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Notes from "Breaking Bread . . ."

¹Bruce J. Malina and Richard L. Rohrbaugh, **Social Science Commentary on the Synoptic Gospels** (Minneapolis: Fortress Press, 1992) 62.

²A recent proposal for a frequent (weekly) observance of the Lord's Supper among Protestant denominations is that of J. Frederick Holper, "As Often as You Eat This Bread and Drink the Cup," **Interpretation** 48 (1994) 61-73.

³I. H. Marshall, **Luke: Historian and Theologian** (The Paternoster Press, 1970) 205. In the New Testament, the verb and noun of "break" (*klao*, *klasis*) occur only in relation to bread.

⁴All scriptural citations appearing in this article are taken from the New Revised Standard Version.

⁵Paul S. Minear, "Some Glimpses of Luke's Sacramental Theology," **Worship** 44 (1970) 323.

⁶See Jack Dean Kingsbury, **Conflict in Luke: Jesus, Authorities, Disciples** (Minneapolis: Fortress Press, 1991) 133.

⁷Hans Dieter Betz, "The Origin and Nature of Christian Faith According to the Emmaus Legend," **Interpretation** 23 (1969) 37-8. Of course, Jesus will also be known in the subsequent outpouring of the Holy Spirit (Acts 2).

⁸Fred B. Craddock, **Luke** (Louisville: John Knox Press, 1990) 283.

⁹Craig A. Evans, **Luke**, New International Biblical Commentary (Peabody: Hendrickson Publishers, 1990) 351. The expression in Greek is a "theological passive," with God understood as the agent of reconciliation.

¹⁰Robert J. Karris, **Luke: Artist and Theologian** (New York: Paulist Press, 1985) 47. B. P. Robinson similarly observes: "The coming of Jesus was in the role of a guest, offering men the chance to invite him to their homes" ("The Place of the Emmaus Story in Luke-Acts," **New Testament Studies** 30 [1984] 485).

¹¹Karris, **Luke: Artist and Theologian**, 47.

¹²Joachim Jeremias, "'This is My Body . . .'" **Expository Times** 83 (1972) 196.

¹³Minear, "Some Glimpses of Luke's Sacramental Theology," 325.

¹⁴Karris, "Luke 24:13-35," **Interpretation** 41 (1987) 58.

¹⁵Marshall, **The Gospel of Luke: A Commentary on the Greek Text** (Grand Rapids: Wm. B. Eerdmans, 1978) 889.

¹⁶Robert C. Tannehill, **The Narrative Unity of Luke-Acts: A Literary Interpretation**, vol. 1 (Minneapolis: Fortress Press, 1986) 290.

¹⁷John Nolland, **Luke 1-9:20**, Word Biblical Commentary (Dallas: Word Books, 1989) 446.

¹⁸Nolland, **Luke 1-9:20**, 446.

¹⁹The often facile assumptions regarding the unity of "Luke-Acts" have recently been called into question by

Mikeal C. Parsons and Richard I. Pervo, **Rethinking the Unity of the Lukan Writings** (Minneapolis: Fortress Press, 1993). Parsons thinks the notion of "sequel" best explains their literary relationship ("The Unity of the Lukan Writings: Rethinking the **Opinio Communis**," in **With Steadfast Purpose: Essays on Acts in Honor of Henry Jackson Flanders, Jr.**, ed. Naymond H. Keathley [Waco: Baylor University, 1990] 43).

²⁰Charles Lemuel Dibble, "Private Symbolism in the Breaking of Bread," **Anglican Theological Review** 5 (1922-23) 195, n. 12.

²¹David J. Williams, **Acts**, New International Biblical Commentary (Peabody: Hendrickson Publishers, 1985, 1990) 439.

²²Philip Francis Esler, **Community and Gospel in Luke-Acts: The Social and Political Motivations of Lukan Theology** (Cambridge: Cambridge University Press, 1987) 104.

²³Tannehill, **The Narrative Unity of Luke-Acts**, 1:290.

Notes from "House Churches . . ."

¹E. Mary Smallwood, **The Jews under Roman Rule: From Pompey to Diocletian**. Studies in Judaism in Late Antiquity, 20 (Leiden: Brill, 1976) 133-35.

