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RELICS IN GENERAL, AND THE IRON
CROWN OF LOMBARDY IN PARTICULAR.

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I HAD heard of relics before. Years ago I had read Mark Twain's account of the large piece of the true cross which he had seen in a church in the Azores; and of another piece which he had seen in the Cathedral of Notre Dame in Paris, besides some nails of the true cross and a part of the crown of thorns; and of the marble chest in the Cathedral of San Lorenzo at Genoa, which he was told contained the ashes of St. John, and was wound about with the chain that had confined St. John when he was in prison; and of the interesting collection shown him in the Cathedral of Milan, including two of St. Paul's fingers and one of St. Peter's, a bone of Judas Iscariot (black, not white), and also bones of all the other disciples (presumably of the normal color), a handkerchief in which the Saviour had left the impression of his face, part of the crown of thorns, a fragment of the purple robe worn by Christ, a picture of the Virgin and Child painted by St. Luke, and a nail from the cross—adding in another place that he thought he had seen in all not less than a keg of these nails.

But I had hardly taken Mark Twain seriously in these statements, not knowing at the time that his *Innocents Abroad* was one of the best guide-books to Europe that was ever written.

THE PALLADIUM OF VENICE.

I had read repeatedly the story of the bringing of St. Mark's bones from Alexandria, in Egypt, to their present resting-place in St. Mark's Cathedral at Venice—a story which is related as follows in that same lively volume:

BOOKS WHICH EVERY PREACHER OUGHT TO HAVE.

BY REV. R. A. LAPSLEY,

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How familiar this title—and how alluring! And if the preacher's finances were commensurate with his desires, I suppose that no ordinary manse could contain the books which he would buy. But in most cases, like Sam Weller's "wisdom," his purchasing power is limited. Hence, we have that list of one hundred books given in the *Presbyterian Quarterly*, January, 1903, representing both the meagre possibilities and the absolute necessities of the young pastor's library.

In this article it is proposed to suggest some additions to that list, which would not stretch the financial possibilities to any great extent, or which, if necessity required, might be substituted for some one or more of the chosen one hundred. It will be noticed by those who have seen this list in the *QUARTERLY* that it contains a number of duplicates, where the same subject is covered by two or more standard works. It also contains several books which, while doubtless useful in certain lines of study, are by no means indispensable; such, for example, as Oehler's *Old Testament Theology*, Zenos' *Elements of the Higher Criticism*, et sim.

But whether the young preacher has his library made to order by such a list as this, or, as is more likely, his stock of books is a slow accumulation, as by dint of painful economy he can buy a book now and then, there are some books not in that list which sooner or later he ought to have, not only on his bookshelves, but in his head and heart.

He ought first of all to have some books on the subject of *experimental religion*. He is almost certain to have anyway, given him by some devout woman or picked up at a Y. M. C. A. convention, Andrew Murray's *Abide in Christ*, or some of F. B. Meyer's tracts, or McNeill's *The Spirit-Filled Life*; and if he

has not these books himself, he will find them in the homes of his people. He needs to have alongside of these, to steady his thinking, and to give ballast to his spiritual life, the older treatises on religious experience. Alexander's *Experience*, Plumer's *Vital Godliness*, Newton's *Cardiphonia*, Edwards on the *Religious Affections*, might be instanced. But, better than any or all of these, I would put John Owen's practical works, particularly his short treatises, *On Indwelling Sin*, *On Temptation*, *On the Mortification of Sin in Believers*, *On the One Hundred and Thirtieth Psalm*, all of which are usually bound together in one volume. Happy is the young preacher who finds in his grandfather's library, or some other place where he is at liberty to beg, borrow or steal, the works of John Owen, in twenty-four volumes. He may let the old Puritan lie in dusty neglect on his library shelves until there comes a day when his own ignorance and emptiness stare him in the face, then he will take down the sixth volume (entitled *Practical Works*, Ed. 1853, Smith, English & Co.), and there he will discover a mine of Scripture truth and religious experience, in which he may dig for the rest of his days and always be able to bring forth things new and old.

