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I.—LITERARY.

HISTORICAL SKETCH OF UNION THEOLOGICAL
SEMINARY.

BY PROF. W. W. MOORE.

I. THE BEGINNING, 1812-1823.

The Presbyterian Church in America was composed originally of emigrants from Great Britain and Ireland, and for a number of years the ministers of their various congregations were drawn from beyond the seas. As the church grew, however, and the population of the country increased, the supply thus obtained proved to be inadequate, and the necessity for a native ministry became more and more apparent. Academies and colleges were accordingly established from time to time during the eighteenth century at various places, such as Princeton, Lexington and Hampden-Sidney; and the candidates educated in these institutions received their theological training from the president of the college, when he chanced to be a minister (as was commonly the case), or from other approved divines here and there throughout the country. But not until 1812, the year of our second war with England, did the church establish an institution to be devoted exclusively to theological education. In that year Princeton Seminary was founded, with the Rev. Archibald Alexander (formerly President of Hampden-Sidney College) as its organizer and first professor. In the same memorable year the Synod of Virginia adopted the plan of a Seminary to be located within her bounds, inaugurated measures to raise funds for its sup-

coming a band of Congregationalists voluntarily united with the Presbyterians. Mr. and Mrs. Graham were the first foreign missionaries who had ever resided in this province. In addition to teaching English in a day school and Bible classes on Sunday, Mr. Graham was soon reaching out from the city to the many outlying villages and towns, and in 1895 had eleven preaching points that he visited regularly. Just as a wide career of usefulness was opening before him his health so completely failed that it became needful to return to the home land in 1896.

REV. WALTER McS. BUCHANAN,

son of Daniel and Agnes McSymon Buchanan, was born in Glasgow, Scotland, came with his parents to America in 1871, studied at Hampden-Sidney College and Union Theological Seminary, graduating from the latter in May, 1895, and sailed for Japan in the fall of the same year. Since that time he has labored successfully in the Nagoya field with his brother. On the 23rd of June, 1897, he was married to Miss Mary E. Wilson, a young lady of the Dutch Reformed Church, who having visited Japan simply as a tourist became so much interested in Christian Missions that she remained a missionary at her own charges, though under the direction of her Church Board of Missions.

D. C. RANKIN.

Nashville, Tenn., March 18, 1898.

UNION SEMINARY MEN IN KOREA.

It has pleased God to assign to the Presbyterian Church a leading part in the work of giving the gospel to Korea. About fifteen years ago Rev. John Ross, a Scotch Presbyterian Missionary in Manchuria, coming into contact with a few Koreans on the northern frontier, became interested in them, translated the New Testament into the language of the lower class Koreans and also sent into the peninsula copies of the Bible in Chinese, with the result that when Protestant missionaries did gain entrance into the Hermit Nation they found whole communities in northern Korea studying the Bible and professing Protestant Christianity.

When our treaty with Korea was made in 1882 the Presby-

terian church in the United States took the lead there which it has ever since maintained. In 1884 Henry Allen, M. D., arrived at Seoul, the capital, as physician to the American Legation. Having cured the king's nephew of a wound received in a riot, Dr. Allen was placed at the head of a government hospital established by his Majesty. This gave the missionaries an opportunity which they were not slow to improve. In 1888 Dr. Allen became Foreign Secretary of the Korean Legation, at Washington, and last year (1897) he was appointed U. S. minister to Korea by President McKinley.

But not only were the Presbyterians first in the field with Christian literature and medical missionaries, but they were first also with evangelistic and educational work. In 1885 Rev. H. G. Underwood of America arrived. In 1886 he established an orphanage, which now has 40 boys, and in the same year baptized the first of the 3000 converts now in Korea.

Dr. Underwood visited Union Seminary in 1891 and made two or three earnest addresses. Among his hearers were W. D. Reynolds, W. M. Junkin, and Cameron Johnson. The Inter-Seminary Missionary Alliance met at Nashville, in Oct. 1891, its first meeting in the South. Dr. Underwood was one of the speakers. Union Seminary was represented by Mr. Reynolds and Mr. Johnson. They were deeply impressed by Dr. Underwood's statements, and, after conference and prayer, these two, with Mr. L. B. Tate, went to the rooms of our Assembly's Committee of Foreign Missions in that city, and begged to be sent to Korea. That was the beginning of our Southern Presbyterian Mission in Korea. This Seminary therefore must always feel a special interest in that mission. Nor was that all. In the same class at the Seminary was another man like-minded, Mr. W. M. Junkin, and in the next class came Mr. Eugene Bell and Mr. W. B. Harrison. Further, Mr. A. D. Drew, for a number of years resident at Hampden-Sidney, and intimately associated with many of our students, having taken the degree of M. D. at the University of Virginia, and having offered himself as a medical missionary, was sent out a year or two after Messrs. Reynolds, Junkin and Tate, the means for his support being provided by one of the students in our Seminary (Mr. C. C. Owen) who has since finished his course and will himself shortly join the force in Korea. Dr. Drew treats about 1500 patients a year, and his

work has been of immense benefit in opening the door all over the southern half of the peninsula. For many of the statements in the following brief sketches we are indebted to the Executive Committee at Nashville.

REV. W. D. REYNOLDS.

Rev. W. D. Reynolds was born at Norfolk, Va., in 1867.

He graduated with the highest honors at Hampden-Sidney College, Va., after which he spent one year at John Hopkins University, Baltimore, making a special study of Greek, Hebrew and Sanscrit. In 1892 he graduated at Union Seminary, Va., and married that year Miss Patsy Bolling of Richmond, Va.

In 1892 he went to Korea, and spent the first three years at Seoul, studying the Korean language, in which he made such unusual proficiency that he was appointed by the Council of Missions a member of the Board of Translators of the Scriptures. It is expected that when the work of the Translating Board is fully organized, Mr. Reynolds will give a large part of his time to this work, until it is completed.

Two years ago he moved from Seoul to Chunju, a large interior, walled city in the province of Chung Chong.

