

THE UNION SEMINARY MAGAZINE

Vol. XXIII.

APRIL---MAY, 1912.

No. 4.

JOHN RANDOLPH—THE MAN AND HIS FAITH.

BY H. TUCKER GRAHAM, D. D.

President of Hampden-Sidney College.

On June 3, 1773, near the point where the waters of the Appomattox blend with those of the James, was born one of the most remarkable men America has produced. "John Randolph, of Roanoke," the world has elected to call him, and so indeed he often wrote himself in his later years. But as a matter of fact he did not begin to reside at the "Roanoke" plantation in Charlotte County until he was nearly forty years of age. "Cawsons" was his birthplace, and "Matoax," opposite Petersburg, the home of his childhood. The perils resulting from Arnold's invasion compelled his mother to flee westward with her young children and to take up her residence at "Bizarre." This still prosperous plantation, charmingly situated on the crest of a hill overlooking the town of Farmville, was the home of John Randolph until long after he had achieved a fame as statesman and orator that reached beyond the seas. Here he lived in the midst of a people whom he loved best of all Virginians, and whom he proudly described on the floor of Congress as "such constituents as no man ever had." They repaid his admiration with a loyal and enthusiastic devotion that never failed or faltered throughout a long and stormy public career.

Mr. Randolph's life covers the most picturesque period of American history, and in those lofty and momentous struggles that marked the first four decades of the life of the Republic, he played a conspicuous and impressive part. There were

ment story, recorded facts, that will illuminate his subjects. He is very happy in showing the appropriateness of the symbols under which the father pictures the characters of his sons and of the tribes descending from them. The boiling water, describing Reuben, the gleaming sword, representing Simeon and Levi; the lion, symbolizing Judah and his tribe, the haven of ships, indicating Zebulun and the employments of his descendants, the strong ass resting between the walls of his stall, exhibiting Issachar, and the rural occupation of his people, and all the symbols employed by Jacob, are vividly portrayed. The fulfillment of the prophecies of the patriarch respecting the characteristics of his sons, and of their tribes, and concerning their inheritances in the land of Caanan, are strikingly presented. That wonderful law of heredity by which the sire transmits his own qualities to his descendants, even to remote generations, is impressively illustrated. The book, too, gives brief, but faithful descriptions of noted characters in the different tribes. It abounds in vivid pictures of localities in the Holy Land, and of the unlike heritages of different tribes. It clearly shows how the inheritances of the different tribes accorded with the characters of their inhabitants, and with the predictions of Jacob, though they were given by lot. From the perusal of this book every man may strengthen the conviction that character determines career and destiny, that heredity is a law of life, that Jehovah rules in the affairs of the world, that the prophecies of the Scriptures shall surely be verified and that the Bible is a divine book.

H. G. HILL.

CHRISTIANITY AND THE SOCIAL CRISIS. *By Walter Rauschenbusch.* Published by The MacMillan Company, New York. Pp. 429. Price 50 cents.

The last General Assembly of the Southern Presbyterian Church passed the following resolution: "In view of the growing importance of many social questions, we earnestly recommend that all our theological seminaries adopt and teach a brief, practical course in sociology." That means that our Assembly believes that it is time our ministers were making a study of Christian sociology. The Assembly is right, but where shall we begin? What are the best books on the subject? There is a whole world of literature, some good and some bad. It is neither possible nor desirable to read it all. The great bulk of this literature will seem radical enough to a good, thorough-going Southern Presbyterian.

The first book I would recommend is "Jesus and the Social Question", by Professor Francis G. Peabody, of Harvard. It is a fairly conservative book and is bristling with suggestions. Moreover it is based almost entirely on the Gospels.

The second book I would recommend is the book that I now have under review, "Christianity and the Social Crisis," by Walter Rauschenbusch. This book was first published five years ago and the price was a dollar and a half. It is now being brought out in a most excellent fifty-cent edition by The MacMillan Company. When I first read the book, two years ago, it almost startled me. There were so many ideas and suggestions that were

new to me. I have read it again with the profoundest interest. I am putting it among the books which I expect to read again next summer. There are many things from which I most emphatically dissent. His view of inspiration and of the Holy Scriptures is not mine. I am not sure that he believes in the deity of our Lord. But he touches those questions only incidentally. He is writing about the church and the kingdom and the great social questions. In doing this he raises points and provokes thought on every page. I want to inquire more diligently into these things and see for myself whether they be true.

