

THE BULLETIN

—OF THE—

Western Theological Seminary

A Review Devoted to the Interests of
Theological Education

Published five times during the year: in January, February, April, July, and October, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

Edited by the President with the co-operation of the Faculty.

Contents

The Mathematics of Personality; Human, Divine and Mediatorial	5
Rev. U. S. Bartz, Ph.D., D.D.	
The Minister and His Style	24
Rev. D. H. McKee.	
The Place of Freedom in Conversion	33
Rev. Geo. Taylor, Jr., Ph.D.	
The Rev. William Hamilton Jeffers, D.D., LL.D.	46
Rev. James A. Kelso.	
Literature	53
Severance Lectures	66
Alumniana	67

Communications for the Editor and all business matters should be addressed to
Rev. JAMES A. KELSO, Ph. D., D. D.,
731 Ridge Ave., N. S., Pittsburgh, Pa.

75 cents a year.

Single Number 25 cents.

Each author is solely responsible for the views expressed in his article.

The Bulletin

—of the—

WESTERN THEOLOGICAL SEMINARY

VOLUME VII.

APRIL, 1915.

No 4

The Mathematics of Personality; Human, Divine and Mediatorial

THE REV. ULYSSES S. BARTZ, PH.D., D.D.

If it be accepted as true that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life", there are three things upon which those who accept must agree *before* they can agree as to the nature of human destiny designated by the contrasting terms "perish" and "have eternal life". These three things may be stated as follows: 1. The exhibit of Divine world-love; 2. The exhibit called "his only begotten Son"; 3. The exhibit of "belief-on-him". As long as these exhibits are not uniform, but chameleon-like, to observers, it will be impossible to attain to religious solidarity; and of course just so long consequently there will be that unhappy clash of opinions and interests and responsibilities that makes for human alienation and embitterment. Hence the imperative need of continuing effort to attain to a consensus of interpretation and conviction on the points above mentioned. When the three phrases, "loved the world", "only begotten Son", "believeth on him", come to mean the same to all, we shall no longer have any doubt as to what it is to "perish" or what it is to "have eternal life"; and until we who call ourselves

The Bulletin of the Western Theological Seminary.

The History and Literature of the Early Church. By James Orr, M.A., D.D. New York: George H. Doran Company. 1914. \$1.00.

The History and Literature of The Early Church may be called "a bird's eye view" of the church in the first three centuries. Dr. Orr begins his volume with a chapter on Jewish and Gentile Preparations. He discusses the Old Testament preparations and shows how the post-exilic period prepares for the early church. Here the Synagog worship and the Jewish sects arose. The next few pages are devoted to the church as a divine institution. It is divine because it is based on Divine Sonship and Messiahship, and did not arise from natural causes.

This is the church that became the church of the apostles, championed by Paul in its conflict with the Judaizing parties. This is the institution that became the church of the Gentiles, and entered into conflict with the Roman Empire, and endured the persecutions under Nero, in which Paul was martyred; under Domitian, Hadrian, Antoninus Pius, Marcus Aurelius, Maximin, Decius, Valerius, and other Emperors, until at last it came out in triumph under Constantine.

The book also gives a brief account of the literature of the church in this period. He mentions the writings of Barnabas, Clement, Hermas and others. He states the theology that arose in these centuries. Against this theology there arose a school of critics headed by such men as Celsus, and such movements as the Gnostic, Montanism, Neo-Platonism, Manichaeism, and Monarchianism. In a few words Dr. Orr tells just what each man taught and each system represented. Of course in defense of the new theology arose such mighty teachers as Polycarp, Justin Martyr, Tertullian, Clement, and Origen, known in Church History as the Apologists.

Dr. Orr has covered the ground well. His wide learning and accurate knowledge have caused him to be too brief. He assumes that the reader of this book has knowledge, in detail, of the men and movements of these three centuries. To such persons Dr. Orr has done a service. He has given them printed outlines for lectures and class room work. But we cannot say the book will be of value to one who is studying Church History for the first time. The book covers too much ground in too few pages to meet the student's need. In his History of Dogma, the author has given all that he gives in this later book and in a more pleasing and fuller manner.

M. M. McDIVITT, '07.

Blairsville, Pa.

Modern Theology and the Preaching of the Gospel. By William Adams Brown, D.D., Ph.D. New York: Charles Scribner's Sons. 1914. \$1.25.

This little volume contains six lectures which were delivered at various Congregational and Methodist preachers' institutes and conferences in the West and South in the last four years. They were printed in the Biblical World in 1913-14, and are now published in compact and readable form, and dedicated to the ministers whose invitation was the occasion of their preparation. The book is intended, therefore, primarily for preachers.

Literature.

Dr. Brown has unusual qualifications for writing such a book as he is not only professor of theology in Union Seminary and the author of several works on theological subjects, but he is also in constant and intimate touch with the problems of pastors by virtue of his position as chairman of the important and efficient Home Mission Committee of the great Presbytery of New York.

