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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

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-

tures Dr. Hawes here gives us the Biblical conception of the Church. Since it is the one which we in common with intelligent Presbyterians have held since the doctrine of *jure divino* Presbyterianism began to be advanced.

His effort to reach the Biblical conception of the Church without the aid of "former studies and beliefs" and without the use of any "sources of information save the word of God" has been laughed at as impracticable. It has been said that he must at least use lexicons and other general aids, and that it is utterly impossible to rid ones self of all prepossessions. But to this it may properly be replied that while we must make a certain use of general aids even in the most independent study, we may yet make a very limited and independent use of them. We may use them as authorities and masters, or we may make a very different use of them as servants. And we believe that Dr. Hawes has done this. It is clear that he has always tried to get at the meaning of a Biblical word from its use in the Bible itself; that he has tried to get at the Biblical conception of every phase and aspect of the Church by a study of Biblical representations of that phase or aspect. He has examined the thing to which a Biblical word is applied and tried to frame his conception accordingly. He has not first studied the etymological meaning of the word and framed his conception of the thing accordingly. e. g. Baptism and all its cognates of Biblical usage must be studied as applied in the Scriptures. Little can be determined from a knowledge of its etymological and prescriptive import as to its significance in Scripture. It has in Scripture usage lost almost all reference to its primary etymological import. Similarly the term *ecclesia* has a meaning as applied in Scripture which must be gathered from Scripture. A few centuries back, and many correct doctrines of the Scripture could only be learned in their way. Their elucidation and clear statement had not then been accomplished. Such was the method of bringing out originally doctrinal statements. If other doctrines are to be stated such substantially must be the method of their discovery in future. There must be a wide and sufficient induction from the facts of Scripture.

Now, we do not believe that Mr. Hawes's study of Bible facts has added anything essential to the already educed conception of the Church. But it has, nevertheless, served an excellent purpose. It has confirmed the reader anew in faith that we do hold the correct conception of the Biblical Church. It carries him over the road of discovery—even if the truth concerned had been already held—and shows us that the conceptions which our fathers drew from the Scriptures was correct. This book renders the same service for the student of the Church that it rendered by a good piece of modern Biblical theology for the dogmatic theologian of the Westminster type. He is confirmed in his Calvinistic, Presbyterian conception of the Church.

But this book has served us a good turn not only in letting us see that the dogmatic conception of the Church as taught in our communion is the Biblical one; it has suggested much that it has not clearly said in support of different aspects of the truth handled. We have not time to illustrate this point, but simply say that for our own part we have been strengthened in the view that John's baptism was an Old Testament rite,

and that Christian baptism was similar in mode to John's and to Old Testament baptizing generally; that it was by affusion.

This book has a sort of homiletic or hortatory tone, too, which gives it an additional value for the people. It exhorts parents in the matter of placing their children within the pale of the covenant by having them baptized. It is constantly exhorting its readers to refer to the words of God as ultimate authority in all things.

But while we have found much in the book to admire, we have been obliged to dissent from the interpretations of many texts. Dr. Hawes differs from Dr. Peck in his view of Gen. XV, and we believe that Paul in Gal. III, gives ample support for the interpretation of that chapter. He believes that Paul was a believer on the Christ, but not on Jesus of Nazareth as the Christ, prior to his conversion on the way to Damascus. He believes that the three thousand converted on the day of Pentecost were believers in the Christ but not on Jesus of Nazareth as the Christ. He believes that the three thousand were baptized with the Holy Spirit on the day of Pentecost, but not with water; and that Peter did not exhort them to be baptized with water. He believes that Paul stood up in Damascus and was baptized with the Holy Ghost, but that he was not baptized with water then. He argues at length for these positions, but very inconclusively. In speaking of baptism by the Holy Spirit, he says, "His baptism is not *regeneration*, whereby those actually 'dead in trespasses and in sins' are made alive; but it is known in the enlightenment and revival of believers. That the 'three thousand' of Acts II could receive it is explained in the fact that they were already real though erring believers in the Christ. The Spirit baptism enlightened and freed them. (p. 359.) We do not believe that the result of baptism by the Spirit is correctly, fully stated here. He says that Paul became a 'preacher'" of the Gospel only after the event recorded in Acts XIII, 1-3. And many other things Dr. Hawes holds which we believe to be incorrect. The reasoning by which he supports some of his peculiar interpretations seems to us unsound also.

Nevertheless, the book is one of real value. It is indicative of an earnest study of the Bible and independence of judgment. It is well worth reading.

THOMAS C. JOHNSON.

Richmond, Va., August 4, 1897.

THE ILLUSTRATED BIBLE TREASURY AND COMBINED CONCORDANCE. *Edited by William Wright, D. D.* Thomas Nelson & Sons, New York.

The attacks made on the Bible, from the rise of the Tubingen criticism, to the latest developments of the divisive critics, have driven devout Bible scholars to close study of the Scriptures, and the result is, very valuable additions to the department of Biblical Introduction, while the exploration of Bible lands has added much to our knowledge of Archaeology and Biblical Geography. Publishers of the English Bible have vied, in recent years, in furnishing their patrons with the latest and best results