Perhaps I can give an idea of Professor Rauschenbusch's position in a sentence or two from his book: "There are two personalities to which religion holds out a hope of salvation: the little personality of man, and the great collective personality of mankind. To the individual, Christianity offers victory over sin and death, and the consummation of all good in the life to come. To mankind it offers a perfect social life, victory over all evil that wounds and mars human intercourse and satisfaction for the hunger and thirst after justice, equality, and love. . . . A perfect religious hope must include both: external life for the individual, the kingdom of God for humanity." Of course it is of the latter of these hopes of which Professor Rauschenbusch is speaking in this book. But no short review can give an adequate idea of the contents of the book. Read it for yourself. No study of Christian sociology is complete without it. You may dissent, but it is a book which must be reckoned with. Ray Stannard Baker in his book, "Spiritual Unrest," in which he portrays for us in journalistic style spiritual conditions in New York city, tells us that he found that this book by Rauschenbusch is the one great popular book among the unchurched masses of laboring people in New York. It is their Bible. I may say that Professor Rauschenbusch was pastor of the Second German Baptist Church on the West Side of New York city for eleven years (1886-1897). He has been a professor in Rochester Theological Seminary since 1897. He is thoroughly acquainted first hand with the social conditions that exist in large cities.

I have just read an interesting little book of forty-two pages replying to some of the ideas advanced in "Christianity and the Social Crisis." The author is Dr. Halderman of the First Baptist Church, New York city. So it is Baptist meet Baptist. Dr. Halderman takes the pre-millennial view. In fact, he has written a book on that subject which is giving at least one distinguished minister in our Church a good deal of concern. Of course Dr. Halderman believes that anything like social regeneration is impossible. In fact, he believes that the church is up against a hopeless proposition and that things are going from bad to worse until the second coming which is imminent. All that the church can hope to do under the circumstances and all that she was appointed to do is to testify and warn and condemn. I wonder who will rise up now to set Dr. Halderman straight?

I will close with four sentences from Rauschenbusch—"Western civilization is passing through a social revolution unparalleled in history for scope and power. . . . By universal consent, this social crisis is the over-

shadowing problem of our generation. . . . It is realized by friend and foe that religion can play, and must play, a momentous part in this irrepressible conflict. . . . If it (the church) tries not to act, it thereby acts; and in any case its choice will be decisive for its own future."

WALTER L. LINGLE.

THE CARDINAL ELEMENTS OF THE CHRISTIAN FAITH. *By the Rev. Professor D. S. Adam, B. D.* Published by Hodder & Stoughton, New York and London.

This book comes from far off Australia. Its author is a professor in Ormond College, which is a Presbyterian College, in Melbourne. I guess that he is a Scotchman by birth. His theological point of view may be stated in his own words: "The recognition of Christ as the incarnate word of God and the only mediator of salvation to sinful men is, in the writer's view, the rock-truth on which the Christian Church is built." This note runs all through his book. A man with such an article in his creed is not apt to indulge in much destructive criticism. His philosophical point of view may also be stated in his own words: "The writer confesses to having considerable leanings towards a thorough-going idealism as the only philosophy or metaphysics which gives hope of furnishing a rational ground for the affirmation of Christian faith."

Having defined his theological and philosophical position the author proceeds to discuss the fundamental doctrines of Christianity, such as the Christian conception of God, God's relation to the universe, man's nature, sin, the person of Christ, Christian salvation, and the appropriation of redemption by the individual. His style is popular and pleasing. His discussions are clear cut and interesting. There is an appendix of nearly a hundred pages written in a more technical and scholarly way, dealing with such subjects as revelation and inspiration, idealism, modern theories of the person of Christ, free-will, and so forth. It is interesting to note how many books are being written on "Fundamentals" these days. I can think of at least a half dozen which are fresh from the press. Criticism is causing men to examine the very foundations and is making them ask what is fundamental, what is vital? Of all these books that I have examined this is one of the most satisfactory. Some of the author's views are not our views, but in the main he holds to the old doctrines and states them in a new light. He shows the minister how to put the old truths in a new and attractive dress. That is a lesson which the minister of the present day needs to learn.

WALTER L. LINGLE.

MODERN CHURCH BROTHERHOODS—A SURVEY OF THE PRACTICAL ACTIVITIES OF THE CHURCHMEN'S CLUBS AND BROTHERHOODS. *By William B. Patterson, Editor of Methodist Men.* Revell.

More and more the men of our churches are awaking to a sense of their privilege and responsibility. They are asking their pastors for *something to do*. Here is a book that will prove suggestive in this connection.

"It is the author's hope," as he himself says in his foreword, "that this volume may serve (1) to bring the church to a more just appreciation of the