²Menahem Stern, **Greek and Latin Authors on Jews and Judaism**. Part I: **From Herodotus to Plutarch** (Leiden: Brill, 1974) 399-403. Victory Tcherikover, **Hellenistic Civilization and the Jews** (Philadelphia: Jewish Publication Society, 1961) 305-28.

³Wayne Meeks, **The First Urban Christians** (New Haven: Yale University Press, 1983) 44.

⁴Meeks, **The First Urban Christians**, 75. See his discussion of households which probably served as churches in this chapter.

⁵Ibid.

⁶Ramsay MacMullen, **Paganism in the Roman Empire** (New Haven: Yale University Press, 1981) 36. See his discussion of the difficulty in finding such facilities.

⁷On the temple of Demeter and Kore in Corinth, see McRay, **Archaeology and the New Testament**, 316; on the temple of Serapis see Bradley Blue, "The House Church at Corinth and the Lord's Supper: Famine, Food Supply, and the Present Distress," **Criswell Theological Review** 5:2 (1991) 222ff.

⁸Clubs of various kinds which met in small groups, often in homes, provided services for their members such as meaningful burials, a privilege which only the wealthy could afford. The poor were merely placed in mass public burial facilities—fields, caves, etc. See Meeks discussion of various kinds of clubs, and their provision for burials in **The First Urban Christians**, 32-33.

⁹D. E. Smith, "Meals and Morality in Paul and His World", SBLASP (1981) 319-31; Meeks, **The First Urban Christians**, 158. For a discussion of the constitution of these clubs see pp. 31ff. See further bibliography in Blue, "House Church," 221, notes 2 and 3.

¹⁰See the comparisons in Meeks, **The First Urban Christians**, especially 34-35.

¹¹E. R. Goodenough, **Jewish Symbols in the Graeco-Roman Period**, 13 volumes, Bollingen Series, 37 (Princeton: Princeton University Press, 1953-68), Vol. 2, 108-9; and in various places in Vol. 5; Martin Hengel, "Die Synagogeninschrift von Stobi," **Zeitschrift für die Neutestamentliche Wissenschaft** 57, 167-72; Blue, "House Church," 221, note 1.

¹²Bo Reicke finds evidence for Jewish memorial meals being observed prior to the development of Christian meals for the dead. **Diakonie, Festfreude, und Zelos in Verbindung mit der altchristlichen Agapenfeier** (Uppsala Universitets Arsskrift 1951, No. 5 (Uppsala: Lundequist; Wiesbaden: Harrassowitz, 1951) 263, 104-18.

¹³Vincent Branick, **The House Church in the Writings of Paul** (Wilmington, Delaware: Michael Glazier, 1989) 100.

¹⁴Bruce Frier, **Landlords and Tenants in Imperial Rome** (Princeton: Princeton University Press, 1980); James E. Packer, "Housing and Population in Imperial Ostia and Rome," **Journal of Roman Studies** 57 (1967) 80-95; idem. "The Insulae of Imperial Ostia," *Memoires of the American Academy of Rome*, 31 (1971); J. E. Packer, "Housing and Population in Imperial Ostia and Rome," **Journal of Roman Studies** 57 (1967) 80-95.

¹⁵Bradley Blue, "Acts and the House Church," in David Gill and Conrad Gempf, eds., **The Book of Acts in its First Century Setting** (Grand Rapids: Eerdmans, 1994), Volume 2, **Graeco-Roman Setting**, 155, note 138.

¹⁶R. Macmullen, **Roman Social Relations: 50 B.C. to A.D. 284** (New Haven: Yale University Press, 1974) 168, note 15.

¹⁷Packer, 86.

¹⁸John Clarke, **The Houses of Roman Italy: 100 B.C.- A.D. 250** (Los Angeles: University of California Press, 1991—but actually published in 1993) 12. See my review of the book in a forthcoming issue of **Archaeology and the Biblical World**, a journal published by the Near Eastern Archeology Society.

¹⁹On the subject of affluent church members see David Gill, "Acts and the Urban Elites" in Gill and Gempf, **Acts in its First Century Setting**, Vol. 2, 105-18.

²⁰See the excellent discussion of these facilities in Robert Jewett's article "Tenement Churches and Communal Meals in the Early Church," **Biblical Research**, 38 (1993) 23-43.

