 2:13-22

The Subscription

By the Professor Elect

Prayer of Induction

The Reverend Stuart Nye Hutchison, D. D.

Charge to the Professor

The Reverend Hugh Thomson Kerr, D. D., LL. D.

Hymn 225—When I Survey the Wondrous Cross

Inaugural Address

The Reverend Gaius Jackson Slosser, Ph. D., F. R.
Hist. S.

Hymn 304—The Church's One Foundation

Benediction

Organ Postlude

Mr. John A. Bell

Precentor, Rev. Ralph K. Merker

The Rev. Gaius Jackson Slosser, Ph.D., F. R. Hist. S., after serving as Acting Professor during the year 1928-9, was elected Professor of Ecclesiastical History and History of Doctrine in the Western Theological Seminary, May 9, 1929, and was inducted into the Chair on Monday, November 18, 1929, at 11 A. M.

Biographical Note

Professor Slosser was born in Wood County, Ohio, June 2, 1887, and was educated at the Ohio Wesleyan University, Delaware, Ohio, where he received the degree of A. B. (*cum laude*) in 1912. He took his theological course at Boston University where he made a brilliant record as a student, earning both the degrees of S. T. B. and S. T. M. After completing his theological course, he served as a pastor in Methodist Episcopal Churches at Medford, Holyoke, and Natick, Mass. During the World War he served as a chaplain, U. S. A., of the 212th Engineers of the Twelfth Division. Later he travelled around the world, visiting the chief Mission fields in the East. After returning from the tour of the Mission fields, Dr. Slosser resumed his studies in residence at King's College of the University of London, and in 1928 he received the degree of Ph. D. from this institution and the same year he was honored by election as a Fellow of the Royal Historical Society.

Dr. Slosser has been deeply interested in the insistent question of Christian Unity which the churches of to-day are facing. His knowledge of and interest in this movement led to his appointment as one of the official delegates of the Methodist Episcopal Church to the World Conference on Faith and Order which was held at Lausanne in 1927. His studies in this same subject also bore fruit in his work, "Christian Unity: Its History and Challenge In All Communion In All Lands", a work which has attracted the attention of scholars on both sides of the Atlantic.

In May, 1928, the Board of Directors of the Western Theological Seminary elected Dr. Slosser Acting Professor of Ecclesiastical History and History of Doctrine, and a year later, May, 1929, he was elected head of the Department of Church History in the Seminary. His election was reported to the General Assembly, meeting

Biographical Note

at St. Paul, Minn., May 23-29, 1929, and the election was ratified by the Assembly. He was formally inducted into his professorship on Monday, November 18, 1929, in the First Presbyterian Church, Sixth Avenue, Pittsburgh, Pa. The charge to the Professor was delivered by the Reverend Hugh Thomson Kerr, D. D., LL. D. Dr. Stuart Nye Hutchison read the Scripture and offered prayer, and President Kelso and Dr. George Taylor, Jr., President of the Board of Directors, presided.

A large and representative audience was present. A number of institutions, Seminaries, Colleges, and Ministerial Associations, sent personal representatives to the service. The names of these delegates with their institutions are printed with the program. In addition, a number of letters conveying good wishes to Dr. Slosser were received from institutions whose representatives could not be present in person.

Institutions and Associations Represented at the Induction of Dr. Slosser

I. Theological Seminaries

Xenia Theological Seminary, 1794, St. Louis, Mo.

Rev. David F. McGill, D. D., LL. D.

Princeton Theological Seminary, 1812, Princeton,
N. J.

Rev. J. W. Claudy, D. D.

Auburn Theological Seminary, 1818, Auburn, N. Y.

Rev. David R. Breed, D. D., LL. D.

Pittsburgh Theological Seminary, 1825, Pitts-
burgh, Pa.

Rev. W. R. Wilson, D. D.

Rev. David F. McGill, D. D.

Rev. Robert N. Montgomery, D. D.

Central Theological Seminary, 1850, Dayton, Ohio

President H. J. Christman, D. D.

Colgate-Rochester Theological Seminary, 1850,
Rochester, N. Y.

Dean Thomas Waring, Ph. D.

Boston University School of Theology, 1869, Bos-
ton, Mass.

Rev. Walter Scott Trosh, D. D.

II. Colleges

Allegheny College, 1815, Meadville, Pa.

Rev. William L. Wilkinson, D. D.

Centre College, 1819, Danville, Ky.

Rev. William L. McEwan, D. D.

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Muskingum College, 1837, New Concord, Ohio
Rev. Robert N. Montgomery, D. D.

Ohio Wesleyan University, 1845, Delaware, Ohio
Dr. Sheridan Watson Bell

Pennsylvania College for Women, 1869, Pitts-
burgh, Pa.
Rev. Stanley Scott, Ph. D.

Wilson College, 1869, Chambersburg, Pa.
Rev. Stuart Nye Hutchison, D. D.

Grove City College, 1876, Grove City, Pa.
President Weir C. Ketler

Cedarville College, 1894, Cedarville, Ohio
Rev. J. M. McQuilkin, D. D.

Carnegie Institute of Technology, 1900, Pitts-
burgh, Pa.
Professor Alexander J. Wurtz

III. Ministerial Associations

The Baptist Association
Rev. W. C. Chappell, D. D.

The Lutheran Association
Rev. A. J. Turkle, D. D.

The Methodist Episcopal Association
Rev. George W. Brenneman, D. D.

The Protestant Episcopal Association
Dr. William Porkess

The Presbyterian Association
Rev. Henry R. Browne

Charge to Dr. Slosser

HUGH THOMSON KERR, D.D.

You are the recipient, my dear Dr. Slosser, of our congratulations. You have been inducted into the important Chair of Ecclesiastical History and History of Doctrine in this century-old theological seminary. It is, I am sure, a day to which you have long looked forward and for which you have diligently prepared yourself. You will feel, as we do, that it has all come about by the gracious guidance of the Divine Spirit; and in that confidence you will find joy in your work.

We recognize that you have responded to what we believe is the call of God for you. It is an interesting, if not wholly accurate point of view, which Bishop Gore contends for when he asserts that nowhere, either in the Old Testament or in the New Testament, is there apparently any suggestion that an inward call, consciously experienced, is necessary before entering the regular ministry. He contends that there is an outward call, a laying hold, as it were, upon the individual by the authority of the Church which is answered by the inward response of the man whom God has secretly prepared. In your case we are assured that both outward constraint and inward response have been of God. The Board of Directors which issued the call and laid it upon your conscience were moved to do so in no uncertain way; and your response to that call has been a source of joy and satisfaction. We recognize your scholarship and your loyalty to the Christian faith as interpreted in our Presbyterian standards. The collegiate and scientific degrees which follow your distinguished name are a tribute to your educational qualifications; and the sincerity and loyalty of your service since you came among us is sufficient evidence of your devotion to the historic faith which this Seminary has always championed.

