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I.—LITERARY.

A MODEL MISSIONARY—THE APOSTLE PAUL.

W. S. CURRELL.

[Address before the Society of Missionary Inquiry Union Theological Seminary.]

It is with no little trepidation that I, a layman, venture to speak to theological students upon a subject intimately associated with their daily toil. And in the Seminary Chapel, too! A place, the very atmosphere of which reeks with the forensic tortures of many a trial sermon. I remember distinctly some years ago I posed by request as critic of a seminarian who was striving manfully to marry a text to a sermon, when the two seemed to the critic's eye to be divorced forever by nature and by grace. I remember, too, how sedulously I avoided him for days afterwards in the vain hope that I should escape the disagreeable duty of giving him an unwelcome opinion of his heroic effort. The conditions are reversed to-night, but the speaker on this occasion craves indulgence rather than criticism, and would appeal to the heart rather than to the head.

The Bible is an amazing book. It is like a jewel with many facets polished with all the exquisite skill of the lapidary. A child can take up this jewel, turn one of its angles towards the Sun of Righteousness and reveal new spiritual beauties to the Sage. A savant of the schools can take this same jewel, place himself between it and the same Sun, or hold it up before the day-light of his intellect, and we see only him and his intellectual subtlety. I would approach my theme to-night in the attitude of a self-forgotten little child. I would hold up before you an old truth ably handled by many a great

life is given in the Word of God. His view of man is the Bible view. This is really the position assumed by Dr. Reed himself later on in the book and proved to be correct.

The fault is merely one of statement. The author makes it apparently with the purpose of getting on common ground with his opponents. He makes a similar misstatement later on in the book.

The statement that all sin consists in wrong being and not in wrong doing," is an extreme statement; and if it is to stand unchallenged needs a fuller justification than is found on his 26th page, where it is made.

But these are small matters; the book is of great value.

It consists of eight short chapters. The first contains a historic glance at the past of Calvinism and Arminianism. Then follow five chapters devoted, one to each of the five points of Calvinism. Then two chapters, one entitled, "Calvinism Tested by Love," and the other, "Calvinism Tested by Fruit."

Our pastors would do well to encourage its reading among their people.

Richmond, Va., July 12, 1897.

THOS. C. JOHNSON.

A COMPENDIUM OF CHURCH HISTORY. *By the Rev. Andrew C. Zenos, D. D., Professor of Biblical Theology in the McCormick Theological Seminary, Chicago, Ill., with an Introduction by the Rev. John DeWitt, D. D., LL. D., Archibald Alexander, Professor of Church History in Princeton Theological Seminary.* 12 mo., pp. 340. Philadelphia, Pa.: Presbyterian Board of Publication and Sabbath School Work. 1896.

Every man who would understand history in general or any considerable part of secular history must read Church History. The kingdom of God is the central subject in the present, past and future. Were there no kingdom of God, there would be nothing else for the historian to chronicle and explain. There would be no historian. The history of the kingdom of God is the main current in the history of the globe. The other currents can be understood only as seen in relation to the main one. Hence every man should have a general acquaintance with Church History.

He who would know Church History well must see it first clearly in its outlines. He must see it as a living thing, take in its larger features, remark the vital connection of its parts. He who would know the history of the Church thoroughly has a place for an outline of Church History.

Hence there is a need for such a work as that which Dr. Zenos here gives us. We indeed think that history is more organic than he makes it appear. All its parts are jointed, not joined, together. The connections are natural, necessary and organic. No doubt this is our author's conception; but it is hard to so present history. In this book there are many instances in which we think the occasions and causes—the roots—of developments might have been better given. Nevertheless, it is an excellent piece of work. We expected a respectable book; but this is a

capital one. The expositions of historical events are, though necessarily brief, generally clear and correct as far as they go. Usually the work strikes us as that of the man who has the right view point and is not wanting in historical sagacity and insight.

He, however, seems to us to be wanting when on the 27th page, in speaking of the Apostolic polity, he says, "In this process of division of labor the Church probably used as its models other organizations already in existence. In Palestine and wherever the Christian community was an offshoot of Judaism, no doubt the synagogue furnished an example of organization. Among the Gentiles, especially where Roman institutions prevailed, the *Sodalitia* or *Collegia* (clubs for the purpose of mutual help, and especially for the burial of the dead) must have been of use in suggesting forms of organization." This, taken in connection with the context, implies less of ground for a *jure divino polity* than the Bible affords.

On p. 35, Dr. Zenos gives more faith in the story of the Thundering Legion than we have ever been able to muster.

On p. 36, he seems to admit the genuineness and authenticity of the shortest recension of the Ignatian Epistles. For ourselves we do not believe that any of these epistles were written by Ignatius. Nor do we believe that the recension of *the three* is commonly "regarded as authentic." Scholars have been very much divided. We have not tried to count noses in the matter; but incline to the view that the preponderance of great names is in favor of the shorter form of the seven Greek Epistles as the genuine ones.

On page 105, he says, "Monasticism found also some opponents, such as Jovinian and Chrysostom." Now, Chrysostom is not to be classed in this way with Jovinian. The bent of his teaching as well as his example was in favor of Monasticism.

And so many small defects may be pointed out. But it is not our object to do this. We wish rather to give discriminating praise. While the history of Christianity in the United States is the most defective part of the work, we regard this composition, taken as a whole, as the best we know. While in the list of the great representatives of Presbyterianism in the United States the name of not a single man from the South is to be found, we are not surprised. Thornwell deserves to be put alongside of the Hodges, of Robinson and Henry B. Smith. He stands head and shoulders above some named by Dr. Zenos. But he was a Southerner. That itself seems a bar to greatness as seen by the multitude North.

THOS. C. JOHNSON.

PRESBYTERIANISM: ADDRESSES IN COMMEMORATION OF THE TWO HUNDRED AND FIFTIETH ANNIVERSARY OF THE ADOPTION OF THE WESTMINSTER STANDARDS. By Rev. W. S. Cochran, Rev. W. McF. Alexander, Rev. S. S. Gill, Rev. Neander M. Woods, D. D., Rev. Jos. H. Lumpkin. Richmond, Va.: Whittet & Shepperson, General Printers. 1897.

The five addresses here given were prepared by order of the Presbytery of Memphis and were delivered before that body in April, 1897, in