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EDITORIAL NOTES

Dr. Taliaferro Thompson in Korea.

Dr. W. Taliaferro Thompson, Professor of Religious Education in Union Seminary and Editor-in-chief of THE REVIEW, is in Korea, where he is giving a series of addresses on Sunday School organization and methods, and Young People's work before the missionaries and native Christians. Dr. Thompson went out under the joint auspices of the World's Sunday School Association and the Foreign Missions Committee of the Southern Presbyterian Church. He is addressing missionaries and native Christians of the Northern and Southern Presbyterian Churches, the Northern and Southern Methodist Churches, the Canadian Presbyterian Church, and the Australian Presbyterian Church. He will spend a month at the Methodist Seminary of Korea and a month at the Presbyterian Seminary. He is to go from one end of Korea to the other, and, before returning, will attend the annual meeting of

should characterize a nation. But a nation can not rise above the individuals that compose it. Each citizen contributes his quota to the national character, and men influence one another in unsuspected and subtle ways. All this enhances tremendously the power and importance of personal ideals—ideals high enough to

“Set up a mark of everlasting light
Across the howling senses’ ebb and flow.”

Louis Pasteur wrote his own epitaph, which may be read by those who visit his mausoleum in the Institute that bears his name: “Happy is he who has a Deity within him, an ideal of duty which he obeys, an ideal of art, an ideal of country, an ideal of the virtues of the New Testament.” These ideals were wrought into his life and work and made him a great world citizen and exalted him to a place among the immortals, who being dead yet speak and whose names will be fragrant to the end of time.

No true idealist can ever realize his own ideal; for every ideal dies as an ideal in the moment of attainment. It is a flying goal, ever eluding the outstretched hand of the pursuer—“For a man’s reach should exceed his grasp, or what’s a heaven for?”

THE BIBLE STORY OF THE CREATION.

BY THE REV. EDWARD MACK, D. D.,
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Seminary, Richmond, Va.*

It is commonly believed among Modernists that the world with all of its varieties of materials and all of its forms of life, coming to climatic culmination in man, are the product of natural laws in their gradual and regular operation. According to their notion, creation is an evolution produced by forces from within, without external aid. It is an offense to a mod-

ernist to think or speak of anything supernatural in the origin and order of the world. According to him, the beauty and charm of evolution have debarred any intrusion by God immediately into His own world. We always have been, we now are, and we always shall be under the inevitable and unmerciful providence of Natural Law. The modernist is always singing: "Thine eye, O Evolution, guides me!" "Thy strong arm, O Survival of the Fittest, upholds me!"

This Modernist adoration of mechanical law is only the first step in his journey toward the disavowal of all evangelical truth. His real goal is the denial of the Supernatural Christ. In his rationalizing, pre-existence is unthinkable, the Virgin Birth is only a fine metaphor, and there could never have been a Resurrection. To him, Jesus is no more than a natural product of physical evolution, predicted by heredity and produced by environment.

We cannot arrive at a satisfactory knowledge of Creation by the help of physical and historical science alone. The stretch of years beyond the first pen-stroke of history is too vast for comprehension or calculation by the science of man. In that vast expanse of time, which lies beyond the reach of history, our only guide is faith. "By faith we understand that the worlds were framed"—not by force, not by cosmic friction, not by evolution—but "by the Word of God." Here is a realm of fact, in which only God can speak, for He only was there to see and know. And He, in the first Chapter of Genesis, has spoken of that ancient era primarily to the mind of faith, and not to the scientific mind.

And yet it is a great message to the mind of science, over and beyond its appeal to faith. Of this chapter, a man of science has said: "the first leaf of the Mosaic record has more weight than all the folios of science and philosophy." But we must not think that we can conform this great chapter to such discoveries by astronomy and geology as are made in a single age. Its affirmations can never be explained by any theory of the geologist; for theories are transient, and these words of Genesis are eternal. They satisfy the mind under all theories and discoveries. They were true, and full of light and mean-

ing, for those who knew nothing of geology; they are true in our age of partial scientific knowledge; they will still be true when science has come to full knowledge.