Charge to Dr. Slosser

It would be easy to contend that the Chair into which you are now inducted is the most important Chair in the Seminary. One could easily conceive that a minister may get along fairly well without having his theology systematized. It would not be difficult to believe that there are some modern ministers who succeed without being able to read the Old Testament and the New Testament in the original languages. Possibly there are some who think that the natural gifts with which God endowed them have been obscured by a course in Homiletics; but one can hardly visualize the work of the ministry without filling in that vision with an historical content.

Church history deals with God in action. It traces the work of the Holy Spirit in the midst of time. It lays hold upon theology in the making. It represents the change that takes place in language. It sets a value upon the expressional forms in which Christianity has been manifested. It deals with facts and it is the task of the historian to interpret these facts. It is his business to interpret time in the light of eternity and to lay the years over against the centuries. Christianity is a religion of facts. It is a religion rooted in history. It purifies itself in every age by returning to the fountain source from which it first flowed. It does not seek to throw aside the garments in which it once clothed itself as do the non-Christian faiths as they face our modern scientific age. It goes back and puts its finger down upon a point in history, dated and documented, and says: "There, at that point in time, Christianity was born." Christianity can never say with the extreme Modernist, or Symbolist, or Allegorist, "History is of no account in relation to truth. The thing that is important is the idea. If the idea is true, what more do we want?" Christianity does not say that. Christianity leads us back to the Incarnation, to a little child born in the village of Bethlehem, to a life lived among the people of a certain generation, to a

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cross—one cross among thousands—lifted up between heaven and earth, on Calvary, on a certain day, in a certain year, and to an open tomb from which came forth a living, risen, glorified Saviour. These are historic facts. They are not merely the symbols of ideas which may be true, but they are facts containing truths rooted in history, belonging to time, significant for eternity; and it is your glorious task to lay the basis of this faith broad and deep in historic certainty.

One of the distinguished scholars who once served on the faculty of this institution used to say over and over again to his students, "The trouble with you is you don't know history". To know history is to be acquainted with all knowledge. History makes a man at home in all lands, in all ages, in all families. The historian can spend a quiet hour with Aristotle, an evening with Abraham. He may dine with Augustine and go for a walk through the highlands of Asia with Paul of Tarsus. To know Church history is to have in one's possession the great apologetic for the Christian faith. That history can be traced, in language, in literature, in life, back to its source. Like a stream rising amid the snows of some towering mountain, flowing down through the valley, gaining strength and fullness as it flows on to the sea, still holding its refreshing quality but colored with the soil through which it flows, so does the stream of Church history flow down through time; and it is the business of the historian to separate soil and sediment from the life-giving water that flows, clear as crystal, from the very throne of God.

It is for this reason that history is the great stabilizer of faith. It enables us to see how the purposes of God come to their fruition. Years ago Froude, the historian, in his essay on the Science of History, championed the contention that history could not be reduced to an exact science. He made this claim because of the unaccountable, inexplicable, and indeterminate fact of

Charge to Dr. Slosser

human personality that was free and could not be determined as science can be determined. It is this mysterious presence of personality in history which gives it its fascinating value. Carlyle said that biography is the only true history, and it will be yours to touch into life again the great personalities who have turned the course of history out of its channel, and to cause to march before the imaginations of your students that great company of saints and martyrs, of prophets and apologists who have championed the faith down through the centuries.

On the other hand, history is the great corrector of error. Most of our modern theological vagaries belong somewhere among the fifty-seven varieties of ancient, hoary-headed heresies that have had their day and ceased to be. Sometime ago a distinguished and brilliant clergyman propounded with the fervor of a discoverer what he called a fresh interpretation of the Incarnation, never dreaming for a moment that his thesis had been made a spectacle of by the scholars and thinkers of a past generation. In making clear the alluring story of the history of doctrine to your students you will save them from many of the pitfalls that await those who are ignorant of the path which has been trodden in days of old. The German scholar, Schlegel, once said that the historian is a prophet looking backward. Perhaps that is true, and yet because he is a prophet and knows the past he is better qualified than other men to interpret the past. That is why your Chair is of such superlative importance in these perplexing days in which your professorship is placed. We who live in the light of common day see the things that are common. You who live in the light of the eternal purpose can say to us "Behold, God is in this place, and ye know it not". We rejoice with you, therefore, my brother, in this good day and pray that your service in this Seminary may be acclaimed of men and honored of God.

The Inaugural Address of Dr. Slosser

Mr. President and Gentlemen of the Board of Directors:

One cannot enter upon the privileges and duties in connection with this noted Chair of Ecclesiastical History and History of Doctrine without, first of all, imploring the guidance and blessing of God. No one can possibly be more conscious of the need for divine help in the task upon which I now formally enter than I myself. I very urgently implore that intercessory prayer be offered by the redeemed of God on my behalf that God may give unto me all necessary wisdom, that He may illumine me, body, mind, and soul by His own indwelling life, that He may especially anoint me with the holy oil of that which makes a teacher in the Church of Christ, and that He will give unto me the zeal, the courage, and the tact which will enable me to fulfill the trust now imposed upon me by the Western Theological Seminary of the Presbyterian Church in the United States of America.

Previous to September 1928 my membership and ministry were in the Methodist Episcopal Church. As between this Church and the Church in which I now hold membership there have been two significant proposals looking toward Organic Union. In 1918 the Presbyterian Church, U.S.A., through its General Assembly, made a proposal that the Evangelical Churches of this nation enter into organic union. In 1928 the Methodist Episcopal Church, in General Conference assembled, proposed union with the Presbyterian Church, North, without any reservations. The very great honor which has been bestowed upon me in being unanimously elected to, and now installed in, this Chair of instruction, I interpret to signify chiefly the œcumenical and catholic outlook and program of this Seminary and the sincerity of the great Church of which it is a part in making its proposal for organic unity. It shall be my privilege and task, with God's help, so to serve in this position that

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the high responsibility entrusted to me shall have been so performed as to bring honour and glory to God through the instrumentality of the Church of my adoption. Until the day arrives, if in God's plan it is ever to arrive, that these two Churches are made to be one, it shall be my pleasant duty to conserve and interpret those phases of Christian thought and activity which have been, and are now, especially stressed by the Presbyterian Church, U.S.A., this to be done, however, in the spirit and with the mind of Christ and in the interests of the widest and deepest aspects and needs of the Kingdom of God.

