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CREATIVE PREACHING.

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(The following article is the inaugural address of Dr. Atkins as Professor in Auburn Seminary, delivered May 4, 1927. Owing to lack of space, a few paragraphs here and there have been omitted.—Editor.)

Preaching is, in one form or another, one of the oldest crafts in the world. The first light of Council fires must have fallen upon the face of some paleolithic preacher, upon whom vision or conviction had laid a message to be said. He had no tools but words, nor any force save his passion to persuade, and his own persuasion that something beyond himself spoke through him. And when he was done, something would be true and real, which was not truly real before. His words would become customs and battles and migrations. They would build an altar and light a fire upon it. They would be wrought into the changing structure of society and he and his like would have bequeathed to unborn generations, rostrums and forums and pulpits to outlast nations and thrones, and be perpetually renewed though all the works of men should flee away and ancient and holy things fade like a dream. You may search out, thread by thread, as you please, the weaving of such a web as this. The power of the persuaded to persuade is there, and the power of the impassioned to rekindle

SEEKING ADJUSTMENT.

BY REV. D. CLAY LILLY, D. D.,

*Leader of the Reynolda Conferences and Pastor of the
Presbyterian Church, Reynolda, N. C.*

Four books, by four of my friends, are before me. They are "Our Rational Faith", by Rev. Richard D. Dodge, until recently pastor of the church at Logan, W. Va.; "God's World and Word", a volume of sermons by Rev. Neal L. Anderson, D. D., pastor of the Independent Presbyterian Church at Savannah, Ga.; "The New Science and the Old Religion", by Rev. Thornwell Jacobs, D. D., LL. D., President of Oglethorpe University, Atlanta, Ga.; and "Survival Value of Christianity", by John M. Mecklin, A. M., Ph. D., who is now Professor of Sociology at Dartmouth College and who was formerly pastor of the Presbyterian Church at Dalton, Ga.

It will be interesting to take a look at these men before we look at their books.

Rev. Richard Dodge is a son of one of our former well-known ministers, Rev. William H. Dodge, D. D., who held important pastorates in our Church and who was at one time pastor of the First Presbyterian Church of Jacksonville, Fla. Rev. Richard Dodge was educated in our own institutions, having graduated at Davidson College and Union Theological Seminary in Virginia.

Rev. Neal L. Anderson is a son of Rev. John Monroe Anderson, for many years a beloved minister of our Church. Dr. Anderson is a graduate and an M. A. of Davidson College. He is also an M. A. of Princeton University and a graduate of Princeton Theological Seminary. He has held important pastorates at Montgomery, Ala., Winston-Salem, N. C., and Savannah, Ga. He has also been President of the Austin Theological Seminary at Austin, Texas.

Rev. Thornwell Jacobs, D. D. LL. D., is a son of Rev. W. P. Jacobs, D. D., who was a father of two important in-

stitutions of our Church, the Presbyterian College of South Carolina and the Thornwell Orphanage. Both of these institutions are located at Clinton, S. C., where Dr. W. P. Jacobs was pastor for many years. Rev. Thornwell Jacobs graduated at the Presbyterian College of South Carolina. He did graduate work at Princeton University, receiving the degree of A. M. He graduated from Princeton Theological Seminary and was pastor at Morganton, N. C., for the years 1900-1903. He is the founder of the Oglethorpe University at Atlanta, Ga., and has been President of it since 1915.

Dr. John M. Mecklin is a son of Rev. A. H. Mecklin, a beloved minister and educator of our Church, who sacrificially wrought a most important work at the school at French Camp, Miss. Two of his father's brothers were also ministers of our Church, as also his maternal grandfather and great-grandfather. Dr. John M. Mecklin graduated at the Southwestern Presbyterian University at Clarksville, Tenn., where he took the degrees of A. B. and A. M., and at the Union Theological Seminary in Virginia. He was a graduate student at Princeton and took his Ph. D. at the University of Leipzig. He was a member of the American School of Classical Studies at Athens and fellow of Johns Hopkins University. He was ordained to our ministry and was pastor at Dalton, Ga. He has been Professor of Greek at Washington and Jefferson College and Professor of Philosophy at Lafayette College and at the University of Pittsburgh. He is now Professor of Sociology of Dartmouth College.