But while we cannot reduce these words to mere scientific formulae, they nevertheless do contain evident and sublime science; a science both simple and profound, informing a child and satisfying a sage. It is the plan and hope of the present writer to allow these wonderful words of God to tell in their own way their story of the Supernatural Creation and the Divine Creator.

In the Beginning.

The first short verse in the Book of Genesis is the first long chapter in the history of our world. The Hebrew text does not read "in *the* beginning," but "in beginning"—an indefinite, unfathomed and unfathomable beginning. The expanse of time covered by that one verse exceeds all subsequent time. In extent in space it reaches out to the boundaries of the Universe. Planets and moons, stars and suns, comets and nebula clusters are all included in that brief record: "in (the) beginning, God created the Heaven and the Earth." But the central thought of this verse, it must be remembered, is not worlds nor stars, nor nebula, but *God*, who was before ever there were mountains or seas or stars, from everlasting to everlasting.

The First World-Age.

The second Chapter of world-history, beginning with the second verse of Genesis, turns from the glory of the Heaven to fix attention on the wonders of our Earth. The heading of this Chapter is "The Earth," thrown forward by the Hebrew in its own striking way. In Hebrew the verb precedes its subject-noun. But here for strong emphasis, the noun is thrust into first place, to read thus: "*and as for The Earth*"; that earth which is to become the home of the children and friends of God, and in the after ages the home of His own Dear Son.

We do not know that any other world, in all the millions of stars and planets, is inhabited by intelligent beings, human or

in any wise like unto us. They may, or they may not be. All of this is hidden from us. It is quite within the range of reason to believe that our earth alone is a home for a race of intelligent beings with immortal destiny. God chose it for that high purpose, and arranged all of the order and course of the universe to that end. So believes an eminent modern scientist, when he affirms that our earth seems to be centrally fixed in the universe, and that all the heavenly bodies appear to be arranged and directed for its highest good. It is a fool's errand to belittle our world, because other orbs are larger. So far as we can know, life is found only here. Intelligent, immortal man is the glory of our planet. And the Son of God came only to this earth to dwell and to save.

But this earth of ours, at the beginning of the second period of world history, was in chaos. The brief description in the second verse of Genesis seems to present it as a rolling ball, lifeless and tempestuous, enveloped in boiling water, and shrouded in the darkness of heavy mists, with only this single ray of hope: that it was favored and chosen by God's Spirit as the sphere for the exercise of His tender compassion, its wild, rolling waste brooded over by His gracious, fostering power. Before this waste could become the home of God's child and friend, three things must be given it, Light, and Order, and Life.

Of these three the first in need, in order and in time was Light. God caused the light to shine in the darkness. It is tersely and beautifully expressed in the Hebrew: "and God said, light shall be, and light was." What this light was, and what its source, whether bright or dim, cosmic or incandescent, motion or substance, we may not know. To this day, the mystery of light is unsolved. The sun is not the source of light, but only a bearer or transmitter of light. For, billions of miles beyond the reach of our sun light exists and shines. This glorious mystery, this most precious boon to earth, was God's work in the first day of creation. It made glad the heart of the Eternal; for "God saw that it was good."

And the evening of the past darkness and the morning of the new light were one day; not a twenty-four hour day, but a

period, a Day of the Lord, as men through all the ages have well believed.

We must not make these wonderful words of Creation too little and too narrow. They are greater than the shallow measures of man's mind. We have been too much given to dwarfing and compressing them into the narrow practicalities and literalnesses of our severely circumscribed ideas. They are large and glorious enough to reach the eternal heights. These are the words of God, with whom a thousand years are as one day, and whose finger touch vibrates to the confines of an unmeasured universe.

The Second Day.