²¹See Frier, **Landlords**, 15.

²²The phrase (*epi to auto*) in this verse, translated "in one place" in the *KJV*, may have reference to the union of the

body. It occurs in Acts 1:15; 2:1, 47; 1 Cor 11:20; 14:23) and could be translated "in church fellowship," according to Bruce Metzger, **A Textual Commentary on the Greek New Testament** (London: United Bible Societies, 1971) 305. For a full discussion of the phrase with the meaning of "assembly" see Everett Ferguson, "When You Come Together: *Epi to auto* in Early Christian Literature," **Restoration Quarterly**, 16 (1973) 202-208.

²³See the discussion of these three distinctions in Jewett "Tenement Churches," 32ff.

²⁴Frier, **Landlords**, 28.

²⁵1 Corinthians 11:20-22.

²⁶Jewett, "Tenement Houses," 39-42.

²⁷See Bo Reicke in **Diakonie**.

²⁸For an outline of the three-stage progression in moving from houses (A.D. 50-150), to renovated houses (150-250), to independently constructed basilicas as church buildings (250-313), see Brad Blue, **Acts and the House Church**, 124-30.

Notes from "Lord's Supper, Lord's Day . . ."

¹W. Rordorf, **Sunday: The History of Rest and Worship in the Earliest Centuries of the Christian Church** (London: SCM, 1968).

²S. Bacchiocchi, **From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity** (Rome: Pontifical Gregorian University, 1977).

³R. T. Beckwith, and W. Stott, **This Is the Day: The Biblical Doctrine of the Christian Sunday in Its Jewish and Early Christian Setting** (London: Marshall, Morgan and Scott, 1978).

⁴D. A. Carson, ed., **From Sabbath to Lord's Day: A Biblical, Historical and Theological Investigation**, **Academie Books** (Grand Rapids, MI: Zondervan Publishing House, 1982).

⁵See Rordorf, Carson and E. Ferguson, **Early Christians Speak** (Austin, TX: Sweet Publishing Co., 1971).

⁶E. Ferguson, "The Lord's Supper and Biblical Hermeneutics." **Mission** 3 (September, 1976) 12.

⁷Ibid.

Notes from "Supper of the Servant"

¹This "incarnational" approach to Christology, which as Pannenberg correctly emphasized, assumed too much what it attempts to prove, also obscures the ethical dimension of Jesus' person, although it may be correct that the "incarnational" approach can be justified after one establishes an ontology that accommodates such as Karl Rahner does. More recent Christologies such as Hans Küng's **ON BEING A CHRISTIAN** (Doubleday & Co., 1976), have restored the emphasis on the historical Jesus, and therefore of Jesus' stand for justice, without lapsing into a mere ideological programme for liberation. This does not reduce Christology to mere anthropology or ethics, but does follow a rather general principle that theology and Christology can be meaningful only to the degree that what they say about God or Christ in turn says something about humans in their relation to God and Christ or one another, a principle articulated in Gregory Baum's **Man Becoming: God in Secular Experience** (Herder & Herder, 1970).

²This is true even of Hegel's "God-manhood" via *Geist*, a reading by Hegel that would not have been necessary had not the church's focus been on Christology rather on the theme of Jesus' mission—justice. Then Hegel could have more consistently seen "love" rather than Christology as the point of the supper as he himself emphasized.

³It is interesting that despite Schleiermacher's emphasis on this dual role of Christ as *Urbild* and *Vorbild*, by which he even defined some of the limits of orthodoxy and heresy, he misjudged the significance of the church's linking Jesus to these passages from Isaiah that deal with justice on the earth. So he could still castigate Judaism as being inferior because of its concern for this world, and he could throw aside the Old Testament as "irrelevant" to Christian faith, oblivious to the obvious fact that Jesus' own self-understanding is depicted as utilizing these ancient paradigms, and as Hermann Samuel Reimarus acknowledged long ago, there is no indication that Jesus or the evangelists "spiritualized" away all the "this-worldly" implications of "justice" or the hope that was expressed in these passages. What Schleiermacher did, however, is what the conservative groups within the Christian church as a whole certainly continue to do today, namely, to extract Jesus from his Jewish roots and to extract their savior from any real concern for social justice.

