

Vol. I. No. I.]

JANUARY-FEBRUARY, 1903.

[\$1.00 Per Year.]

The Wisconsin Presbyterian Review.

A Bi-monthly Journal in the interests of the
Presbyterian Church of Wisconsin.

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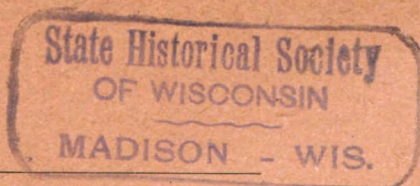
By Rev. S. N. WILSON, D. D., Wausau, Wis.

EDITORIAL ANNOUNCEMENTS.

CHURCH NEWS.

OBITUARY.

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PRINTED BY THE POST PUBLISHING COMPANY,
APPLETON, WIS.

Bx
 8100
 00575
 vol. 1
 122.253
 AUG 28 1906

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THE COLLEGE AND THE SPREAD OF THE GOSPEL.

An Address Delivered Before the General Assembly at Los Angeles, May 25, 1903.

BY REV. DAVID S. SCHAFF, D. D., PROFESSOR OF CHURCH HISTORY,
LANE SEMINARY.

The evangelization of the world did not start with a school. It began with a person. The Personality of Christ was a university. That will remain the most efficient school till the end of time. In Him are hid all the treasures of wisdom and knowledge. By Him is made known the mystery hid from the foundation of the world. A strong personality has always more influence upon mind and character than definitions and logic. It is a better textbook than parchment. In this respect the Personality of Christ is supreme.

It is a singular fact that not till more than a century after the day of Pentecost do we find a Christian school. Children were, without doubt, taught by their Christian parents. The church service was a place of Christian instruction. Believers taught one another the way of God more perfectly. But the first educational institutions under the auspices of the church were the schools of Alexandria and Antioch and Caesarea which sprang up in the latter part of the second and in the third century. There Clement and Origen and Lucian and other famous teachers taught. They brought the methods of scientific training to bear upon the system of Christian doctrine.

Before these institutions arose there had been, it is true, Christian philosophers like Justin Martyr, who substituted the philosophy of Christ for the philosophy of Greece. But he, like Tertullian, Cyprian and other Christian writers after him, received his training under Pagan rhetoricians and pedagogues. Some of the leading Greek Fathers were trained at the Pagan university of Athens which Justinian dissolved in the sixth century. Deriving their intellectual discipline at these sources, they subsequently passed over into the Christian Church and were

able in classic form to set forth in apology and other writings the principles of the Christian faith for which all succeeding scholars have become their debtors.

From the fifth century the Cathedral chapter and the monastery became the centers of Christian training. Of the first we have an example at Hippo where Augustine was a teacher. In England, Yarrow became the first of English schools. There in the eighth century the Venerable Bede, the first of English schoolmasters, taught in grammar, rhetoric and other branches of knowledge. Charlemagne, crowned Emperor of the Romans in 800 A. D., and great in other respects, was famous as the patron of learning and established at his court the famous Palatine school to which he called teachers from England and Italy. From that time on, the school was a recognized institution of the church. York in England, Tours and Laon in France, Fulda and Corbey in Germany and other places became the centers of intellectual discipline. The chief thought was to train the clergy. But the studies included secular learning and the elements of general knowledge in the curriculum. Later the great universities took their rise. Salerno, the first, devoted to medicine, has ceased to exist. But Bologna, chartered by Frederick Barbarossa and famous as a center of the study of law for a century before the charter was given, still flourishes, the instructor of experts in canon law in the Middle Ages and the mother of universities. Paris became the model university. In Eastern Europe Prague was established; in England, Oxford, and then Cambridge. A hundred years before the Reformation St. Andrews, the first of Scotch universities, was established. City after city from Spain to Sweden became the active centers of university life. The other day I saw a picture of the university of Fiji, which institution is a lineal descendant of the mediaeval universities of Europe and a normal product of Christian influence. The islands, if I remember rightly, were first visited by the missionary in 1823, and the people were then the grossest cannibals. The school and books in the native language accompanied the message of the preacher and their last fruitage is the university.

The school system of Europe and America is the creation of the church.

What has been the influence of these schools and colleges upon the advance of Christianity and the great movements of the church?

It would be wrong to say that all the great movements in the mediaeval and modern church started with the university. The great revival of the XIII century did not start with Bologna or Paris, but with the simple faith of St. Francis d'Assisi. So powerful was that movement that the advent of its first emissaries in England was heralded by Grossteste and other eminent teachers of Oxford as the dawn of a new era. Our modern missionary movement started not in a university but with the humble Moravians of Herrnhut about 1734. Their simple and heroic faith has planted in the darkest and most desolate regions of the earth the seeds of the Gospel light. They started the rills of that evangelizing current which in these latter days we see running in mighty streams. Nor did the philanthropic movement of the latter part of the XVIII century start with the schools. The Sabbath school, the movement for the abolition of slavery and the effort at prison reform and other humanitarian activities had their origin elsewhere.

