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## I.—LITERARY.

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### 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

that will carry the reader thro the intricacies of the whole. . . . In the present edition I have ventured, discarding all other divisions, whether of verses, chapters, or books, to arrange in what seem natural and logical sections, and indicate by a title the relation of each part to the whole." Prof. Moulton's fine literary insight has enabled him to do this work of arranging in sections remarkably well, and his titles are often inviting: e. g. these from Proverbs and Ecclesiasticus; *The Golden Mean, An Epigram, On Meddlesomeness, Niggardliness, Wine and Woe, Wisdom and Honey, Social Pests, The Burden of Life.*

The above will give some idea of Prof. Moulton's purpose and plan in editing this series. Bishop John H. Vincent says: "I frankly confess I did not believe that so slight a matter as typographical form and adjustment would make such a difference in the reading of old and familiar literature." And Dr. Lyman Abbott: "It is part of the renaissance of Biblical study; but it may mean, and in our judgment it does mean, the renewal of a fresh and deep impression of the beauty and power of the supreme spiritual writing of the world."

HAY WATSON SMITH.

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CHRIST AND THE CHERUBIM; OR THE ARK OF THE COVENANT A TYPE OF CHRIST OUR SAVIOR. By J. M. P. Otts, LL. D. Author of "The Land Where Jesus Lived," "At Mother's Knee," etc. With an Introduction by Francis R. Beattie, B. D., Ph. D., D. D., Professor of Systematic Theology and Apolygetics in the Louisville Presbyterian Theological Seminary, Louisville, Ky. 12 mo., pp. 63. Price 50 cents. Richmond, Va.: Presbyterian Committee of Publication.

The gist of the teaching of this book is as follows: On the heels of the fall, "an altar was dedicated just outside of the gate of the Garden of Eden, and the sacrifice of animals was divinely appointed as a didactic form of worship, typifying the great sacrifice that the promised Redeemer would make of himself for man in order that he might be the Savior of our lost race" (p. 48). "It also seems that there was, at the very beginning, in connection with the altar, an Ark of the Covenant, or something possessing its essential parts, and similar to it in use. We read in Genesis 3:24: So he drove out the man; and he placed at the East of the Garden of Eden Cherubim and a flaming sword which turned every way, to keep (preserve) the way of the tree of life" (pp. 48-50). Thus, just outside the gate of the Garden of Eden a system of worship was instituted with didactic symbols and types that taught in fulness all the fundamental doctrines of the Gospel as we now possess them," (p. 53). "It is conceded by all scholars who have investigated the questions that there was an ante-Sinaitic Tabernacle. It is also probable that there was an ante-Sinaitic Ark of the Covenant," (p. 58). "There was doubtless an altar, with its holy symbols, in the Ark (Noah's) itself. This divine knowledge was transmitted by Noah to those who came after the flood. The symbols of the covenant of redemption have always existed among men, and

they have always been kept in a sacred tent," (d. 61). "This great truth" (that Christ was the only way of salvation) "was more fully and clearly typified in the Ark of the Covenant that was made after the divine pattern shown to Moses in the Mount, which was, in all its successive sanctuaries, a type of Christ our Savior," (p. 62). "The two boxes, the wooden one incased within the golden one, were so blended and wrought together that they constituted but one thing, the Ark of the Covenant, in the materials and form of which we find a perfect type of the two natures in the one person of the Man Christ Jesus. The inner wooden box did not have a wooden cover over it, but was covered by the lid of the outer box which was of solid gold. This typifies that the human nature in Christ is not co-equal with his divine nature. The human is finite, and the divine infinite," etc. (p. 30).

The purpose of the book thus appears to be to teach that the Ark of the Covenant was a type of Christ during the Mosaic and all preceding ages of worship.

We don't like the book because: *First*, granting the correctness of the main contention, viz.: that the Ark of the Covenant of the Mosaic Dispensation was typical of Christ, the author has done much to prevent the average reader's accepting that position, by his utterly unprovable teachings about the Noachian Ark of the Covenant and antediluvian Ark of the Covenant. The author does not begin to prove the existence of such arks. Nor does he make their existence probable. Second, the author is not happy in much that he says about the Mosaic Ark of the Covenant as typical of Christ. What is his warrant for teaching that the wood in the Ark refers to Christ's human nature and the gold to his divine nature? Third, the question just asked suggests another objection to the book. It is characterized by dogmatic assertion where there is no evident ground for such assertion. The consultation of a very few commentators shows that it is not "conceded by all scholars who have investigated the question that there was an ante-Sinaitic tabernacle. At least three views have been defended by scholars, of Exodus 33:7, which is the principal text relied on by Dr. Otts to prove the existence of the "ante-Sinaitic tabernacle." Dr. Otts gives only one view of the text and says we have in that proof positive of an ante-Sinaitic tabernacle. He does not seem to be aware that the Hebrew uses here the word for tent and not that for tabernacle. The Revised Version uses the word tent.

This is only an instance. He often dogmatizes where only an inspired prophet could dogmatize with safety. Fourth, we doubt about the beneficial results of such work when spread among the people. The common people desire proof for assertion on such subjects as that of this volume. And the impression produced by empty assertion or insufficient proof, is not happy. Skepticism is the natural result.

Typology is very important but very difficult for an uninspired man. The great Augustine was not competent to it. It is no wonder that other men also fail in it. The types which the Scriptures teach to be such we gladly accept as types; but we accord a much less trustful reception to the types which uninspired men find in the Scriptures.

THOS. C. JOHNSON.