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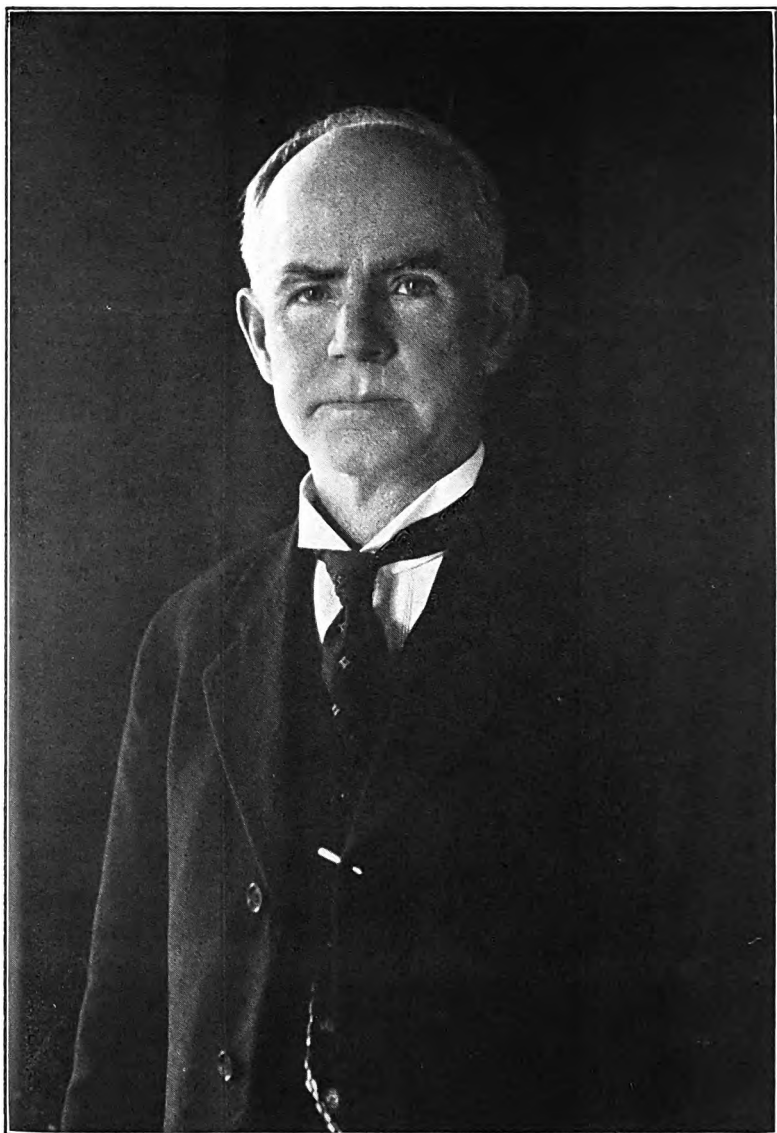
No. 4.

THE IDEA OF REVELATION.

By REV. HUGH ROSS MACKINTOSH, D. Phil., D. D.,
Professor of Theology, New College, Edinburgh, Scotland.

(The following article was one of eight lectures delivered by Dr. Mackintosh in March, 1928, on the James Sprunt Foundation, at Union Seminary, Richmond, Va. Of this particular lecture Dr. Edward Mack remarked that it was one of the ablest and most satisfactory treatments of the subject of revelation he had ever heard or read. The eight lectures will appear in book form under the title, "The Christian Apprehension of God", and will prove a notable addition to the volumes which have already been published on the Sprunt Lectureship.—Editor.)

In my last lecture I endeavored to set forth what seem to me sound positions regarding the nature of religious knowledge, the way in which we come to be possessed of it, and the methods of proof or verification which are appropriate to the case. To-day I wish to speak of the correlative subject—not, this time, our knowing as believing men, but the reality which we know, or Revelation. And let us never forget, at any stage of our discussion, that Revelation, which in itself is only an abstract noun, really stands for the most concrete and personal object with which we can have to do: it stands for God, as He makes Himself known savingly to man. If this be overlooked, the debate over Revelation may become as cold and lifeless as a treatise on symbolic logic.



ROBERT CRITZ

ROBERT CRITZ.

BY REV. D. CLAY LILLY, D. D.,
Pastor Reynolda Presbyterian Church, Reynolda, N. C.

Robert Critz, the son of William and Susan Critz, was born near Stuart, in Patrick County, Virginia, on September 18, 1855, and died at Winston-Salem, N. C., December 7, 1924. He was educated in local preparatory schools and at the Military College at Blacksburg, Va.

He married Miss Lucy B. Reynolds, of Patrick County, Va.

He began his business career at Critz, Va., as a manufacturer of tobacco, with Walter R. Reynolds as his partner, under the firm name of Critz and Reynolds. This business prospered and was later moved to Bristol, Va. Having given full proof of his business ability, Mr. Critz was invited in 1896 to come to Winston-Salem as the Secretary and Treasurer of the R. J. Reynolds Tobacco Company. This high position with this rapidly expanding company, he filled most acceptably until in later years he retired from business because of failing health.

After his death Mrs. Critz and her son Robert Critz and her daughters Mrs. E. W. O'Hanlon, Mrs. Charles A. Kent, Mrs. Robert E. Follin, Mrs. S. Wilson Gray of Winston-Salem, N. C., and Mrs. James C. Harper of Lenoir, N. C., gave \$100,000.00 to establish the Robert Critz Chair of Religious Education at Union Theological Seminary, at Richmond, Virginia, as a perpetual memorial in his honor.

There is an appropriateness about this that everyone who knew him will recognize at once. He was a devoted Christian, and an active churchman. He was first a deacon, and then an elder in the First Presbyterian Church of Winston-Salem. He adorned his place and his office in the Church. He was interested in the entire program of the Church and particularly in Christian Education.

Robert Critz was a man with whom in your thought you associated high and fine things. Upright, and incorruptible,

clean in thought and purpose and life, he was an inspiration to all who knew him. He lived a life full of meekness and gentleness, full of sweetness and dignity and beauty. He was greatly loved by everyone.

When it is said of him "No better man ever lived in this city", there is no one to gainsay it.

In the "Robert Critz Chair of Religious Education" at Union Theological Seminary the name and influence of this splendid man will live on through the coming centuries.

SHOULD THE CHRISTIAN ANY LONGER TEACH THAT THE BIBLE IS THE WORD OF GOD?*

BY REV. THOMAS CARY JOHNSON, D. D., LL. D.,
*Professor of Systematic Theology, Union Theological
Seminary, Richmond, Virginia.*

In considering this question we should, *first remind ourselves of the Bible doctrine as to it*, as we find that doctrine in the recorded words of our Lord Jesus Christ, as we find it in the plain teaching of the Apostles, and as we find it in the unmistakable phenomena of the Bible as a whole.

(1) In the teaching of our Lord Jesus the Bible so far as written in his day was the word of God, and of final and absolute authority. The first of his recorded words, after his manifestation to Israel, were an appeal to this authority of Scripture. To Satan's temptations, he replied: "It is written, Thou shalt not tempt the Lord thy God." *It is written*, Thou shalt worship the Lord thy God, and Him only shalt thou serve. (Matt. 4:7, 10, Luke 4:4, 8.) Among his last words were some of rebuke to his disciples for not holding that all that the Scriptures of the Old Testament taught of

**Revelation and Inspiration*, by Benjamin Breckinridge Warfield, Professor of Didactic and Polemic Theology in the Theological Seminary of Princeton, New Jersey, 1887-1921, New York. Oxford University Press—American Branch.