The second day of Creation, now illuminated by the light Divinely given, was devoted to bringing order into the rolling waste of water. Light's younger sister and companion then came into being at the second Divine command: "there shall be." This new creation was our atmosphere, the very air we breathe today. It is a simple thing, and yet we cannot make it. It is so free and abundant, except light, the commonest and most universal thing, and yet we do not understand it. Brought into the anarchy of raging waters, it separated those seething elements, holding down the oceans in their beds, and like a strong-shouldered Hercules bearing up the clouds and their billions of tons of water. Before air, the so-called "firmament," was created, our world was in a continual tempest of wind and rain. But in the second day of Creation, the expanse of the air brought poise and peace, as it is to this day. How gentle is the touch of air upon the rosy cheek of childhood! But how mighty is its repressing power over the arrogant waves of vast oceans, as it says to them "thus far shall ye go and no further"!

And the evening of the anarchy of waters and the morning of the dividing and controlling air was a Second World Day.

The Third Day.

But wonderful as the creation of air was, this was only a preparation for the more wonderful yet to come. After the

wild wastes of waters, bridled and subdued, had been driven to their lair in the seas, then appeared the Dry Land, to be the future home of man. Even though those early shores and peaks must have appeared bleak indeed, yet they may well have served as resting-places for the feet of the angelic Sons of the Morning, as they sang their Creation Song.

No land can remain forever desolate. Soon life of some kind begins to clothe it over. At this point in the Creation-story, faith alone can be our teacher. The origin of life is shrouded in mystery, which no scientist or discoverer has been able to solve. That it should have come out of the spaces beyond our earth has no justification in experience, nor possibility in reason. That it had existed all the while in a raging, boiling globe is unthinkable. The presence of an efficient agent with power to create is the only possible solution. At one of these impossible chasms in the theory of evolution, before which the theorist stands helpless, God appears and speaks with power. Just here we must bid farewell to the evolutionist, to follow with faith the guidance of the Divine Word. At His command the first forms of tender vegetation appeared, already characterized at their birth as distinct species, herb and tree, each according to its species—for such is the significance of the word translated “kind.”

We find affirmed of this, and of every other period of creation, three distinctive facts: First and most distinctive is the hand and will of God, for it is declared in nearly every verse that creation was a Divine activity and not a material process. Secondly, the reiterated phrase, “and God said,” asserts the creative agency to be the Word. And, thirdly, creation according to species is invariably affirmed. Life first originated on earth with a particular and unmistakable feature: “according to species.”

This third fact is invariably affirmed throughout the record of the creation of all organic and animal life. And in all natural history there has been found no other record of the origin of species. It has been *inferred*, it has never been *found*. Scientists for a century have labored under most favorable conditions to originate species, but in vain. In the story of

the fossil rocks, those imperishable records of the Supreme Scientist, those vast folios for which He has used earth's strata for shelves, there are found no evidences of evolving species. On the contrary, the breaks are always clearly marked between the forms of life in different ages and of various species. On this point the record of the rocks, modern experiment and the Creation-Story are in surprising accord. Ancient forms of life, which have survived to our day, show a stubborn propensity to remain true to the form and nature, which were theirs, when these were registered with minute accuracy in the fossil rocks. By such steadfastness they bear their testimony to the great command which gave them origin: "bring forth according to species."

And the evening of a barren, sterile earth and the morning of fragrant meadows and "hills with verdure clad" were a Third World-Day.

The Fourth Day.

The fourth day of creation was unique, in that no new creative activity is recorded for that day. It was a period of assignment and direction, not of the origin of new life. For the sun, moon, and stars were in existence already, a part of the primeval and original creation, of which we read in the first verse of Genesis. We see in the language which records the fourth day that the heavenly bodies were taken for granted. But they could not shine in strength and beauty upon the surface of a misty and beclouded earth. It was a happy day when the rays of the heavenly spheres broke through the cleared atmosphere to light the earth, both by day and by night, and the sun coming forth out of his canopy as a bridegroom, and rejoicing as a strong man to run a race, made his glorious circuit.