Here are four Presbyterian ministers and each one of them is the son of a Presbyterian minister. So we have two generations of our own ministry represented in these four books.

"Our Rational Faith."

Our Presbyterian Committee of Publication offered a prize for the best book submitted within a definite period. "Our Rational Faith", by Rev. Richard D. Dodge, won this prize. The book follows just the line which we would expect a young

man to take who had been only a few years out of his college and Seminary training in two very conservative institutions. "Our Rational Faith" holds firmly to our time-honored interpretations of truth. A sentence from the author's "Foreword" reads, "It is not written for those who already have a firm hold on the faith, but for those who are experiencing difficulty in bringing these doctrines into line with the demands of the reason". There seems to be only a partial understanding of the difficulties of the modern situation. The student of today is not troubled so much by the differences between processes of reason which establish faith, and those which overthrow it, as he is by the conflict between our accepted theology and a world of new facts. These facts have been discovered in the realm of science and by the process of research. The inductions drawn from them are the troublesome factors in our modern religious life. "Our Rational Faith" deals with such subjects as "The Deity of Christ", "The Incarnation", "Miracles", the atoning death of Christ and his physical resurrection. The book gives evidence of the good training which the author has had in a limited field. It does not indicate wide reading of recent books nor a thorough appreciation on the part of the author of the issues which today are disturbing the two great realms of religion and education.

It is not only conservative, but it is limited in its outlook. It devotedly maintains its positions on a field from which the fury of the battle has already passed. This is not to say that these subjects of the deity, incarnation, atonement and resurrection are not in the most heated part of battle, but that the method of attacking them has changed. The method of their defense must be changed to meet the modern fight on them. This "Our Rational Faith" has not adequately done. This is the most conservative of the four books mentioned in this review. Is there any significance in the fact that Southern Presbyterian ministers and laymen would not buy this book, although it traverses the field which they hold so te-

naciously? Is this evidence of a changing outlook? Has any book on this type sold well in recent years?

"God's World and Word."

This volume of sermons by Dr. Neal L. Anderson, pastor of the Independent Presbyterian Church of Savannah, Ga., is now in the second edition. It is not often that a book by a Southern Presbyterian minister reaches a second edition. This indicates that it has met a need of our ministers and people. These sermons deal with such subjects as "God's Wonder World", "Evolution as a Science and as a Philosophy", "Christ's Interpretation of God", "The Foundation of Faith", "The New Freedom", "Visions and Visionaries" and other challenging subjects. In the author's preface he says, "The sermons in this volume represent a cross-section of the preaching of a busy pastor, and the reaction of such a ministry to the problems which confront earnest-minded men and women today. They are the messages of one whose convictions are immovably anchored in the truth of God's Word, but whose mind is open to the changes through which humanity is passing and who seeks to translate the old Gospel with the terminology of a new age." This volume is a fine development of the theme of reasonable faith, held in harmony with progressive thought, and vitalized by a real experience of God as Father and Redeemer. The author is himself an example of a minister who has honestly faced and answered the disquieting questions propounded by religious thought of today. His sermons reveal this. There is a unity and a progress in the thought as we go from the first to the last of these discourses. This adds to their interest and value.

These sermons have received the unqualified praise of such eminent ministers as Dr. Francis L. Patton, Dr. S. Parks Cadman, Dr. J. C. Massie, Dr. James I. Vance, Dr. Robert F. Campbell, Dr. Thornton R. Whaling, Dr. William J. Martin, the last four of which are ex-moderators of our General Assembly. The sermons are commended for their progressive

and courageous facing of modern problems and also for their spiritual value. Dr. Anderson is a conservative, but he is also awake and aware of present day difficulties of Christianity. His book deserves the praise it has received and the acceptance it has met at the hands of book buyers.

"The New Science and the Old Religion."

This book of 453 pages, with more than 150 illustrations, is interesting in many ways. It is written by a young man who is president of a university which he has himself created. It is printed on the presses of his own institution, Oglethorpe University, and by the students of that university. It is used as a text book there, so it is an out and out product of Oglethorpe University and of the South. The press work is most creditably done and the product is an unusually attractive volume from the mechanical point of view. But the chief attraction of this volume is its intellectual and spiritual quality. Dr. Jacobs has been busy here and there among the valuable books which have come throbbing from the presses in this generation. Look at this fine array of books to which he refers gratefully. It is such a valuable list that it must have a place here in this brief review.