My first introduction to the President and Directors of this Seminary came through Dr. John H. MacCracken, ex-president of Lafayette College, Dr. J. Ross Stevenson, President of the Princeton Theological Seminary, and Dr. John A. Marquis, General Secretary of our Board of National Missions, who were my fellow delegates at the World Conference on Faith and Order at Lausanne in 1927. When the call came six months later there was every indication that it was God's call to me. Among the rank and file of Christian laity and clergy, historic Methodism and Presbyterianism, being, as is generally supposed, purely and only Arminian on the one hand, and firmly and rigidly Calvinistic on the other, are thought to be diametrically opposed and wholly irreconcilable. As a matter of fact, however, the uncompromising and bitter battles between scholastic Calvinism and Pelagian Arminianism, which began to rage in the first decade of the seventeenth century and which have been carried on with more or less of acrimony until the present day, really have no place in the life and ministry of either a good Presbyterian, U.S.A. or a good Methodist Episcopalian of the twentieth century. Presbyterian Calvinism has suffered much from scholastic extremists who would plunge it into the excesses and evils of fatalism and deism. On the other

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hand, there have been pietistic, mystical, and Wesleyan Arminians who, in the heat of debate and in serious lapses of true wisdom, have espoused a type of Pelagianism which practically dethrones God and enthrones man, thus making their soteriology and theology anthropocentric rather than theocentric. In certain Arminian circles there has been, and now is, the tendency to degenerate into a morbid, egoistic subjectivism coupled with an unhealthy emotionalism, and to indulge in a philosophy of the immanence of God that can scarcely be differentiated from pantheism.

Methodism has corrected her tendency to a one-sided emotionalism by making vast strides everywhere in her emphasis upon education and culture as well as upon an ethic which has God rather than man at its center. Her encouragement of scientific and philosophical learning makes it possible for her to have no particular quarrel with such Calvinistic systems of theology as that of Dr. A. H. Strong. Presbyterianism, as expressed in our Church, North, added in 1903 very important changes to the Westminster Confession, namely, Chapter XXXIV "Of the Holy Spirit", Chapter XXXV, "Of the Love of God and Missions", and a "Declaratory Statement" which clearly states that the doctrine of God's decrees must be made to harmonize with the doctrine of God's "love to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it".

It was, therefore, no mere friendly gesture when the representatives of these two great Churches, in a Conference held in Pittsburgh, in February of this year, as to the proposed union, declared that these two Churches are now agreed as to all essential Christian doctrines. Of the two Churches, the Presbyterian Church, U.S.A. has the advantage over the Methodist Episcopal Church with respect to her power to make any further changes or adjustments, for, while the XXV Articles of the latter

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Church are forever fixed and beyond amendment, the former Church, now my own Church, not only has amended its doctrinal basis but has within that very basis, in Section III of Chapter XXXI of the Confession, the statement that "All synods or councils since the apostolic times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help to both." I therefore enter in upon my duties as a Professor in this noted Seminary of the Presbyterian Church, North, very gladly pledged to uphold, conserve, and preserve *ex animo* the Westminster Confession as received in this present day. While it shall be my privilege to expound, preserve, and pass on the Reformed Faith as now received, I am at the same time labouring under the auspices of a Faith which, in accordance with the spirit of the Reformation, encourages that freedom of thought and research, as well as Christian scientific investigation, which characterized John Calvin and which now characterizes the greatest leaders in the Presbyterian Churches of Scotland and of the Northern United States. There is not the slightest danger that this academic freedom will lead away from the fundamental evangelical doctrines which now constitute the sum and substance of our faith, though they may be enriched and stated in new forms.

In entering upon the privileges, dignities, and honours in connection with a full Professorship in this Chair of Ecclesiastical History and History of Doctrine, I wish, first of all, to pay my profound respect to my immediate predecessor as a full Professor in this Chair, Dr. David Schley Schaff. He, with his still more noted father, will ever stand out in the annals of Church History as a father and son with few, if any, equals: certainly without peers as father and son in their contributions to the historical literature of Christendom. It was Dr. David Schaff's privilege to fall heir to the manu-

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scripts, books, findings, traditions, and methods of a father who was a veritable prince and leader among the scholars of the whole Christian world. Truly it was a very great and honoured heritage which descended to my predecessor. This, coupled with extraordinary acumen, ability, and application, combined with graciousness and teaching ability, has made Dr. David S. Schaff, the son, one of the great historians and teachers of history of the Church to-day. When I reflect upon the achievements and ability of Dr. David S. Schaff, and upon all who have preceded me in this office and work, I am caused to be doubly fearful and genuinely humble. As they were able to take unto themselves much of the brilliancy of the dazzling light of truth and to pass on the same to those who sat under their instruction or who read their writings, so may I be enabled to receive at least a few rays of the eternal divine light and cause the same to glow with certainty, healing, vision, guidance, and life unto the Church of this present day.

I desire also to pay a very just and deserved tribute to my fellow members of the Faculty of this Seminary. The past fourteen months of association with them has made me know that I am entering upon the very highest type of noble, gracious, and scholarly Christian brotherhood. It fills me with great regret that the hastening of the years has brought the day when such great Professors as Schaff, Snowden, and Breed—whom I knew by their writings and concerning whom I dreamed—will no longer be actively associated with us. But in the present active Professors associated with me, our Church and Seminary have men of the very first order of ability, and with outstanding qualifications of mind and heart. I pray that I may, at least slightly, be worthy of association and fellowship with them. No theological seminary anywhere can possibly enjoy a happier and more wholesome family fellowship in Christ than that

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which now prevails amongst the faculty and students of this School of the Prophets.

What are some of the aims, the problems, the methods, the fields of research and activity, the ideals, and the goals which confront a Professor and Department of Ecclesiastical History and History of Doctrine in this year of 1929?

The answer to this question is not easy to make. You may say that the aims, the problems, the methods, the fields of research and activity, the ideals, and the goals confronting a Chair of Church History are ever the same. Such an answer would be perfectly correct provided that the philosophy of history were fixed and finally agreed upon, provided the students of Church History were identical from age to age, provided pedagogy were a dead, non-progressive science and art, provided no new sources of historical records were being discovered, provided Christendom generally were stagnant and stunted, and provided that our ideals and goals were static with no ever-enlarging horizons for their elevation and extension.

First, let us give our attention to the philosophy of history in its relation to the history of the Church. The philosophy of history has never been a matter of unanimous, or even general, agreement. The first classic and extended bit of historical composition was that of Herodotus. He announced in the opening sentence of his first book that he intended not merely to chronicle the achievements of the forefathers but to give the underlying reasons for their actions. He wrote:

“This is a publication of the researches of Herodotus of Halicarnassus, in order that the actions of men may not be effaced by times, nor the great and wondrous deeds displayed both by Greeks and barbarians deprived of renown; and among the rest, what were their grounds of strife.”