He has, of course, a mastery of the principles of the advanced and liberal expounders of modern theology and is completely in sympathy with their view-point. He is convinced that their work has established theology on a new and vastly more practical basis than it ever had before. In the volume before us he outlines the positions taken by this theology on several of the most vital questions of religion, giving reasons for the same, and explains their indispensable value when properly utilized by the preacher.

In the first chapter, 'The Contribution of Modern Theology to the Equipment of the Preacher', the inductive method that has been so successfully used in various branches of science is described, and its applicability to religious data is indicated as offering a new viewpoint for a resurvey and coördination of the body of theology. The value for the preacher in this age of scientific thought of the weapons furnished by this new method of examining and organizing our facts is well set forth.

The second chapter treats of 'The Bible, What It Is and How to Use It'. The Bible is found to be necessary to meet our needs as individual men for a source of religious inspiration and guidance, and the need of the Church for a standard of united faith and activity. Inadequate understanding of the contents of the Bible is declared to have impaired its efficient use in the past. Correctives for this misconception are due recognition of the importance of the historical method of study, of the presence of the human element in its composition, of the progressive nature of its content, and a proper emphasis upon the supreme and normative value of the spirit of Christ as a guide to its interpretation. In their light our Bible, we are assured, will show itself anew as a book of power, authority, unity, and freedom.

The third chapter is a presentation of the way in which 'The God of the Christian' meets our universal need for a satisfying object of worship and an ever present source of help. The modern development of the conception of the immanence of God is dwelt upon; God's constant and continuous activity in working out the purposes of His kingdom among men is illustrated; and the inestimable power of prayer as a means of renewal of soul through contact with God is emphasized.

Chapter four—From What and to What Are We Saved—is a novel treatment of Salvation. The theology of former days, we are told, was primarily concerned with the deliverance of men from future punishment. Modern theology has on the other hand a new view of punishment and has more largely to do with the life which now is. Punishment for sin is found to be absolutely inevitable, but its object is solely reformatory. Salvation from sin itself, when that term is properly understood, is what modern theology seeks. Sin is defined as anything in individual or social life which is not actively helpful in advancing the Kingdom of God. Its essence is found in selfishness and its antidote is love. To be possessed by Christ-like love wrought into every relationship of life

The Bulletin of the Western Theological Seminary.

is to have attained a fellowship with God which is eternal life, salvation in its fullest sense.

The fifth chapter has to do with 'The Deity of Christ in the Light of Modern Thought'. Recent thought about Christ has found its center about the problem of restoring to our imagination His individual personality and so developing our consciousness of His brotherhood with us. "The Christ of the old theology is not a human individual like you and me; He is the God-man, one person with two natures, one divine and one human, each distinct and separate from the other".

The masters of theology have always defined their reflection upon Christ helpfully, because they had first experienced the realities of which they spoke. But their successors in every age without having shared their original expounders' intense personal experience have taken over the old definitions and used them as if they were the realities they were meant to describe, branding as heresy any departure from the language of these definitions. This difficulty has been aggravated by failure to recognize the varied purposes for which definitions are framed. Experience is always changing and definitions of experienced realities, therefore, need constant revision. Let us illustrate this point in our author's words. "What is water? Water is something we drink when we are thirsty. It is something we wash with when we need cleansing. It is something that irrigates our fields and that feeds our flowers. It is something that will carry us from St. Paul to the Gulf and from New York to Liverpool. It is Niagara Falls and the Yosemite. It is the stream that ripples under the alders. It is the deep pool where we caught our first trout".

When we seek a definition of Christ a similar variety in answer is possible. But modern theology finds its interest is focused not on theoretic definition of Christ as consubstantial with the Father, but on the practical values of the personal Christ Jesus to meet all the needs of man as God would meet them. If we find that Christ has for us in our daily life the value of God, He may be defined from this new viewpoint. If we find, as we do, that we can trust Christ for the supply of our deepest needs for forgiveness, for guidance, for comfort, for inspiration; if we find we are submitting our wills to Him without reserve as an authority having the right to command; if we find ourselves looking up to Him in reverence as the being in whom all our ideals are realized and all our aspirations fulfilled, we have found our Christ to be God indeed. The great advantage which this newer experimental proof of Christ's deity has over the older theoretic proof, which had suspicious affinities with mathematical demonstration or logical syllogism, is the absolute importance it attaches to the presently manifested power of a living Savior. In Christ we find God's clear and final word to men on social as well as individual problems. Our appeal to men based on such a concept of Christ is independent, we are told, of the fluctuations of critical opinion. Religious freedom is amply safeguarded by it but essential unity among Christians is also secured. Christ's deity is shown to be a bond that inseparably unites us to God instead of a barrier between Christ and men. And because of His aloofness from all that is merely local or divisive, He is fitted to be the representative of humanity as a whole. God is seen to be in Him reconciling the world unto Himself. Our attention is to be mainly directed not to the crucified Jesus of the past, but to the

Literature.

living reigning Christ of the present and future. The proof that will convince all men of the deity of Christ is an all-embracing Christian experience. To bring all men to share the experience of His transforming and enfranchising power will be to bring all men to share our faith in the divine Christ.