We may well believe that the third and fourth day were in part co-extensive, not absolutely successive. The advance of vegetation and the clearing of the atmosphere may have had a mutual influence upon each other. That these great processes and activities are recorded in sequence does not exclude inter-

dependence. Only that one originated and prevailed in the former period, and the other, the lighting of the earth, came to full glory in the latter.

This was the day of the origin of the perpetual calendar. From the beginning man in calculating and recording time has been dependent on the heavens. In cultured Egypt pyramid and obelisk, in barbaric Britain, cromlech and pillar, measured the shadow of the sun "for seasons and for days and for years." The monthly procession of the moon gave the nomad his first calendar. The marvel of the equinox in spring and fall marked the seasons for the sower and the reaper. And finally, the rising and setting sun, with its winter waning and summer waxing, gave up to the assiduous watching of man its secret of the solar schedule of time. God set going His wonderful solar clock to mark and measure time in preparation for man, the heir and recorder of time.

Strange indeed is it that the most beguiling worship of ancient paganism was the adoration of the heavenly bodies, as it was also the most debasing of all pagan religions. So witness the corrupting rites of Baal, the sun-god, Astarte the moon-god, and Venus, the evening star. How inestimably higher is the Bible than the most refined paganism, which worshipped the sun, moon and stars, while the Bible makes positive affirmation of their creation by God to serve man. In paganism men serve the sun, moon and stars. In the Bible, the sun, moon and stars are directed to serve man. "God made the two great lights—He made the stars also—to give light upon the earth," the home of man. There is no possibility of mistaking the Bible's infinite superiority over the highest forms of pagan nature worship in every age. Ancient cultured paganism held the sun, moon and stars to be man's gods, masters, tyrants; but according to the Word of God they are appointed to be servants and light-bearers to the child of God. In modern paganism, man is the product and victim of remorseless natural law; but in Revelation all created things, whether heavenly, vegetable, or animal, were designed for the good of man—even the angels, who are sent as ministering spirits to the heirs of salvation.

And the evening of the beclouded and dark-shadowed earth and the morning of the glorious sunlight were a Fourth World Day.

The Fifth Day.

The most charming paradise would be a weary wilderness without living beings to look upon its beauties and to rejoice in its radiant light and fragrant flowers. So great is the wonder and advancing significance of the origin of conscious life in the earth, the creation story devotes, not one, but two days to this new marvel of Divine love and might.

As the scientific theory meets an unbridged chasm yawning between the inorganic, lifeless, dry-land and the origin of vegetation, so also it is halted by another impossible barrier on its way from existing vegetable matter to the beginnings of animal life. Science and physical history have no explanation of these miraculous advances. No bridge which they have tried to throw across the chasm has ever reached the other side. But in the Genesis record the omnipotent, personal, intelligent God is always seen to be standing at this physically impossible point. His Divine Word makes the safe transition over the great gulf, "And God said the earth *shall* bring forth—and the earth brought forth"—"And God said the waters shall bring forth life—and the waters brought forth according to their species."

The perfect order and symmetry of the Divine creative activity are seen in every part of the record. Light and vegetation are indispensable prerequisites for the existence of animal life. When these had now come into being, our world was ready and waiting for another Divine Command to go forward. The stage of earth was set for the appearance of the two chief characters in its great drama, first animate life, and then, immortal man.

The creation story does not contradict, but the rather, confirms, the record of the fossil rocks; for its account of the order and progression of life in the seas and on the land is practically identical with the witness of the rocks. First were the swarming fishes and other sea-life; then the monster amphibia; then birds rising with wings out of the water into the air and sun-

light of the heavens; and last the reptilian and other creeping creatures. Herein lies the marvel, that this correspondence, even in detail, was put on record in the Divine story of the Creation, ages before there was a science of geology, or men had ever thought of looking into Earth's own story-in-strata of her origin.

And the evening of an uninhabited and lonely earth and the morning of a world teeming with joyous life were a Fifth World Age.

