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# THE UNION SEMINARY MAGAZINE

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## I.—LITERARY.

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### 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

treated by four different scholars and illustrated with over 70 illustrations.

After the "Treasury" is a combined concordance, dictionary of proper names, and subject index, of 311 pages, which will prove of great value to those who wish to search the Scriptures.

An indexed atlas with twelve good maps complete the volume.

Thus it is evident that this is no ordinary work. Nowhere else can the Bible student get, in a single volume, such wealth of information on these interesting and all-important subjects, by such eminent scholars. The tone of the book is a modified conservatism. It would please us better if it were not *modified*. Attention has been called above to the principal deviations from the strict conservative views. They are comparatively few and are not made prominent. Whoever will give it a careful study will be in a position to understand and enjoy and teach the Bible. It would be a good text-book for pastors to use with normal classes of Sunday school teachers.

It can be had bound separately (at prices ranging from eighty-five cents to two dollars, according to type and binding), or bound with the Bible in Nelson's New Series of Teachers' Bibles.

J. W. LAFFERTY.

Berkeley Springs, West Virginia.

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THE GOSPEL AS TAUGHT BY JOHN CALVIN. *By Rev. R. C. Reed, D. D.*  
Pp. 157. 12 mo. Bound in paper. Price 15 cents. Presbyterian  
Committee of Publication, Richmond, Va

This little book is one of many signs of the re-awakening of a denominational spirit within the bounds of our own church. Such a spirit is arising and we are glad that it is. We believe with a distinguished divine in a sister church that a man can render the best service to Christendom as a whole by rendering the best service of which he is capable to his own denomination. And we believe that this is particularly true of our own church for the simple but cogent reason that it has more truth in its creed and polity than any other church in Christendom.

We hail with thanks, therefore, every clear and worthy exposition of any part of the great system of truth which our church professes to hold. We rejoice in the thought that at least the author of such an exposition is not a Calvinist and a Presbyterian by prescription; that he has gone back of the system to its support; that he holds the system, or a part of it at any rate, from intelligent conviction; and that he is a living defender thereof. The doctrines which have been known as Calvinistic since Calvin's time have had a succession of rises and falls. They flourished in the Apostolic Age, they fell into desuetude between that age and the end of the Fourth Century. They flourished under Augustine and his disciples; and again for a thousand years fell into the back ground till the age of the Reformation. They had a wide range in Protestant Christendom during the Sixteenth Century. Once more a large part of Christendom has been trying to bury them, especially since the middle

of the Eighteenth Century. Modern historians sometimes tell us that Calvinism, of the consistant kind, is dying out, e. g., the Calvinism of the Synod of Dort and of the Westminster Confession. They point to Reformed Church after Reformed Church, to Scotch Presbyterian Churches, and to American Presbyterian Churches, which are either introducing the doctrine of universal atonement or attempting to do it. They point to the spread of Arminianism on the continent, in Great Britain, in America and elsewhere in proof of the decay of the power of Calvinism.

Truth may be temporarily crushed to the earth. The truth which we know as Calvinism has been so crushed before. It may be again. Whether it is to be so crushed in our day depends, under God, upon those churches that have inherited Calvinistic creeds. If they will testify of God's truth, he may vindicate it anew in our day. If they fail to do this, however, it is natural to expect another period of burial for it—and a period of consequent disaster to the highest interests of mankind. Our age calls for a living exposition of Bible truth—a living exposition of man's condition by nature and God's redemptive scheme. The Five Points of Calvinism is no new subject, but it needs constant exposition.

We wish every man, woman and child in our church, Drs. Dabney, Strickler, Beattie, and a few stable souls like them excepted, would read this book. The exposition is clear; the arguments, generally, entirely convincing, and the whole treatment accomplished in a popular manner.

There is, indeed, a statement or two not exactly historical. E. g. Our author says, "Calvinism had the field against Rome all to itself for nearly two hundred years." See pp. 133, 134, and compare p. 15 and p. 60. Dr. Reed seems to forget or to ignore altogether Melancthonianism. Melancthon held to Synergism. His views modified the later Lutheran symbols.

On pp. 8, 9, in contrasting Calvinism and Arminianism, Dr. Reed says, "It is popularly supposed that Calvinism stands for divine sovereignty, and Arminianism for human freedom; but neither system denies the postulate of the other. The difference is one of emphasis. Calvinism while asserting the freedom of man, writes Divine Sovereignty in large capitals. Arminianism, while admitting the sovereignty of God, writes Human Freedom in large capitals. If this were the only difference or the main difference between these two great rival systems, it would matter little which prevailed. But they are based on radically different philosophies of human life. True, each claims as its lowest basis the Word of God, but inevitably the interpretation put on the word will be colored by the accepted philosophy."

This is one of the most unsatisfactory passages in the book. It is not correct. It does not instruct. The *human freedom* contemplated by the Calvinist is a different thing from that affirmed by the Arminian. They are not so close together as they are represented in the first part of this passage therefore. The difference between them is not merely one of emphasis even so far. Again, each is said to have a peculiar philosophy of life which colors his interpretation. The representation by Dr. Reed is here (see the passage) very unfair to the Calvinist. His philosophy of

life is given in the Word of God. His view of man is the Bible view. This is really the position assumed by Dr. Reed himself later on in the book and proved to be correct.

The fault is merely one of statement. The author makes it apparently with the purpose of getting on common ground with his opponents. He makes a similar misstatement later on in the book.

The statement that all sin consists in wrong being and not in wrong doing," is an extreme statement; and if it is to stand unchallenged needs a fuller justification than is found on his 26th page, where it is made.

But these are small matters; the book is of great value.

It consists of eight short chapters. The first contains a historic glance at the past of Calvinism and Arminianism. Then follow five chapters devoted, one to each of the five points of Calvinism. Then two chapters, one entitled, "Calvinism Tested by Love," and the other, "Calvinism Tested by Fruit."

Our pastors would do well to encourage its reading among their people.

Richmond, Va., July 12, 1897.

THOS. C. JOHNSON.

**A COMPENDIUM OF CHURCH HISTORY.** *By the Rev. Andrew C. Zenos, D. D., Professor of Biblical Theology in the McCormick Theological Seminary, Chicago, Ill., with an Introduction by the Rev. John DeWitt, D. D., LL. D., Archibald Alexander, Professor of Church History in Princeton Theological Seminary.* 12 mo., pp. 340. Philadelphia, Pa.: Presbyterian Board of Publication and Sabbath School Work. 1896.

Every man who would understand history in general or any considerable part of secular history must read Church History. The kingdom of God is the central subject in the present, past and future. Were there no kingdom of God, there would be nothing else for the historian to chronicle and explain. There would be no historian. The history of the kingdom of God is the main current in the history of the globe. The other currents can be understood only as seen in relation to the main one. Hence every man should have a general acquaintance with Church History.

He who would know Church History well must see it first clearly in its outlines. He must see it as a living thing, take in its larger features, remark the vital connection of its parts. He who would know the history of the Church thoroughly has a place for an outline of Church History.

Hence there is a need for such a work as that which Dr. Zenos here gives us. We indeed think that history is more organic than he makes it appear. All its parts are jointed, not joined, together. The connections are natural, necessary and organic. No doubt this is our author's conception; but it is hard to so present history. In this book there are many instances in which we think the occasions and causes—the roots—of developments might have been better given. Nevertheless, it is an excellent piece of work. We expected a respectable book; but this is a