Mr. Reynolds is gifted not only as a linguist but also as a preacher, and is universally recognized as one of the brightest and most promising missionaries in Korea. His wife is in all respects a worthy helpmeet in his work. Their home is the gathering place for large numbers of the native women, who come to be taught by Mrs. Reynolds. Already a small Church has been gathered at Chunju, as the result of their labors in connection with other members at that station.

REV. W. M. JUNKIN.

Rev. W. M. Junkin was born at Christiansburg, Va. His college course was taken at Washington and Lee University, Lexington, Virginia, where in 1892 he received the crowning feature of his qualification as missionary by marrying Miss Mary Leyburn. He graduated at the Union Seminary in 1892, and went to Korea in the same year.

The residence of the members of the Korean Mission during the first three years, when they were occupied with the necessary language study to fit them for their work, was the capital of the country—Seoul. It was found impossible however, to

confine Mr. Junkin within the city limits. During a part of that time he lived in the suburbs of the city, and by his indomitable energy not only became proficient in the language but was the means of bringing a considerable number of the natives into the Church.

Two years ago Mr. Junkin removed to Kunsan, a small town on the southwestern coast, where he and D. Drew and Miss Linnie Davis opened a regular Mission station and began their work. The only objection to Mr. Junkin as a missionary is, that it has not been found practicable to keep him within the limits of prudence in the matter of hard work and exposure. He has spent much time itinerating in all the country around Kunsan. His bright mind and warm heart have combined to make his work unusually successful. In the time that is usually occupied in getting acquainted with the people and overcoming prejudic sufficiently to get a hearing, the missionaries at Kunsan have succeeded in gathering a small Church, whose services are attended not only by the members, but by large numbers of interested outsiders.

If Mr. Junkin's life and health are spared, he will unquestionably make history in mission work in Korea.

REV. EUGENE BELL.

Rev. Eugene Bell was born in Shelby county, Kentucky in 1867. He is a graduate of Central University, Richmond, Ky., where he took a high stand in all his studies. He spent one year at Union Seminary, Virginia, and graduated at Louisville Seminary in 1893. In 1894 he married Miss Lottie Witherspoon, the gifted and accomplished daughter of Rev. T. D. Witherspoon, D. D., of Kentucky; and they went to Korea early in the following year, shortly after his marriage.

Mr. Bell has been in the country only long enough to have about mastered the language, in preparation for his real missionary work. He is a man of fine physique, and of very bright, cheerful temperament; and no one is better qualified, either physically or mentally, than he is for enduring the hardships of Korean Missionary life. He has for two years been acting as Secretary and Treasurer of the Mission, but expects to move from Seoul during this year, to open a new station at Mok-Po, one of the treaty ports of the southwestern coast. Mr. Bell is recognized by his associates in the Mission as being a man of unusual force of character, which, next to

piety and consecration, is the prime qualification for a missionary.

REV. W. B. HARRISON.

Rev. W. B. Harrison was born near Lebanon, Kentucky, in 1866. He is a graduate of the Central University of Kentucky, and of Union Theological Seminary, Va. After graduating at the Seminary he took a two years course in medicine, in the medical college at Louisville, Ky.

He received his appointment as a foreign missionary in 1894, and went to Korea early in 1896. Mr. Harrison has been in the field only long enough to get his tongue partially unloosed, but he has been able to do a considerable amount of medical work during the period that he has been occupied in studying the language. He is a man of singularly pure and unselfish character, and gives every promise of making a useful and successful missionary.

It will thus be seen that our Southern Presbyterian missionaries first entered Seoul Nov. 11, 1892, and that they and their successors are talented, well-furnished, energetic, consecrated men. The time has not come for stating the results of their work in figures. While there are already three stations, with 23 members and 17 catechumens, their work has been chiefly foundation-laying, such as mastering the language, studying the people, and prospecting for stations. By agreement with the other workers in Korea our Southern Presbytertan missionaries have been assigned the southwestern portion of the peninsula, the toe of the boot-shaped country, containing 3,000,000 people. It is virgin soil, no Protestant missionaries having been there before. It is a most fertile region and lies in the latitude of Virginia. Our Southern church is asked to be responsible for evangelizing these populous provinces. One hundred and ten cities and towns, thousands of villages, and numerous islands are thus awaiting the coming of our young men from the South with the Word of life. May God continue to honor this Seminary by calling many of her sons to this work.

W. W. MOORE.

OUR CHINA MISSION.

PROF. T. R. ENGLISH.

At the meeting of the General Assembly in 1866, the Southern Presbyterian Church resolved to establish a mission in China. The Rev. Elias B. Inslee, of the Synod of Miss., who had for a number of years been laboring in that land as an independent worker, was present at that meeting, and plead the cause of China so well, that he was authorized to return to that land of darkness as the representative of the Southern Presbyterian Church, and to open a mission there. He arrived in China early in the year 1867, and succeeded in opening a station in the populous city of Hangchow, in the province of Chekiang.

In the Autumn of 1868 Rev. Messrs. Helm, Houston and Stuart were sent out to aid him in the work so auspiciously begun. Rev. T. E. Converse and wife followed in 1869. Three years later Dr. and Mrs. DuBose and Mrs. Randolph went out, and in 1873 this little band of pioneers was still further strengthened by the arrival of Dr. John W. Davis, Mr. G. W. Painter and Miss Safford, and a new station was opened in the city of Soochow. Time forbids us to trace in detail the growth of the work from these apparently insignificant beginnings. Suffice it to say, that under the blessing of the great head of the church, this work has expanded year by year, so that at this time our church has in China a mission with 12 stations, 67 missionaries, 9 native preachers, 58 other native helpers, 7 Bible women, 4 churches, 15 chapels, 281 communicants, and 726 day pupils. The stations occupied are for the most part on the Grand Canal, and are all of them in the two provinces of Chekiang and Kiangsu, which together have a population of 58,000,000.

But what share has Union Seminary had in this work so full of promise? That it is a *missionary* Institution is abundantly evidenced by the fact that since the Civil War 45 of her Alumni have been engaged in the foreign field, besides several others now under appointment, and waiting to be sent out; while of the 58 ordained missionaries now in the field 24, nearly one half, have gone forth from her walls.

