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I. Literary.

ICONOCLASTS.

BY J. W. LAPSLEY.

"YE shall destroy their altars, break their images, and cut down their groves." This was the divine command to Israel as they invaded Canaan. Policy as well as reverence for the divine authority demanded strict obedience to the command. But it was not so obeyed as to put out of sight the temptations to idolatry; and again and again Israel sinned after the example of the heathen they had supplanted, became image worshippers, and suffered grievously for their apostasy. Hence image breaking was accounted a sign of devotion to Jehovah. Jehu said, "Come with me and see my zeal for the Lord," and he went and broke down the image of Baal, and the house of Baal, burnt his images with fire, and slew his priests and votaries with the sword. But this was as far as Jehu's zeal for the Lord carried him. While he had no real devotion to God, and, in fact, renewed the idol worship at Dan and Bethel, he made the divine commission an excuse for pursuing with lavish bloodshed his own schemes of worldly ambition. And there have been others besides Jehu in other ages who have trod in his steps. "Mohammed," says Dr. Schaff, "started as a religious reformer fired by the great idea of the unity of the Godhead, and filled with horror of idolatry." And he and his Caliphs, long after they became world-wide conquerors, full of ambition and given up to every cruel and sensual passion, continued to proclaim, "There is but one God," and continued to the last their warfare on image and image worship. They made their professed zeal for the one God a cover and ex-

THE INFLUENCE THAT FORMED THE PURITAN PARTY. A Dissertation Presented to the Faculty of the Illinois Wesleyan University for the Degree of Doctor of Philosophy. *By J. M. Wells.* Bloomington, Ill.: The University Press. 1899.

The Rev. John Miller Wells, Ph. D., of the Second Church, Staunton, Va., the author of this pamphlet, is one of the most vigorous and promising of the younger *alumni* of Union Seminary in Virginia. In the midst of the duties and burdens of a busy pastorate he has found time for an extended course of study; and has proven his mastery of this course by passing examinations thereon, and by the production of the dissertation before us.

We never knew Mr. Wells to do a shoddy piece of work. The work before us is ably done. We congratulate him heartily on having done it so well.

If we understand him, he overrates, in our judgment, the Lollard influence in the formation of the Puritan party; and occasionally, throughout the paper, statements are made in such a way as to be liable to mislead, out of desire to be brief, perhaps; but the defects are few and relatively unimportant. The production is worthy of hearty praise. We hope that Dr. Wells may continue to spend his surplus energy in this department of research.

THOMAS C. JOHNSON.

Union Seminary, Richmond, Sept. 2, 1899.

DAVID HARUM. A Story of American Life. *By Edward Noyes Westcott.* New York: D. Appleton & Company. 1899.

This book is a novel. Throughout it runs a love story which grows in interest. But it is even more a realistic portrayal of several types of American life and manners. "The title role is taken by the old country banker, David Harum; dry, quaint, somewhat illiterate, no doubt, but possessing an amazing amount of knowledge not found in printed books, and holding fast to the cheerful belief that there is nothing wholly bad or useless in this life. Or, in his own words, 'A reasonable amount of fleas is good for a dog—they keep him f'm broodin' on bein' a dog.' This horse-trading country banker and reputed Shylock, but real philanthropist, is an accurate portrayal of a type that exists in the rural districts of central New York to-day. Variations of him may be seen daily driving about in their road-wagons or seated in their bank parlors, shrewd, sharp-tongued, honest as the sun-light from most points of view, but in a horse-trade much inclined to follow the rule laid down by Mr. Harum himself for transactions: 'Do unto the other feller the way he'd like to do unto you—an' do it fust.'" So, at any rate, says Mr. Forbes Heermans in his brief but interesting introduction to the volume.

Mr. Heermans tells us that in his introduction which gives a touch of unusual pathos to this work: Edward Noyes Westcott died of consumption March 31, 1898. He had been a busy banker all his active years. "The book was finished while the author lay upon his death-

bed, but, happily for the reader, no trace of his suffering appears here."

We cannot repress our sorrow that a man so gifted in characterization should have passed away leaving only one book. David Harum is one of the most original, freshest and breeziest characters we have ever met with in literature. He has feeling and romance in his heart, too. The other personages who appear on these pages have each his distinctive merit; but they are relatively common-place. We tolerate them, are pleased with, or despise them moderately. With David it is quite otherwise.

However, David is totally unchristian. He is a heathen—the finest type of a heathen—who loves his friends with undying affection and hates his enemies remorselessly. He had made his way from a canal boy through various businesses, particularly the buying and selling of horses, to being a banker. He still loved to trade horses and to get the better of his neighbor in the bargain. He was readier to trade horses on Sunday than to go church. He was rough, superstitious, shrewd, suspicious of all strangers; but kind at heart, trusting his friends thoroughly, once his confidence was won, and ready to go all lengths for them. He was no Christian, no philanthropist of broad mind; but a stalwart heathen of the best type, ready to avenge himself at all costs, or to sacrifice himself utterly for his friends.

Seeing so much in him to admire, we are sorry that he was not made to love even his enemies.

The hero is spoiled in our eyes by his making love to one whom he thought was married. He had loved her when she was free; might have spoken, but did not speak. Later, he meets her when he understands that she is married, and tells her of how he *had felt and continued to feel toward her*. The girl was still unmarried; but she ought to have kicked him for daring to dishonor her by telling her of his love, as long as he thought she had no right to listen to such declarations.

THOMAS C. JOHNSON.

HUMAN IMMORTALITY—TWO SUPPOSED OBJECTIONS TO THE DOCTRINE.

By William James, Professor of Philosophy at Harvard University and Ingersoll Lecturer for 1898. Boston and New York: Houghton, Mifflin & Company. 1898.

A few years ago Miss Caroline Haskell Ingersoll founded in Harvard University a lectureship on a plan somewhat similar to the Dudleian—one lecture to be delivered a year on the subject of "The Immortality of Man."

The first lecturer to be chosen on this foundation was Professor James; and the little book before us contains his lecture, together with some supplementary notes.

After taking, at least tentatively, as a postulate, the formula, "*Thought is a function of the brain*," he attempts to show, first, that it does not follow that "even though our soul's life may be, in literal strictness, the function of a brain that perishes, it is impossible that