Acknowledgments.

"It is evidently not within the power of any one man to be an authority on all the subjects covered by this volume. It is, however, quite within his power to consult those who are authorities on them and to avail himself of their knowledge freely. This I have taken pains to do. Specific acknowledgment of my reliance upon them is often omitted from the text for literary reasons, but is here fully and gratefully acknowledged":

ASTRONOMY: Chamberlin—Origin of the Earth, University of Chicago Press; Jeffreys—The Earth, Cambridge; Phillips—The Splendour of the Heavens, McBride; Flam-

marion—Popular Astronomy, Appleton; Serviss—Curiosities of the Sky, Harper; Hale—The New Heavens, Scribner's; Todd—New Astronomy, American Book Company; Showalter—Exploring the Glories of the Firmament, National Geographic Magazine; Serviss—Marvels of Astronomy, Mentor; Lowell—Evolution of Worlds, Macmillan; Flammarion—Omega, Cosmopolitan Company; Flammarion—Dreams of an Astronomer, Appleton; Serviss—Riding Through Space, Mentor; Lowell—Mars as the Abode of Life, Macmillan; Arrhenius—The Destinies of the Stars, Putnam.

GEOLOGY, PALAEONTOLOGY, BIOLOGY, ANTHROPOLOGY: Pirsson and Schuchert—Geology, John Wiley & Co.; Lull—Organic Evolution, Macmillan; MacCurdy—Human Origins, Appleton; Keane—Man, Past and Present, Cambridge; Pearl—Biology of Death, Lippincott; Kendall—Civilization and the Microbe, Houghton Mifflin & Co.; Barrell, Schuchert, Woodruff, Lull, Huntington—Evolution of the World, Yale University Press; Sollas—Beginning of the Earth, Grolier Society; Wallace—How Life Became Possible on Earth, Grolier Society; Osborn—Origin and Evolution of Life, Scribner's; Lane—Evolution and the Christian Faith, Princeton University Press; Lull, Farris, Parker, Angel, Keller, Conklin—Evolution of Man, Yale University Press; Scott—Theory of Evolution, Macmillan; Wilder—History of the Human Body, Henry Holt & Co.; Wilder—Pedigree of the Human Race, Henry Holt & Co.; Wilson—the Cell, Macmillan; Woodruff—Foundations of Biology, Macmillan; Elliott Smith—Essays on the Evolution of Man, Oxford; Osborn—Men of the Old Stone Age, Scribner's; Osborn—Origin and Evolution of Life, Scribner's; Shapley, Jeffrey, Lake—Origin of Life, Harvard Alumni Bulletin; Tyler—New Stone Age, Scribner's; Showalter—Exploring the Mysteries of Plant Life, National Geographic Magazine.

CHEMISTRY, PHYSICS: Cushman—Chemistry and Civilization, Dutton; Duncan—The New Knowledge, Barnes; Fournier—Two New Worlds, Longmans; Russell—A. B. C. of Atoms, Kegan Press; Slosson—Sermons of a Chemist, Harcourt, Brace & Howe; Fleming—Waves and Ripples, Sheddon.

ARCHAEOLOGY, PRE-HISTORY, MYTHOLOGY: Wallis-Budge—Translations of Cuneiform Inscriptions of British Museum; Jeremias—Die Babylonisch-Assyrischen Vorstellungen vom Leben Nach dem Tode—Henrissche Buchhandlung; Delitzsch—Babel and Bibel; Baldwin—Story of the Mind, Appleton; Clodd—Story of Primitive Man, Appleton; Ragozin—Chaldea, Putnams; Barton—Archaeology and the Bible, American S. S. Union; Breasted—Egypt, Scribner's; Goodspeed—Babylonia, Scribner's; Fiske—Myths and Myth-Makers, Houghton-Mifflin; Jastrow—Semitic and Babylonian Tradition, Scribner's; Delitzsch—Was lag das Paradies; Wallis-Budge—Babylonian Life and History, Revell.