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As an historian, Herodotus did little in the way of sifting out and omitting the incredible. However, in one place (Book VII, Chapter 152), he wrote: "For myself, my duty is to report all that is said, but I am not obliged to believe it all alike—a remark which may be understood to apply to my whole history."

It was Thucydides who was the first historian of note to sift and weigh his sources and evidences and then set down the account which came the nearest possible to the truth. In Book 1, Chapter 22, he wrote:

"In the history of the war, I have followed neither the first report nor my own opinion, but rather I have given those writings which I have either seen myself or have learned of others with the greatest diligence. To find the truth caused me much trouble, for the witnesses of the various events were not agreed in their accounts, but both sides were affected by partisanship and failure of memory."

From the days of Thucydides until the present, in the fields of sacred and of secular history, or of both combined, there have appeared historians with varying methods, viewpoints, and underlying conceptions. Eusebius, the "Father of Church History", who, according to Dr. A. C. McGiffert, showed great diligence in his use of sources, much wisdom in his choice of materials, considerable discrimination in choosing reliable sources, and honesty and sincerity in his labours, is at the same time charged with excessive credulity, with failure to group or classify material or to trace causes and effects, and with "inaccuracy in matters of chronology". In the opening Chapter of his *ἱστορία* (*Historia Ecclesia*), Eusebius clearly indicated certain purposes for his writing but he was not able finally to carry out all of these. That he did write purposively is clear, but that he had an underlying philosophy for the whole of history is not evident. The special value of his exceed-

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ingly important work lies in the fact that it furnishes us with a vast amount of reliable material and, in fact, in the case of many prominent figures and events, with our *only* materials that have been brought to light.

Eusebius had as his successors, among his fellow Greeks, Socrates, Sozomen, and Theodoret of the fifth century, and Theodorus and Evagrius in the following century—all of whom followed his methods. Previous to the Protestant Reformation the Latin historians showed utter dependence upon the Greeks, except for a few who wrote the history of the Church in certain western countries as, for example, the Venerable Bede, author of the *Ecclesiastical History of England*, and known as the “Father of English Church History”.

The Reformation aroused certain leaders amongst the Roman Catholics to the writing of the Church's history. This was mostly characterized by special pleading for the Papacy and its real or imagined antecedents in the early Christian centuries. The result was a more or less valueless product except as the careful historian of the present day is able to use the writings with scientific and historically critical discernment. The more valuable of the historical works of these Post-Reformation Roman Catholic historians are the “*Annales Ecclesiastici*” (Rome, 12 Vols. 1588 sqq.), by Cardinal Caesar Baronius and his continuators; the “*Discours sur l'histoire universelle depuis le commencement du monde jusqu' à l'empire de Charlemagne*” (Paris, 1681, with later editions), by Jacques Bénigne Bossuet; the “*Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles, justifiés par les citations des auteurs originaux*” (Paris, 1693-1712; reprinted, Venice 1732 sqq.), by Sebastien le Nain de Tillemont, whose work is generally adjudged as being the most valuable history of the Church written by a Roman Catholic author; and the “*Conciliengeschichte*” by Bishop C. J. Hefele, the best and most reliable historian of the Church Councils,

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although now the Benedictine monk, Father Henri Leclercq, has revised Bishop Hefele's work, revamping much of it in the light of the Vatican Council of 1869-70, thus lessening the historical value of certain of its parts.

The Post-Reformation Protestant historians likewise were not without bias. Matthias Flacius (d. 1575), with ten other scholars, all of whom were violently opposed to the Calvinists, to the followers of Melanethon, and to the Roman Catholics, produced the "Magdeburg Centuries" (Basle, 1560-1574), which is a work of thirteen volumes covering as many centuries of the Church's history. While this monumental work was rendered much less valuable by its controversial spirit, we see in it an advance over the methods of the mere chronicler or annalist. The events within each century were analyzed and classified. With these "Centuries" we see the beginnings of the systematization and classification of the materials of Church History.

Gottfried Arnold (d. 1714), the author of an "Impartial History of the Church and Heretics", was the first to write learned history in German rather than Latin. He was also the first to espouse the cause of mysticism and pietism, which he did by tracing these strains or types in the lives and teachings of many who had hitherto been regarded as reprobate heretics. He introduced the scientific method of unbiased approach to the materials of history. In doing so he opened the way to rationalism, a measure of which is valuable, but an excess of which reduces the whole course of history to sterility, mechanism, and godlessness.

John Lawrence Mosheim, in his "Institutiones Historiæ antiquæ et recentioris" (Helmstadt 1755), shares with Bossuet the title of the "Father of Church History as an Art". In his general method of treatment he followed that of the Magdeburg Centuries of Flacius. Mosheim's pupil, J. M. Schröckh (d. 1808), abandoned his teacher's plan of arbitrarily dividing history by cen-

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turies, and adopted the plan of casting the narrative into periods.

Not until we come to August Neander (d. 1850), who was the author of the "General History of the Christian Religion and Church", do we find one who was a thoroughgoing, scientific, and unbiased scholarly historian and at the same time had the discernment to see that when history is faithfully and understandingly told it clearly reveals the continuous and increasing revelation of the gradual enthronement of Christ in all of the affairs of mankind—moral, governmental, social, and religious. Neander is rightfully designated as "the Father of Modern Church History". He was the first Church Historian to see in the course of the Christian Ecclesia, when properly and scientifically discerned, the unfolding purposes of God: in other words, Neander, as the result of a proper weighing of all the evidence from all known sources, was led to an evangelical catholic Christian philosophy of history. Do not understand this to mean that he deliberately cast his materials into mould with a preconceived *a priore* basis in mind as a guide. What it does mean is that a scientific critical handling of all the factors and facts, without bias or prejudice, so that a faithful, dependable narrative or history results, is bound to produce a completed work on whose pages the gradual and certain unfolding purposes of God, as revealed in Jesus Christ, are plainly evident though not necessarily so stated and certainly not arbitrarily injected.

Dr. Philip Schaff was a pupil and disciple of Neander, adding literary charm, cosmopolitanism, breadth of view, and a passion for the reunion of Christendom to the graces and virtues he imbibed or inherited from his great teacher. In Dr. Philip Schaff the Church Universal had the one who brought ecclesiastical history to a very great height from the standpoint of its being written by one who had a thoroughgoing evangelical catholic Chris-

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tian philosophy of history and who also, whether consciously or unconsciously, was himself, by his own personal labours and by his writings, a splendid illustration of certain phases of Hegel's philosophy of history.

