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I.—LITERARY.

YOU SHOULD BE MISSIONARY.*

THOS. C. JOHNSON.

Brethren, do you understand the importance of missionary effort on the part of the church? Do you feel its importance? Do you feel that you are fully awake on this subject? Have you determined to be missionaries yourselves?

We ought all to be missionaries whatever be our local spheres of labor. Whether we are pastors, or evangelists, or professors, or editors. We ought to be missionary in heart, aiming to so spend our lives as to spread the Gospel most rapidly and fully throughout the limits of the earth. Many of us, perhaps, ought to labor on the foreign field. "My brethren, I am ashamed that there are so many of us here in this christian land. We must go to the heathen," said Dr. Wm. Armstrong to the ministers and churches of Richmond, Va. in 1833. † And Dr. Armstrong was right. He was simply awake to a great and momentous reality. There are too many ministers at home in proportion to the number in mission fields.

When Gossner said, in Berlin, in 1844, to young men starting for India, "Up, up, my brethren! The Lord is coming and to every one he will say, 'Where hast thou left the souls of the heathen? With the devil?' Oh, swiftly seek those souls and enter not without them into the presence of the Lord," ‡ he was making an exhortation tame in comparison with the requirements of the case.

* A part of a lecture from the course in Missions, 1897.

† See Thompson: Foreign Missions, p. 7.

‡ Thompson: Foreign Missions, p. 6.

which make the modern congregation the most highly developed institution perhaps in human society. It is undoubtedly a huge affair, exemplifying almost to perfection the wonderful skill and ingenuity of that latest, busiest and, in some respects, most unique product of the age, the organizer. Ezekiel's mystery of "a wheel in the middle of a wheel" is solved in the modern machinery of a church organization. Every part of this vast array of wheels within wheels either good or bad is thoughtfully noticed and commented upon by our author. Here is a sentence containing food for thought: "What we want to-day is not organizers, but preachers, and every hinderance ought to be removed that a man who can preach may have an opportunity of fulfilling his high calling."

So far the book has been concerned with the cure of souls; it now takes up the care of souls. The preacher becomes the pastor. The lecture on the minister's care of himself makes it clear that the minister should care for himself only that he may the more effectually care for the souls of others. The good shepherd is represented as leading his flock into green pastures and beside the still waters. It is not enough that a preacher point the way to heaven; he must conduct his people thither. Like Goldsmith's saintly village pastor he must allure to brighter worlds and lead the way. This part of the book closes with a beautiful description of the faithful country pastor, unknown to fame, "who had lived all his ministry in one place and was buried where he was ordained." The scene is as full of pathetic beauty and heroic love as the story of Doctyr MacLure in "The Bonnie Brier Bush," or the Good man of the House in "The Upper Room." This single description is worth the price of the book.

The chapter on public worship discusses the value of public worship, the advantages and disadvantages of a liturgy, and the time and manner of administering the Sacraments with a due sense of their significance. We think we discover here a slight leaning towards a modified form of liturgical performance on aesthetic grounds. Be that as it may, he has written after a royal fashion, as the closing words of the chapter will show: "What we may well pray for is a baptism into our fathers' penitent, austere, enduring christian faith, who summoned themselves hourly to the judgment seat of Christ, and therefore considered it a small thing to be judged of man's judgment, who never met in the Great Name, whether in stately cathedral or bare hillside, but they came to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to God, the Judge of all."

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P. H. GWINN.

BRICKS WITHOUT STRAW. A novel. *By Albion W. Tourgee, LL. D.*, late judge of the Superior Court of North Carolina. Author of "A Fool's Errand," "Figs and Thistles," "The Code with Notes," etc. New York: Fords, Howard and Hulbut.

This is one of a class of books which the lover of historic truth must hate. The future historian, so far as he is acquainted with such carica-

tures of his period and unaware that they are caricatures, will be misled, and, in consequence, will misrepresent the times of which he professes to give the history.