The Sixth Day.

The sixth and climactic day of the creation story arrests attention by a number of remarkable details. As we come down to later and better known periods of the romantic story of the world, science and revelation come into closer accord in their several records. This accord, instead of the often falsely proclaimed discord, is proof of the reliability of the Genesis Story.

1. Two days out of the six are devoted to the origin of animal life. So also does the geologist in his story give more space to the ages of animal life, although preceding ages may have covered much vaster extent in time. For, the objective in creation was the origin of conscious life on the earth, after its home had been made ready. The wonders of the vegetable kingdom required a single creative day. The Divine thought and power dwelt for two days on the origin and variation of animal life. The dividing line between the two days is both logical and scientific. The lower forms of life, propagated by eggs and in countless swarms, and requiring no maternal care, are products of the fifth day. The higher forms of animal life, the mammalia, carried in and nourished by the maternal body, requiring the care and development of longer infancy, are the creatures of the sixth day. It is not necessary here to discuss the theory of Pre-Adamites. A possible interpretation of the text of verse twenty-four gives a mere shadow of support to such a theory. But Humanity—"Adam"—was the noonday, or zenith, creation of the sixth day.

2. Man's close kinship to the animal life, in its higher forms,

must necessarily be recognized in his association with these forms in the same day of Creation. He does not claim a special day, or era, of creation for himself alone. First in the sixth day, at God's command, the earth brought forth living creatures, cattle, creeping things, and wild beasts of the field. Then, on the same day, the paramount work of creation was undertaken, of which this special and exceptional account is given: "God said let us make man in Our Image." But Genesis forbids our ignoring our close association with the animal life. In a sense, man is an animal. Of his physical element, like that of the animals, it is truly said: "dust thou art and unto dust thou shalt return." Man too often shows his animal propensities, returning like a dog to his vomit and like a washed sow to her wallowing in the mire. Man's higher destiny is to rule over the wild beast crouching at the door of his heart.

3. In the record of the fifth and sixth days of Creation special emphasis seems to be put upon the use of means and of pre-existing materials. We cannot escape the insistence on this in the phrases: "Let the waters bring forth swarms—and the waters swarmed"; "let the earth bring forth—and it was so." Our God is a God of law and order, and He does not forget nor dishonor His own laws in His own natural order. While in the first chapter of Genesis the Divine Miracle in the creation of man is stressed, however, in the second chapter even man's creation is expressed in terms of his physical origin from pre-existing materials: "and Jehovah God formed man of dust from the ground." The Story of Creation is given to us as a picture, gradually unfolding with ever brightening illumination, each part in its order, and each in its natural sequence. It is not a number of unrelated or isolated *fats*, but a marvelous plan, showing its unity and revealing its light more gloriously as each day passes. Science can tell no more wonderful story of the origin of the universe, earth and life than does this God-written chapter of Genesis.

4. God's presence and the power of His Divine Word are always found in each advancing stage. Materialistic science comes with no certain answer to those great chasms in the development of the world, the origin of matter, the origin of ani-

mal life, and the origin of man. Science does not know how and why our earth came into its present form. It cannot tell how organic life came into a world of dead matter. It does not know the sequence between the vegetable matter and animal life. It has never found a single witness in the rocks or in modern experimentation, to the origin of any species. It "supposes" that man developed from a lower animal form, but cannot lay its hand on a single proof. Most pathetic is this helplessness of science in the great crises of the story of our world.

But in the Bible record God always stands at the great gaps, and meets with His Divine command each crisis. The impossible stages in the world history became His great opportunities. To a darkened and helpless universe, He said: "let there be light." He commanded the raging seas to retreat, and the dry land appeared. He commanded the barren, desert earth to bring forth grass and herb; and it was so. Animal life, never produced from vegetable life, either by science or by developing ages, swarmed the earth only at God's command. Science busies itself with nebula hypotheses, life from the circumambient ether, transmutation of species, but finds no witnesses and gets nowhere. But Faith knows that the all-powerful and all-gracious God brought our world into order, and nursed it carefully through all its advancing ages, for His glory and for the joy of His children. How poor and destitute are all the theories and experiments of science in comparison with the full and positive message of the Bible! True science and Revelation agree in this: that no new life ever came without God.

