

...THE...

# Union Seminary Magazine

---

---

Vol. XX.

FEBRUARY—MARCH, 1909

No. 3

---

---

## THE "TWO-WINE" THEORY.

REV. P. D. STEPHENSON, D. D.

### THE "OCCASION" FOR THIS INQUIRY.

The "occasion" for this inquiry is: 1st, That it seems to be a living, growing issue. The two leading and powerful temperance organizations in our land, "The Woman's Christian Temperance Union," and the "Anti-Saloon League," advocate the "two-wine" theory. The leaflets of the first organization (the "W. C. T. U."—for brevity's sake) are wedded to this theory, and are scattered with tireless industry and as thickly as the leaves of autumn through every section of the country. The Anti-Saloon League's "official organ," "The American Issue," in replying to a defence of the opposite, old and customary view, by one of our best known ministers, declares it to be a "defunct conception of the Scripture," that "it belongs to the Silurian age of fossiliferous theology." The "two-wine" theory is also a source of lively controversy in the secular press; the substitution of grape juice as a "wine" (under the constant encouragement of the two organizations above named), is becoming more and more common. It has even invaded some of the most conservative churches of the Presbyterian faith in the North, and several of the other leading Protestant denominations in the conservative South have almost wholly given way to it.

**GENERAL CATALOGUE OF THE OFFICERS AND STUDENTS OF  
HAMPDEN SIDNEY COLLEGE OF VIRGINIA, 1776-1906.**

This is a stout octavo pamphlet of two hundred and fifty-six pages. It appears as the November, 1908, Bulletin, published by Hampden-Sidney College. Dr. J. H. C. Bagby is the faithful, able and final architect of the catalogue. Many of the facts which he has sought to recover and embody here could not be reached; but he has accomplished a vast deal; and gives a work of great value to all who are interested in Hampden-Sidney College or in the general history of Virginia and the South. For the 3,595 alumni listed, embrace many who have been men of work in their respective spheres. Amongst them have been one president of the United States; two members of Cabinet, U. S. A.; four ministers to foreign countries; ten members of the United States Senate; twenty-two members of the House of Representatives, U. S. A.; one Major General, one Brigadier-General, U. S. A.; eight governors of States, etc., etc.

The material for the catalogue "was first put into type at the instance of a friend of the college who offered generously to bear the entire cost of publication. Owing to financial reverses, this proved impossible. As the matter was already set up and promised to be of interest to the alumni, and consequently of benefit to the college, certain individual alumni and an alumni society offered to aid in paying for the publication. Encouraged by these offers, and in the hope that many other alumni would contribute after publication had been made, the edition widened the scope of the original plan and has incorporated into the catalogue all material that could be obtained by an extended and laborious correspondence with alumni and others."

In the present condition of the college every such item of expense is embarrassing. Accordingly, it is hoped that many alumni, having read, and recalled the tender memories of college days will contribute somewhat, large or small, to relieve the embarrassment due to the cost of this publication.

Copies of the Bulletin may be had at \$1.00 each, postpaid.

THOS. C. JOHNSON.

**THE DIVINE RIGHT OF MISSIONS; OR, CHRISTIANITY THE WORLD-RELIGION AND THE RIGHT OF THE CHURCH TO PROPAGATE IT. A Study in Comparative Religion. By Henry C. Mable, Philadelphia. American Baptist Publication Society. Price per vol. 50 cents net. Postpaid.**

This essay was originally prepared in two parts, the former part for the Congress of Arts and Sciences of the St. Louis Exposition in 1904. That paper was entitled "Elements in Christianity which Adapt it to be the

Universal and Absolute Religion." The latter part was an article in a symposium on foreign missions, which appeared in the "American Journal of Theology," Chicago, in 1907, in answer to the question, "Has Christianity the Moral Right to Supplant the Ethnic Faiths."

The two papers are so related that "each finds a larger completeness in the other," and, notwithstanding defects, are well worthy of publication, and circulation in quarters where their main theses are disputed.

The author argues that Christianity is adapted to be the universal religion from its supreme conception of the oneness of mankind, from its being the religion of a redeeming God, from its placing a premium upon the "faith principle conceived as loyalty to present light," from its being the one religion which centers in a unique divine-human person; from its being the one religion that guarantees human well-being in providence irrespective of outward, circumstantial conditions; and from its affording the only practical hope of God-like character and final blessedness like his own.

To show that Christianity has the right to supplant the ethnic faiths, he makes clear, first that the ethnic faiths as they now exist, are not divine in their origin in the sense that Christianity is; second, that Christian missions are more than legitimate, that Christianity in missions is expressing its yearning over the inadequate systems to make good all that they fail to do for man; and, third, that it displaced nothing worthy. He then proceeds to show that the question is not properly whether the Christian Church may force arbitrary changes on people, but whether it may, through moral suasion, introduce ideas, principles, and potencies, that will be followed by wholesome changes.

This little book is stimulating and suggestive in no small degree. The reviewer would be disloyal to his conviction of duty, however, after commending the volume to thoughtful readers, not to express his dissatisfaction at the vague, confused and perhaps misleading reference to the relation of the Logos to man (on p. 20, *et passim*), and at his doctrine, and the applications of his doctrine, of the "essential Christ" (e. g., on p. 49); his dissatisfaction with the manner of presenting the immanence of God (see p. 50); and at the erroneous interpretation of Rom. 5: 12-19, on page 21, and the modification of the true doctrine of foreordination on pp. 64 and 65, etc. He seems to me at times to part company with the Apostle Peter, and at times to part company with Paul; and, of course, to part company with the inspiring Spirit in these apostles.

THOS. C. JOHNSON.