For some reason, however, a smaller proportion of her sons have gone to China than to other foreign fields, only 14 out of

the 45 having gone to this portion of the great harvest field. The lack of sufficient data forbids any attempt to give any detailed account of the labors of these men, but in the following list may be found their names, fields of labor, and periods of service, so far as they could be ascertained.*

1. Rev. M. H. Houston, D. D., Wheeling, W. Va., class of '68, was one of the first of the sons of Union Seminary to enter China as a representative of the Southern Presbyterian Church. In the Fall of 1868, in company with Messrs. Helm and Stuart he went to Hangchow, and for seven years labored there most successfully. In 1875 he was compelled to return to the U. S. on account of impaired health, and for two years, under the direction of the Committee of Foreign Missions visited the churches in the interest of this great work. From '77 to '81 he was engaged in the home field, but in the latter year, his health now being restored he returned to China, and again took up his work in Hangchow.

The death of Mrs. Houston in 1882 necessitated his return to this country for the purpose of making provision for his motherless children. After two years spent principally in visiting the churches in the interest of missions, he was elected Secretary of Foreign Mission by the General Assembly of 1885. After eight years of most efficient service in this responsible position, he felt impelled to return to his loved work in China. Accordingly in 1893 he returned to his old home in Hangchow, where he was able to resume the work of preaching after an absence of eleven years. The next year he went to Ling-Wu, where he labored with most remarkable success until his return to the United States in 1897.

2. Rev. T. E. Converse, D. D., Louisville, Ky., class of '68, in company with his wife, went out in 1868, and joined the mission at Hangchow. The following year he returned to the United States, and since that time has been engaged in the home field as Pastor and Editor of *The Christian Observer*.

3. Rev. Ben Helm, Elizabethtown, Ky., class of '68, went out in the Fall of that year, and began work at Hangchow, where he labored successfully for ten years. In 1877 he was compelled by the failure of his health to suspend his work,

*The preparation of this sketch was entrusted to a member of the China Mission, and his unexpected failure to do so, through providential hindrances, necessitated the preparation of this hasty and meager sketch from such data as were accessible.

and since that time he has been engaged in the home field.

4. Rev. John W. Davis, D. D., Salisbury, N. C., class of '72, went to Soochow in 1873, and since that time has labored there continuously and faithfully. Besides his evangelistic work, he has labored with his pen most efficiently, having translated into Chinese the Gospels, Acts, and Psalms, and prepared quite a number of works for Chinese readers. He is now a member of the committee on the translation of parts of the Old Testament. In 1878 he found an efficient helpmeet in Miss Alice Schmucker, of the Northern Presbyterian Mission.

5. Rev. Geo. W. Painter, Wythe County, Va., graduated in the class of '73, but having scruples as to his fitness for the ministry, he offered himself as a teacher for the foreign field. He went to Hangchow in 1873, and after a period of efficient labor there, he was licensed and ordained in 1879 by Rev. J. L. Stuart, and this action was confirmed by the General Assembly of the following year. He still continues to labor in Hangchow, and has been largely engaged in evangelistic work in the surrounding districts.

6. Rev. A. Sydenstriker, Greenbrier county, W. Va., class of '80, accompanied by his wife, reached Hangchow in October, 1880. In '81 he was transferred to Soochow, but returned to Hangchow the following year, where he continued to labor until 1884. Towards the close of that year, owing to the failure of his health, he removed to Chefoo in the province of Shantung, where he labored for a year or more. In '86-'87 he was located in Chin-Kiang, and then, assisted by Dr. Woods, opened the new station of Tsing-Kiang-Pu, where he continued to labor until 1894. In that year he assisted in opening the new station of Suchien, and labored there until 1896, when he took charge of the work at Chin-Kiang.

7. Rev. J. F. Johnson, Gallatin, Tenn., class of '82, went the same year to Hangchow, and the following year assisted in opening the new station of Chin-Kiang, where he remained two years. In 1884 he returned to Hangchow, where he labored most earnestly until May, 1888, when failing health compelled him to seek a change of climate. He went first to Chefoo, but gaining no relief he returned in the fall to the United States, and died in California shortly afterwards. His death is the only one that has occurred among those that have gone forth from this institution to China.

8. Rev. H. M. Woods, D. D., Charlottesville, Va., class of

'83, with Mrs. Woods, went in 1883 to Chin-Kiang, where he remained until 1887. In conjunction with Rev. A. Sydenstriker he then opened the new station of Tsing-Kiang-Pu, and in this field he is still actively engaged.

9. Rev. J. E. Bear, Churchville, Va., class of '86, joined the mission at Chin-Kiang in 1887, and still continues to labor in that field. In 1892 he found a helpmeet in Miss Laura A. Murrah, who had been in the field as a missionary since 1884.

10. Rev. R. V. Lancaster, Cumberland C. H., Va., class of '87, went to Hanchow in 1887, and the following year was joined by Mrs. Lancaster. After five years of service he returned to the United States in 1892, and since that time has been engaged in the home field.

11. Rev. J. R. Graham, Jr., Winchester, Va., class of '89, with his wife, went in 1889 to Tsing-Kiang-Pu, where he has continued to labor since. He and his family are now at home enjoying a well-earned furlough.

12. Rev. P. F. Price, Cloverdale, Va., class of '89, went to Soochow the same year and remained there until the following year. Taking to wife Miss Essie Wilson of the Hangchow Mission, in connection with Miss Houston and Rev. W. B. White, he opened the new station of Sinchang, where he still continues to labor.

13. Rev. B. C. Patterson, Fishersville, Va., class of '91, labored in Tsing-Kiang-Pu from 1891 to 1894. In 1893 he was united in marriage with Miss Annie R. Houston, M. D., of the Sinchang Mission, and the following year he assisted in establishing the Suchien Mission, where he still continues to labor.

14. Rev. H. W. White, Winchester, Va., class of '94, assisted in opening the station of Suchien the same year. In 1897 he went to Chuchow, where he still labors, with his wife, nee Miss Augusta T. Graves, of Va.

No one has gone from Union Seminary to China since 1894, but it is hoped that some of those who are offering themselves for the foreign work from the present graduating class will be sent to this most needy and almost boundless field.