Second, the young preacher must have in his library one or more books on the subject of *revivals of religion*. He will find something doubtless on this subject in text-books of Pastoral Theology; Spencer's *Pastor's Sketches* are composed of incidents looking in this direction, but a minister needs books which are devoted fully and specifically to this subject. I would advise every preacher to buy at least two books, one of them a brief history of revivals—especially Presbyterian revivals. The Presbyterian Board publishes the first, a little book in which the cream of our history may be found—Mackay's *Revivals of Religion*. I would also get Hervey's *Manual of Revivals* (Funk & Wagnalls), which gives the practical side of the subject. This book is especially valuable for the bibliography, pp. 143, 144, a list of all the books on the subject of revivals in the English language; and also for the list of texts and sermonic outlines used by the most successful soul-winners, from Whitefield to our day, pp. 145–324. If you should get into a protracted meeting, and find yourself high and dry, without even a text for a sermon, you can certainly get from these one hundred and

seventy-nine pages some arrow from the Lord's quiver used by mighty men of bygone days, which you too may make use of.

Third, you want to have in your library some volumes of *sermons*—Spurgeon, the unequalled master of simple gospel preaching; F. W. Robertson, unsound, yet a most stimulating model in some aspects of preaching; our own Committee's compilation, the *Southern Presbyterian Pulpit*, might well be added to the one book of sermons, Robinson's *Discourses of Redemption*, found among the *Quarterly's* one hundred books. A preacher wants to have at hand some masterpieces of his art, just as much as a young artist needs to spend hours in the picture galleries.

Fourth, I would suggest for every minister's library a book like Duffield's *English Hymns and Hymn-Writers* (Funk & Wagnalls). You want to know who wrote the hymns you are giving out Sabbath after Sabbath, what manner of men these writers were, what were the spiritual experiences in which these hymns were born, what notable incidents are connected with their use. There is no richer store of homiletic material than that which clusters around the songs of Zion. Certainly our congregations will be more apt to sing with the Spirit and with the understanding when they know that "Just as I Am" is the deathless story of Charlotte Elliott's conversion; and "My God and Father While I Stray," the record of the same gifted woman's long life of patient suffering. It will give an added touch of melody to "How Sweet the Name of Jesus Sounds," to know that it embodies the praises of John Newton, "once an infidel and a libertine, a servant of slaves in Africa; but, by the rich mercy of God, preserved, restored and appointed to preach that faith he so long labored to destroy."

Lastly, there ought to be included in every minister's library a number of *religious biographies*. I would add to Palmer's *Life of Thornwell*, the only biography found in the above-mentioned list, *The Life of McChesney*, *The Memoir of Payson*, *The Memoir of David Brainerd*, *The Life of Wm. C. Burns*, Finney's *Autobiography*—and as many more "lives of the saints" in ancient and recent days as you have money to buy. Whole volumes of Pastoral Theology are suggested in these biographies, methods of sermonizing, experiences in preaching, hints as to pastoral work, examples of evangelistic services. Brainerd's life marks the early dawn of the missionary movement; he was the

spiritual father of William Cary and Henry Martyn. The lives of McCheyne and W. C. Burns take you into the heart of the great revival in Scotland, a part of whose fruitage appeared in the disruption of 1843. Finney's autobiography introduces the student to another revival movement in which he and Nettleton (while at opposite poles, doctrinally) were the leading spirits, and which revolutionized the religious condition of the Eastern and Central States of the Union.

If a preacher finds himself run down spiritually, let him take as a tonic a liberal dose of Edward Payson; if he has a protracted meeting in prospect, let him take a course of W. C. Burns, alternating with an occasional taste of C. G. Finney. (The Pelagianism of the latter always calls for some Calvinistic correction.) If the Lord blesses your work, so that inquiring souls press upon you asking to be led to Christ, you will find in both McCheyne's and Burns' journals excellent models of this most difficult yet interesting work.

But the greatest value of these biographies is in their spiritual stimulus. These men lived intense lives, some of them very short lives—

"The life of a long life,
Condensed into one burning drop,
And falling like a tear upon the world's cold cheek
To make it glow forever."

If I wanted to kindle in a preacher's soul a hungering and thirsting after personal holiness, if I wished to fan into a flame his love for Christ, and waken in him a quenchless desire for the salvation of perishing sinners, I could ask nothing better than to have him steep his mind in books like these.

These, then, are some of the lines along which a preacher's library ought to grow, building upon the solid foundation laid down in the *Quarterly's* list of one hundred books. If a man is to be a preacher and pastor, as well as a theologian and exegete, he wants to have and "inwardly digest" some books on religious experience and revivals of religion, some volumes of sermons, something on religious poetry, especially hymnology, and a number of the choicest religious biographies. These, along with text-books on Pastoral Theology and hand-books of missions, furnish the material for that great department of Practical Theology which is a vital point in ministerial equipment, coördinate with dogmatics and hermeneutics.