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THE SECOND COMING OF CHRIST.

(A Postmillennarian View.)

BY THE REV. PROFESSOR R. A. WEBB, D. D., LL. D.,

Presbyterian Theological Seminary of Kentucky, Louisville, Ky.

The last things in theology are really the first things in life. The woes of the European war are sending the world's mind back to eschatology. We were settling down into a naturalistic optimism. We were dreaming about some Utopia to be brought in by social programmes. The world to come was being relegated in favor of the world that now is.

Providence is driving us back to the old question, "After death, what?" What is to be the final *denouement* of this interesting world?

The Second Coming of Christ is, for Christian eschatology, the most momentous event which struggles in the bosom of the future. From the fall of man till the star stood still over Bethlehem, the First Coming of Christ was the sublimest object which loomed upon the horizon of human hope. Now all Christendom strains its eye for the return of him who once came, and has promised to come again.

About the fact and importance of the Second Coming, the Christian world is agreed. We all believe that Jesus will return

tion from "Church Efficiency," as follows: "Efficiency is a magic word in the commercial life of the twentieth century." Then the author himself says: "In our day the magic of the idea of efficiency is powerfully influencing the church as well as the commercial world." This conception colors largely the phraseology and thought of the whole book—to such an extent, in fact, as apparently to give it a more important place than faithfulness, which is the quality regarded as fundamental in the New Testament (Cf. Matt. 24:45; 25:21; 1 Cor. 4:2; Heb. 3:2; Rev. 2:10, et al.) This seems the better term to use in connection with Christian service. Nevertheless the book is stimulating and helpful, the language succinct and lucid, the argument well sustained, and the illustrations apropos. In ch. I the universal extension of the kingdom of God is shown to be the ideal of the Scriptures from the beginning to the end, to be effected (ch. II.) by the re-discovery of the spiritual functions of the laity, and their enlistment in the service of the church. The truth that property must be held by its possessors (not owners) as a sacred trust for the benefit of humanity and the spread of the Gospel is ably presented in ch. III, and ch. IV. is a really beautiful and inspiring plea for intercessory prayer as the greatest, and alas! largely neglected dynamic of the church. Stress is laid on the great achieving power of intercession and the wide influence the humblest intercessor may exert. One sentence is well worth pondering: "The crowning evidence of the place of intercession in the life and plans of Jesus is the fact that the Bible is silent about all the wonderful and holy activities of our Lord since the ascension except this one."

The document adopted by the Federal Council of the Churches of Christ as a summary of their social ideals is quoted in full on page 43 with the evident approval of the author. As a program of social reform the reviewer is in favor of every item mentioned, but many of them are outside the sphere of the church in her corporate capacity, although they are proper subjects for the attention of Christian citizens.

GEO. HUDSON.

Montreat, N. C.

THE PLAN OF SALVATION. Five Lectures delivered at the Princeton Summer School of Theology, June, 1914. *By Benjamin B. Warfield, a Professor in Princeton Theological Seminary.* Philadelphia Presbyterian Board of Publication, 1915.

In the first of these lectures the different conceptions of the plan of salvation which obtain amongst nominal Christians are set forth, and the holders of these conceptions are shown falling into the following classes and subclasses: Naturalists and Supernaturalists—the Supernaturalists appearing in the two classes of Sacerdotalists and Evangelicals, the Evangelicals re-appearing in the subordinate classes of Universalistic Evangelicals and Particularistic Evangelicals, the Particularistic Evangelicals disclosing Particularists with respect only to some of God's saving operations, and Particularists with reference to all God's saving operations, and the Particularists

with reference to all God's saving operations falling into two classes, according as they represent God's decree of election and preterition to be concerning men contemplated merely as men or as already sinful men, a *massa corrupta*.

In the succeeding lectures Supernaturalism is vindicated against Naturalism, Evangelicalism against Sacerdotalism, and Particularism against Universalism.

The lectures are characterized by Dr. Warfield's usual broad and exact scholarship, penetrating, careful and thoroughgoing analysis, vigorous and convincing construction. They present Calvinism in its own rightful, pleasing and gracious aspect.

It is an uncommonly convincing set of lectures. We have read them only cursorily, it is true, but they carry us with them comfortably everywhere, so far as we can recall, save in two paragraphs found on pages 121 and 122, where the Amyraldian doctrine of the atonement is somewhat too easily and ineffectively reduced to the level of the governmental theory of the atonement. The Amyraldian theory of the atonement is a very poor theory, but it speaks higher things of the justice of God than the governmental theory.

The book is a great little book. It will deepen the reader's love and veneration for Bible Calvinism. It will help him to preach it in more attractive and compelling fashion. Get it and study it.

THOS. C. JOHNSON.

Union Theological Seminary.

THE TEN COMMANDMENTS: WITH A CHRISTIAN APPLICATION TO MODERN CONDITIONS. *By Henry Sloan Coffin.* Price \$1.00 net. George H. Doran Company, New York.

Dr. Coffin is pastor of the Madison Avenue Presbyterian Church and a professor in the Union Theological Seminary, New York. He is represented as a popular preacher in colleges and universities. He has published a volume called "University Sermons," and another called "Social Aspects of the Cross." He was imported into this city to preach a series of sermons in St. Paul's Church by its present rector.

The book before us now has been a disappointment. It shows not a little brightness here and there, it is true; says some good things, says some of these things very well; but it says many things which should not have been said—about the nature of God, about the nature of these ten commandments, about the word of God as a whole. Let us take one from this barrel of good, indifferent and rotten apples:

"If we wish to gain a clearly Christian view of marriage, we are compelled to take the theory that the Bible is the record of the gradual evolution of standards, and must be read with discriminating eyes that distinguish loftier from lower ideals; nor dare we hesitate to affirm that the Bible writers are by no means unerring guides, but must be corrected by the supreme Christian authority—the Spirit of Christ in Christian consciences.