⁴Dorothee Sölle's criticism was on point when she saw Bultmann's "existentializing" interpretation as being socially-ethically irresponsible and out of touch with the gospels' indications of Jesus' actual associations.

Notes from "Something Happens . . ."

¹**The Christian Baptist** 3 (1825), 13; **The Millennial Harbinger** extra 1 (1830) 68.

² **The Christian Messenger** 8 (1834) 176.

³ **The Evangelist** 4 (1835) 218.

⁴ **The Millennial Harbinger** 30 (1859) 603.

⁵ **Communings in the Sanctuary** (Lexington: Transylvania Printing and Publishing, 1872) 28.

⁶ **The Millennial Harbinger** 30 (1859) 603.

⁷ **The Christian Messenger** 8 (1834) 177.

⁸ **The Christian System** (Bethany: A. Campbell, 1857) 216.

⁹ **Communings in the Sanctuary**, 44.

¹⁰ **Questions Answered by Lipscomb and Sewell** (Nashville: McQuiddy Printing Company, 1921) 246.

Notes from ". . . Until He Comes"

¹ Unless otherwise noted quotations are from the *New Revised Standard Version*.

² The following comments by Ralph P. Martin are helpful in setting the broader context for New Testament proclamation. Martin says that in 1 Corinthians 11:26 "Paul's choice of the word 'proclaim' (Greek *katangellein*) is interesting; it otherwise connotes the public proclaiming of the kerygma, and in 1 Corinthians 2:1; 9:14; Romans 1:8; Philippians 1:17f the apostle clearly saw no great distinction between the kerygma as preached in his public evangelizing mission and the same gospel as presented to believers at the Lord's table . . . both types of proclamation rest on a basis determined by God's free grace, and evoke the response of faith (Romans 1:5; 1 Thessalonians 2:13). Both ordinances are effective within the encompassing field of God's prior action in 'using' earthly means (words, bread, wine), and determined by the way they are 'received', 'believed', and 'applied'. Paul's carry-over of the same linkage of act and word is seen in 1 Corinthians 11:26: 'every time you eat this bread and drink from this cup *you proclaim* the Lord's death'; the verb (Greek *katangellein*) signifies the preaching of the cross both in the dramatized rituals of eating and drinking and the accompanying commentary, possibly in the recital of the Passion narrative, as C. H. Dodd suggested." Ralph P. Martin, **The Worship of God** (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1982) 156, 223.

³ Karl Barth, **Deliverance to the Captives** (New York: Harper & Row, Publishers, 1961) 96, 97.

⁴ P. T. Forsyth quoted in **The Interpreter's Bible**, Volume 10 (New York: Abingdon Press, 1953) 141.

⁵ G. A. Studdert-Kennedy in **The Best of Studdert-Kennedy** (New York: Harper & Brothers Publishers, 1948) 52.

Louis Evely, **In His Presence** (Garden City, New York: Image Books Doubleday & Company, Inc., 1974) 76.

⁶ J. B. Phillips, **Appointment With God** (no place or date) 61.

⁷ G. A. Studdert-Kennedy, **The Best of Studdert-**

Kennedy, 52, 53, 71.

⁸ Karl Barth, **Deliverance to the Captives**, 76, 77, 81.

⁹ William J. Carl, **Interpretation**, July 1985, 299.

¹⁰ Additional stanzas found in some hymnals emphasize the second coming hope to an even greater extent.

Notes from "Judas"

¹ Andrew Lloyd Webber and Tim Rice, **Jesus Christ Superstar** (London: Leeds Music Limited, 1970).

² Smart, **The Quiet Revolution** (Philadelphia: The Westminster Press, 1969).

³ *Ibid.*, 97-108.

⁴ William Klassen, "Judas Iscariot," **Anchor Bible Dictionary**, David Noel Freedman, editor, Vol 3 (New York: Doubleday, 1992) 1091-96.

⁵ *Ibid.*, 1094-95.

