

THE UNION SEMINARY REVIEW

Vol. XXXVII.

OCTOBER, 1925.

No. 1.

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Entered at the Post-Office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly should be reported to the Business Manager.

Subscription, \$1.50 a year in advance; foreign, \$1.75; single copy, 40 cents.

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WILLIAM TYNDALE.

THE MAN AND HIS ACHIEVEMENT.

By Rev. Charles Flinn Arrowood, Ph. D., Professor of Religious Education, Davidson College, Davidson, N. C.

We are this year celebrating the four hundredth anniversary of William Tyndale and the far-reaching influences of his work. Ministers and laymen who are planning addresses on Tyndale will find Dr. Arrowood's article of great value and suggestiveness.—Editor.

William Tyndale, translator of the New Testament into English, was born in the West of England about the year in which Columbus first sighted the shores of the New World. He lived in a stirring time. The national spirit, intellectual interests, and religious insight of Europeans were quickened and deepened during the hundred years following his birth as they have been during few other periods in history. Many factors were making for an awakening, for a broadening of

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which is the gift of time; and those of us who are thrown with him in the intimate fellowship of administration see the light and feel the glow and know that for Dr. Chester "the best is yet to be."

THE MAKING OF WOODROW WILSON.

AN INTIMATE VIEW OF THE MAN.

*By Rev. Thornton Whaling, D. D., LL. D., Litt. D., Professor
of Systematic Theology, Kentucky Theological
Seminary, Louisville, Ky.*

There is but one thing of supreme importance in our world upon which all other things wait, and that is the making of men. All personality is sacred; the true shekinah is the human soul; and a rich, strong personality is the divinest fruit which grows on the tree of life. The key everywhere is the fit, the adequate, the prepared person. If there is any truth in the theory of an Absolute Being, who is administering our world, he must be a fit, adequate and prepared person, and he must largely do his great job through other fit, adequate and prepared persons.

There are four chief forces, all of them phases of personal influence, which contribute to the making of a man: viz., heredity, education, individual reaction and, what, to avoid all forms of cant, I shall call divine dynamism. Let us apply these four in turn to one of the most interesting, forceful and harmonious personalities in the history of our day—Woodrow Wilson.

First, his heredity was singularly homogeneous. His father was pure Scotch-Irish; his paternal line for generations had no infusion of any other stocks. Scotch-Irish means Scotch raised to the nth degree. The cream of Scotland was skimmed off and placed in the North of Ireland, and remains more purely Scotch in many respects than Scotland itself. A Scotch-Irishman has some disdain for the Irish and a racial respect

which I believe in degree is unparalleled, and which will explain the folly of those who are trying to weld together Protestant Ulster and Romish Leinster or Munster. You might as well try to make Siamese twins out of the devil and the archangel. There is no stouter or more durable fiber, both biological and sociological, which has ever been built, than the stuff out of which the Scotch-Irishman has been made, in his own opinion. Mr. Wilson was a Scotch-Irishman and he can't help it; but on the contrary, as an anthropologist and historian, was proud of it and grateful for the fact.

His mother was Scotch without alloy of English, French, Irish, or any other strain. For generations the Woodrows were influential in Scotch ecclesiastical and political affairs; the family was prolific in preachers, professors, soldiers and politicians. One ancestor was Dr. Robert Woodrow, teacher of theology in the University of Glasgow; another was the historian of the Scotch Reformation; another was the Earl of Dunlop, a great councilor of state, while another was Bruce himself, the last Scottish king canonized for his saintliness as well as his patriotic devotion.

This heredity is singularly homogeneous; it represents the essence, the very heart and soul of Scottish culture and religion and life. The Church of Scotland, in its theology and ethical and ecclesiastical ideals, has peculiarities which mark it off from the Puritanism of Great Britain, from the elaborate and cosmical Calvinism of Geneva and of John Calvin, and from the system of the Reformed churches in Germany or Holland. One essential point of difference is stated by Dr. James Stalker, formerly professor of theology in the University of Glasgow, in his book, "John Knox and His Ideals." In the chapter on Political Principles of John Knox, the author begins by saying, "Only less important to his native land and his religious views were the Scotch Reformer's political opinions. To himself the two appeared to be one, and ever since in the Scottish mind the waters of religious and political connection have been in close proximity, with a constant tendency to mingle." The Scotch are religious and political; and they do not

distinguish between the two; their religious and political systems are akin. John Knox stamped on his book of Discipline, on his Confession of Faith, and on the Scotch mind the conviction that the Kingdom of God was the supreme interest; not the State; not the Church; not even the family. The Kingdom of God with him meant the actual reign of God; and this reign of God meant that righteousness, justice, truth and love were to be enthroned in the whole of human life—that they ought to be regnant in politics, diplomacy and business as truly as in religion and ecclesiastical affairs. The struggle to reach this goal constitutes the sum and substance of Scotch history, and the enrichment and clear exposition of this splendid ideal constitutes the best contribution of the Scottish Church to the world.