THE PRESBYTERIAN CONGO MISSION.

It is very fitting that when Union Seminary celebrates her diamond jubilee, she should review the work of her children at home and abroad. To-day her sons in person or in their graves as monuments of their fidelity, are found in China, Brazil, Japan, Korea, Mexico and Africa. It is to the latter only we would here allude.

The Presbyterian Congo Mission was established by Messrs. Lapsley and Shephard. The former was for one session only a student of Union Seminary and yet there are few names on the roll that call forth more tender memories. His course was completed at McCormick Seminary, Chicago, and after a short interval of labor in this country he sailed for Africa, Feb. 26, 1890.

The history of our mission on the Congo has been one of much trial and suffering but not without great fruits. Lapsley's work in Africa was chiefly foundation laying, a most important part of mission work and yet the most trying and discouraging.

Only two years and one month were spent by our young brother as a missionary ere he was called to lay down his life, yet the heroism, consecration, ability and tact displayed during this period has left a lasting impress for good.

Fourteen months were consumed in travelling and prospecting before a site was chosen, high up on one of the branches of the Congo, well located, near the junction of two rivers and in the midst of a promising tribe. He himself says, "Leubo is the centre of influence from which the lines of trade radiate; the point of contact, the point of attack on the people of a vast region." It was no small achievement for two men, hardly acquainted with the language, to push one thousand miles into the interior and thus begin work.

The wisdom and tact of Mr. Lapsley were especially manifested in gaining the good will of the natives and in the establishment of the present system of work. He seems to have taken the old Southern plantation as a model.

On a farm, the natives obtained by purchase or voluntary surrender are located in their own homes. Here portions of their time are spent in primary school work and evangelical

instruction, the remainder being devoted to manual labor for the support and maintenance of the colony and the teaching of habits of industry.

The station at Luebo has become a centre from which have gone out Christian influences into the surrounding country. Late reports give the total membership of the Church as one *hundred and seventy-five members*, and mention is made of the fact that Sunday schools are held in ten of the surrounding villages.

The fruition of his plans our friend was not permitted to see. During a visit to Underhill for the purpose of securing permanent possession of the mission premises from the Belgian government, this young servant passed away, March 26, 1892. In this instance as ever, it has been strikingly verified that though "the workman dies the work goes on," two new stations having been recently opened.

We may hope that our Church will have her part in fulfilling the ideal of Kraff, in planting missions to become links in the chain of stations spanning the "midnight continent," as stars shining across the blackened heavens.

May the influences set at work in Africa by our Church in this closing decade of the Nineteenth Century continue to widen and increase during coming generations until the King shall come to receive His own.

E. E. LANE.

DANIEL LINDLEY.

An interesting illustration of the far-reaching influence of Union Seminary in foreign lands is found in the fact that the chief agency in determining the religious life of Paul Kruger, the remarkable diplomat and President of the Transvaal Republic in South Africa, was the ministry and counsel of the Rev. Daniel Lindley, who was graduated from the Seminary in 1831, and in 1834 went from North Carolina as a missionary to the Zulus, where he labored for forty-three years, returning in 1877. He died in New York, Sept. 3, 1880, at the age of seventy-nine.

V.—CRITICISMS AND REVIEWS.

HIRAM GOLF'S RELIGION, OR "THE SHOEMAKER BY THE GRACE OF GOD."

By George H. Hepworth. Author of "The Life Beyond," "Rocks and Shoals," etc. 13th thousand. pp. 127, 12 mo. New York: E. P. Dutton & Company, 31 West Twenty-third Street. 1895.

THEY MET IN HEAVEN. *By George H. Hepworth.* Author of "Hiram Golf's Religion," etc. pp. 209, 12 mo. New York: E. P. Dutton & Company, 31 West Twenty-third Street. 1895.

These two volumes have been placed in our hands for review by a well known ruling elder of our church. He felt that they make "too little of the doctrine of atonement," and that they were defective in other respects, perhaps. On the other hand, we have noted many instances of their commendation in newspapers, some of which are in wide repute for soundness and ability. Many Sunday Schools, too, give the book a place on their library shelves.

After a careful reading of every page in each of these two volumes, we incline to the side of the elder and against the position of the newspapers, and the Sunday Schools, referred to. The book notices, even in many of our able newspapers are notoriously untrustworthy; and a book's place on the shelf of a Sunday School library proves little touching its character. We very much doubt whether this book should have received favorable mention by newspapers. We are certain that better books should have been provided for Sunday School scholars.

The book is by no means all bad, however. It teaches the dignity of labor. "All work is important," said John Jessig as he left Hiram's shop after his first visit. "All work is important, and all work should be honest. Every man should be consecrated to his business whatever it is. The carpenter should ply his plane with his heart as well as with his hands. The blacksmith should drive nails into the horse's hoof with his prayers as well as with his hammer, and do it not for pay but for God. We are all, everyone of us, priests of the Temple. Some wear robes, and some are in shirt-sleeves; some work with pen and ink, and others with forges and scythes and tailor's needles; but we all are priests just the same. Toil is honorable in itself and ennobling in its influence." Honest labor does lend a dignity to the humblest man. Show us a man who shovels dirt on our streets from one year's end to another's, for the glory of God and the good of his fellowmen, and we will show you a man more to be admired than any Sir Fopling of Leisure, whatsoever. Thos. Carlyle says, "A life of ease is not for any man nor for any God."

The ethics of the book are relatively high. Indeed they seem as high as any ethics can be that are not enforced by the doctrines of the cross, the expiatory sufferings and death of the Son of God in the Sinner's stead. There is loving praise throughout both books of traits which lie

hard-by noble generosity. The books were evidently written with the purpose in part of inciting all men to be all they have the power to be toward God and their fellowmen, with the purpose of inciting them to lead sweet, clean, pure, high lives themselves, and to help other men bear their ills, get up when they have fallen, and ultimately lead such lives themselves. In part they were designed for another purpose.

The great defect of the work is that there is no sign that the author either saw man's real condition as a sinner, or God's plan for making him sweet, clean, pure and high. There are many incidental defects.

1st. A false view of regeneration and conversion is taught.

