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EDITORIAL NOTES

INDEX TO VOLUME XXXV.

The index to Volume xxxv of THE REVIEW has been printed in a separate folder and inserted in this issue. Published in this loose form, it may be pasted in at the end of No. 4 of Volume xxxv or bound together with the four numbers forming Volume xxxv—October, 1923, and January, April and July, 1924.

REPRINT OF THE LATE DR. B. B. WARFIELD'S ARTICLE.

The article on "The Millennium and the Apocalypse," by the late Dr. Warfield, which appeared in the October number of THE REVIEW, has been published in pamphlet form by the

victory through our Lord Jesus Christ." Jesus Christ, who was the incarnation of the life of God in the flesh, was able 'o overcome the power of death and the grave, not only for Himself, but also for all those who believe in Him. It was He Himself who said to Martha, "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

The doctrine of the resurrection is the comfort of all the saints. The early disciples in the times of affliction and persecution were accustomed to speak of it as their consolation. When we lay our loved ones away in the grave, and contemplate the time when we ourselves will follow them, our real comfort is the assurance that Christ was also laid in the grave, and sanctified it with His Presence, that He could not be "holden of death," but arose from the grave, destroying the power of it, not only for Himself, but also for all of His disciples. We therefore are able by faith to look beyond the grave to the day of our resurrection through Him, and to our meeting with Him and with our loved ones who have gone before us. By His resurrection He has begotten us unto a living hope of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

THE SPRUNT LECTURES OF 1924 BY DR. FRANCIS
LANDEY PATTON.

BY. REV. THOMAS CARY JOHNSON, D. D., LL. D.,
*Professor of Systematic Theology, Union Theological Seminary,
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Never had a man come to deliver Sprunt lectures of whom more was expected. True he was eighty-one years old, but vigorous in body, subtle, keen and powerful in a mind trained

by the great preaching he had frequently exacted of himself through sixty years, trained by his work as professor of The Relations of Philosophy and Science, for seven years in Princeton University, trained by his labors as professor of Ethics in the same institution after 1886, and by his services as professor of the Philosophy of Religion in Princeton Theological Seminary after 1902. He was to come with practical and volitional powers trained not only in pastorates, but by exercising the office of president in Princeton University, 1883-1902; and, subsequently, the office of president in Princeton Theological Seminary. He was to come with analytic, synthetic and logical powers of the first water, and to come with a genial and enlivening wit. In short, he was to come with powers to handle profound questions wisely, wittily and popularly, and to invest them with the charm of a richly cultured and noble personality. He was to speak on themes he had been studying for forty years. He fulfilled the highest anticipations.

His aim was a great one—to vindicate the fundamentals of the Christian religion as set forth in the Old and New Testaments and interpreted in the Reformed Theology; and to do this, as far as possible, in five lectures ranging from one hour and a quarter to one hour and a half in length.

The subjects of his lectures were The Theistic View of the world; The Seat of Authority in Religion; The New Christianity; The Person of Christ; and The Way of Salvation.

In discussing The Theistic View of the World, two courses were open to the speaker. He could proceed to set forth the positive evidences and arguments for his view, after the manner of Professor Robert Flint, in his famous volume, "Theism," after which there would have been little need for knifing the anti-theistic theories; or he could briefly expound the typical anti-theistic theories, and severally disembowel them, and then easily establish the true theory. The distinguished lecturer chose the latter method. He expounded the leading materialistic views, crumpled them as so many scraps of paper and threw them into the limbus of false theories, and then gave a similar and effective treatment of the pantheistic theories of the uni-

verse. He made his audience see that theism alone has a show of reason to support it. However the fashions may run, Dr. Patton is unabashedly a dualist. He holds that in the creature world there are both matter and spirit; and that a grander dualism exists between God and the world, that they are in no sense to be identified—that God is transcendent to, as well as imminent in, the universe.

In discussing the seat of authority in religion, the lecturer presented a threefold seat of authority, the reason, the Church and the Holy Scriptures:—the reason not providing the evidence that God exists and makes known His will, much less deciding what God shall speak, but receiving the evidence which God provides that He is, and is speaking; the Church, fallible though it is, carrying God's speech as it has understood it to successive ages of the world and, in particular, handing down the Scriptures, which are the supreme seat of authority. Thus, to borrow Dr. Patton's illustration: "When a man receives a cable message, he needs his reason to read the message, he needs the cable company to bring the message; but after all the most important thing is the message. The Bible contains the message."

Holding that it was not necessary, for the purpose of debate, to prove the Bible inspired, since from the Bible itself the proof of its inspiration must be derived, and since being historically trustworthy, it proves the great fundamental doctrines, so that even if it were uninspired, Christianity would stand; he taught that the Bible is inspired; and that the best proof of its inspiration is not in isolated texts, but in its organic interdependence—in the order and unity running through all its parts—in the fact that, like a picture puzzle, when the several parts are correctly assembled, it gives a perfect picture. He said: "When I have considered my Bible as a whole from the creation story of Genesis to the Hallelujah of the Apocalypse, I seem to have listened to an amazing chorus; and then realize that all the while I have been holding in my hand the libretto of God's grand oratorio of redemption."