There never lived two men that knew this better or believed it more thoroughly than James Woodrow and Joseph R. Wilson, whose combined names live in Woodrow Wilson, and whose profound political and religious convictions were as basal in the son and nephew as they were in the father and uncle. This heredity was one element in the call which he believed came to him to help organize the moral force of the world for world direction and control.

Second, his education harmonizes with his heredity. He delighted to say that his own father was his first and greatest teacher. According to his own account, he discovered he had a mind when a boy fourteen years of age, or less, attending his father's prayer meeting in Augusta, Ga. The pastor was delivering a course of lectures, explaining the reasoning of the Apostle Paul in the Epistle to the Romans, when the boy actually discovered that he could think and his intelligence was aroused at perceiving the chain of logical argumentation developed by his gifted father in these mid-week lectures. These dissertations might put to sleep godly elders and deacons and pious mothers in Israel, but it would be worth while to do this if the preacher could wake up the intelligence of gifted and promising youth, like young Wilson.

When visiting Columbia some years ago he asked to visit

his father's class-room and said, "I used to come with my father to his class-room when a little boy, and I think got much he was teaching there, and I hope I have it yet." At the same time, upon visiting the library, he said, "I borrowed my father's keys and browsed a great deal in these books under my father's general direction."

He was a student at Davidson for a year, an institution which embodies the essence of Scotch and Scotch-Irish culture and life. I once asked him if he remembered Davidson well. He said, "There is nothing I remember better—the students, the professors, the influence, the life there." From the standpoint of the philosophy of adolescence there was no more important year in his life than the year spent at Davidson.

He was next at Princeton as a student for three years under the presidency of that grand old Scotch divine, Dr. James McCosh. Princeton is Davidson enlarged, enriched, but with the same philosophical, political, religious and theological horizon. This is the place to say that Scotch theology and life do not have that narrow and illiberal puritanical ex-communication of all good worldly things which marked the extreme type of iconoclastic British Puritanism. To illustrate, John Knox appreciated the claims of beauty, money, social position, and when at the age of fifty he got ready to marry a second time, he selected a rare and beautiful and youthful heiress—cousin to Mary, Queen of Scots; and she brought him youth, beauty, money, social standing; and mutual love crowned their union as long as life lasted. Beauty, grace, the wise use of all earthly good gifts, as well as science and truth, reign at the colleges of Davidson and Princeton, as well as at the University of St. Andrews and Edinburgh—and the influences of Davidson and Princeton were in absolute harmony with his Scotch heredity and the teachings of his father's study and class-room.

He studied law for two years at that famous seat of culture and catholicity, the University of Virginia, and if anything were needed to give breadth and amplitude of horizon to the discipline heretofore denominational and largely ecclesiastical.

Jefferson's famous foundation gave the additional scope and range of view.

Then followed several years of specialization in the study of the philosophy of Society and the State at Johns Hopkins, under the tuition of the famous teachers which the gifted Gilman had gathered there.

But his character had received its set; his intellectual and cultural tastes had been fixed when he went for professional and post-graduate study to the renowned schools at Charlottesville and Baltimore; and there is a singular and inner affinity between the heredity which on so many occasions he most gratefully acknowledged, and his training and education, which in most respects was almost identical with that which his Scotch forbears had received at St. Andrews or Glasgow or Edinburgh. Davidson and Princeton are modeled after St. Andrews, the oldest of the Scotch universities. His heredity and education were not antagonistic, but co-partners well-mated and lovingly matched.

Third, his individual reaction to the stimuli of environment and his own life-work have profound interest and significance.

He came to Davidson at the age of sixteen, singularly ripe as to character and matured as to his life program. He was a child of the manse. He bore the marks of it in manners, look, bearing, speech, conduct and ideals. He was a thoroughly clean, moral and religious youth, without pretense or cant—was a communicant of the Presbyterian Church and his behavior was in accord with this profession.

But he made no effort to conceal the fact that he destined himself, not for the ministry, but for some form of public or political life. The thesis he often maintained then was that religion might assume for some men the form of civic or public service. His interests had already asserted themselves as supremely centered in social and civic affairs, and his aspirations were distinctly defined as seeking preparation for political or public leadership. His speaking in the literary society was directed more than once to the advocacy of this belief.

His reading of newspapers, magazines and current literature,

instead of seeking to excel in text-book knowledge, proclaimed the ambitions which even then dominated him.

