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As one grows older Assemblies seem to grow younger. It takes one who has passed the meridian of life some time to adjust himself to the thought, expressed by Wordsworth, "The young are old, the old are in their graves."

It has been pithily observed that "fifty is old age to youth and youth to old age." The first impression received from looking on the Newport News Assembly was the youthfulness of the commissioners as compared with those sent to the Assemblies of earlier years. It is true that one saw here and there, and with rather startling frequency, the "good gray head" of a contemporary, but the shock was mitigated by the counter-suggestion that this canescence was premature. The cumulative effect, however, of looking out on so many hoary heads day after day for a week, made it next to impossible to regard them as just so many precocious crowns of glory, or as a select gathering of old heads on young shoulders. Precocity ceases to be precocity when it becomes the general rule. The apparent youthfulness was evidently a sort of optical illusion—the eyes that looked were not quite as young as they used to be.

The Assembly of 1915 was not absolutely younger in its make-up than the Assemblies of one or two decades ago, but only younger relatively to the age of the generation that attended its first Assemblies in those days. "Why not confess yourself an old man?" asks the Latin poet, Martial, "be content to seem

were prominent in the popular mind, certain phrases current on the lips of the people, and seizing the Scriptural truth corresponding to it, secure for its consideration a certain freshness of interest by relating it to the passing events. The title sermon illustrates this plan. The astounding assumption on the part of Germany of the right to dominate Europe and the world had burst upon men. Mr. MacNeill reminds us that such a dream was not new. Caesar had had it, Charlemagne, Napoleon. It has never succeeded in hands like these. Yet there is a divine reality corresponding to these dreams. There is to be a King to whom every knee shall bow. There is to be a kingdom which shall rule the whole earth. Christ shall receive the uttermost parts of the earth for his possession.

One of the most pungent and powerful of the discourses is on the toast the Germans have been drinking: "*The Day!*" The text is Amos 5:18, "Woe unto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness and not light." After pointing out that it is entirely possible that "*The Day*" may prove a very different thing to the Germans from what they have been picturing he then turns on his congregation and asks them to face the day of the Lord which is coming on every soul of man. "*The Nemesis of Justice.*"

This is preaching to men in the language of their own time, and the effect is rousing and powerful. We commend the sermons, not for everything in their subject matter. We dissent from some of that, but for their arresting and awakening energy as they confront us with old truths in new garb."

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THE PSYCHOLOGICAL ASPECTS OF CHRISTIAN EXPERIENCE. *By Richard H. K. Gill. A. M., Ph. D.* Pp. 104. Boston: Sherman, French & Co. 1915. \$1.00 net.

This book professes to set forth "facts which Christian workers need." Its thesis is "Gold nugget, gold tinsel—the mental Christian experience, the emotional." The author contends that mental Christian experience "is solid, of permanent value," and that the emotional Christian experience is "flimsy and of temporary worth." He asserts that "an understanding of all that this statement involves means the diminishing of the ranks of backsliders that sadden the heart and try the patience of pastor and teacher, by lengthening and strengthening the Christian experience, increasing its reality and incorporating it into the daily lives and acts of its followers—in short, by making possible a higher, deeper and more lasting Christian life, shown in the vitality of the spiritual and in a perpetual living for Christ."

It goes without saying that the book contains much that is worthy; but there is much semi-Pelagian error in it. Thus the author says that "every child of the race is saved by the merits of the atonement until he actually commits wilful sin." He seems to get below semi-Pelagianism, into somewhat lower than the baldest Pelagianism in certain statements, e. g., in a statement on page 8:

Some people living in some of the recesses of our own Alleghanies "live as they were born and raised, without any other motive or impulses save those arising from the appetites of the body. They have known no religion at all. They have no sense of sin because they have no knowledge of the law." . . . "We cannot term them in any sense voluntary transgressors of the laws. They have little sense of sin, for they have little knowledge of the law."

The first statement in this quotation places men in the class of mere animals. The third statement is at once false to fact and inconsistent with the last statement in the citation—"they have little sense of sin because they have little knowledge of the law." The statement, "We cannot term them in any sense voluntary transgressors of the law."

Again, on page 10 we read: "Now the man born in darkness and living in ignorance, can have no consciousness of sin, for he has no knowledge of the law." Such statements are neither good psychology nor respectful of Bible teaching. See Rom. 2:14, 15.

On page 13 we read: "Sin is the voluntary transgression of the law. Error unconsciously committed through ignorance may help to destroy moral character and cultivate evil appetite, and make right difficult and sin easier, when the mind becomes enlightened, but it is not sin in the true sense." These words show the writer to be steeped in an un-Pauline and un-Biblical error.

A lesser fault of the book is its pedantic phraseology, as seen in the following words from page 22: "How shall the fact that he is a sinner and under the condemnation of sin, and the fact that the joys of salvation await him for the asking, gain hypertrophy of attention long enough to reach the point of dynamogenesis?"

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JESUS AS HE WAS AND IS. *By Samuel G. Craig.* George H. Doran Co., New York. \$1.00 net. Pp. 288.

This book can be cordially recommended from beginning to end. It is one of the best discussions of the person and work of Jesus with which the reviewer is acquainted. Altogether free from technicalities, there is yet marked evidence of careful scholarship, a profound acquaintance with the subject, and a fresh and attractive method of