As you know, Hegel propounded the theory that history in lesser and greater spheres ever indicates the succession of thesis, antithesis, and synthesis. For example, in the Petrine writings we see a thesis; in the Pauline writings an antithesis; and in the Johannine writings a synthesis. In the Early Church we see the thesis; in the departures of both the Medieval and Reformation Churches, the antitheses; and now in the union movements of modern Christendom, the higher syntheses. Dr. Philip Schaff, who was at Tübingen, Halle, and Berlin when Hegelianism was at its height and who himself visited at the home of Hegel in Berlin, must have come under the spell of that philosophy. Therefore I say that, whether consciously or unconsciously, his written works and his personal labors, after having set down the theses and antitheses with even greater charm and greater scientific accuracy than Neander, went on to the accomplishment of the opening of a new era in modern Church History and life, namely, the execution of the most valuable writings from the Reformation until the opening of the twentieth century, paving the way for the healing of the wounds and schisms in the Church of Christ, and performing the most signal service of any man of the nineteenth century in bringing the Churches of the world into closer fellowship, coöperation, and federation. In other words, Philip Schaff was the great modern Church Historian who by his life and writings rendered extraordinary service in inaugurating and recording the higher synthesis of a more united, cosmopolitan, Johannine, love-filled, world-wide Christian Church. How many of this audience ever noted in Dr. Schaff's preface to the first edition of his "Creeds of Christendom" the expres-

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sion of the desire that this epochal work would "promote a better understanding among the Churches of Christ"? Continuing, he wrote, "The divisions of Christendom bring to light the various aspects and phases of revealed truth, and will be overruled at last for a deeper and richer harmony, of which Christ is the keynote. In him and by him all problems of theology and history will be solved. The nearer believers of different creeds approach the Christological centre, the better they will understand and love one another." Read and re-read "The Life of Philip Schaff" by Dr. David S. Schaff and thereby get some idea of the herculean labours of his father in behalf of a united Church throughout the whole world.

I have emphasized and characterized the work of Dr. Philip Schaff, pointing out that it was epochal and that his life and work as a Church Historian marked a turning point in this field, for the reason that I believe that the Christian Church has now definitely entered a new era in its life—the era in which an increasing tendency, though marked by serious and violent setbacks and hindrances, will be marked by an approach to the closest possible unity amongst the present multitudinous denominational divisions in the visible body of Christ. It will be the nearest possible approximation of visible unity of the Church of God consistent with local autonomy, racial and temperamental differences, and the maintenance of a vital, sane, persistent presentation of the Gospel to the Christianizing of individuals and of the social order of each succeeding generation.

In the light of the truth that is unfolding at the threshold of this new era, Church History of the polemical, narrowly denominational viewpoint must be entirely re-written. Furthermore, the materials which await the use of the Church Historian must be evaluated anew. Just as the secular histories which were largely composed of accounts of wars and battles, with a con-

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siderable amount of war-time propaganda, are now being re-written with the idea of emphasizing peace-time accomplishments, so now we see clearly that Church History needs to be re-written in order that the accomplishments of the Church Universal and of the particular Churches, in their peaceful life, will be stressed, and the bitter, hateful, immoral and un-Christ-like sectarian strifes will be given the very small emphasis that the same deserve.

Is it wise for any local Church to air its lesser or greater quarrels before its community? No. Is it wise for a denomination or sect to publish to all, its hatreds, animosities, and family bitternesses? Emphatically NO. Is it wise and right for the Universal Church of Christ to encourage and support histories or historians who, though they could have practically filled the pages of Church History with the positive achievements and with the unnumbered good deeds of Churchmen, recorded—or chose to record—with endless detail all the skirmishes, battles, and wars of the Church from its beginnings until the present day—with very little said about any peaceful and positive accomplishments? A thousand times, emphatically, NO. Is it any wonder that the outside world is gradually coming to the point where the general conception of the Protestant Church, especially, is that it is made up of a hopeless medley of quarreling, disunited, narrow sects with, for the most part, second-rate hair splitters at the helm who are eternally straining at gnats and swallowing camels? And the Church Histories that are narrowly sectarian and that stress unduly the controversial side of the Church's life make their very definite contribution to the unfavourable impression held by the outside public.

It scarcely needs to be pointed out that all the people of all the Churches need so to address themselves to the furtherance of the practice and possession of the holy love of God as revealed in Christ that Church Historians

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will have less and less of quarreling to record, and more and more of genuine, constructive Kingdom building to be set forth in the story of the life of the Church in this year and in all future years. When will the great mass of the Christian people, leaders included, realize that the vicious, hateful, weakening, demoralizing sins attendant upon most schisms are infinitely more hideous and nauseating to God and the outside world than the largely imaginary sins which might result from being broadminded, charitable, and tolerant with regard to minor points of doctrine and polity? The Church Historian of to-day can hasten the approach of this glad time. To do so he needs to take up the task laid down by such very great writers of Ecclesiastical History as Dr. Philip Schaff. He needs to discern the modern steps towards the fulfillment of that phase of the philosophy of history, Hegelian or otherwise, which sees in the trend of events the inauguration of the higher synthesis of a more united Christendom following the thesis and antitheses of the past. Allow me to refer my audience to my own recent book, "Christian Unity: Its History and Challenge In all Communion In All Lands", as but a partial treatment of Church History from those angles concerning which I have just been speaking.

Let us now consider from the pedagogical and practical standpoint some of the problems, the methods, and the fields of research and activity which confront the student, writer, and teacher of Ecclesiastical History and History of Doctrine to-day. It will be conceded that the presentation of the subject so that it will be grasped and appreciated cannot be according to a rigid rule which shall be pursued without variation from age to age, century to century, epoch to epoch, indeed from year to year, or (from the standpoint of University or Seminary Classes) from class to class. The increased and varying materials which make up the substance of Church History are never the same; there is ever the

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constant possibility that new discoveries or developments will cause a revamping of theories and methods. We can always rest assured that nothing that is really worth while, not an iota of genuine truth, no truly fundamental item of the Christian faith, will ever be destroyed, whatever discoveries or developments may arise. I have never been able to understand why certain Christian leaders, certain self-styled guardians of orthodoxy, modern Uzzahs, are constantly fearful for the destruction of such verities as truth, purity, goodness, or such items of faith as the sovereign God, the divine Christ, the mediating Holy Spirit, the necessity of the regeneration of man, the certainty of Christ's triumph over the tomb, the assurance of eternal life with God for the redeemed, and the ultimate triumph of God's kingdom (besides many other things that are similarly fundamental)—modern Uzzahs that are constantly fearful for the safety of these eternal, indestructible truths—why they constantly quake and rage with fear. Like Gamaliel of the Jerusalem Council at the time of the trial of Peter and the others, we need to say and believe that “if the counsel or the work be of men it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.” (Acts 5:33-40.)