The most interesting conversation I ever had with him took place forty-five years ago, when I was a boy of fifteen or sixteen and he seventeen or eighteen years of age. He was leaving Davidson not expecting to return, and in the freedom and unreserve which marks the comradeship of youth, I asked him, "Why are you leaving Davidson?" He was never quick to reply, and this gave me time to enumerate the professors and ask, "Isn't Fatty good in math? Isn't Razor good in English? Isn't Dick good in Latin? etc., etc." "Yes," he finally said, "the college is good; but I want to go nearer to the center of things, where life is at its intensest, where history is being made." I said, "Where are you going?" He said, "Princeton." I said, "That's in the backwoods, too; out in the country." He said, "Right across the river from New York, and New York is now the center of things in this country." I remarked that it is not every youth in the South at seventeen or eighteen who in 1874 knew where the center was. But his answer reveals his psychology, shows his inner adjustment toward life and the program which he had already made for himself. He wished to be near the center and share in life in its intensest forms, in order that he might lead at the center and shape life in its most controlling aspects. He had already responded to the highest moral and spiritual appeals, the claims of God, of humanity and of service; and upon such basis had aspirations to play the role of a publicist, helping the welfare of a nation and a world. And so he went to Princeton, which thus became his alma mater.

After the completion of his liberal training at Princeton and his professional training at Charlottesville, he practiced law for a year or so in Atlanta, Ga., and came very near starving to death. His partner, E. I. Renick, was one of the most lovely and attractive young men the world ever had in it. Renick subsequently became the Washington representative of one of the leading legal firms of the United States, but died comparatively early before he had the opportunity to achieve

great fame. Mr. Wilson was never designed as a lawyer and his venture was a makeshift and an experiment while he was on his way toward finding himself. He was next professor for a little while in Bryn Mawr College, but if there is any such thing as design in nature, one may say it without irreverence, he was never intended to remain permanently a professor in a female school. Then followed a professorship in the Wesleyan University in Connecticut, and his transfer to Princeton as professor in the field of history and politics. Here he at last found himself and crowds of interested students insisted upon pressing into his class-room to hear his luminous and impressive lectures on the Philosophy and History of Government. These lectures have been published under the title of "The State, Elements of Theoretical and Practical Politics," and are the most complete and scientific exposition of the subject extant in our language. Then came the presidency of the University, where a notable success was achieved, but the instinctive Democracy of the future President brought him into collision with a coterie of moss-back trustees who did not wish Princeton too much democratized. Mr. Wilson withdrew from the University as the result; but it was not the first time, nor will it be the last in the history of the world, when a man is kicked up instead of being kicked down, for soon came the governorship of New Jersey, then the presidency of the United States, and then for a season world leadership.

The resolves and ideals of the youth of seventeen ran like unifying bonds through the whole harmonious life, which knew no revolutions nor cataclysms, but moved with growing power toward its splendid consummation of world service in the fabrication and establishment of the League of Nations, which, despite temporary defeats and miscarriages, must eventually crown his labors as leader and organizer of the moral forces of the world.

Fourth, a large place must be assigned to divine dynamism in the sense that Woodrow Wilson believed himself to be the agent and partner of the Supreme and Absolute Being, not,

however, in the sense of enjoying any monopoly in such distinction and influence.

This is the catholic belief of influential minds. Socrates said that his daimon told him what to do and what not to do, and advised his students to listen each for himself to his own daimon. An old Hebrew prophet said, "The spirit of man is the candle of the Lord": or a man is without warmth and light until God communicates to him the divine fire. Paul was certainly a dynamic personality and said, "By the grace of God I am what I am," and advised his brethren to be "strengthened with might by God's Spirit in the inner man." Mr. Wilson believed that God shows himself in nature, history, the human soul, literature, especially the Book. He said, "The Bible is the word of life—the more you read it the more will become plain the things which are worth while and which are not—what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and most of all the wish that they may have the approval of the Christ, who gave everything for them; and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible you will know that it is the key to your own heart, your happiness, your own duty." The Bible wrought mightily in his making. His ideals were those of Moses, Isaiah and James. I do not know how to say without it sounding like cant, that he always believed in the practice of prayer. When a youth at college I heard him lead the college prayer meeting, and he was a Presbyterian elder who went to prayer meeting when he could, and led in prayer. There is no use in concealing the type to which he belonged. His type are sure of the sweet conversableness of the Absolute, of the possibility of intimate comradeship with Him, of the immediate impact of the divine heart and mind upon the human heart and mind, and that the mightiest of all influences is such immediate divine impact. This man believed these four things: first, that the Absolute who charted the ages chose him for the presidency through the suffrages of

his fellow-citizens; second, that the divine Engineer prepared him for his presidential job by his heredity, by education, by his individual response to the numberless stimuli which have swept his being and by the enlightening and enlivening contact of the divine with the human; third, he looked for guidance to the supreme revelation in the ethics of Jesus interpreting the Kingdom of God; and fourth, he relied on the divine Person to hearten him and rally others to his support. He believed these things for himself. He could not be what he was and fail to believe them, and hosts of his fellow-citizens shared these beliefs with him.