Jonas Crimp says to Hiram, "Hiram, you made a man of me. I was gone in drink, and the children was well-nigh starvin'. I felt a coldness in my heart, for the world was on top of me, holdin' me down, and I got desperate. Never a kind word from any one but you, Hiram. They all let go of me, and I don't blame 'em; but you hung on, and here I am on my feet again." "When I get up yonder, Jonas," Hiram whispered, may I tell 'em what you say? "Oh what a blessed thing it is to do good! Oh what a privilege to bring a soul out of darkness into light! To be able to do God a real service! To be a co-worker with Christ! To preach to the lost, the lost, the lost, until their sins are blotted out by the tears of repentance."

There is nothing in this testimony of Jonas Crimp that speaks of anything but natural reform. Nor does our author bring forth in these volumes elsewhere the evidence for any other sort of change.

In the account which Hiram gives of his own conversion, there is every indication that he believed that he had full ability of will to do all that was done in him at that time. Apparently the truth alone was needed in order to his conversion. There is no need of prior regeneration, no need of the Holy Ghost as regenerator.

The notion that the change which makes a man a Christian is produced by truth alone, is still more clearly brought out in Van Brunt's account of his "getting religion." "Isn't it strange," he asks "That an idea can work such a metamorphosis? That is all that has occurred—a change in my way of looking at things."

We do not hesitate, in view of such statements and the tone of the whole work, to say that a rank Pelagian could approve fully of the teaching of these books in respect to conversion. And our conclusion is confirmed by the relative place which Christianity holds in Hiram's eyes, among other religions of the world. Hiram sets that place forth in the following characteristic way: "A man gets a notion that somewhere in the mountains, where he has built his hut, there must be a lot of gold. He don't know why he believes it, but he does. And he hunts around till he picks up a little nugget on the side of a stream. 'I knowed it,' he says to himself. 'But there is a good deal more hidden away. I'm too old to find it, but my boys will continue the work.' And when he dies leavin' nothin' but this nugget mixed with rock, his children take up the search. They find another nugget, perhaps two or three, and then they die. Their children do the same thing, and then they die. And so the ages pass, bigger and bigger pieces of gold bein' found. But everybody feels that there is a whole mine of gold hid away, and they are not satisfied,

though they acknowledge that what they have got is val'able. At last an angel comes and says, 'you are huntin' for the mine, be ye?' and they, answer, 'Yes.' 'You can't find it yourselves,' he says. 'We know that' they reply, 'for we've hunted till we're pretty well tuckered out.' 'All right,' says the angel, 'you follow me.' And he leads 'em here and he leads 'em there, and at last, pintin', he says, 'Here it is!' Then they push the leaves away and the dry brush, and they tremble all over, for right in sight is gold enough to furnish the whole world over with plenty."

Here Hiram plainly teaches the difference between Christianity and other religions is one of degree—a difference in the degree of light, that what men need is light, light only. If the change which we pass through in regeneration and conversion be the result of moral suasion alone, light may be sufficient. If God's grace in salvation is simply an external assistance as the Pelagians said, then Hiram's view will so far hold good. But Hiram and the Pelagians are both wrong in their judgment as to how a change of heart may be produced. And Hiram is, also, wrong about the character of heathen religions and of the Christian religion.

2nd. The essence of Christianity is represented as being, to follow the Sermon on the Mount. To become a Christian is to take the Christ as one's "guide, personal friend and daily companion." This is a huge mistake. The Sermon on the Mount sets forth the laws of the kingdom, the ideals and the pattern; but there is more in Christianity than ethics. The redemptive and purificatory system by which man is enabled to live the life of the kingdom, comes nearer to being the essence of Christianity. Here we may notice the defect to which our elder referred. There is no *place* for an expiatory atonement according to the theory of these books. Man needs a teacher, not a sacrifice.

3rd. There is too much made of works as the ground of our approval in God's sight. We know that we shall be judged according to the deeds done in the body. We know that we are capable of, and shall receive, larger or smaller happiness in glory according to our lives here below. But the real ground on which our future happiness rests is Christ's meritorious sacrifice. Except for that God would neither give us life nor promise to give us additional grace in future according to our appropriations of present grace. We regret the following paragraph from Hiram therefore not only because of its misrepresentation of saving faith and confused war upon it, but because of its predication of a false ground of the sinner's justification in God's sight.

"Hold one minnit," Hiram cries, "and I'll tell the other side. I would'n't risk it to go to heaven with nothin' but my belief to vouch for me, or with my belief and an ordinary sort of life; but I would'n't feel no fear at all if I could say to the Lord, 'Dear Lord, you did'n't give me any special amount of brains, so you must'n't expect me to know much about theology; but you did give me a pretty good sort of heart, and it has prompted me to do some little work for your children. I'd like to interduce in evidence the case of Jim Burchard, who lived on the cross-road just north of the Cherokee. When I found him he was a reg'lar attendant on a rum shop, and he abused his family. I tugged away at

him—that is, Parson Jessig and me— and after awhile he come 'round all right and died a sober and prayin' man. . . . Well, now, I reckon the Lord would'nt send me back to hunt 'round for my common sense if I could tell him that and prove it."

Such quotations might be multiplied. The "Master," one of the lauded characters of "They Met in Heaven" says, "If this diploma certifies that the bearer has been a faithful student, has made an honorable record, has bequeathed to society at large an example which it would be well for the younger generation to follow, has recognized his duties as well as his privileges, has helped his kind with one hand while achieving success with the other, he need have no fear when he knocks at the Golden Gate, for it was the Lord, Himself who said, "By their fruits ye shall know them."

Certainly no sufficient recognition is given here to the meritorious ground of our salvation.

4th. There is virtual war on creeds throughout the books. Anything said in them of the value of creeds has the quality of that faint praise which is damning in its character.

The Athanasian Creed is made the subject of attack on the 10th page of "They Met in Heaven"; the catechisms on pp. 65 and 66 of the same book; and training in orthodox Congregationalists beliefs on p. 78. And throughout these volumes there is no proper appreciation of the fact that in order to salvation, we must have a creed correct in all essentials.