The time of this book is the "Reconstruction Period." It is beyond question that certain features of the life of the Southern people of that time are deserving of severe condemnation. It is hard for any conquered people to maintain civic virtues. Unable to obtain their rights by fair and honorable means they are terribly tempted to try to secure them by dishonorable means. This was peculiarly true of the people of the Confederacy upon its fall and the institution of Reconstruction methods. The right and duty of suffrage should be committed only to those competent to its exercise; children are incompetent. The negro population upon whom an alien power thrust suffrage was a population of children so far as mind went. It might have been said of many of the Southern States, after the Reconstruction measures "My people, children are their oppressors, and women rule over them." It was natural that all good men should long for riddance of the oppressing power. It might have been expected that many men would yield to temptation and resort to unrighteous means of redeeming themselves from this horrible misrule. That in many quarters there was a real suppression of the ballot is undeniable; that the Ku Klux Klan did many unworthy things is true.

We deplore the fact. No people can engage in political fraud without suffering in its own character therefor. Our people have become more dishonest. It has lost of its manly openness. It has fallen into the way of more Yankee tricks, by reason of its tampering with a free ballot. The K. K. K. masquerades have not been without their effect upon the "nation of masqueraders." No act of a man, or a people, is without effect on the character of him who does it. It is for such reasons that we deplore the method by which negro-domination was suppressed rather than because wrong was done the negro. It was not wrong to the negro to take away from him the power of Government. He never had any right to the power. He was incompetent to its exercise.

There is a good deal of truth therefore in Judge Tourgee's book which we would rejoice to see fairly brought out. But we despise his prejudice, which makes him see the South only in its worst acts and worst characters; which makes him set up as the two opposing forces, in Reconstruction Times, New England Puritanism and Southern Prejudice; which makes him put into the Republican party every man in the South who was not a ruthless scoundrel, ready to grind the face of every negro laborer into the very earth.

The ugly South portrayed in this book we have never seen. It has never existed save in the imaginations of its enemies. There are oppressing planters among us. And there are just as oppressing landlords and operators in the various forms of industry in the North. What mean their "sweat shops?" Their strikes? The vile means to which many shop-girls are obliged to resort in order to win bread? And so forth? The love of money is quite as great in the North as in the South; and the means bad men take to win it as questionable there as here. But, thank God! there are good men in each section and plenty of them.

They predominate in numbers and influence, and he is far from the truth who represents either section as so given over to oppression as Judge Tourgee does the South.

It is unhistorical, too; to make out the Northern people who came amongst us at the period considered to be such angelic beings. Some of them, no doubt, were moved by high motives. This we suppose was particularly true of some of the school teachers who undertook to teach the freedman and his children. But everybody knows that not every one of the school "marms" was angelic. Puritanism in England became fashionable at one time and people flocked into it who had none of its spirit and could only catch its external mode. They indulged in the "big-pious" talk. They were a disgrace, however, to Puritanism. Among the missionaries from the North into our territory after the spring of '65, were many that wished the reputation of missionaries, but were without a worthy spirit. The majority of them, too, it must be said, lacked that discretion which would have given them a cordial reception in the homes of our better people.

As for the political agents, they were not all bad; perhaps, not bad as a class; but generally they were not equal to their trying positions. They lacked the breadth of view needed to a pleasant life among our people and were often very incompetent to the duties expected. Their having lost a leg or an arm had not given them the skill for civil service required in their new stations. Judge Tourgee should have remembered that the enlightened North was bound to send competent men South to rule her if she desired them to receive a gracious reception. Many of the agents of the government were incompetent, and were great rascals, to boot.

Finally, for a writer, in 1880, to make the only considerable difference between the Republican and Democratic parties to be a greater regard for the negro on the part of the Republican; for him to make every good man in the whole country a Republican, is the silliest, rattle-brained folly we have read for a long time. A man may be a Democrat because he believes in free trade; because he believes it is dishonest to tax one man for another's benefit. There are some such Democrats, as we have been credibly informed.

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Jacksonville, Fla., May 5th, '96.

BIBLE COURSE : OUTLINES AND NOTES—NEW TESTAMENT. *By the Rev. F. H. Gaines, D. D., Agnes Scott Institute, Decatur, Ga.*

This is the second volume of the course of Bible study which Dr. Gaines has prepared for the use of schools and colleges. It is marked by the same thoroughness and scholarship that characterized the first volume. These books are eminently suitable for the purpose for which they are intended. His work is so well done that any intelligent teacher could use his books to great advantage. The church is under great obligation to Dr. Gaines for gathering up and systematizing the teachings of the Scriptures in such a way that a very complete Bible course can now be given in any of our schools.

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