This grace and might of God appear at their best in the special creation of man. Science can see only the dust out of which man's temporary house of clay was built; Revelation sees the soul-life in the image of God, which lives on when the clay has crumbled to dust again. Science looks at hands and tail which cling to the branches of trees; Revelation tells of a hand which holds a telescope to the stars; touches the strings of the golden harp, and writes an everlasting Gospel. Science is worried about cheekbones and appendixes; the Word of God tells how the child of God came, wondrously made, from the

hand of God. Science is always designing bridges which can never span the chasms between lower and higher life; but by faith we may go all the way holding the hand of God.

And the evening of low and swarming life and the morning, when Man awoke to go forth to his work and to fellowship with his God, were a Sixth World-Day.

So we finished the heaven and the earth and all the host of them. We err often in making the wonderful words of this story too empty and too narrow. It is nobler and more true to give them the volume and the range which are theirs by right. There is no aspiration of Science which they cannot already forecast and satisfy. There is no range of time nor reach in space which can exhaust their illimitable truth. When science shall have uncovered all the secrets of our universe and gathered all the riches of truth possible to the genius of man, its story will still come far short of the riches and the wisdom of the Creation Story, revealed to all men, high and low, by the Word of God.

But the glory of the Creation Story had its sad and tragic sequel, when through sin chaos came again into the world. Man doubted God, and in unbelief violated His command. This time it was the chaos not of physical darkness and waste, but of sin, sorrow and death. The new moral world became waste and desolate, and darkness covered it over. But also came again the Word of God. The Prophetic Word said: "the seed of the woman shall bruise the serpent's head." So arose in the spiritual darkness this new star of light, which never went down in all the night of sin.

Then the chaos of materialism covered the earth in the Roman age. Again the light shone in the darkness with the advent of the Incarnate Word, the Sun of Righteousness rising with healing in His beams.

Once more, the world has fallen into chaos and darkness in this wild, warring world of our day, raging in its lust and greed. And in this time of darkness we shall look, and not in vain, for the return of the Victorious Word of God, who will bring with Him the light of the Everlasting Day, in which there shall be no need of lamp or moon or sun to shine in it,

for the Glory of God shall be its everlasting light. Then we shall know the mystery of Light, the first-born of the physical creation, God's first gift to our world, which existed before our transmitters, sun, moon and stars, brought its rays to earthly eyes.

THE MINISTER AND CLASSICAL LITERATURE.*

BY JOHN T. TAYLOR, M. A.,
Batesburg, S. C.

It is not the purpose of the writer of this article to enter into a detailed discussion and exposition of specific classics, but to offer a few thoughts on certain intellectual and spiritual influences of classical reading in general. Specifically, it is my purpose to point out, with all the emphasis at my command, that the minister, above all other men, needs to be widely and profoundly read in the world's choicest masterpieces of literary art. It would be a simple task indeed to establish the thesis that the world's greatest preachers have been men whose minds and hearts were enriched by a long and loving companionship with great literature; and I feel very deeply that there would be far less conceiving of chaff and bringing forth of stubble in the modern pulpit if more of our ministers would withdraw themselves from the noisy books of the day and spend more hours in the brooding and fructifying quietude of the great classics of the ages. Indeed, in the case of many men who have, quite un-Scripturally, waxed lean and kicked on the husks of current literature, too much of which bears an ecclesiastical label, it might be recommended as a capital idea that they return as penitent prodigals to the festal boards of the great classics, where men in all ages have partaken of the foods and

*Note: Acknowledgments are due the Rev. E. P. Taylor, my father and faithful teacher, for his helpful criticisms and suggestions.—J. T. T.