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I.—LITERARY.

A MODEL MISSIONARY—THE APOSTLE PAUL.

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[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

V.—CRITICISMS AND REVIEWS.

A SINGULAR LIFE. By *Elizabeth Stuart Phelps*. Boston and New York: Houghton, Mifflin Company. 1896.

This is a religious but unchristian novel. Its religion is certainly not that of the New Testament. We suppose that its author would distinguish between the "Christianity of Jesus" and the "Christianity of the writers of the New Testament," and would claim that she advocates herein the "true teaching and religion of Jesus." At any rate, so far as we can understand her, she teaches modern unitarianism and her religion is practically humanitarianism.

Her *bete noire* is the orthodox faith as represented by the Congregational and Presbyterian creeds. She sneers at this from one end of the book to the other. Special doctrines are misrepresented and caricatured with intense animosity: "Eternal punishment" is represented as making the Christian religion intolerable." The doctrine of verbal inspiration is stated thus: "Whether 'The Lord will have war with Amalek from generation to generation' was inspired by Almighty God, or 'Shadrach, Meshack and Abednego, Reuben, Gad, and Asher, and Zebulon, Dan, and Naphtali,' and all that. I know . . . Inspired moonshine! I am a little bit of a heretic myself, Mr. Bayard." (pp. 47-48.) Total depravity is denied (p. 69); the nature of the Spirit's work in regeneration distorted and denied. These are illustrations of the character of the theology set forth in the volume.

The general spirit of the book is well shown in the following words from page 153: "We are not taught such things in the Seminary. Cæsarea does as well as any of them, but no curriculum recognizes Job Slip. Oh, when I think about it! Predestination, foreordination, sanctification, election, and botheration—and never a lesson on the Christian socialism of our day, not a lecture to tell us how to save a poor, lost woman, how to reform a drunkard, what to do with gamblers and paupers and thieves, and worse, how to apply what we believe to be common life and common sense—how to lift miserable creatures, scrambling up and falling back into the mud as fast as they can scramble—people of no religion, no morals; no decency, no hope, no joy—who never see the inside of a church."

The tone of the book is seen, again, in this bit of a dialogue between the heroine and hero: "The trouble with me, you see," said Helen, "is just what I told you. I am not spiritual."

"You are something better—you are altogether womanly!" said the young preacher, quickly." (p. 238.) She represents the orthodox methods of Evangelical effort as "outgrown." And if she does not make all orthodox preachers hypocrites, she does set them forth as studied. (p. 294.)

In place of the faith she tries to pull down our authoress would set up something quite different. For the old gospel of salvation from sin to eternal life beginning in this life and culminating hereafter, she would substitute the gospel of reform of the very wicked and degraded—the gospel of greater decency, morals and comfort for all the denizens of the slums. Apparently there are many elect who need no such gospel—many who live in reputable quarters, lead respectable lives and have a fair modicum of comforts—many who, therefore, need no salvation—many who may indeed become bearers of the gospel to others but need it not for themselves. Humanitarianism is evidently the name of her religion.

She comes, however, not only with the gospel of general reform for all the miserably wretched in circumstances and degraded in life, she would have all preachers drop orthodox and preach total abstinence, apparently. This is a large element in her gospel. All preachers should preach it, she evidently thinks. They should avail themselves of political engines, in the fight against the liquor traffic, she teaches.

As for theology, there appears to be very little positive theology in her gospel. There must be a God since his name is often invoked and since he is earnestly prayed to occasionally by her hero; and since the prayer meets her full approval; but she does not know that He is triune at all. She has very crude notions of sin, and of God's recuperative work in man. We suppose that it is fair to represent the book as teaching a sort of chaotic Unitarianism and Pelagianism.

So much for the teaching of the book. We wish to say a word or two now about the methods of the authoress:

She is very unfair in her caricatures of the doctrines which are set forth in the creeds of the Congregational bodies. It is easy to knock down the distorted creature which she sets up but it would be quite another thing to refute the true doctrine. The following question, for example, which she puts into the mouth of an orthodox examiner, misrepresents sadly the orthodox teaching: "Could a man become regenerate without waiting for the compelling action of the Holy Spirit?" In the correct doctrine there is no idea of compulsion. The novelist here betrays either ignorance, or malevolence.

She is unfair in her representations of orthodox theology. Her Professor Caruth is a pedant. To set him forth as a fair type of the most earnest, strongest, godliest body of men since the Reformation—to make old Caruth with his senile joy over his manuscript on the "State of the Unforgiven after Death"—a fair type of Calvinists, is to lie in a most grievous way—in a way which we hope even the gospel of Bayard the hero would condemn. Fenton, in spite of all the excuses made for him, is distasteful. He is not in earnest—not a man. Even Tompkinson is not fitted to make a fair impression of Calvinism.

She is unfair again in choosing such a man as Bayard for her hero. He is a princely young fellow. Handsome as a Greek god, with high personation, and a very superior mind. He revolts at orthodoxy as taught at Andover: and is refused ordination because of his heterodoxy; but has a Christ-like spirit and goes to work in the slums of Windocer.

Now as a matter of fact, the great majority of our missionaries to

slums, and hard fields generally, are men of the despised orthodox faith. There are some exceptions, but they are rare. As a rule, the men found laboring among the lowly and the degraded are men who believe in the old orthodox view of sin and salvation. Our author ought, therefore, explain how a man of the faith of her hero happened to go to work in the slums. Perhaps the faith of his heart was better than that of his head.

Again, a man of the noble part of Bayard ought to have escaped the snares into which he fell. Brains with a true devotion to God ought to have given Bayard a larger harmony of belief with Augustine, and Luther, and Calvin, and Wesley.

The irreverent tone of the book is much to be deplored. This irreverence is seen not only in the bearing toward everything "orthodox," but in the parallelism run between the life of our Lord Jesus Christ and the life of the hero, Emmanuel Bayard. This parallelism is very marked and runs throughout the book. It must have been intended consciously by the author. It is of a piece with current teaching in New England which represents Jesus of Nazareth as only a more perfect man than we ourselves are.

Notwithstanding these objectionable pictures, and perhaps, in part, because of them, the volume will be widely read. It contains an intense love story. Every girl and woman that would like to be made love to by a noble man will experience a certain delight in reading the love passages of Emmanuel Bayard. And every man that loves intensely will have a sort of sympathy for the hero in his love.

But more harm than good will perhaps come of reading it.

There is one thing which Seminary professors ought to learn anew from the book, viz: that they must know their own age—know its vices and aspirations, its needs and its sources of supply—in order to be all as teachers that they ought to be to their students. They ought to take occasion to reimpress on their own minds the duty of being practical in their teaching—the duty of showing the student how he may apply the truth given in his every day life.

We do not agree with the authoress that she knows what they should teach, but we do believe that they are in danger of failure to accommodate their teaching to their lives, and so of failure to make their teaching a power in the lives of those taught.

THOMAS C. JOHNSON.

BIBLE CHURCH STUDIES. *By the Rev. Herbert H. Hawes, D. D., Bluefield, W. Va.* An Independent Course of Bible Study, Apart from Former Studies and Beliefs and Exclusive of all Sources of Information Save the Word of God. 8 vo, pp. 398.

Dr. Hawes is one of our most excellent men. He is very earnest, deeply consecrated, to all appearances, to the Master's service, and honest. We believe he has an unusual love of the truth, and we have no doubt that this volume represents very earnest efforts to get at the Biblical notion of the Church. Nor have we any doubt that in the main fea-