The last chapter is entitled "The Church, Its Present Opportunity and Duty". Recognizing the distinction between the Church as an ecclesiastical organization, and the Church as the body of believers, Dr. Brown uses the term in its former sense in this chapter. It exists, he tells us, to remind men of God and to help them realize His presence as the supreme reality. It may develop social and philanthropic functions but these are incidental to its true work which is to keep alive in the world the consciousness of God as the supreme fact in human life. Its opportunity is found to lie in furnishing guidance and inspiration for all earnest men in the moral and religious revival which is in progress all about us. The leaders of the Church ought to be leaders in every movement for moral and social uplift because the Church has access to the largest number of people open to moral influence, it commands the ultimate religious motive, and internally it is so free from conflicting aims and interests.

It is the duty of the Church to utilize this opportunity to the full. As ministers we ought to seek a vision of the ideal church and act upon it. Worship, religious instruction, and inspiration are the three purposes for which the Church as a religious institution exists. The book closes with an exhortation to preachers to use every proper means to enable the Church to realize these purposes.

So much for a brief outline of the content of this book. It is infused from beginning to end with so fine a spirit of sincerity and so earnest a desire to further the interests of the Kingdom of God, and so much of it is so evidently true and valuable from many points of view that criticism seems at first thought an ungrateful task. But we cannot close this review without an observation or two upon what seems to us the radical defect in its construction. Its conclusions are based upon seriously incomplete data. Our author tells us that this body of modern theology has been defined and articulated by the same inductive method with which physical science has made us familiar. This consists briefly in the open-minded and thorough collection of every available fact having bearing upon our subject; the careful classification of these facts; and the reasoned analysis of the conclusions to be drawn from the study of the resultant groups.

The right and indeed the duty of theologians to apply this method to their department and abide by its results cannot be seriously questioned. The validity of its conclusions depends solely upon the thoroughness with which all the facts are gathered and appraised, the care and competency used in their classification, and the strictness and impartiality with which their logical deductions are drawn. The use of this method is not the monopoly of any particular school of theology, for all claim with truth to make use of it. But the point at which difficulty of agreement occurs is in the initial step of its application, the assembling of the pertinent facts. It is here that previous training, religious experience, and conviction or prejudice leads one investigator to appraise certain data as

The Bulletin of the Western Theological Seminary.

vitaly important, while it leads another investigator to adjudge the same data practically negligible in value.

Unless we are entirely mistaken, our author has permitted his own convictions as to the negligibility or worthlessness of certain data, commonly and historically considered integral elements of Christian truth, to exclude these facts from the collection upon which his deductions are based. The elements to which we refer are those ordinarily described as the specifically and objectively supernatural ones. Let us illustrate our point by glancing at the proof of the deity of Christ as developed by this book. The proof is based solely upon His proved ability to meet our manifold needs and satisfy them as God. It is a strong argument; but if Christ is very God, as the older theology has always taught, the discovery that a strong argument may be built up along this line comes to us with no shock of surprise. It is when we are invited to confine our reflection upon this problem to the essentially subjective data of satisfied wants, that the question presses whether these alone really constitute all the available facts that bear upon our subject. If they do not, our induction according to the rules of science itself cannot be complete or final.

It is very pertinent at this point to inquire whether historically the earliest Christian believers, the apostles for instance, were so limited in their consideration of the Christ. Was it merely the fact that He demonstrably satisfied some of their spiritual needs as God alone could satisfy them that produced conviction in them of His deity? Or were they not also impressed by objective and distinctly supernatural powers possessed and used by the Christ upon the material world as well as within the souls of men? Were they not taught by Him truths as to His oneness with the Father which could only be understood as the Church in its old theology has explained them? Was not their faith in Him in the last analysis a result of a wonderful blending of evidence both subjective and objective?

But, you may say, to admit this is to return to the old theology. It may be. But if it is in the interest of truth so to retrace in part at least our steps—if a more complete and therefore a more scientific induction will thereby be secured, as we believe it will,—some of us as preachers will be content to make the necessary retrograde movement from positions in this theology that seem untenable.

Our book is interesting and stimulating. It has undeniable value from many points of view. As an apologetic based on the limited data of Christian experience it contains a wealth of suggestion for preachers. We know this to be true because in practice we have found much of it eminently preachable. But if it is offered to us as a theology, completely and scientifically grounded on all the facts of the Christian religion, we cannot pronounce it to be even a qualified success. Incidentally as we close this review we cannot refrain from speculation as to what manner of impression was created by the delivery of these lectures in a Southern Methodist preachers' meeting, if their doctrinal tendency was at all appreciated by the assembled company.

JOHN W. CHRISTIE, '07.

Van Wert, Ohio.