5th. War is also waged throughout the books on denominationalism. The thesis is everywhere maintained that the differences between different denominations are matters of no moment. It is affirmed that if you shake the denomination out of man and leave the Christian, he does not lose much. This is not true. If you shake the denomination out of some men and leave the Christian they lose a vast deal. If you shake the denomination out of another man and leave him a Christian he gains much. For some denominations are much nearer right in creed and life than others. You break the leg of an Arabian courser, he is still a horse but by no means as perfect a horse as before. You let the Presbyterian drop the distinctive principles on which Presbyterianism has stood, if a Christian he would be a much poorer one, whereas many of our Campbellite brethren might gain much by dropping their sectarianism. It is affirmed that denominational differences include nothing essential, even though Roman Catholics and apparently, Unitarians be included among the denominations. It is even argued but in the shallowest sophistry that need no refutation.

Our paper has grown to too great length already. We can only add that the books would lead us to believe in spurious vels. They are *gospels of vels*, gospels of guardian angels, gospels of the communion of our departed dear ones with us. The assertion is made in so many words: "Miracle is simply the natural action of a law with which we are unacquainted." We are taught in the volumes that Christ did not regard his own works as miraculous. And a vast deal more of shallow and false speculation. The ethics of the books which we praise as high, is nevertheless muddy. This e. g. that "Love to God is not to be classed among

our duties"; because, forsooth, love to God is a privilege. But God himself says, "Thou shalt love the Lord, thy God." He makes loving him a duty; and so does common sense. The books admirable are apt to spoil everything as here by running into gush.

It is a very good book for a Unitarian or Universalist.

THOS. C. JOHNSON.

28th Eeb., '98.

THE EXPOSITOR'S GREEK TESTAMENT. *Edited by the Rev. W. Robertson Nicoll, M. A., LL. D.* Vol. I. The Synoptic Gospels, by the Rev. Alexander Balmain Bruce, D. D., Professor of Apologetics, Free Church College, Glasgow; The Gospel of St. John, by the Rev. Marcus Dods, D. D., Professor of Exegetical Theology, New College, Edinburgh. New York: Dodd, Mead & Co. pp. 827, \$7.50.

We give the General Editor's Preface in full; "The Expositor's Greek Testament is intended to do for the present generation the work accomplished by Dean Alford's in the past. Of the influence of Dean Alford's book there is no need to speak. It is almost impossible to exaggerate the success and usefulness of Dean Alford's commentary in putting English speaking students into possession of the accumulated results of the labors of scholars up to the time it was published. He made the best critical and exegetical helps, previously accessible to few readers, the common privilege of all educated Englishmen. Dean Alford would have been the first to say that he undertook a task too great for one man. Though he labored with indefatigable diligence, twenty years, from 1841 to 1861, were occupied in his undertaking. Since this time the wealth of material on the New Testament has been steadily accumulating, and no one has as yet attempted to make it accessible in a full and comprehensive way."

"In the present commentary, the works have been committed to various scholars, and it is hoped that the completion will be reached within five years from the present date, if not sooner. As the plan of Alford's book has been tested by time and experience, it has been adopted here with certain modifications, and it is hoped that as the result English-speaking students will have a work at once up to date and practically useful in all its parts."

"It remains to add that the commentators have been selected from various churches, and that they have in every case been left full liberty to express their own views. The part of the editor has been to choose them, and to assign the limits of space allowed to each book. In this assignment the judgment of Dean Alford has appeared to be sound in the main, and it has been generally followed."

We make special mention of several features of the work: 1. The Greek text given in the work is the *Textus Receptus*. But why use a text which is confessedly defective and, as it were, out of date? One of the contributors, Prof. Bruce, answers that "it is an important historical monument, and it is the Greek original answering to the English Testa-

ment still largely used in public worship and in private reading. Moreover, while the experts have done much to provide a purer text, their judgments in many cases do not accord, and their results cannot be regarded as final." 2. Critical notes are appended in cases of disputed readings which give the testimony of MSS., ancient versions, and Church Fathers; and also the readings adopted by Tischendorf, Tregelles, and Wescott and Hort. 3. Marginal references are much in evidence but are confined, so far as we have examined, to pointing out similarity in linguistic usage and have no reference to subject matter. 4. The best idea of the arrangement of the exegetical notes may be had from the following by the Rev. Charles Cuthbert Hall, D. D., President of Union Theological Seminary, New York, "A graceful tribute," says Dr. Hall, "is paid to the taste and wisdom of Alford by substantially adopting his method of paragraphing the exegetical notes, and by using the double-columned page. This method has approved itself to multitudes of students. The introduction into the body of the notes of abbreviated references to authorities has become, through usage, agreeable to many, and the convenient repetition of the Greek words immediately under discussion facilitates the busy worker, whom, in the multiplicity of parish cares, every moment given to study is more to be desired than fine gold." In the case of doubtful readings the best supported is taken as the basis of all exegetical discussion.

The volume now before us contains—A. The Synoptic Gospels, by Prof. Bruce of Glasgow. The Introduction which covers about 60 pages is almost worth the price of the book. In Chap. I, the Synoptical Problem and the Historicity of the three first Gospels are entertainingly and conservatively treated. In II, III, and IV, we have special introductions to Mark, Matthew and Luke respectively, consisting of three sections each, viz.: 1. The Contents. 2. Characteristics. 3. Author, Destination, Date. Chap. V. also has three sections, 1. The Text. 2. Critical Landmarks. 3. Critical Tests of Readings. Chap. VI contains a list of literature. B. The Gospel of John, by Prof. Dods of Edinburgh, with about 25 pages devoted almost exclusively to the question of authorship. The list of external testimony is exhaustive. From internal evidence the author endeavors to prove (and we think successfully) that the writer of the fourth Gospel must have been 1. A Jew. 2. A Palestinian. 3. An eye-witness. 4. The Apostle John.