In discussing "The New Christianity," of the philosophical

and scientific schools of so-called Christianity, Dr. Patton divided the "New Christians" into several groups.

The first group considered was that which holds that Jesus was a man worthy of honor as a revealer and teacher and founder. The lecturer showed that unless Jesus was more than a man he could not be a revealer of God in any adequate way; that if he was merely a teacher we do not need him now, since we have his teaching, any more than we need Gray since we have his "elegy"; that if he was only a founder who died thousands of years ago, he deserves no other kind of honor than other founders, e. g., a Washington or a Confucius.

The second group considered was the Hegelian, which implicates that the Bible has a cryptic meaning which no one understood, or dreamed of until Hegel appeared. Dr. Patton killed Hegelianism in his very statement of it; and showed it to be rubbish by saying: "If the story told in the New Testament be a sort of dramatic show to express an *a priori* idea, then we not only have no use for it (since we have the idea), but the story itself is robbed of all value and deserves no praise or commendation."

In considering the Naturalistic group, which pronounces Jesus to be a freak of nature, a fanatical Jew, who wished to secure a moral reform and who preached an illusion to serve as an inducement that he might thus lead men to keep the peace and be brotherly, Dr. Patton, having shown the folly of the group, reminded his hearers that "even though religion give but a lighted taper for the dread chamber of death, it would be folly to put it out."

Finally the lecturer expounded Ritschlianism, and especially the Ritschlian theory of value judgments; and proved fully that a judgment can have no subjective value unless it correspond to objective reality, just as the German mark has no value if there be no objective German wealth corresponding to it; that if God be only a subjective idea, then that idea is worthless; that if our judgments have no corresponding reality, we live in a world of illusion.

Summing up, he said: "Board any of these 'New Chris-

tianity trains'; you will soon hear the conductor cry: This train makes no intermediate stops. The next stop is "agnosticism."

In discussing the Person of Christ, Dr. Patton rapidly sketched Christological thought to the Council of Chalcedon which met in 451 A. D., and stated as the teaching of Scripture the doctrine that "the only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continueth to be God and man in two distinct natures and one person forever."

During the remaining part of the hour or more, the lecturer gave himself to the exposition of various modern Christologies and their overthrow. He gave special attention to the theory of Strauss that Jesus of Nazareth was a mere man deified by the idolatry of his early disciples, to the theory of modern Kenotics that the Logos turned himself into a man without distinct human nature, to the mere Humanitarian, or Unitarian theory, etc., etc. He well said: "If Jesus was just a good man and not God, then he was not a good man at all, but the New Testament makes him dishonest, a liar, proud and self-centered." He argued Christ's proper deity from Bible assertions and from the miracle of the resurrection.

In concluding, he compared the richness and sublimity of the Chalcedon conception with the poverty of every other conception. He cried, "We belong to the Blood Royal. Our own brother is the King's Son." The Chalcedon doctrine links us up, too, with eternity and assures us that Christ has prepared a place for us. It guarantees to Christ's people "going west" a passport that issues in a safe landing on the other shore.

Dr. Patton's lecture on The Plan of Salvation was at once the most brilliantly delivered, and the most easily followed by the average hearer, in all the series.

He took most of his materials from the writings of Paul, "who has given the fullest and most comprehensive exposition of the plan of salvation." He characterized Paul as one who must be measured in "cubic measure," as great in intellect, great in will, great in feeling"; and vindicated ably and eloquently each of these affirmations.

He brought out as Paul's view of sin that it is an awful disease—death rather, and an awful crime; that the disease—death—calls for something to be done within us, if we are to be saved, calls for "quickenings" in the language of Paul; and that the crime demands expiation.

This something to be done within us, "quickenings," is subjective regeneration, or new birth. "A girl needs to be born again, if she have no musical talent, before she can extract melody from a piano." So the sinner must be born again before he will love and serve God. He must be "quickened."

"If we are to be pardoned for the crime of sin and restored to God's favor, something must be done for us." Paul has indicated what and how through the metaphor of the altar, the war captive and the court scene. He sees in Jesus Christ our propitiation, our ransom, and our substitute.

"But what are we to do in order to secure this subjective change in us and this objective atonement for us? Paul's answer is, Believe on the Lord Jesus Christ." The object of this plan is eternal life.

In an eloquent peroration Dr. Patton expressed his joy that we have a faith so simple, so glorious, and so conformable to reason at every point, and exulted: "It is no sham drama of Hegelianism; no make-belief of Ritschlianism, no nerveless colloidal jelly, but a faith of which we can confidently affirm, 'This belongs to the order of the vertebrae.'"

His audiences were highly responsive, notwithstanding the profundity of his subjects and the length of his lectures, which ranged from an hour to an hour and a half.

No man's work is perfect. In an audience so large and varied as that which he addressed, some statements and positions were questioned; but it may be safely said that no Sprunt lecturer has left our platform with profounder or more general admiration following him, for his parts, bearing, winsomeness and teaching while on that platform.