Nevertheless, it is true that the university and the Christian college have been the sources from which many important movements of Christian thought and Christian reform have had their origin. So it was with Oxford where Wyclif taught and first sharpened his keen blade against the ecclesiastical errors and usurpations of his age. So it was with Prague whose chief glory is the name of John Huss, who there gave forth again the true definition of the church as "the body of the elect," and became the center of a widespread pietistic movement. It was in the halls of the recently established university of Wittenberg that the two earliest Reformers, Luther and Melancthon, wrought side by side and forged the weapons of the Protestant Reformation. In England, William Tyndale by his translation of the New Testament raised a great memorial to the fidelity of the simple English priest. But he, it must not be forgotten, had

drunk of the wells of knowledge in the universities of England and Europe. Cambridge, by its corps of Humanists and through Cranmer and Bucer and others, became the strong citadel of the English Reformation. In Scotland the Reformation first centered in St. Andrews. Calvin was forced to flee from France for having written for Nicolas Cop his inaugural address as rector of the University of Paris in which he taught the doctrine of justification by faith. He founded the famous school at Geneva. He and John Knox as well as Luther advocated the schemes of general education, and Mr. Bancroft has pronounced Calvin to be the father of our American public school system. Our second English Reformation, the Wesleyan movement, if it did not start *with* the university, started *in* it, and its leaders were college bred men.

In America the establishment of the Christian college was one of the first concerns of Christian activity. Harvard established in 1636, was dedicated to Christ and the church. At the close of the century which witnessed its birth, Cotton Mather called it the "*sal gentium*," the salt of the earth, without which the places of New England would have remained as the barren wilderness. The history of our earlier colleges, as Yale and Princeton and Dartmouth, with most of the institutions founded in the last century, will show that they had their origin in a pious purpose to propagate and strengthen the Christian faith. Where shall I begin if I were to tell of the local and national influences of these institutions upon the growth of the church and the development of an intelligent ministry and laity?

It is constantly urged against our western colleges that they are small. Suppose an institution is small and has trained but one man and he Benjamin Harrison? Would it not have justified its existence? But Miami University, which graduated Mr. Harrison numbers among its sons a number of our most useful men in the middle West, and has given to the country not a few of its leading citizens. Small! What is smallness and greatness in the eyes of Him who makes fidelity to duty the standard for His commendation? What shall be our estimate of Greece, one of the smallest of lands? What did Persia do for civiliza-

tion as compared with her? It may be even a question whether Greece has not done more for mankind than Rome. For she has been the mistress in literature, art, culture and philosophic thought for all the centuries since, which pay homage to her intellectual and aesthetic activity. What did not little Holland do for her land, dotted with universities, the home of Erasmus and Barneveldt and William the Silent, the seat of the printing presses, resisting the Inquisition and sending her navies to the furthest seas?

These our colleges of the West have filled their immediate localities with light and conserved the dignity of the church as an educated and educating organism. They have trained useful men for all departments of life. It is a fact that Lane Seminary has, during the seventy years of her existence, received no less than 250 of her students from three of these small colleges, Mayville, Wabash and Marietta.

When I came to the West I shared the view, all too prevalent in the East, that our western colleges stand for an inferior type of mental culture. Brought into close contact with some of these institutions I soon found out my mistake. From immediate experience and after living under the eaves of several of these institutions I can bear witness that, in my judgment, and taking into account the differences in the number of students, there is more industry and show of moral purpose in our western colleges than you will find in the great institutions of the East. As for substantial improvement made by the students and the solid preparation they receive for the work of life, it is my judgment that a larger proportion of men go out well equipped from our western colleges than from our largest and oldest Eastern institutions. It may be said that a large body of men enter Yale, Harvard and Princeton, not for the scholastic advantages and not moved by moral purpose as much as by social and other considerations. That may be true, and yet, even if this element be eliminated from the comparison, I still believe that as an average our little Western colleges will show as sturdy and well equipped a body of men on Commencement Day as do the mag-

nificantly endowed and splendidly managed institutions from which some regard it as an honor to have graduated.

There is a body of men to whom attention is seldom called. We group together our Home Missionaries and they are to be honored for their works' sake. Before our Foreign Missionaries, coming to us from the end of the earth, we bow and wish we were even as they are.

But they also deserve our recognition who bear upon their shoulders the heavy responsibilities of the management and progress of our Western colleges. These college presidents are making history through the lives of the young men and women who go out from under their influence. They have often toiled in times gone by, and in cases do now toil, under difficulties which demand the most devoted patience and fortitude. There came under my eye a few days ago a sheet on which had been written the amounts of the salaries of the president and professors of one of our colleges not far west of where the sun passes over the Great Lakes. That president's salary is \$1,000. But of the salaries received by him and the professors I also noticed that the largest for the year actually received by anyone was five hundred dollars. The president himself received but three hundred dollars. And yet that college is located in a state big and fertile enough to be an empire.

Our church must foster institutions of learning if it would conserve its dignity and do its best work. Let us see to it that the colleges are well supported and adequately enriched where men trained in all the scientific culture of the age shall be taught to have their eyes fixed on the Cross and to keep step in unison with the moral law of God.