⁶ **The Concise Oxford Dictionary of the Christian Church** (E. A. Livingston, editor (Oxford: Oxford University Press, 1977) 412) defines predestinarianism as, "The doctrine according to which human free will and cooperation are eliminated from the process of salvation by a thoroughgoing application of the principle of 'Predestination'." For the purposes of this article "predestinarian theology" refers to a theology which asserts that God both knows future events and predetermines those events. For a discussion of predestination within the Restoration Movement, see Barton W. Stone's autobiographical comments in Barton W. Stone and John Rogers, **The Biography of Elder Barton Warren Stone**, Restoration Reprint Library (Cincinnati: J. A. and U. P. James, 1847) 30-39. See also, Alexander Campbell, **The Millennial Harbinger** New Series 4/10 (November 1840) 486-91; and W. K. Pendleton **The Millennial Harbinger** 36 (August 1865) 373-78. For an excellent contemporary treatment of predestination in the Gospel of John see, Ronald L. Tyler, **Johannine Studies: Essays in Honor of Frank Pack**, James E. Priest, editor (Malibu: Pepperdine University Press, 1989) 205-20.

⁷ "Apparently the idea is that Jesus chose Judas even though he knew the kind of man Judas was, and thus the Johannine Jesus made no mistake." Raymond E. Brown, **The Gospel According to John** (Garden City, NY: Doubleday and Co., 1966) 299. "He [the author of the Fourth Gospel] is making the point (much emphasized in his Gospel) that the betrayal and crucifixion of Jesus were not unforeseen by him: Jesus had chosen the Twelve (not they him; cf. 15:16), including the devil-possessed Judas. What happened in the events of the betrayal and crucifixion had happened according to THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD (Acts 2:23): the Lamb was slain from the foundation of the world (Rev. 13:8; cf. I Peter 1:19f.) The fact that Jesus was thus foreordained to be betrayed did

not make the guilt of the betrayer any less heinous (Mark 14:21) *he* was not predetermined to make himself an instrument of Satan." [Emphasis his] Alan Richardson, **The Gospel According to Saint John** Torch Bible Paperbacks (London: SCM Press, 1959) 107.

⁸ If Psalm 41:9 is applicable, a reading of the Psalm is instructive. Psalm 41:9 is not predictive but descriptive. The Psalmist describes his own betrayal by a close friend and prays that the Lord will raise him up from the distress. For the Gospel writer, Jesus sees his own experience reflected in the Psalm. The Fourth Gospel uses Psalm 22:18 in a similar way in John 19:24. Jesus is the righteous sufferer *par excellence*. The experience of Jesus fulfills the meaning of the Old Testament text. Neither Psalm 41, nor the other Old Testament texts used in connection with Judas (Psalm 69:25, 109:8 [Acts 1:16-20]; Zechariah 11:12-13 [Matthew 27:3-10]) single out Judas as the predestined betrayer. Rather, Judas' treachery conforms to these texts. The theme of the righteous being betrayed by the wicked finds its fullest expression in Jesus and fulfills the will of God revealed in Scripture.

⁹ This is certainly a double meaning. It is not only night but the darkness stands in opposition to the light of God. It is the "dark night of the soul."

¹⁰ Klassen, 1095.

¹¹ Space does not permit a thorough discussion of belief and unbelief in John and the reader is directed to Schnackenburg's two excellent excursions on this issue (**The Gospel of St. John** (New York: The Crossroad Publishing Co., 1979) Vol. 1, excursus 7, "The Notion of Faith in the Fourth Gospel," 558-75, Vol. 2, excursus 11, "Personal Commitment, Personal Responsibility, Predestination and Hardening," 259-78).

¹² Schnackenburg, 2, 260.

¹³ For a description of the seating arrangement in the upper room and its significance see Brown, 574.

¹⁴ To explore the concept of "hardness of heart" see, E. La B. Cherbonnier, **Hardness of Heart: A Contemporary Interpretation of the Doctrine of Sin**, Christian Faith Series, Reinhold Niebuhr, editor (Garden City, NY: Doubleday and Co. 1955). This almost forgotten classic holds to human freedom as it explores the doctrine of sin. See also, Lester J. Kuyper, "The Hardness of Heart According to Biblical Perspective," **Scottish Journal of Theology** 27 (1974) 450-74; and G. Von Rad, **The Message of the Prophets** (New York: Harper and Row, 1967) 122-26.

¹⁵ A very helpful discussion of Pharaoh's hardness of heart is found in Nahum Sarna, **Exploring Exodus** (New York: Schocken Books, 1986) 63-65. Sarna notes that there are an equal number of times the text says God hardened Pharaoh's heart and Pharaoh hardened his own heart. For a somewhat different perspective, see Brevard Childs, **The Book of Exodus**, Old Testament Library (Philadelphia: The Westminster Press, 1974) 170-75.