My fellow servants in the Church of Christ, we need not have the slightest fear about the immediate prosperity or ultimate victories of heresies of any sort—Arian, Monophysite, Monothelite, Apollinarian, Socinian, antinomian, latitudinarian, eclectic, gnostic, rationalist, unitarian, syncretistic, Montanistic, Nicolaitan, or behavioristic.

“Truth crushed to earth shall rise again”—but error, writhing in agony, accomplishes its own destruction. Do not understand me to imply that in its practical life the Church must not exercise its disciplinary powers and must not require conformity to certain well-

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recognized standards of faith and conduct. What I do mean to imply is that our chief concern should be not the hounding of heretics but the healing of humanity. We should be more concerned that the fruits of the Spirit be pre-eminently stressed and eagerly realized—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self control.

Since we need not fear as to what materials may be discovered, what new situations may arise, what important changes in the Church may be made, the student and teacher of history may proceed in the freest, frankest, and most fearless manner, welcoming every bit of new truth, and rejoicing over every fresh discovery, never failing to exercise his critical powers at every turn.

What new methods in the study and teaching of history would seem to be imperative and wise in this present day? As I suggest certain answers to this question, I wish to state, in the first place, that I view with abhorrence and suspicion the so-called short-cut methods to wealth, knowledge, power, wisdom, Christlikeness or godlikeness of any sort. Down on Cape Cod it is said that sometimes the natives sit and think: other times they just sit. We are in great danger of coming to that stage in culture, education, and the acquisition of character where all we shall expect or require is that the pupils or persons involved shall "just sit". Witness the decrease in the reading of the world's masterpieces—those that really require thought to be read—since the garbled plots of these masterpieces may be had without thinking—merely by sitting in the theater. Certain people love the "movies" because they do not need to think; they just *sit*.

Witness the very great decrease in the reading of serious literature aside from the great novels. Whereas publishers once undertook with snug profit the publication of learned books, now, for the most part, only the

“stunt books”, so-called, can gain a wide reading and a willing publisher. Is it because the public, becoming used to having its reading material made easy, has come to the point where the serious yet nevertheless well-written books go unopened? The public insists on just sitting—is it too *blasè* or too hurried to take time to think deeply?

It is said by many University Professors that they notice a very decided tendency on the part of students to demand lectures, lectures, lectures. They would rather not investigate and conduct research for themselves. They crave the pouring-in method. Even the Seminar Courses have degenerated into courses of lectures by the Professor with no research on the part of the student. After having sat under many teachers, many of whom are very great in their particular fields, after due consideration of their methods and the results of those methods upon both myself and my fellow-students, and after an extended investigation of the best methods of the greatest teachers both here and abroad, I am convinced that the better way is to try to lead and inspire the pupil to engage in independent research with certain guidance that dissipation and aimlessness of effort be avoided—all this with due deference to the time assigned for the completion of the course of study being pursued. Pupils or fellow-students who may have the courage to sit under my instruction must never expect merely the pouring-in method of instruction. Church History affords a very interesting, indeed an intriguing field in which the real student and would-be scholar may pursue learning for its own sake, may undertake and accomplish the very most difficult tasks of intellectual endeavor, may have the exhilaration and thrill which come from delving into the inner, prior, and also the secondary causes, motives, and plans of the world's greatest events; into the secrets of the greatness or weakness of men and their measures; into the great sub-

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terrestrial and terrestrial currents, without the knowledge of which no man or woman can be a great poet, seer, statesman, preacher, priest, or prophet in this, or in any other, age.

I hope that the day will never arrive when those who are enrolled in my classes will be able to say that the course of study is a "cinch" or a "snap" in any invidious sense. At the same time I am convinced that Church History can be made more attractive, more alive, more really interesting, more vitally valuable than some teachers and writers of the subject have made it in the past. I only hope that in due time some of the following goals may be more nearly attained in my classroom:

1. Laboratory, or original, investigation and collection of source materials whether by extensive travel to distant fields or by special intensive investigation of historical data in local Churches, communities, Conferences, Presbyteries, or Synods.

2. The creation of Church History text books which are more profusely illustrated, with more attention to human interest and life, with a simpler statement of the more abstract problems. The treatment of the more difficult phases of the history of the Church and Christian Doctrine should be confined to the advanced and Seminar Courses.

3. A very much greater emphasis upon biography and upon the bearing that the character of the leaders had in shaping their policies as well as the effect that the times and environment had in moulding, challenging, or suppressing the men whose biographies are being studied.

4. A much greater emphasis upon what is called the historical method, that is, the stripping of the history of any given event, man, or period, of all legend, of unfounded tradition, of unwarranted construction or explanations or glorifications, of all undeserved anathemas

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or of all excessive praise, of all over-statement or understatement, of any or all mistaken linking to what preceded or to what followed. I may state that this historical method is the method of scholarly, reverent criticism, especially that which is called "higher criticism". Many have been led to heap nothing but anathemas upon the heads of the so-called higher critics. Such action may be warranted in the case of those higher critics who have a little knowledge. With them, as with all others, their little knowledge is a dangerous thing. But in the case of the reverent, sane, sober higher critics whose lives were those of exceedingly great, sainted and well-balanced Christian scholars, we owe an immeasurable debt of gratitude to them for their years of arduous and painstaking labour under the guidance of the historical method. Due to their findings, our Bible and our Christian faith are infinitely more impregnable, faith-inspiring, and assuring—vastly more compelling and redemptive than in the days of scholastic Protestantism so vulnerable to the fiery darts of the scoffing infidels and agnostics—the Tom Paines and the Robert G. Ingersolls, of the rationalists, deists, encyclopædists, and free thinkers of the sixteenth, seventeenth, and eighteenth centuries. To-day, because of the inestimable services rendered by these scholars guided by the historical method, every intelligent evangelical Christian may stand foursquare before the world and preach the Gospel of the Bible with conviction and authority so that all the old-time bludgeons and all the new-fangled, more subtle shafts aimed at the Christian message are like mere hailstones against an impregnable mountain.