One of the most wonderful things in the history of the world is that one whose heredity, training, individual experience and faith in God were just what his were, sat in the supreme place at the Council of Nations and set for them their task and lesson as the application of the ethics of Jesus, of the ideals of the Kingdom of God, to the business, the diplomacy, the politics and the international life of the world.

"Thru the ages one increasing purpose runs, and the thoughts of men are widened by the process of the sun"; but the great goal and consummation has ever been the same, and the seers of the past and the present all see the same goal, under the inspiration of the Absolute ethical Personality whose plan all world movements are fulfilling. They all share in the same divine vision and they all speak of the Coming Kingdom, when war shall cease and all discords shall be hushed, because righteousness, justice, truth and love shall reign from the rising of the sun to the going down of the same.

I do not wish to make the impression that Mr. Wilson was a model of absolute perfection and a marvel of angelic innocence in all respects. He had the defects of some of his strongest qualities; for example, there can be no doubt that he was a politician of the very first water; he inherited this on both sides. There never lived a more accomplished ecclesiastical administrator than the famous stated clerk of the Southern General Assembly, Joseph R. Wilson. It is a great thing that we had in the President a man who knew how to play

the political game. There was once a great Democratic President, named Cleveland. He was not a politician, and the country and his party suffered, but there will be no suffering for party or country because Woodrow Wilson lacked in political sagacity and finesse. I once asked a distinguished Senator of the United States if Mr. Wilson was a politician; his only reply was to lift both hands and ejaculate, "Good Lord." Dr. Francis L. Paton, ex-president of Princeton University, was delivering the Smyth Lectures at Columbia Seminary, and he was asked if he knew well his former successor, now President of the United States. His reply was, "Of course." Upon being asked if he thought highly of him, he said, "Undoubtedly." He was then asked to explain what Mr. Wilson meant when he told the Senate of the United States that woman suffrage was a war measure necessary to the winning of the war. His reply was, "He didn't fool me a little bit, and he didn't fool himself any more than he fooled me." I think that if a thousand years from now the President were asked what he meant by this statement to the Senate, that his reply would be the famous Wilson grin.

In closing, one of the most harmonious personalities and one of the most harmonious careers holds the interest of the world. All of the forces which have gone to the making of the philosopher, politician and prophet, who was from 1913-1921 President of the United States, have been congruous and mutually consistent and consentient. His heredity, education, experience and religion were all of a piece, built out of the same material, ever shot through with the same complexion and coloring. One man's education fights his heredity; another man's religion is the foe of his instinctive and habitual reflexes; some men are a bundle of contradictions; some a menagerie of contending wild beasts, but this man found the peace of God, an unbroken truce marking the play of all the influences by which he was moulded. A most harmonious career was the inevitable result. The student at seventeen dreaming of a public service lived where life is at its utmost, becomes the eager University post-graduate exploring the history

and philosophy of the State, becomes the accomplished professor expounding the nature and ideals of government with a wealth of historic and philosophic knowledge; becomes the efficient University president whose task well done is the proof of fitness for still higher presidencies; is advanced to the position of national leader and then world leader by well-nigh universal consent, because the instincts and ideals of the peoples of mankind found in him their ablest expounder, their most sure and effective organizer and architect.

THE HEAVENLY CITIZENSHIP.

A STUDY IN THE BOOK OF PHILIPPIANS.

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"For our citizenship is in heaven." Phil. 3:20.

The pronoun "our" in this sense refers to all true Christians, members of the kingdom of heaven. The word for citizenship, translated "conversation" in the Authorized Version, occurs twice in this letter to the Philippians, first in 1:27, where it is translated "manner of life," and could also be rendered "conduct as citizens"—let your conduct as citizens (i. e., in the kingdom of heaven), be worthy of the gospel of Christ; and again, in the text, "Our citizenship is in heaven." A citizen of a country is a member of the body-politic, subject to its laws, sharer in its privileges, and conforming to its general type of persons in that country; so we have a citizen of the United States, a citizen of Canada, of France, and of Germany; and also, by analogy, a citizen of the heavenly kingdom. But the word citizenship had a special meaning for the Philippians, for which reason, no doubt, the author used it in addressing them. Philippi was a Roman colony, and as such had the benefits of Roman citizenship; its people were