¹⁶ Though it addresses the reverse of Judas' evil action, the speech of Mordecai to Esther is pertinent; "For if

you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's family will perish. Who knows? Perhaps you have come to royal dignity for just such a time as this" (Esther 4:14). Both the courageous act of Esther and the betrayal by Judas were used to carry out the purposes of God; but God's purpose, unfolded in the death of Jesus, no more depended on Judas' betrayal than the rescue of the Jews depended upon Esther.

¹⁷"Judas' betrayal has an air of inevitability; this is not a denial of free will but reflects the inevitability of the plan of salvation" (Brown, 299). W. K. Pendleton also asserts that Jesus' foreknowledge did not remove Judas' freedom and makes this provocative suggestion: "Foreknowledge, then, is not irreconcilable with human freedom, since this very freedom itself may be as much the subject of foreknowledge, as the actions which we may perform in its exercise" (377).

Notes from "Jenny Kidd Trout"

¹ At least two historians spell Trout's first name as "Jennie" while others spell it "Jenny." I have chosen to use the latter spelling as it is used by William H. Trout's **Trout Family History** (Milwaukee: Meyer-Rotier Printing, Co., 1916).

² William H. Trout, **Trout Family History**, 281, (hereafter cited as **TFH**).

³ **TFH**, 282.

⁴ **TFH**, 280.

⁵ The Church first met in a home before moving to the Shuter Street address in 1841. See Reuben Butchart, **The Disciples of Christ in Canada Since 1830** (Toronto: Canadian Headquarter's Publications Churches of Christ (Disciples), 1949) 501-503.

⁶ **TFH**, 279-280. Jenny no doubt first became acquainted with Edward at the Shuter Street congregation where he was a member. He and his brother John were both

employed by James Beaty, Sr.'s newspaper, **The Toronto Leader** before they began their own business venture.

⁷ Peter E. Paul Dembski, "Jenny Kidd Trout and the Founding of the Women's Medical Colleges at Kingston and Toronto," **Ontario History** 77:3 (September 1985) 187.

⁸ Carlotta Hacker, **The Indomitable Lady Doctors** (Halifax: Goodread Biographies, 1984) 41-42.

⁹ Dembski, 187.

¹⁰ Elizabeth Smith Shortt Diary, April 22, 1879, University of Waterloo, Waterloo, On. Cited by Dembski, 188.

¹¹ The College had been founded by Quakers in 1850; Dembski, 188.

¹² See Gulielma Fell Alsop, **History of the Women's Medical College, Philadelphia, Pennsylvania, 1850-1950** (Philadelphia: Lippincott, 1950) 135-42. Cited by Dembski, 188.

¹³ **The Toronto Mail**, April 16, 1857, reported that Trout passed "in all subjects but two without an oral." **TFH**, 280, is confused here as it has Trout studying for three years in "the College of Physicians and Surgeons in Toronto" and then passing her final exam in 1875. It has apparently assigned the three years Trout spent in Philadelphia to Toronto. **TFH** does add, that when Edward arrived to take Jenny home after the examination "he was roundly complimented by the examiners on behalf of his talented wife who had so creditably passed the trying examination" 280-81.

¹⁴ **Advocate** (Mitchell, Ontario, May 7, 1875, cited in Dembski, 190.

¹⁵ **Toronto Globe**, July 24, 1875, cited in Hacker, 46.

¹⁶ Hacker, 46.

¹⁷ Dembski, 190.

¹⁸ Hacker, 47.

¹⁹ Dembski, 191.

²⁰ Hacker, 47.

²¹ **TFH**, 281.

²² Dembski, 192.

²³ Hacker, 47.

²⁴ Dembski, 199; Hacker, 50.

²⁵ Dembski, 200.

²⁶ Hacker, 50, states that the schools merged in 1895 while Dembski, 200-201, understands it as 1894.

²⁷ **TFH**, 281.

²⁸ Elizabeth Smith Shortt Papers, J. K. Trout to E. Smith Shortt, Feb. 3, 1887, University of Waterloo, Waterloo, On. Cited by Dembski, 185.