The exegetical notes by both these writers show a deep and spiritual insight into these sacred records. Their remarks are usually short and crisp but wonderfully rich and suggestive. The following comments of Dr. Hall are worthy of quotation. "Both of them (Drs. Bruce and Dods) have stood unfalteringly for liberty of scholarship and for progressive methods in dealing with the Scriptures. Yet neither has immolated spiritual reverence on the altar of literary criticism. They have exercised their gifts as independent scholars while preserving their sense of the infiniteness of Holy Scripture." Again, "Clergymen, younger and older, and private students who possess any knowledge of New Testament Greek, will receive from this delightful book a fresh and calming sense of the possibilities of a stimulating exegesis which nevertheless abstains

from envenomed controversy." And again, "It is a book to be read, marked, learned, and inwardly digested by young preachers who desire the strength without the sting of modern thought; who seek the liberty without the license of criticism; who crave a leadership in sacred study at once fearless before men and filial before God."

We shall look forward with interest to the appearance of the companion volumes and can hope for nothing better in them than that they equal in merit the one already published.

Richmond, Va., Feb. 2d, 1898.

THE BOOK OF ISAIAH. Polychrome Edition. A new translation showing in colors the composite structure of the book. *By Rev. T. K. Cheyne, M. A., D. D.* 215 pp., 8 vo., \$2.50. Dodd, Mead & Co., New York.

This is one of the series of the sacred books of the Old and New Testaments, containing a new translation, now coming from the press under the editorial management of Professor Paul Haupt, of John Hopkins University, Baltimore. It is the aim of advanced biblical scholarship in this series to exhibit to the world its ripest fruits in the unique way of catching the public eye by a vast array of colors.

Under the luminous rays of critical scholarship the Book of Isaiah reflects nearly all the colors of the rainbow, clearly indicating its composite structure. Whence it is revealed that the present Isaiah is composed of two great parts, the Original Isaiah and the Second Isaiah, each being almost endlessly subdivided. The former embraces the Genuine Prophecies of Isaiah and the non-Isaianic Prophecies. The non-Isaianic Prophecies are from various sources and of great variety, Exilic, pre-Exilic, post-Exilic, resembling Isaiah, post-Isaianic, oracular with appendix, oracular without appendix, fragmentary and supplemental, all collated by a post-Exilic compiler. The Second Isaiah is also of composite origin, the real Isaiah having no part in the authorship or the arrangement. It is a combination of anonymous works which found their way over many centuries into the "conveniently elastic Book of Isaiah." It contains the Original Prophecies of the Second Isaiah and passages of different dates, all post-Exilic, and reaching down nearly to the time of our Savior. Isaiah and the Second Isaiah differ from each other in style, manner and tone, and in the Polychrome Edition in color also.

The divisions, subdivisions and component parts of the Book of Isaiah are indicated by the aid of coloring matter distributed as follows: LIGHT BLUE is used to indicate passages written (at any rate in the main) as well as inserted by the redactor or editor of the Book of Isaiah (without distinction of first or second editors). LIGHT RED is used for prophetic or poetic passages written neither by Isaiah nor by the Second Isaiah nor by the editors. DARK PURPLE indicates the poems in which the Servant of JHVH' is referred to, while LIGHT PURPLE is used for certain passages written in imitation of those original poems (in DARK PURPLE). The Original Prophecies of the Second Isaiah have been printed in DARK RED. On the other hand, DARK RED is used to distinguish the Second Narrative from the First Narrative, the latter being printed in

DARK BLUE. DARK BLUE is also used for the links connecting the Songs on the Servant with the prophetic framework, as well as for the Oracle on Tyre in chapter 23, where some later prophetic writers (of course not the author of the First Narrative or the inserter of the Songs on the Servant) seems to have made use of some slight fragments of Isaiah."

In addition to the fancy colors which, for the sake of clearness, we have allowed the author to explain for himself, the pages of this book fairly bristle with diacritical marks, explanatory notes, marginal figures, heavy-faced numerals, and abbreviations. More than four large pages are devoted to explaining the meaning of the reference marks intended to make things clear and simple. Notwithstanding the author's statement that he had no desire to weary the unlearned, who need not know so much; nor to trouble the learned, who know it already, there is still slight ground to apprehend some confusion on the part of the reader by reason of excess of light. It is clear, however, that such luminicity is the outcome of great labor.

The translation is based upon the new critical edition of the Hebrew text, published by Prof. Haupt of John Hopkins University, and is alleged to embody the finished results of the best biblical scholarship of Europe and America. The object of the translation has been, says the author, to render into modern English the sense of the original as faithfully as possible, rather than to sacrifice the sense for a literal translation. But this laudable enterprise seems to have been attended with somewhat doubtful success, as one may see for himself by comparing certain passages of the old and new translations. Take for example, Isaiah, 53:3.

OLD VERSION.	NEW VERSION.
He is despised and rejected of men, A man of sorrows and acquainted with grief.	Despised was he and forsaken of men, A man of many pains and familiar with sickness.

In all seriousness, if the Genevan Version of 1560 deserved to be called the Breeches Bible, from the rendering of Gen. 3:7, "They sewed fig-leaves together and made themselves breeches." then the Polychrome Version, from its rendering of Isaiah 53:3, "A man of many pains and familiar with sickness," ought to be called the Many-Pains Bible.

Look again at Isaiah 35:10.

OLD VERSION.	NEW VERSION.
They shall obtain joy and gladness, And sorrow and sighing shall flee away.	Gladness and joy will overtake them. Sorrow and sighing will flee away, away.

Here the new translation is not only less beautiful and less elegant but less forcible than the old.

It is not to be supposed, however, that the new translation possesses no advantage over the old. In the non-poetic parts of the book it is often very helpful in clarifying the sense of an obscure or unintelligible passage of scripture. Isaiah 11:15 is a case in point. Referring to Jehovah's smiting the tongue of the Egyptian sea, the old rendering is, "And smite it in the seven streams, and make men go over dry-shod." The new and greatly improved rendering is, "And strike into seven shallow streams,

and make men cross it dry-shod." This is only one of many such improvements, which cannot be mentioned here.

As to the arrangement of the subject matter of the book, many of the chapters have been transposed, thus verifying the scripture that the first shall be last. The pictorial illustrations embodied in the notes are valuable in throwing light on the text. Altogether we are convinced that every judicious student of the scriptures would do well to possess at least one book of the Polychrome Bible.

P. H. GWINN.

Glade Spring, Va.