GENERAL WORKS: Whitehead—Science and the Modern World, Macmillan; Thomson—Outline of Science, Putnam; White—History of the Warfare of Science and Theology, Appleton; Wells—Outline of History, Macmillan; Maspero—Dawn of Civilization, Appleton; Whitehead—Science, Religion and Reality, Macmillan; Millikan—Science and Life, Religious Press; Darrow—Through Science to God, Bobbs-Merrill; Dorsey—Why We Behave Like Human Beings, Harper.

It would be interesting to know how many ministers in our Church have read any considerable number of these or similar volumes. Dr. Jacobs has gathered his facts from this vast storehouse. He is a liberal in theology and apparently thoroughly committed to the findings of modern scholars both in the realm of science and of the higher criticism. He seems at times quite frankly radical. However, the trend and purpose of his book is to present in a favorable light the saner positions of modernism. The following sentences from the preface of his book state very fairly its character and intent: "I was compelled to write this book because of my need of such a volume for use as a text in my class in Cosmic History at Oglethorpe University. This class is composed of members of the senior class. They come from the various departments, such as science, letters, arts, commerce, education. While many of them have a slight knowledge of science, yet, like most seniors

of our American colleges, they have no well co-ordinated conception of what, why or where the world is. Their memories are crammed with a mass of undigested, unrelated facts, with expert training in some one subject, but as to any knowledge of the whence and whither of mankind, any conception of the trajectory of human progress, they lack it. What they have seemed to need is an introduction to life, a co-ordination of their knowledges, a foundation upon which they could build a logical conception of what life is all about and what it is for. I tried for years to find a book covering this subject to use as a text and failed. Hence this volume. Again, the majority of our religious leaders are, most unhappily, arrayed in fierce opposition to the evolutionary and revolutionary teachings of modern science. 'Choose ye this day whom ye will serve,' they cry. 'God or Evolution.' Stated thus, as a necessary disjunctive, the result is deplorable. Especially is this the case with those college men who are studying such sciences as biology, geology and palaeontology. In proportion as the choice is enforced, it is proving fatal to the churches, driving from their doors those whom they can least afford to lose. Religion as well as science commits suicide when she adopts a final creed. No greater service can be rendered them and with them millions of the thoughtful but perplexed reading public than the finding of a formula that will make it possible to retain their faith without stultifying their judgment. This volume represents such an attempt. It has produced very happy results in the class-room. It is hoped that the students in the great outside university of daily life will likewise find it helpful in solving this perplexing problem."

His book has received some very high praise. Dr. Henry Fairfield Osborn, President of the American Museum of Natural History, says, "For an American audience this book is the best one I know which has been published". Dr. Henry Emerson Fosdick says, "A quite indispensable piece of work. I am myself greatly interested and I find my children fascinated also." "The Scientific American" and "The Boston Transcript" commend it highly; as do also "The Macon Tele-

graph", "Savannah News", "Columbia State", "Atlanta Journal" and "Atlanta Georgian".

Dr. Jacobs retains the dynamic gospel in his own experience, while departing very largely from the theology of his father and of many other conservative ministers of today. He has walked out boldly on the road marked out for him by modern science. He does not indicate clearly his own psychology. If he belongs to the group which confuses sensation with perception he will have difficulty in his class-rooms of maintaining a spiritual and dynamic Christianity. If he does not, he will be hard pressed in articulating a spiritual and mystical psychology with his scientific positions. In either case he will meet a great part of the same difficulty which he set out to remove for students by writing this book.

"Survival Value of Christianity."

This book by Dr. J. M. Mecklin, of Dartmouth College, is more than liberal. It is ultra-liberal or radical in its religious views. It is interesting to remember that Dr. Mecklin was at one time a conservative minister in a very conservative, not to say "fundamentalist", communion. One wonders why he has gone so far away from what he once held so devotedly, and we also wonder why, since he has gone so far, he does not go farther. In his "Foreword" he says, "The strenuous application of the distinction between fact and fiction, which is the guiding principle of the book, has lent to the pages that follow a negative tinge, which was not intentional, but which was perhaps in a measure unavoidable". That "negative tinge" is very plain in most of the book. It is very prominent in his discussion of "Christianity as Pure Myth" and "Modernism" and "Religion and Modern Culture". According to it, the resurrected Christ is a creation of Paul's imagination. The Pauline theology is the product of Paul's imagination. "His extreme mysticism tended to negate the objective series of reality. Paul the theologian was conspicuously lacking in saving common sense." "Paul's lurid picture of a universe filled

