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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

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.

"Jesus himself, in handling the Old Testament, said that Moses in his law of divorce had compromised the divine intention. And we, using our Lord's liberty, must confess that St. Paul was not consistent with his own Christian principles in treating marriage. . . . We have to recognize that he never seems to have grasped the true union of man and wife as comrades in faith and purpose. Instead of abiding by his own statement that men and women are equal in Christ, he is bound by his traditional Pharisaic theology that man is superior to woman, because man was made directly in God's image, while woman was only copied from man." (Supp. 134, 135.)

By such depreciation of the word of God and of the character of the ten commandments as is found in this book, the author has perhaps done more to rob them of power over his readers than all his explanations and commendations will do to further that power over men.

THOS. C. JOHNSON.

*Union Theological Seminary.*

**DIVINE INSPIRATION.** *By George Preston Morris, Author of "Christianity and the New Age," "Modern Thought and Traditional Faith," etc. Price \$1.00 net. George H. Doran Company, New York.*

Dr. Morris is the senior publishing agent of the Methodist book concern and is represented in a slip accompanying the book from the publishers as one of the leading scholars of the Methodist Episcopal Church. It is further claimed in this slip that the book "takes note of the significant finding of comparative religion and traces the course of the influence of the divine Spirit through the centuries, finding in the Holy Scriptures the crown of Revelation."

We have been the more careful to set forth these claims because to us the book seems a singularly trashy production. The author identifies illumination and inspiration, and finds illumination in all religions and in all realms of investigation—scientific and philosophic as well as the distinctly religious. If he discovers in the Bible "the crown of Revelation," he also declares it to be a crown with many spots on it. He declares that "Certain scientific studies demonstrate that in its literary, historic and scientific features the Bible is neither inerrant nor infallible"; that the production of an infallible book is an impossibility; that "the theory of an infallible book makes no adequate provision for intellectual and moral growth of the race"; that the spirit of inspiration is still a living and operative presence in the world; that "it is the task of the Christian seer and teacher of today to co-ordinate all truth, whether scientific or philosophical, into vital relations to Christian thought; and that the Spirit-inspired teacher and leader, tantamount to inspired prophet and apostle, will always be needed as interpreters and guides of the kingdom."

Inspiration is a Bible doctrine. The author gets his doctrine not from the Bible, but from the drifts in the theological world. The author himself is adrift. Perhaps he would claim to be a seer, "tantamount to inspired pro-