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## WILLIAM THE SILENT.\*

BY THE REV. W. W. MOORE, D. D., LL. D.,

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The sixteenth century was one of the most important epochs in the history of mankind. It was the age of Queen Elizabeth and Lord Bacon and William Shakespeare. It was the age of Martin Luther and John Calvin and John Knox. It broke the shackles of ignorance and superstition and tyranny which for centuries had bound down the human race. It introduced a new era in religious freedom and intellectual freedom and political freedom. The most powerful monarch in the world in the sixteenth century was Charles the Fifth. He had a vast empire. It included Germany, Austria and Lombardy, that is, the northern part of Italy. It included in the south also the kingdom of Naples, the kingdom of Sicily and the kingdom of Sardinia. It included the whole of Spain, at that time the richest and strongest country on the globe. It included Burgundy, that is, the eastern part of France. And it included the Netherlands, or what we now know as Belgium and Holland. It comprised, therefore, a very large part of the continent of Europe. Then, too, in the new world, it included the West Indies and Florida and Mexico, and also Peru in South America. The sun never set on his dominions. He was the autocrat of half the world.

\* A Reformation Day Address to Young People, based chiefly on "The Rise of the Dutch Republic," by J. L. Motley.

books and chapters and verses. She has gleaned from the whole field of literature. The book is a remarkable testimony to the Bible and the place that it has occupied in the lives and thoughts of the great minds of the world. It is also an illuminating commentary on many portions of the New Testament. I have been using the book for several weeks and have found much illustrative material for sermons. The chief defect of the book from an American point of view is that the material is largely drawn from English and Scotch sources and therefore is not as available for use in America as in England. But notwithstanding this, the average American preacher will find much fresh and stimulating material here. I can give only one illustration. It is found on page 12 of Miss Stoddart's book. Charles Dickens wrote to his youngest son when the boy was leaving home to join his brother in Australia: "I put a New Testament among your books, for the very same reasons, and with the same hopes, that made me write an easy account of it for you, when you were a little child. Because that it is the best book that ever was, or will be, known in the world; and because it teaches you the best lessons by which any human creature who tries to be truthful and faithful to duty can possibly be guided."

WALTER L. LINGLE.

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AUTOBIOGRAPHICAL NOTES, LETTERS AND REFLECTIONS. *By Thomas Smyth, D. D. Edited by his Granddaughter Louisa Chevis Stoney.* Charleston, S. C.: Walker, Evans & Cogswell Company. 1914.

Thomas Smyth was born, June 14, 1808, in the town of Belfast, Ireland. He received his higher school education in the College of Belfast, in Highbury College, London, and in Princeton Theological Seminary. He entered upon his labors in the Second Presbyterian church, Charleston, S. C., in 1832, and served that church for about forty years. He died August 20, 1873.

Dr. Smyth was not without weaknesses, for he was mortal; but he was a great man, intellectually, morally, and religiously; and did great service to the Church of Christ by tongue, by pen, and by the cheerful way in which he bore the very unusual degree and variety of afflictions with which he was visited during his later life.

His intellectuality was evinced not only by sermons, lectures, stump speeches and meditations, but by many books of learning and our Southland among his contemporaries his equal in learning in the realms of theology, philosophy and subjects closely connected with these. He was a prodigiously fertile writer; and some of his writings were well worth while.

That he might command information and use it in sermons, lectures, speeches, pamphlets, articles and books, he collected a private library of eleven or twelve thousand volumes—some of them rare and costly—the finest private theological library in the South, and perhaps in the whole country, it is presumed.

His moral and religious character was shown to be great by the way in which he bore his afflictions bodily, domestic, and civil, by the heroic struggle which he waged with bodily infirmity; by his doctrines of sin and salvation; by the robustness of his hatred of sin, and by his love of righteousness in all its aspects; by his sternness and by his tenderness; and by his uncommon achievements in many lines.

For some of the views he entertained we have no sympathy, *e. g.*, those on the ruling eldership. We believe them to be wrong; but the vigor with which he maintained his views and the Christian love with which he conducted his debates, evoke admiration. For his views on most subjects we have nothing but words of praise.

We have, in the work before us, this many-sided life and work brought out, in the course of nearly eight hundred octavo pages. Into these pages have been introduced much about the members of his immediate family, but all tending more or less to illustrate features in the life and work and suffering of its great subject.

The editress (authoress-editress) has brought all interested in the history of our Church and in the history of our country into her debt.

THOS. C. JOHNSON.

*Union Theological Seminary.*

LIVING BREAD FROM THE FOURTH GOSPEL. *By William Hiram Foulkes, D. D.* Philadelphia: The Westminster Press. 1914. \$1.25 net.

This is one of the latest additions to that class of books represented in the days of our fathers by "Jay's Morning and Evening Exercises," and in later days by "Spurgeon's Cheque Book Upon the Bank of Faith." It differs from these however in that it is the study of a single book, the Gospel according to John.

The pages of the book, four and one half by seven inches in size, are not numbered but dated, one for each day in the year. At the top of each page is the passage for that day, taken from the American Revision, sometimes only a brief clause, and again two or three verses, as seems most fitting. This is followed by a brief exegetical and devotional comment, and then at the close there is an appropriate prayer of a sentence or two. The passages are taken in consecutive order, though of course a number of verses are omitted.

The volume is neatly bound in blue muslin, with gold lettering on