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I.—LITERARY.

THE OXFORD MOVEMENT IN THE SOUTHERN PRESBYTERIAN CHURCH.

The Oxford Movement in the Church of England began about 1833. It was a reaction against liberalism in politics, latitudinarianism in theology, and the government of the Church by the State. It was, at the same time, a return to Mediaeval theology and worship. The doctrines of Apostolical Succession, and the Real Presence—a doctrine not to be distinguished from the Roman Catholic doctrine of transubstantiation—were revived. And along with this return to Mediaeval theology, Mediaeval architecture was restored; temples for a stately service were prepared; not teaching halls. Communion tables were replaced by *altars*. And the whole paraphernalia of worship was changed; so that, except for the English tongue and the mustaches of the priests, the visitor could hardly have told whether the worship were that of the English Church or that of her who sitteth on "the seven hills."

It must be admitted that there was some good in the movement. The Erastian theory as to the proper relation of Church and State is wrong. The kingdom of God should not be subordinate to any "world-power." No state should control the Church. And certainly such latitudinarianism in doctrine as that of Bishop Coleuso and others called for a protest. But the return to Mediaeval theology and Mediaeval worship was all wrong.

We have no good ground for doubting the sincerity of many of the apostles of the movement. Unfortunately, more than

A **LITTLE JOURNEY IN THE WORLD.** A novel by *Charles Dudley Warner.*
 Author of "Their Pilgrimage." etc. New York: Harper & Bros.,
 Printers and Publishers, Franklin Square. 1889.

This is not only an entertaining book. It is, also, a very useful one. It has these two points of utility, viz.: It is a virtual polemic against the methods employed by "Wall Street" operators and their multitudinous imitators throughout the country; and it is a graphic portrayal of the danger which a person of even the noblest nature, ideals, and aspirations, incurs when he commits himself to a course of fashionable worldly life.

In Margaret Debee, as she is introduced to us, we meet with a young woman of the noblest type—great natural sweetness of disposition, Puritan ideals modified by love of beauty, Christlike sympathies, ready to rejoice with those that rejoice and to weep with those that weep, educated, cultured. When she receives her first offer of marriage—a very flattering offer which want of affection compels her to reject—we see the seed of worldly ambition planted. She marries *out of* love, a Wall street operator, about whose methods of getting wealth, though she does not understand them, she has doubts. From that her descent is rapid. She becomes a society leader, etc., etc. Henceforth, more and more, she gets not her affections on things above but on things on the earth. She becomes harder than her good natured but unscrupulous husband, harder than the hard worldling women of her set.

We shall not point out the particulars in which this worldliness manifested itself, save this one, viz.: conversation. The conversation of the young girl was sweet and pure as any true man would like to find in the mouths of the women of his home. The conversation of Mrs. Heuderson, the wife of the many millionaire, was daring, in the subjects touched on, the language used, the accompanying port—There is too much of this sort of talk to-day.

The "business methods" of our country need the lash and the knife. We sympathize heartily with Mr. Warner as he cracks his knout over the backs of the "operators."

THOS. C. JOHNSON.

Orlando, Fla., April 17th, 1896.

We have read with much interest the announcement by Dr. McPheeters and Prof. Brimm, of Columbia Theological Seminary, in regard to *The Religious Outlook*, a monthly periodical to occupy a place between the sphere of the quarterly review and the weekly newspaper, which they propose to publish, with the aid of their colleagues and other writers, beginning in January, 1897. It will be devoted to the interests of theological education, contemporary church history, distinctive doctrines of our own denomination, and Biblical research and discovery. It will contain twenty-four pages in each issue, and the price per annum is \$1.00. In regard to the relations between the *Outlook* and the constituency and Alumni of Columbia Seminary the editors say:

"We have undertaken this enterprise not merely from a desire to render an important service to the Church as a whole, but under the con-