with principalities and powers, with devils and demons, with angels and archangels, blackened and scarred by the unspeakable wickedness of human nature, menaced by the final judgment and the fires of an eternal hell, suited the age in which Paul lived but no longer appeals to the modern man." In the chapter on "The Word Became Flesh", he writes, "We no longer believe in gods who take human shape and mingle among men as Homer and Aeschylus believed". "It is thus possible for John to describe with perfect ingenuousness and startling realism scenes from the life of Jesus which never took place at all."

Commenting on the raising of Lazarus from the dead, he says, "The most obvious explanation is that it never happened". "The distinction between the Jesus of history and the Christ of faith is a legitimate one." We must distinguish between "historical realities" and "precious fictions". "The stereotype of supernaturalism is directly responsible for the failure to distinguish fact from fiction in the Gospel narrations." "Thanks to the play of devout religious imaginations, we have largely lost the real historic Jesus." "The insignia of divinity and eternity only befit the spaceless and timeless world of the religious imagination." "Religion deals with fictions of the imagination, symbols whose function is not to give us exact knowledge, but to make possible the objectification of inner experiences of value." "The unpardonable conceit of religion is that while she springs from life and derives her symbols of life, she insists that they are not mere symbols." "Religion cannot be trusted as a principle of social control." "Religion belongs to the realm of ideas and values. Its affiliations are with poetry, rather than with science or philosophy." And so, according to Dr. Mecklin, the Christian imagination has transformed the Jesus of history into the Christ of religious worship; religion is the product of imagination; Christianity in its so-called eternal and divine elements is the product of the imagination. Even so, says the old theology, why then would any one be interested in religion more than in poetry or music or other symbolic but unreal expressions of the imaginations

of man? Why not cast religion away entirely and become only social workers? One is moved to ask also as to what is the "Survival Value of Christianity" which the title of this book suggests.

These four books range from the most conservative to the very radical. "Our Rational Faith" is rigidly conservative. "God's World and Word" is progressive. "The New Science and the Old Religion" is liberal. "Survival Value of Christianity" is radical in that it does not attempt to adjust itself to the established conservative positions, but is a frank disavowal of them. It is interesting to note some points of similarity in the authors of these four books. They are all of fine intellectual gifts. They are all sons of Presbyterian ministers. They were all born and raised in the South. They all received their collegiate training in the South. They have all been ordained to the gospel ministry by Presbyteries of our own Church; and have all been successful pastors in our Church. Each one has written his book with the purpose of giving assistance in solving present day religious problems. Mr. Dodge reasons clearly and forcefully from the usual theological premises. But the alert minds, troubled by the apparent incongruities between science and religion, find their chief difficulty in accepting his premises. Dr. Anderson is conciliatory towards evolution as a science, but rejects the conclusions of evolution as a philosophy. But this is the real difficulty. The data of biology, open to the eyes of us all, cannot be rejected. It is the induction made from them by science which gives all the trouble. Science very stubbornly insists in making her own interpretation of these multiplied facts and her verdict is one not favorable to accepted theologies. Dr. Jacobs frankly accepts the interpretations which science has made. He gives a partial relief to the student who is troubled about the conflict of science and theology, but only on the scientific side. He leaves him in the midst of another field of difficulties about the supernatural; such as spirit, sin, revelation; incarnation, regeneration, redemption, resurrection and other kindred subjects. One may accept all that science demands in biology,

and remain in living touch with theology. But one cannot accept all that the modern schools of physiological psychology teach and retain his hold on a supernatural religion. Dr. Jacobs has wrought skilfully in the field of the natural sciences. But he has left the other vast and troubled realm without any helpful treatment. Dr. Mecklin does not try to adjust the accepted theologies to science. He throws them overboard. He writes from the standpoint of a mature student and critic. He seems to think of religion much as one would think of any other important and interesting element of human affairs. To him it is the output of our imagination. It is ever in a state of flux, and without the sanctions which eternal verities supply. It is an easy task to adjust this type of religion to science, to any natural science of any age. The difficulty is in attempting to invest it with a value which would make men accept it or cherish it. If religion is of that vapory and tenuous nature, and is only a rather poor defense mechanism, and "cannot be trusted as a principle of social control", why need we be bothered with it or about it at all?