THE POTTER'S WHEEL. *By Rev. John Watson, D. D., (Ian Maclaren).*
209 pp. 12 mo., 90 cents; by mail \$1.00. Dodd, Mead & Company,
New York.

The author of this little book needs no special introduction to the intelligent readers of your excellent Magazine. His name has become the precious possession of Christendom; and his works are deservedly accorded a leading position among the best literary productions of modern times. He has achieved this success by mere force of merit, appealing neither to morbid appetite nor prurient curiosity with lingering descriptions of vulgar physical details; but with exalted purpose appealing to all that is best in man, while steadily pointing upward to God. In chaste expression, elegant diction, and literary finish, Ian Maclaren's books are hardly excelled. A book from his pen reminds one of a perfect statue exquisitely chiselled from snow-white marble.

The Potter's Wheel, Maclaren's latest published work, is not inferior, for the purpose it was intended to serve, to those on which his fame rests. It is a book for hard times and dark days. If human suffering is not wholly explained, it is greatly alleviated. The light of infinite love is so gently reflected in these pages that even the darkest clouds seem flecked with the brightness of the Father's mercy and arched with the rainbow of golden promise. Perplexing providences, broken homes, broken hearts, and general burden bearing are discussed in a manner at once striking and comforting.

The key to the correct interpretation of The Potter's Wheel is found in the first chapter. "Both faith and unbelief agree that we are in the hands of an Almighty power. Some power there surely is, which from age to age has been moulding the life of the Race and of each individual, unseen, mysterious, potent, against which we dash ourselves in vain. Unbelief can only call it Fate—a combination of social and physical laws which have no mind and no heart, which act blindly and unconsciously. Faith calls it God, a living, active, personal Being, who forms and fulfills his purposes after the good pleasure of his will. According to the strenuous and austere habit of the Jewish thought, whose first idea was the greatness of God, he is the Potter and we are the clay, and as for the innumerable and inexplicable circumstances of life, they are simply the whirling wheel on which the clay is changed and shaped till the Potter's design is finally accomplished. This is the Bible Philosophy of life."

"This doctrine of Providence lays a good foundation for religion, and is an immense gain over unbelief. Perhaps one of the most awful and hopeless thoughts which can possess the human mind is that we are all caught in the moving wheels of a huge machine, which has no hand to control it, and goes on relentlessly of its own accord. It were terrible to be stretched on a rack whose cords tightened at the command of an inquisitor; but it were ten thousand times worse if the mechanism was automatic and uncontrolled. Even an inquisitor hath flesh and blood, but this iron monster, to it there is no appeal, in it no pity: one may be discouraged and baffled by the ways of Providence, but one knows that the Power which has us at its mercy can see and hear us, and is wise and righteous. If the wheel whirls with our poor lives upon it, there is a hand to check and guide it."

In the chapter on "The Veiling of the Soul" which is one of the most beautiful in the book and which treats of the bitterness of being misunderstood even by one's best friends, these fine words ought to whet the appetite for more: "Like ships that start on the great voyage together, and lose sight of one another in the fog, what can friends do but feel their way with caution and patience, lest there be collision and disaster, till at the final sunrise they cast anchor side by side in the fair haven of peace and see one another 'face to face'."

The Potter's Wheel is fitly closed with a chapter on "Our Departed." If there be none left on earth to bid us good cheer and to sustain our hearts, there be many on the other side, and as we run our ordered course, the Departed lean forward from their high places and stretch out their hands, rejoicing as we slip each weight, and forsake each sin, full of longing till we also reach the goal, and receive the Crown."

Every one ought to read this book, because it says so many things concerning perplexing providences that one has thought so often but was never able to express so well.

P. H. GWINN.

Glade Spring, Va.

MISCELLANIES of *Rev. Dr. T. E. Peck*. Vol. III.

This volume completes the series of Dr. Peck's works edited by Prof. T. C. Johnson, Union Seminary, Virginia.

This volume consists of notes on the "Acts of The Apostles and Briefs and Notes of Sermons."

Though composed mainly of sketches and hints, we find here that same scholarship, that wide and varied reading of the best books, that clear insight, that precise statement, that poise of mind and sound judgment, that reverence and love of God's word which has marked the former volumes.

As a superior artist shows his power in using a piece of chalk or charcoal, so Dr. Peck shows his powers of mind and the rich resources of his knowledge in these Briefs and Notes.

The more one sees of what Dr. Peck did as a teacher, and the fuller

one's knowledge of his acquirements and mental power, one readily sees why his students had such a high opinion of him as a man and as a thinker, and scholar.

Dr. Peck was eminently a modest man, made no display of his acquirements, seemed to have adopted the opinion of Horace, "nec vixit male qui natus moriensque fefellit," and so not caring to bulk on the public, he quietly pursued his studies, daily hiving knowledge, enriching his mind with spoils gathered from the repositories of learning in various languages, and mastering and moulding his acquirements into compact orderly masses.

His was a clear penetrating mind, nurtured on the best mental food.

One cannot do better than to quote from the fine and discriminating notice of Dr. Peck by Dr. Vaughan, prefixed to the volume.

Dr. Vaughan writes, "As an expositor of truth, as an exegete of Scriptures, as a philosophic student of history, he was probably without a rival in his day. The supremacy of his analytic faculty, obscured faculties of less prominence though existing in no unseemly disproportion. His imaginative faculty was vigorous. It made itself apparent in his clear and often stately style, in the general hues and colors thrown over his topics and in the definite outlines impressed on his narrative of facts."

Dr. Hoyt of Philadelphia, writes of Dr. Peck, "In these volumes we have the hand of a master, the mind of a philosopher, and the heart of a saint. The writings of Dr. Dabney with those of Dr. Peck and their successors, form a constellation which sheds lustre on Union Seminary, Va."

Dr. Johnson has devoted time and labor in preparing and giving to the public the writings of Dr. Peck. He will feel amply rewarded for his labor of love in the consciousness that he has contributed to a wider knowledge and profounder appreciation of his beloved preceptor and friend, of whom he may well say,

"Clarum et venerabile nomen,
Gentibus, et multum nostrae quod proderat urbi."

E. H. HARDING.