There is very much yet to be accomplished by the sane prosecution of the historical method, especially in the field of Church History proper. Just now Protestantism is suffering more or less disturbance because of the seemingly disquieting, disturbing, destructive conclusions of that method. But, as I said some moments

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ago, we need not fear that genuine truth or that any worthwhile item of faith ever can or ever will be destroyed. The historical method will only serve to brighten and emphasize the same, and cause it to stand out in bold relief. It is in the midst of those Churches which elevate unfounded tradition which cannot possibly stand the white light of critical scientific investigation, those Churches whose present-day structure is very largely due to the fact that for centuries their polity and doctrinal development was nourished by the forged Donation of Constantine and also by the Isidorian Decretals—I say that it is in such Churches that the historical method, when properly applied (and be assured that time will accomplish its ultimate and thoroughgoing application), will result in their complete revolution, in their complete reduction to institutions or organisms founded on historically accurate theories, dogmas, and plans which will be found to be identical with those arrived at in the evangelical groups many years, and perhaps centuries, previous. Whatever development has taken place in any Church through the real, unhindered, or non-perverted guidance of the Holy Spirit will not be destroyed or cast aside, but whatever item or creed or polity has been espoused and made obligatory as a result of the non-critical or non-historical treatment of history will be as chaff and stubble before the sweep of the truth. And the truth is bound ultimately to occupy the throne to the annihilation of all error. We need not fear a greater and more persistent emphasis upon the historical method in the Church History classroom or by the Church Historians in the present or in the future. Vital, vigorous, wholesome, evangelical Christianity has no stauncher aide than the scientific, historical method, and no greater foe than the tendency to oppose or shun any or all efforts to arrive at the truth, the whole truth, and nothing but the truth with reference to any event or personage, any dogma or polity, any creed or confession,

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at any time in the history of the Church. Let us never be guilty of being afraid of the truth. To be so is to crucify Christ anew, who was the Truth fully realized in a perfect personality.

5. Modern methods of studying and teaching history will stress far more than hitherto the study of anthropology, of contemporaneous secular history, of geography, of current philosophies, of racial migrations, of psychology, and of the social and economic problems and activities of the various epochs—all of these having had a more or less vital connection with, and influence upon, the life of the Church. Many Church Histories and many classes in Church History seem to ignore utterly all of these very important factors just enumerated. The impression would seem to be that the Church through the years carried on its life in a vacuum. But all of these factors were ever present. Many of the more outstanding events in the life of the Ecclesia of Christ are mainly explainable on a racial, a geographical, philosophical, psychological, or national basis. The History of the Church involves the history of the whole life of the countries and peoples involved and, *vice versa*, the whole life of any country or people cannot possibly be understood and appreciated without a careful and accurate knowledge of their religious institutions. How very vitally the philosophical-theological schools of Alexandria and Antioch affected the Church of the first eight centuries! And what slight remnants of dogma or doctrine would remain at certain periods were the influence of Plato and Aristotle ignored? How racial and national differences entered into the separation of the East from the West! How racial, national, commercial, social, cultural, educational, economic, and moral factors entered in to make the Reformation chiefly everything but a mere theological squabble! How many millions of people believe as they believe, and have such denominational loyalties as they have, almost wholly be-

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cause they were so born or so instructed in youth—that is, because of hereditary, environmental, and psychological differences!

What revolutionary changes are taking place in the older and in the newer Churches of what were formerly called the home and the foreign mission fields, due in part to the vast progress that has been made in transportation, communication, and education coupled with a recrudescence of nationalism which is being happily offset by the rise of internationalism both before and since the World War. So gigantic and so challenging are the tasks which now confront the followers of Christ, that to attempt the accomplishment of the same with official Christendom divided and dissected (and oftentimes working at cross purposes), is to indicate an utter lack of statesmanship, a wicked absence of Christian love, and an almost total rejection of the redemption provided on Calvary. In the light of all the factors involved, we see in this modern day that the Church of Christ cannot speak by power of example or with moral authority to the races, peoples, and nations of the world, exhorting them to cease from strife and war and from all the sins of selfish isolation. With thunderous and yet loving tones the trumpet command comes from God to the whole Church of Christ, "Physician heal thyself!" Physician, Heal thyself!!! I believe that when in the classrooms of all Theological Seminaries due attention is given to all the factors affecting the life of the world and of the Church—such factors as we have just indicated—there will then go forth from our institutions of learning, ministers and prophets who are infinitely more than mere impractical, scholastic, cold theologians—they will be much better equipped to bring the ministry of reconciliation, healing, and redemption in Christ to bear upon the whole of life.

6. Our Departments of Church History and the History of Doctrine can be very greatly strengthened by

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more stress being placed on the history of education, especially the history of religious education. You will probably be surprised when I tell you that in our Normal Schools strong, well-organized courses or departments in the history of education are the product of the developments of comparatively recent years. The more valuable text books in this field have been published but recently. In the field of the History of Religious Education we find an almost virgin soil, as yet scarcely cultivated or investigated at all. Some fairly good texts have been written covering the modern era of religious education, beginning with Robert Raikes. But a thoroughgoing history of Religious Education throughout all the centuries is yet to be written, and therefore yet to be presented in a University or Seminary Course in any satisfactory manner. The whole matter of religious education, in the sense of its being placed at the very forefront in the local Church's and the local community's program is as yet in its infancy. But that there has been genuine and significant effort in this field since the beginning of the Jewish Synagogue is a patent fact. A careful study of the history of the whole movement will be most inspiring and enlightening, and will have great value in shaping both our present and future programs.

7. The future leaders of evangelical Christianity would greatly profit by engaging in special courses of study dealing with the history of worship and of all the aids to worship. The violent reaction of the Reformed Churches, especially the Puritan groups, against Papalism and everything which savored of the Roman Church, caused the espousal of the simplest non-liturgical habits of worship in Churches, that were barren, cold, austere, and plain to the very extreme. While all such reaction led to absolute reliance upon the inwardness of religion, to communion with a transcendent, majestic God, without any aids to the eye or ear, and to the cultivation of sturdy, self-reliant moral character so long as the spirit

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of reform maintained the Puritans in a state of great religious zeal, yet the more sober reflections and findings of recent decades are leading us to see that it is neither psychologically or pedagogically wise for us to appeal merely to the ear from either the pulpit or the teacher's desk when probably most people learn chiefly through the eye and the aesthetic sensibilities rather than through the spoken word alone. There are many present day Christian leaders, including such as President Coffin of the Union Theological Seminary, who are convinced that Worship will be the chief theme for consideration before our Churches in the days just ahead. Certainly Protestantism needs to learn to worship. It will be a great help if our leaders are well informed as to the history of worship, which includes the history of instrumental and vocal music, of hymnody, of liturgical prayers, and of ecclesiastical architecture.

8. No Department of Church History is functioning as it should, nor is it rendering the utmost service to those enrolled under its instruction and to the Church Universal, unless its general perspective and its underlying viewpoint are such as to indicate that there is a thorough grasp of the whole course of Church History, past and present. It is invariably disastrous to over-emphasize the characteristics of one period and leave all concerned in the dark as with respect to the Church's life and thought from the time of its inception until the present day.