May we look again at the training of these authors. Mr. Dodge, the man of the preparation furnished by Davidson College and Union Theological Seminary in Virginia, is extremely conservative. His intellectual caution is a handicap in writing his book. He does not traverse enough of the field of modern religious thought to give you the impression of his adequate acquaintance with it. Dr. Anderson, who was educated at Davidson College, who is an M. A. of Princeton University and a graduate of Princeton Theological Seminary, evidences a familiarity with present day problems of religion which invites our attention and interest. He is a progressive, safe and sane.

Dr. Jacobs, who was educated at the Presbyterian College of South Carolina and took the Master's degree at Princeton University and then graduated at Princeton Theological Seminary, shows his wide acquaintance with the scientific literature and theories of today, and especially as they are related to the vital matter of religion. He is a liberal, retaining as much

of his older theological views as still conform to his new scientific positions and setting the rest of them aside. Of these four authors, Dr. Mecklin is the one of the largest intellectual training. He is an A. B. and an A. M. of Southwestern Presbyterian University. He took, with distinction, the course at Union Theological Seminary in Virginia. He did graduate work at Princeton and is a Ph. D. of Leipzig. He is a finished scholar in Greek and in Philosophy and in Sociology, all of which he has taught in colleges of high rank. He is thoroughly conversant with the religious thought of today. He differs radically in his religious thought from the accepted theologies of today. Now this raises in our minds the question of scholarship and orthodoxy. Does a man believe less because he knows more? We know very well that scholarship alters our religious views. There are men in responsible positions in the Church today who believe that the earth and all the hosts of the heavens were created in six days of twenty-four hours each. They were taught to believe this. They are old men. They will not have any successors. The known facts of astronomy and geology are too much for this theory. When theology does battle with scientific facts, it always loses. But when it contends with scientific theory, it has a chance to win. It is not enough for scholarship that it shall know facts. It must also rightly interpret them.

The big battle of the ages in religion is on us now. It is waxing hottest in the fields of biology, psychology and biblical criticism. A vast amount of new facts are in the possession of scholarship. But scholarship must give them their true interpretation or mankind must lose the power of them. Facts have often had a destructive effect on the theories which we hold, overturning that which we held to be important. They seem to threaten other views which we hold dear. But facts must always be interpreted so as to inspire us for the future; or else we may be sure that though we have the facts in our possession, we have not found their full meaning. Scholarship in science is in this dangerous position today—that it is rich in facts, but it is poor in its constructive interpretation of

them. It is too often bankrupt religiously and even philosophically and spiritually and its breath is chilling the hearts of men. On the other hand, religion is inspiring in its interpretations, but often has a far too limited acquaintance with the facts and is sometimes even mistaken in what she considers to be facts. Science is proving herself a great discoverer, but a poor interpreter. Religion has proven herself to be a poor discoverer, but an inspiring and challenging interpreter. Science distrusts the past and is quick to overturn it. She ever seeks that which is new. Religion holds to the past and distrusts that which is new. There cannot be a final and authoritative reconciliation of science and religion in our human thought. But a most helpful thing toward a better understanding between them would be for religion to diligently seek to know the modern world of fact and for scholarship to assist in the task of leading men into new spiritual possessions by giving a positive spiritual interpretation of the multiplied facts of nature which she has discovered.

THE SON OF MAN.

John 12:34.

BY REV. MARTIN A. HOPKINS, B. D., Th. M.,
Sutsien, Kiangsu, China.

Mr. Hopkins was graduated from Union Seminary in Virginia in May, 1915, with high honors; was pastor of Second Presbyterian Church, St. Joseph, Mo., 1915-1917; since 1917 a missionary to China. While on furlough in America, 1926-1927, he took a post-graduate course in Princeton Seminary, majoring in Biblical Theology under Dr. Vos, for which he received the degree of Master of Theology (Th. M.).

There are many titles ascribed to our Lord Jesus Christ in the Scriptures, and there is no more interesting, profitable and illuminating study for the true believer than the study