The history of the Christian Church was never attended with more profound, more far reaching, or more deeply significant movements than those which are characterizing it to-day. In the early Church a chief characteristic was the stressing of the *hope* which was the heritage of all those who lived and believed in Him—a hope of Christ's Second Coming, and a hope of the resurrection from the grave for those who might die be-

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fore His Second Coming, thereby enabling all to share in the joy of that Coming and in the emancipation it would bring from all the distresses and cares of the ancient world, including its temporal oppressions and its persecutions.

In the ancient Catholic Church and in all the Church's career through the Middle Ages, the Reformation, and the post-Reformation eras, the emphasis was upon *faith*—upon faith in the œcumenical creeds or in the sacerdotal dogmas of the Catholic Church or in the verbally inspired Scriptures or in the numerous creeds and confessions of a scholastic Protestantism. Simple evangelical faith in Christ was the teaching of all the Reformers at the outset of their careers but this was soon encrusted by others with hard and fast adherence to Confessions and to infallible Scriptures which the leaders in the post-Reformation era substituted for the infallible Church against whose tyranny they had rebelled.

We are now in the midst of a dawning era in the life of Christendom when *love* is the central and key word. That this is true is clearly manifest in the modern social interpretation and application of the gospel, in the comparatively recent increasing number of associations, co-operations, federations, and unions amongst previously otherwise separate Christian groups; in the inception, progress, and present status of the missionary movements of modern times; in the increasing efforts, national and international, for the furtherance of unselfish moral service amongst the states and races; in the lesser and greater associations for guaranteeing a righteous and just peace amongst the nations, and for the outlawry of war; and in the ever increasing number of efforts among the Christian Communions to form, within the smaller national divisions, one federation, or federal or organic union, looking for the day when the visible Church Universal shall have been utterly possessed and governed by love. The emphasis, I say, amongst these

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leaders of Christ's Church and those Christians who are abreast with the needs of the Kingdom of God in the whole world, is upon love rather than upon any scholastic or doctrinaire expression of faith. The type of faith that all these leaders are stressing is faith in Jesus the Christ, the Divine Saviour and Redeemer. For them it is sufficient to be able to say, with the whole heart and mind, "Thou art the Christ, the Son of the Living God". Upon this rock—upon both the personalities and confessions of men whose lives are centered and fixed upon the Christ, the Son of the Living God—Christ builds His visible and invisible Church. In terms of such a simply stated faith, leaders are to-day uniting. They realize that love to God and to men is that which ought to be, and must be, central. The truly great priests and prophets of to-day see clearly that sins of the heart or inward disposition, sins which involve the opposite of divine love, are infinitely more wicked in the conception of God than are those of the flesh and those arising out of differences of viewpoint as to faith, creed, or polity. Jesus, confronting the Scribes and Pharisees with all their circumspectness and meticulousness concerning matters of ceremony, of the literal law and its interpretation, declared unto them, "Verily I say unto you that the publicans and harlots go into the Kingdom of God before you." Love is the fulfillment of all the Law and the Prophets, and Christian love, its actual visible realization as between individuals, races, states, nations, and the Churches, is the outstanding characteristic of the profound, far reaching, and deeply significant movements of present day Church History. I am very certain that while we shall not cease to witness out of lives that have been resurrected with Christ for the lively hope so central in the life of the early Church; while we shall not fail to instruct the people in right faith, and to inspire them with that steadfastness, even until death, which was so characteristic of the Church of the Refor-

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mation period, we shall know increasingly that the greatest of all is love—divine love that is to be found in all those who are really new creatures in Christ Jesus.

Here let me quote again from Dr. Philip Schaff whom I regard as having been the greatest and sanest scholar and Church Historian produced within the Presbyterian and Reformed Churches in modern times. In a very notable address before the World Evangelical Alliance at Copenhagen in 1884 he gave utterance to the following immortal words:

“Rising above all bigotry and party spirit, he (Paul) proclaimed in his most polemic epistle the great principle: ‘In Jesus Christ neither circumcision availeth anything nor uncircumcision’—may we not add, in the same spirit, Neither immersion nor pouring, neither episcopacy nor presbytery, neither Lutheranism nor Calvinism, neither Calvinism nor Arminianism, neither Romanism nor Protestantism, nor any other ism—avail-eth anything, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.”

I have thus set forth some of the problems, aims, methods, and ideals which confront a present day leader in the study of the history of the Christian Church. The problems involved are not such as predict defeat before their solution is attempted. But they are exceedingly difficult and they severely challenge the student and teacher of history. They demand the patient, persistent, and tactful application of the scholarship of the many, and the hearty moral, practical, and prayerful support of all connected with our Seminary and with our whole Church, as well as the assistance of friends of true learning everywhere. The methods, aims, and ideals, as I have outlined them, can hardly be said to be visionary and impractical. I firmly believe that they are very practical, quite necessary, and certainly in accordance with

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the present needs of the Church and Kingdom. But I also am firmly convinced that these methods, aims, and ideals cannot be translated into actuality (in so far as my part is concerned), except the Great Teacher, through the mediation of the Holy Spirit, illumine, empower, and guide me. To the realization of these ends I herewith dedicate myself anew. Pray for me.

Shall not we, all, with gladness and without reservation, thus dedicate ourselves? Our one Lord and Redeemer, "Christ, also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word. That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Dr. Slosser as Author

Dr. Slosser has made a notable contribution to recent literature in the field of Church History. The title of his work is "Christian Unity: Its History and Challenge In All Communion In All Lands", and it is honored with two Introductions, by the Archbishop of York, Dr. William Temple, and by the Rev. Principal A. E. Garvie, D. D. Instead of a formal review of the work, we present herewith extracts from a circular distributed by Dr. Slosser's American publishers, E. P. Dutton and Company, of New York. The English edition was published by Kegan Paul, Trench, Trubner & Co., Ltd., of London. Our alumni and friends and all who are interested in a thorough and scholarly treatment of the whole problem of Christian Unity as it has presented itself through the centuries, will appreciate these extracts from reviews that have been collected from American and European journals. Many more equally favorable notices have appeared and might be published if we had space.

The London Times, Literary Supplement:

"It is a monument of industry . . . few explorers will fail to profit by his preliminary charting."

The London Sunday Times (Edward Shillito):

"It is most accurate. There is a fullness and accuracy which will make the book indispensable; and most certainly it is a book of hope."

Principal Dr. Garvie says:

"Dr. Slosser has . . . devoted himself for several years with diligence and discernment to the study of . . . eirenic endeavors . . . and has produced a book showing wide knowledge and sound judgment which will be of great value."

The Missionary Review of the World (Dr. A. J. Brown):

"This is a volume of unusual value. No other book has dealt with this great subject with such comprehensiveness. It presents an immense range of facts, and with remarkable clearness. One will do wisely to buy this book."

The Archbishop of York says:

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